

The PREACHER'S MAGAZINE

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Romans 10:15).

"We will give ourselves continually to prayer, and to the ministry of the word" (Acts 6:4).

"Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample . . . for our conversation is in heaven" (Phil. 3:17, 20).

"Now then we are ambassadors for Christ, as though God did beseech you by us" (2 Cor. 5:20).

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:1, 2).

"Be ye clean, that bear the vessels of the Lord" (Isa. 52:11).

"We are labourers together with God: ye are God's husbandry, ye are God's building" (1 Cor. 3:9).

"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake" (2 Cor. 4:5).

"Giving no offense in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience" (2 Cor. 6:3, 4).

"I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (2 Tim. 1:6, 7).

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Gipsy Smith's Advice to Preachers

THE EDITOR

THIS morning, in Fort Wayne, Indiana, I listened to Gipsy Smith's address to the Ministerial Association and their guests; it was a refreshing and interesting meeting. This was the first time I ever saw or heard this world famed preacher, now in his seventy-ninth year, having spent more than sixty years in the ministry, most of the time as an evangelist. Converted in a gipsy tent as the result of the changed life of his converted father, he was utterly without formal schooling and had never owned a Bible or read a line in one when he was converted. But he built his library beginning with a Bible and a dictionary and has influenced the lives of men as few in the history of the world have done. And even yet he is a power to be reckoned with. His mind is clear, his testimony is bright and his attitude toward sin uncompromising.

It was interesting to hear him say he was the thirty-fifth officer in General Booth's Salvation Army, an organization that now has 27,000 officers in the world. His description of General Booth was unique and impressive, and I think there are few who could show deeper respect for the memory of that great leader than the Gipsy. He talked of Beecher, Parker, Alexander Whyte, Maclaren, Chadwick, Cadman and Jowett with the intimacy of one who was young when they were young.

Gipsy Smith said he keeps his Bible, Denny's book on, "The Death of Jesus," which he characterized as the greatest book on the atonement that has ever been written, John Wesley's "Journal," and Charles Wesley's Hymns with him everywhere he goes. Said he needs them to keep his own doctrine straight and his soul well fed. And he claimed for himself only that he has been true and loyal all these years. His power to influence men, he said, all came from the fact that he is true to God and true to men.

The great evangelist said it has sometimes been supposed that men prove their culture by talking about the things they do not know. But he said this is really a mark of ignorance, and he exhorted the preachers to know Christ for themselves and then to preach what they know. He told the story

of Lager Forcer, as he heard it from that great preacher's own lips, how this man came out of college and entered the ministry with a large storehouse full of doubts and a theory of salvation through character. Soon he was called to the side of a dying, sinful woman, who could get no comfort from his wise talk about cultural salvation. Then in desperation he turned back to his own mother's knees and told the dying woman about the death of Christ for sinners and the woman "got in," and the preacher "got in" also.

The crux of the message was the Gipsy's emphasis on "goodness," which word he used, it seemed to me, as the equivalent of holiness. He told the preachers that the one indispensable qualification is that they shall be "good men." He told about a woman who came to talk with him about her spiritual needs, and when he asked her why she did not talk to her pastor, she replied, "My pastor is a cultured man, a friendly man, a good lecturer, and a great gentleman, but all the church knows he is not a pious man and none of us would think of talking with him about spiritual things." Then he told of a preacher at whose table he used often to eat, and whose family followed in the way of the Lord and who was but a mediocre man from the standpoint of ability, but who was, nevertheless, a soul winner and a soul builder.

A number of his sayings were, I thought, quite striking. The following are a few of them: "Your spirit will be remembered longer than the words you say." "What you are is of much more importance than what you do." "If you are really a good man, a truly godly man, you will have no difficulty in having something to preach." "You recite the Apostle's Creed, and if you do not believe it, you have no business in the ministry." "The New Testament was written upon the presumption that Jesus Christ was what He claimed to be, and if He was not what He claimed to be then there is no Church and you who claim to be ministers are farces." "The Holy Spirit is promised to those who obey." "If you do not obey you will backslide." "The worst thing that ever happened to American Methodism was the giving up of the class meeting." "The only *ism* in the New Testament is *evangelism*." "God gave some apostles, prophets, evangelists, pastors and teachers: evangelists are in the key position in the list. If you do not evangelize you will have nothing to pastor." "When preachers take people into the church who have not been born again, the institution ceases to be a church and becomes simply a club."

The Gipsy told about a young preacher who was in college with his own son and who worried a great deal about where he would be sent for his first charge—was especially hopeful of being sent somewhere that culture would be at a premium. The conference sent him to a circuit in Cornwall and the Gipsy reminded his son that his friend would be able there to get all the culture he wanted—"agriculture." The crowd insisted and the aged evangelist sang the chorus, "Let the beauty of Jesus be seen in me."

He sang it as a solo, and then had the crowd join in with him. He prayed a very unctuous prayer at the end of his address and then was so overcome by the spirit of exhortation that he went on again for some minutes. It looked almost as though the old saint were going to go in for a revival right there in the Preachers' Association meeting.

There was a spirit of sweetness and ripeness about the man that one could not well resist. There was an assurance, also, that swept everything before it. I think many a preacher went away from that Monday morning meeting with a fuller determination to preach Christ more exclusively, and to emphasize evangelism more fearlessly than ever before. The Gipsy challenged the preachers who have had the advantages of the schools. He said if he could have had such he would have made it hard on the devil.

I think there was a distinctive response among the preachers to the spirit and message of the great evangelist, and it seems to me I have seen other instances of such response lately. There is good reason to believe that as John the Baptist preceded our Lord and prepared the way before Him, that there may be due another great revival before the end of the age. I would not be willing to say that Jesus

will tarry until such a revival comes, for I believe the time is ripe and Jesus may come at any time. But while He tarries is it not possible that our faith shall reach up to God for the outpouring of "Second Advent Blessings"? May it not be that we have limited the Holy One of Israel by binding our faith with creedal cords that glorify defeat and call in question God's willingness to do an outstanding work of mercy among us?

D. L. Moody, Sam Jones, Charles G. Finney and Billy Sunday are gone. Gipsy Smith and Bud Robinson will each soon be eighty years old. There is no young evangelist of national and international prominence just now. But perhaps God has another plan. Perhaps this revival is to have many leaders, instead of one or a few. Perhaps God wants to set fire to ten thousand pastors and make them flames of fire to start the revival that shall be wider than any church, but yet identified with organized Christianity in a very definite manner. Regardless of what the future may actually show I believe we would all be better in the service of our own generation if we would arise and bring to our task a stronger faith and a brighter hope for revivals and for a spiritual awakening of Pentecostal depth and scope.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Meekness, a Fruit of the Spirit.

But the fruit of the Spirit is . . . meekness (Gal. 5:22, 23).

IN THE Christian experience the virtues emphasized stand for the most part in direct opposition to those valued in the world. In the latter it would seem that self-aggression and self-assertion are considered the most important and the most efficient in bringing results, although it might be questioned whether always these have the merit they would seem to have. In the Christian life the chief adorning is the meek and quiet spirit; meekness and lowliness are two graces that go together and mark the child of God.

CHRIST AS THE GREAT TEACHER OF MEEKNESS

We hear the call of the Master, "Learn of me; for I am meek and lowly in heart." Preceding this gracious invitation Jesus had been upbraiding the cities in which many of His mighty works had been done. No doubt their pride and hauteur had restrained them from accepting the evidence so apparent that there was One in their midst who was more than man, the One for whom they had been looking with eager longing, yet they knew Him not. Turning from their unbelief and defiance we hear Christ pray, "I thank thee O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Then in the following paragraph comes the call to the heavy laden and the admonition to learn

of Him, for in contrast to all of human exaltation He was meek and lowly.

One of the besetting sins of the human race is pride. Love of money is the root of various kinds of evil, but pride it would seem stands next in sending forth its ramifications throughout the human heart and fastens its tendrils upon the good of man's being, making it hard and stony. The hauteur of man will be brought low, but "the meek will inherit the earth," if they heed the Master's call.

As we view the life of Christ, we find in Him the manifestation of meekness from the days of His boyhood to the close of His ministry. Although there burst on Him when He visited the temple at the age of twelve, the consciousness of a special calling and mission, yet He returned with His parents and was subject unto them. This characterized all His personal relations. In meeting the issues of the kingdom He was unsparing in His denunciation of sin and evil, but in personal attitudes He manifested ever the spirit of meekness. Standing in the judgment hall under revilings and accusations He answered not a word.

SCRIPTURE EXPOSITION OF THE GRACE

Not only in Christ as the great teacher of meekness and also the great example do we find this grace emphasized, but admonitions and precepts are given from time to time in the inspired writers of the New Testament. James exhorts, "Wherefore

putting away all filthiness and overflowing of wickedness, receive with meekness the implanted word, which is able to save your souls." Thus does this quality of meekness stand at the very beginning of Christian experience. Then Peter gives the command, "But sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." Here we have the spirit of meekness as essential in testifying to the grace of God in our hearts.

But more especially do we have this grace emphasized as one of the resultants of Christian experience, one of the fruits of the Spirit in the heart. So the apostle exhorts, "I therefore . . . beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love." This he wrote to the Ephesians and to the Colossians he said, "Put on therefore, as God's elect, holy and beloved, a heart of compassion, kindness, lowliness, meekness, longsuffering." Then to young Timothy he gave instruction, "But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Also to Titus similar instructions are given which he is to convey to his audience, that they are to be in subjection to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

Thus is this fruit of the Spirit exalted and made one of the great essentials in all of our living. Without it we fall short of the fullness of divine grace in our hearts and do not manifest the true Spirit of the Master.

THE REALM OF ITS MANIFESTATION

The grace of meekness pervades the temper of the individual and manifests itself in outward conduct. It thus appears both in one's relation toward God and in one's relation toward man. Some writers vary in their conclusions in this respect stating that the reference is only toward God or only toward man, but others conclude both and we believe that this is the true position.

In consideration of the spirit of meekness in relation to God, we would say that one of its fundamental characteristics is that of resignation, accepting the dispensations of providence in the individual life without murmurings or complaining. This aspect of meekness McDonald, "Another Comforter," dwells upon especially, saying, "Meekness is marked by uncomplaining submission to the will of God, whatever that will may be. It is pre-eminently the Spirit of Jesus. Meekness is a noble triumph over the pride of the human heart. The willow bends beneath the storm and escapes unhurt; while the sturdy tree that stands against the storm is torn from its roots or rent in pieces. So when in meekness we bow to the divine will, we often escape the sorrows and disasters which come of fruitless resistance.

How often we have seen those who believe in God and have experienced grace in their hearts, in the breaking of the storms of life over their souls find it hard to resign themselves in a spirit of meekness, yea we have not only seen others but no doubt there have been times ourselves when we have needed to cry out for more grace lest we lose our equanimity. We have known theoretically that God doeth all things well, yet to look over our tears of sorrow and the crushing load of grief and respond without a quiver, "Thy will be done," we could do so only because God gave us a peculiar bestowment of grace.

Meekness in relation to man is closely joined to longsuffering and in this particular would be the forbearance exercised toward others when provocation arises; in contradistinction to longsuffering it refers to attitude and longsuffering to the absence of resentment. One commentator says that the words are best understood by their opposites, that the opposite of meekness is rudeness, harshness and longsuffering has as its opposites, revenge, wrath.

Further enlightenment on the meaning of this fruit of the Spirit is given us by Trench who very carefully makes a study of New Testament synonyms, "This meekness," he says, "being first of all a meekness before God is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect. This was the root of David's meekness when Shimei cursed and flung stones at him—the consideration, namely, that the Lord had bidden him (2 Sam. 16:11), that is, it was just for him to suffer these things, however unjustly the other might inflict them; and out of like convictions all true Christian meekness must spring."

Thus we see the spirit of meekness; "It is a beautiful grace," one has said, "and does not have a too abundant growth in this world." It adds the beauty of salvation to its possessor and they who are meek will find abundant satisfaction in Christian living for their souls will always be at rest in the divine will; moreover the meek will be guided in judgment for they will be quieted from their own will and ways and will be able to discern the will of the Lord. The Lord will lift up the meek and will cause them to increase their joy.

Meekness then is a rich grace in its results upon the individual temper and disposition and it is a rich grace in its inheritance of promises of God. Shall we not seek to cultivate this meek and quiet spirit which before God has such great price and carries in its very being the elements that will give rest and peace of soul? Shall we not seek it more than some of the spectacular phases in Christian experience? If we do, we shall not fail of a reward from the divine hand.

Phillips Brooks' definition of faith was:

F—forsaking

A—all

I—I

T—take

H—Him.

The Patmos Letters of Jesus

Article Three in a series of four on

"THE MESSAGES OF JESUS TO THE SEVEN CHURCHES"

H. Orton Wiley

IT IS a significant fact that when John saw the glorified Christ, He was in the midst of the golden candlesticks, and held in His hand the seven stars, which is interpreted to mean the angels or ministers of the churches. The allusion is to the custom of the priests in the ancient tabernacle, who at evening time trimmed the wicks of the lamps and filled the golden bowls with fresh oil. Christ fulfills this ancient symbolism, and still walks in the midst of His people, filling the golden bowls with the illuminating oil of the Spirit's presence, and trimming the wicks at evening time that the light may shine out more gloriously. We should ever bear in mind that Christ regards His Church as the most effective agency for the dissemination of saving truth and spiritual power.

THE SECOND PRINCIPLE—*The Symbolism of the Vision of the Glorified Christ Indicates the Relationship Which He Bears to the Churches.*

Christ introduces Himself to each of the churches by reference to one or more of the symbols applied to himself. As a preview let us note (1) to Ephesus Christ introduces Himself as the One who holdeth the seven stars in His hand and walketh among the golden candlesticks. (2) To Smyrna, He is the First and the Last, the one who being dead still lives. (3) To Pergamos, He was the sharp sword with two edges; (4) to Thyatira, He was the Son of God, who hath eyes like unto a flame of fire, and His feet are like fine brass; (5) to Sardis, "He that hath the seven Spirits of God and the seven stars"; (6) to Philadelphia, "He that is holy, he that is true, he that hath the key of David." (7) Lastly, to Laodicea He makes Himself known as the "Amen, the faithful and true witness, the beginning of the creation of God." Thus Christ not only presents Himself to the churches at the point of their material and spiritual needs; but as all the symbolism of the vision of Christ is applied to the churches, it seems evident that these churches together are to form the one body which shall manifest in the world the power and glory of its Divine Head. Wherein these churches succeed they are commended; wherein they fail they are condemned, warned and counseled. This study should, and we trust will, give us a deeper insight into spiritual standards set by our living Lord. We shall consider briefly each of these churches.

I. THE CHURCH AT EPHESUS—Ephesus was the capital of proconsular Asia, which at that time embraced the four provinces of Mysia, Lydia, Caria, Phrygia, and a number of islands off the shore of the Mediterranean Sea, including Patmos. These provinces were the most wealthy, cultured and civilized portion of the Roman empire on the Asiatic

continent. It was so populous that it was known as "The Province of Five Hundred Cities." Ephesus was not only the center of trade for this rich and beautiful country, but was noted for the splendor of its buildings. The temple of Diana was at that time one of the seven wonders of the world. There were splendid libraries, schools, parks and gardens. It was looked upon as an earthly paradise and each year drew countless multitudes of sightseers. From the church viewpoint, it was the home of John, Mary and Timothy. Here Apollos found the more excellent way. Here John was placed in the caldron of boiling oil according to tradition, and later banished to Patmos. "Great Ephesus, the earthly paradise now lies in ruins and its people are forgotten; but the names of John, Mary, Paul, Apollos and Timothy will live forever."

1. *The Introduction*—"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Since Ephesus was the capital and representative city of Asia, Christ associates this church with Himself in representative evangelism. There is always a peculiar honor, and great responsibility attaching to "first churches." No greater honor could have been bestowed upon any church than that bestowed upon Ephesus in identifying it with Himself as the one which should illuminate all Asia. Notice the progress in thought over the first chapter. Christ not merely *has* the stars in His hand, but He *holds* them, or as the word means literally, "Hold fast." "As he is the bright and morning star in the secure grasp of omnipotent love, so his ministers are likewise in his form grasped." In the second chapter also, Christ is said to "walk" in the midst of the candlesticks, indicating activity, walking to and fro, that nothing may escape His notice.

2. *The Commendation*—"I know thy works, and thy labor [weariness] and patience [steadfastness], and how thou canst not bear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found them liars; and has borne and hast patience, and for my name's sake hast labored, and has not fainted." Ephesus was an active church. The word "weariness" is the same as that in 2 Corinthians 11:27 translated "in weariness." It comes from the root word meaning "to smite" and refers to the fatigue which follows from cutting down a great tree. They had labored to the point of exhaustion. The word "patience" or steadfastness according to Thayer is "the characteristic of a man who is unswerved from his deliberate purpose and his loyalty to faith and piety even in the greatest sufferings." Ephesus was a clean

church and could not bear those who were evil. It neither aided nor abetted evil in any form and was a great bulwark against the forces of unrighteousness. It was an orthodox church as far as the purity of its doctrines were concerned. It is well to note that Christ is concerned with what we believe. Doctrine is necessary to character and conviction. Error is the poisonous root from which wrong conduct grows. They resisted with Paul the Judaizing forces of legalism on the one hand, and with John the liberalizing forces of paganism on the other hand. There is a delicate and beautiful touch given to the picture as its final stroke—"Thou hast worked to the farthest limit, yet it was no fatigue to thee." It would seem also that the writer intended to enumerate the sevenfold light of the churchly candlestick (1) works, (2) patience, (3) steadfastness, (4) correct ethical standards, (5) clear-cut doctrinal positions, (6) definite resistance of the encroachments of legalism and paganism; and (7) finally a re-emphasis upon their works as done in an unwearying and unflagging manner.

3. *The Condemnation*—"Thou hast left thy first love." The term signifies a divorce, used in the same sense as applied to the divorce a man of that time might use in dismissing the wife whom he had ceased to love. "Thou hast divorced me" is Jesus' charge against this church. "While the top of the tree was flourishing," says one, "a dread decay has smitten the base of the trunk. Not yet perceptible without, there was a chill within, and a lowering of the temperature. The eye was not quite so keen; the step not quite so elastic; the heart did not beat quite so fast; the enthusiasm was not quite so great. There was a general lowering of standards. 'Thou art fallen. Thou hast left thy first love.' The counsel is, 'Remember,' 'repent,' and 'reform' or do the first works again."

II. THE CHURCH AT SMYRNA—Smyrna was a seaport town, and commonly known as the "City of Life." It was frequently compared to a great statue with its feet in the sea, and rising to a hill back of it which was likened to its head, and crowned with the ruins of an impregnable castle. This was known as the "Garland Crown of Smyrna." The city was celebrated for its peculiar loyalty to the Roman government. During one of the cold winters when the soldiers suffered much, the citizens of this city stripped themselves of every garment they could spare and sent them to alleviate the suffering of the soldiers. This gives an insight into the meaning of the words, "Be thou faithful unto death, and I will give thee a crown of life." From the church viewpoint, Smyrna was the scene of some of the severest persecutions—fifteen hundred being martyred at one time and eight hundred at another. It was here that aged Polycarp, supposed to be the angel of the church at the time this message was sent, witnessed his noble confession. "Eighty and six years have I served my Lord Christ, and He has done me no wrong. How can I blaspheme my King who saved me?"

1. *The Introduction*—"And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive." By the expression first and last is meant the eternity of God (cf. Isa. 8:13; 41:4; 44:6). The same thought is found in Heb. 1:10-12, R.V., "Thou, Lord, in the beginning didst lay the foundation of the earth, and the heavens are the work of thine hands. . . . They shall perish, but thou remainest." Someone has paraphrased this verse in these words: "I stood by the cradle, and saw the universe when it was born: and I shall stand by its bier when it dies and shall see it buried—an existence without beginning and without end." The words "which was dead and is alive" do not signify "was dead and is alive again"—rather "One who became dead and lived" or "who continued to live through death."

2. *The Commendation*—To Smyrna, it was all commendation, as to Sardis it was mostly condemnation. Smyrna was a suffering church. Notice the sevenfold light as it reveals this communion with the sufferings of Christ. I know (1) words, (2) tribulations (or afflictions), (3) poverty (Here there is a flash of divine light, "rich art thou."), (4) revilings (Blasphemy of those who called themselves Jews but were of the synagogue of Satan.), (5) imprisonment, (6) trial, and (7) death, these three latter still in the future. There is an interesting sidelight also as follows (1) The synagogue of Satan refers to the opposition of the Jews. (2) The throne or seat of Satan refers to the pagan influences (Pergamos), while (3) the depths of Satan refers to a divided church (as at Thyatira). Note the words also "I know" which refer not merely to the observation of an onlooker but to one having had the same experience. Is not then the introduction to the church at Smyrna exceedingly appropriate? He presents Himself as the essential Deity—the First and the Last. His was the full scope of redemption—death for the remission of sins, life for our justification. There need then be no fear. Death to the Smyrnans was only a transition into the life of glory just beyond the dark portal. All above them the very atmosphere throbbled with the music of the resurrection morning. "First," "last," "dead," "lived," what marvelous words of encouragement and hope. For this reason the faithful Christians in Smyrna when persecution raged, went to the stake, the block, the wild beasts—faithful unto death that they might gain the crown of life.

III. THE CHURCH AT PERGAMOS—As Smyrna was the "City of Life" so Pergamos was the "City of Mystery." It was the center of the oriental mysticism with its occult practices, Æsculapius being the tutelary deity. Oftentimes the porches of the temples were crowded with worshipers who tarried through the whole night, hoping to have dreams and visions which might be interpreted as special revelations. The merchants carried on a profitable business in charms, amulets and letters of a cabalistic nature. It was because of this interest in mysticism, that Christ promises a true mystical experience—"the

hidden manna" and the "white stone" which was to be written with a secret name. Pergamos was a military city as well as a cathedral of occultism. Here lived the Roman envoy who wore a sword as the insignia of his office. The city was in the midst of a fertile valley and the people tended toward sumptuous living. The historical accounts state that it was "epicurean in its philosophy, and a nest of all sorts of gilded sensualities and conventualized vices. It was intolerant toward the Christian teaching and probably the first martyrdom among the Gentiles took place here in the person of Antipas. It is recorded that the city was even more corrupt than Pompeii."

1. *The Introduction*—"And unto the angel of the church in Pergamos write; These things saith he who hath the sharp sword with two edges" (cf. chapter 1:16). Addressed to the church in a military city its meaning is clear. John saw one high above the Roman envoy—a King greater than all the Cæsars, One who doeth according to His will in the armies of heaven and the inhabitants of the earth. The Word of God is here compared to a large, two-edged, sharp-pointed Thracian sword. It penetrates, separates, lays bare and conquers. (cf. Isa. 49:2; Heb. 4:12). It was this word which as a flaming sword guarded the gates of Eden. This was the sword with which Israel conquered the foes; the sword with which Christ repelled the tempter, and the sword with which He will eventually subdue all things unto Himself.

2. *The Commendation*—"I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas my faithful martyr was slain among you where Satan dwelleth." "We can only hint," says Campbell, "at the meaning of those terrible words, 'where Satan's seat is.'" (1) The city was a political center where the saints from all over the realm would be sent for trial and punishment. (2) It was here that the worship of the emperor as a god was first set up in Asia, and those who would not burn incense and worship before the image of Cæsar were accused of disloyalty and treason and speedily executed. (3) Being a political city it was the headquarters of pagan worship. The city was crowded with heathen temples, Juno, Jupiter, Venus, Bacchus, and especially Æsculapius, who was worshiped under the symbol of a monstrous living serpent tended by the priests. Some of the finest pagan temples of the world were here. There remains the ruins of an altar in one of these temples, this altar being 123 feet long, 113 feet wide and forty feet high, covered with elaborate carving. The rites were so unspeakably vile that they were alluded to rather than described even by heathen writers. Now combine the three thoughts (1) a cathedral city of paganism; (2) a pagan university town; and (3) the residence of a pagan viceroy to enforce these evils, and we are enabled to understand why it is said that Satan's seat was there. There is a touching reference to Antipas, in which Christ writes his epitaph, "Antipas my faithful martyr."

"After eighteen hundred years," writes one, "there still hovers over that hill like a star, the ever-blessed name of Antipas. Wheresoever the gospel shall be preached, his name will be mentioned. All earthly monuments will yet perish in the dust, but this one shall endure until the heavens and the earth are no more."

3. *The Condemnation*—Two things are mentioned, (1) Some among them held the doctrines of Balaam, who is the representative of all those who placed stumbling-blocks before the children of God; and (2) some held to the doctrine of the Nicolaitanes, with their pagan tendencies and the looseness of their lives. It seems there had been a swinging of the pendulum too far in the reaction against Judaistic legalism. There is here (1) a warning to the church which is lax in discipline, and (2) a warning to the individual who is loose in conduct.

IV. THE CHURCH AT THYATIRA—Thyatira was built on a level plain about forty miles southeast of Pergamos, and all travel by the Romans had to pass through it before reaching Pergamos. It was in earlier times strongly fortified, but after coming under Roman control about 190 B.C. its danger of attack lessened and it turned to commercial pursuits. Trade guilds sprang up in every direction. Lydia is mentioned as "of Thyatira" a seller of purple, a color which was obtained from certain roots which grew in abundance in that vicinity. It is known also that there was a guild of workers in bronze, which may be the basis for reference to the "feet of burnished brass." This middle epistle is the longest of the seven and there is a change in form. The call is now placed after the promise.

1. *The Introduction*—"And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass." Three things are predicated of Christ here (1) He is the Son of God, His deity; (2) His eyes like a flame of fire—omniscience; (3) His feet like fine brass—omnipotence. This latter is a symbol of kingliness, whereby the conqueror will tread down all the forces of evil. Both of these symbols are taken directly from the first chapter, and are summed up in Christ's claim to deity. It was this that brought Him into conflict with the Jews and led to His crucifixion.

2. *The Commendation*—"I know thy works, and charity, and service and faith, and thy patience and thy works, and the last to be more than the first." There are three pairs of terms noted here (1) Charity (love) and service (ministry); (2) faith and patience (steadfastness); (3) first works and last works. We are given the impression that the inward graces were rimmed around with good works. It is interesting to note also, that while Ephesus had lost its first love, Thyatira was growing in spiritual power. While the flame of the candle was waning at Ephesus it was increasing in brilliancy at Thyatira. It is possible for a church to begin well, and to so develop that its last works are more than the first.

3. *The Condemnation*—The condemnation of this church seems severe in the light of its many excellencies, but this is made clear when we take into consideration that the condemnation applies to only a small minority of the church. The difficulty lies in the fact that while Pergamos had its Balaam, Thyatira had a Jezebel. Who was this Jezebel? In the Revised Version (marginal reading) are the words "Thy wife Jezebel" as if she were the wife of the angel of the church. This reading is generally rejected. Goodspeed translates this passage, "that Jezebel of a woman." The words, "I will cast her into a bed" are translated by both Goodspeed and Weymouth as "a bed of sickness." The division in the church is mentioned as "the depths of Satan." Someone has noted that the three great apostasies of the nineteenth century originated with women—Spiritualism with the Fox sisters; Theosophy and its various cults with Madame Blavatsky; and Christian Science with Mary Baker Eddy. Several more could be enumerated at the present time.

V. THE CHURCH AT SARDIS—Sardis was the capital of the Lydian empire, and a city of great wealth. Cræsus, the richest man of ancient times, was its governor. Thales, the father of philosophy, was a resident of the city. Solon, the wise man once visited it, but mistrusting the power of material wealth, he prophesied its ruin. The city was built on a high bluff protected on three sides by rugged precipices which were supposed to be unscalable. The only approach to the city was by a narrow strip of ground from the south. Ramsay says of it, that "from the north, the east or the west it presented an inspiring view—a city with walls and towers and temples, houses and palaces, filling the elevated plateau so completely that on all sides it looked as if one could drop a stone 1,500 feet straight into the plain from the outer buildings. This protection developed in its citizens a false security. Twice, however, it was captured by scaling the wall, once by Cyrus and once by Antiochus. It is significant, therefore, that twice Christ warns the church to be watchful lest He come as a thief.

1. *The Introduction*—"And unto the angel of the church at Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars." Then closely connected with it, is a portion of the condemnation, "I know thy works that thou hast a name that thou livest and art dead." The words "seven stars" are from the great vision and are used also in the message to Ephesus. The "seven Spirits" placed in connection with the seven stars, signify that the word and the Spirit need to be conjoined in any true ministry. The church at Sardis needed revivifying, and only the Spirit could supply the need. What is an elegant chandelier without a light? If the lights grow dim it is due to a lack of the illuminating oil of the Spirit. The warning here is one that the church of all ages has needed—too much of a reliance upon mere organization, education, influence or sometimes entertainment, without the anointing presence of the Spirit of God.

2. *The Condemnation*—The condemnation is directed against the prevailing spiritual death. To such Christ presents Himself as the Spirit of life. There is a depth of tenderness in the words, "Be watchful and strengthen the things which remain that are ready to die." God always sees the few that are worthy—even in Sardis. Recovery is not to be by denunciation but by encouragement.

VI. THE CHURCH AT PHILADELPHIA—Philadelphia was a beautiful city, south of the Hermus River and built on the slope of the snowy Mt. Timolus. The great imperial road from Rome to the far east passed through the city, and it was, therefore, the "gateway" or "open door" through which the vast trade of Phrygia and the interior found way downward to the sea at Smyrna. The city was visited with frequent earthquakes, and in the year 17 A.D. twice cities in the Lydian valley were nearly destroyed in one night. For a number of years afterward there were almost daily tremors. Many if not most of the people forsook their homes and dwelt in booths and temporary dwellings outside the city. It was a city of guild workers and wine merchants, a poverty stricken people. How appropriate and meaningful the words of Christ, "I will make you a pillar in the temple of my God and ye shall go no more out."

1. *The Introduction*—"And to the angel of the church in Philadelphia write; These things saith he that is holy, that is true, he that hath the key of David, he that openeth and no man shutteth; and shutteth and no man openeth." The reference to the "open door" is derived from the location of the city and appropriate indeed. Three characteristics of the glorified Christ are here set forth (1) He that is holy; (2) He that is true; and (3) He that hath the key of David. Holiness and truth belong in their absolute sense to God. Since He has commanded us to be holy, this state must be something more than a mere imputation. It is the new man, created in righteousness and true holiness after the image of Him that created him. The word "truth" is a favorite of the Apostle John. Of the fifty-one times it is used in the New Testament all but fifteen are in the writings of St. John. The "key of David" is an allusion to Isaiah 22:22; Shebna the king's treasurer, had proved untrue to his trust and was deposed, Eliakim taking his place. Then the prophet adds, "And the key of the house of David will I lay upon his shoulder; so he shall open and none shall shut, and he shall shut and none shall open." So in the opening vision, the glorified Christ has the keys of hell and of death hanging from His golden girdle. Like Shebna the deposed types and shadows have passed away, and the spiritual Eliakim has been given all authority in heaven and in earth. All things are under His control—"whether Paul or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come: all are yours; and ye are Christ's, and Christ is God's" (1 Cor. 3:21-23). Notice also the beautiful relationship existing between holiness and truth. "Holiness is the subjective aspect, truth the objective. Holiness is what exists

within, truth is its outward expression. Holiness is the cause, truth its effect. Holiness is the foundation, truth is the superstructure. Holiness is the root, truth is the branches."

2. *The Commendation* — He commends the fidelity of the church. "Thou hast a little strength" yet that strength was fully used for Christ. Because they used what little strength they had, Christ promises to protect them beyond their strength. The commendation includes the blessings promised. (1) I have set before you an open door. (Some smaller churches have availed themselves of their few opportunities and God has blessed them. St. Paul always looked upon doors as being opened of the Lord.) (2) I will make them of the synagogue of the Jews to come and worship before thy feet. At Smyrna, Christ promised to stay the opposition, here the church is to convert them. (3) I will keep thee from the temptation that is to try the world. Smyrna was kept in the trial, Philadelphia was kept from it. We must be willing for whatever God sees is best for us. God saved Philadelphia in a peculiar manner. Knowing the danger of earthquakes and greatly fearing them, the Roman general would not visit the city with his armies, and would not allow his generals to do so. Thus its affliction became its salvation.

VII. THE CHURCH AT LAODICEA—Laodicea was the farthest east of the Asiatic churches, and only eleven miles from Colosse. It was one of the five cities named after Laodice, the wife of Seleucus Nicanor. After coming into the possession of Rome, it rapidly rose to great influence and power.

1. *The Introduction*—"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Christ speaks of Himself here as the Amen, the only place where this word as a noun is used as one of the titles of our Lord. It is, however, used in connection with Christ several times in the first chapter. The word "Amen" is a corroborating term, and ratifies or seals the words of another as its own. Christ is the Amen to every truth in the universe, whether in nature or in grace. Christ is the Amen to the promises of God and to the prayers of His people. He is also the faithful and true witness, for He has walked among the golden candlesticks and beheld all that has taken place. Nothing has escaped Him. His knowledge is first hand. None can deceive him. He is also the beginning of the creation of good, and therefore has the authority to substantiate His amen.

2. *The Condemnation*—Alas there is nothing here to commend. The contrasts which the writer draws are startling. The church said, "I am rich and increased with goods and have need of nothing." God said, "Thou lackest everything. Thou art wretched, and miserable, and poor, and blind and naked." The words are picturesque and significant. (1) The "thou" is the emphatic form of the pronoun. (2) Wretched is used only one other place in the New

Testament (Rom. 7:24) where it refers to the corpse as a means of punishment. "O wretched man that I am, who shall deliver me from the body of this death?" (3) Pitiably or miserable, means the most distressing plight possible. Once elsewhere is this word found (1 Cor. 15:19) "We are of all men most miserable." (4) Poor, signifies beggary, like that of a pauper shivering in the street. (5) Blind suggests a sightless man with a cane, feeling his way along with no one to lead him. (6) Naked suggests one clothed only in tattered rags, moving one to throw a garment about the form shivering in the cold. "The church was orthodox, but indifferent," says Campbell. "It had no outstanding vices and no virtues; would not resist but would not help; professed to believe in the fact of sin, and then excused it; declared men were lost but was stirred to no effort to save them; believed in the cross so long as it was a pleasing ornament suspended from their clothing, but a wooden cross and iron nails and agonizing death was another matter. There was no passion, no enthusiasm, no warmth, no fervor, no emotion." It is said that there was a river near Laodicea which was lukewarm. It was too warm to drink and too cold for other purposes. William Booth was stirred to action by a lecturer who said, "If I believed what some of you Christians believe I would never rest day or night telling men about it."

Give Your Testimony

If you get into an argument with someone about your religion you are sure to antagonize your opponent. He fortifies his mind against any truth which you may present. He feels obligated to defend his position. He may tell himself that to admit the correctness of your argument will show him to be without gift in debate. To agree with you would be humiliating for him. Therefore he *will not*. His will is against you. Also he may be a better debater than you are. He may win the argument not because he is right but because he is better informed or a more fluent talker. Thus he and others may be confirmed in a wrong position.

But testimony is different. Now you may simply tell what the Lord has done for your soul and your life. His heart may be hungry. He may believe, submit to the claims of the gospel and be converted.

Therefore avoid the argument. Give your testimony, faithfully and prayerfully. But *give it.*—*The Free Methodist.*

Faith finds God. This is the declaration of the gospel. Faith finds Him more directly, more completely, than does any other method or discipline. This faith-function is far more than a mere emotion, far more than an act of the reason, far more than a deliberate act of the will; it is the movement of the entire personality Godward, the dedication of the entire self to the command and guidance of the Supreme Being.—SELECTED.

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES, *Stewardship Secretary*

SPREADING THE GOSPEL

THE spreading of the gospel, getting the message to men, should ever be our chief concern. It is the one thing we have been called to do. It is more than a duty. It is one of the greatest privileges ever accorded to men. Whether one wants to look at the task as a duty or a privilege, it still remains that we are stewards of the gospel. In a very real sense is this true of the ministry.

There are a number of means employed of sending forth the gospel and probably one of the most effective ways is by the use of religious literature. If one desires to influence public opinion and convert the masses, one of the best ways is by using plenty of paper and ink. The communists are capitalizing on this means. They are sowing the nation down with literature extolling the merits of Communism. Look at the advance made by the Seventh Day Adventists. It looks like they have gone to seed on literature. They publish more than three hundred periodicals. One of their aims is to place their literature into homes outside their own church. The plan works. That church is one of the fastest growing churches in America, and one of the main reasons is the value they place on the printed page.

Seemingly, in many places, we lack a vision. We do not see the possibilities. We fail to cash in on what we have at hand. We have the literature and much of it can be had for the asking. Sometimes the postman delivers it and we do not know what to do with it. The writer knows what he is talking about. He has visited churches and found bundles of the *Herald of Holiness* that have never been opened. He has had pastors write, saying they had a roll of *The Other Sheep* on hand and would like to know what to do.

There is only one thing to do and every pastor in the church must know the course to pursue. Put every periodical and every pamphlet you can get your hands on into the homes of your community or city. If our people would place our periodicals into 500,000 new homes each year, it would help us greatly in accomplishing our task. It would help us to measure up better as stewards of the gospel.

Free Literature

We want to again call your attention to the new Stewardship Pamphlets, the series of 1939. One of them is entitled, "What Is Stewardship?" by Dr. J. B. Chapman. This pamphlet should be placed in the hands of 200,000 people. Another one is entitled, "Holiness Emphasis," by Rev. Melza Brown. Every pastor should order a package. This is a

great holiness message. Order so you can place one in every Nazarene home and also the home of every friend. There are nine pamphlets in this new series. Order a bundle of *The Other Sheep* and place them in new homes.

Budget Building for Eternity

BASIL MILLER

BUILD budgets for eternity! This is the budgeting age—budget for childhood—budget for college—budget for old age.

Thirty per cent of income for food—twenty for rent—three for amusements—ten for savings—all are clamoring calls bidding for the American dollar!

The American craze is budget buying. The automobile, sewing machine, gas range, furniture, engagement ring (even the funeral) are all made a part of our current budgets.

The banks clamor it—*budget your income!* The government advises it—*save by the budgetary route!* The school recites it by rote—*budget your time!*

The radio jingles the *budget idea!*

The Chamber of Commerce heralds it—better business built by budgets!

The fuel man advertises it—*buy bigger coal piles by a budget!* The grocery man recommends it—*better meals by the budget!* The hospital wants the baby paid for at birth by a budget! The milkman squeezes "Sunshine Certified Milk" into our budgets!

We have built better budgets for time but few items could be added.

But we have built no budgets for eternity! Build budgets for eternity—*budget your time for God's service—budget your money for kingdom enterprises—budget your asking life by prayer.*

Old-age security is found in a savings budget. Security in the eternal ages is encompassed by a budget built with heaven in full view.

You must match every moment spent in amusements and relaxation by moments devoted to God's service. Put the eternal claim into every budget dollar.

Whether the grocery man is paid or not, PAY GOD!

Dollars hoarded in savings (for old age), if invested in kingdom work will produce eternal dividends in form of souls won to the Christ-way.

Instead of buying a home on the budget plan build a chapel in Africa—a church in Jerusalem.

The man whose money builds a home here will have friends to housewarm it. The man whose money builds a church in the Holy City will have the Gates of Pearl swing wide and hear the Master say, "Welcome home!"

Build, Christian, your budget for eternity (and not time).

BOOK CHATS



P. H. Lunn

A CALL TO PRAYER by Vivian Ahrendt (Warner Press—\$1.00) is an interesting and inspiring book. It is replete with fitting illustrations which fact alone should commend it to preachers. The author's discussion of prayer and suggestions for more effective prayer are sound, scriptural and helpful. There seems to be no attempt to offer a scholarly or philosophical treatise of prayer but rather a devotional study right on the level of workaday Christian living and experience. Every minister would do well to list this book in his bibliography on prayer also to recommend it to his congregation.

A modest appearing and reasonably priced volume of hymn stories is *HYMN INTERPRETATIONS* by Charles C. Washburn (Cokesbury—40c). Here are brief stories of seventy-two hymns and their authors. As is usual and no doubt necessary in a book of this kind, a number of lesser known hymns are included. However the better known hymns and many of the popular gospel songs are found. This is a worth while addition to hymn bibliography and the material herein will be of value to song evangelists as well as for use in young people's services, Sunday school worship periods and elsewhere.

It is very fitting that a prince of Bible expositors such as Dr. G. Campbell Morgan should write a book on the Bible. This he has done and the title of the volume is *THE BIBLE, 400 YEARS AFTER 1538* (Revell—\$1.50). Dr. Morgan disclaims anything new in the book "except the verbalism." Be that as it may, we find in it a wealth of material organized and stated in a manner that makes this book an outstanding one in its field. We wish that every earnest Bible student and Christian worker could read it. For ministers it has an added value, that of suggestive material lending itself admirably to sermon building. It seems to us that any preacher would have frequent occasion to refer to this book and not only to quote from it verbatim but to use some of the chapters as starting points for sermons on the Word of God. And what congregation could fail to be benefited by such a message or a series of them.

ILLUSTRATIONS

Answered Prayer

While the song service was in progress one Sunday evening a note came to the pulpit. It was a request for prayer for a small child in the hospital around the corner. I read the note to the congregation and a special prayer was offered for the child. Immediately following the service, I called at the hospital, met the mother and father and learned that the baby was critically ill. Doctors gave very little encouragement. I called again the next morning and found little improvement. I assured the mother and father of our continued prayers which they seemed to appreciate. When I returned that afternoon the father called me aside and said, "Preacher, after sending that request to the

church, the doctors said that there were symptoms of spinal meningitis. We almost gave up hope for her. Today all trace of the symptoms are gone and the doctors are puzzled. They say that a power beyond theirs has enabled the child to live." I rejoiced greatly with them and had the happy pleasure of seeing the darling of the home snatched from eternity to play once more around the fireside of a happy home. Great is the power of our God to answer prayer.—
Submitted by CHARLES H. STRICKLAND.

Abiding in Christ

The skeptic drew up his chair beside the fireplace and remarked to the old Christian grandmother, "You know, Auntie, the Bible could not be true for concerning the statement, 'Abide in me and I in you' you know that would be utterly impossible."

The old lady, pressed for an answer, secretly prayed. Immediately she thought of the iron poker that she had left sticking in the fire only a few minutes before the neighbor critic had entered. Drawing it from the fire she gleefully called the attention of the neighbor to it with the remark, "In just the same way that the fire is in the poker and the poker in the fire, so does my Lord abide in me and I abide in Him!" She won the day.—*SELECTED, submitted by* LEO C. DAVIS.

God's Care

Tree pruners in the city of Hamilton, Ontario, Canada, discovered a robin's nest, with its young, nestling in the limb of the tree. Instead of cutting off the limb they showed mercy and spared the lives of the birdies. They knew they could prune the limb at a later period after the nest was deserted. Upon their return during the next year, they discovered the old, deserted nest in the same spot. Tearing it out they found fragments of what appeared to be a Sunday school card once carried from the school by children. Reading closely they made out the words on the card, "We trust in the Lord!"

And does not God care for His children much more than for robins?—(From the *Gospel Minister*), *Submitted by* LEO C. DAVIS.

Eight boys set out one Sunday to have a good time. They were students in a law school in Washington, D. C. They took with them their cards, their guns and their whisky—that was their idea of a good time. As they were walking along the river the church bells began to chime. At once one of the boys, whose name was John, stopped, pulled out his watch, and noting the time was ten o'clock, walked to the bank of the river and threw in his cards and pistol and whisky. He turned to the other boys and said, "Boys, it's no use, I just can't do it."

The others derided him, and said, "Now John, if you are going to get as religious as that all at once, we'll just take you down and put you in the river and let you get religion right all over."

John replied, "Now listen, boys. I know you can take me down and put me under the water and hold me there until I'm dead. And to tell you the truth, I'd rather you'd do that than go on living like I have been. I just can't do it. Listen to my story, and then if you want to put me under the water, go on and do it."

To this they agreed, and John told them, "At home I had been a bad boy. When the day came for me to leave for this school, I stood on the front porch waiting for the hack that was to take me down out of the mountains. I didn't want to see my mother or tell her goodbye. But as I waited she called me to come into the house, where she had lain on her bed, an invalid, for twenty years. She called

me to come kneel down beside her bed, put her arm around my neck and said, 'John, you have been a bad boy. You have broken your father's heart and your mother's heart. You are going away to the law school, and you will not be back until another summer, for your father does not have money enough for you to come home at Christmas. When you come back, I will not be here. I shall have gone up there (pointing toward heaven), and you will be going down there (pointing downward toward hell). But, John, I want you to remember that I will always be praying for you. Especially will I be praying for you from the time the church bell begins to ring at ten on Sunday morning until church is out at noon.' And, boys, that is the reason I can't go on. When I heard the bell of that little church over there ringing and looked at my watch and saw it was ten o'clock, I remembered that back up there in the mountains my mother is praying for me—the mother I shall never see alive again here. And, boys, you can do what you will to me, but I just can't go on with what we planned to do."

The boys replied that John was right, that they were wrong, and suggested that they all go to the little church, and go in to pray until they got right with God. Only a little group of faithful Sunday school folks were there as the boys marched in, went straight to the altar, knelt and began to pray. There they stayed, the good people helping them, until they found peace and were converted.

Who can tell what a mother's prayers or the chiming of the church bells may do? Two of the boys died, two became Christian ministers, and four became Christian business men out West. (EVANGELIST H. C. SIMS)—Submitted by H. J. HERVEY.

Making the King's Business Our Business

This story was given by the teacher of the Bible class in our church in Oklahoma.

A man was absent from home one day, and a stranger called at his home. On his return home his wife said, "Husband, we had an unusual visitor today." The man inquired as to who the visitor was and what he wanted. The wife said the visitor asked if they attended church, if they were Christians, if they took the children to Sunday school, and if they read the Bible and had prayer in the home.

The husband replied, "If I had been here I would have told him to go about his business."

But the wife answered, "Husband, if you had been here, and heard this man talk, and looked in his face, you would have thought he was about his business."—Submitted by J. S. EMMERT.

A Glowing Coal

A pastor once visited a member of his church whose pew was more often vacant than occupied. He found him seated in his home before a cheerful fire. Without saying a word he took the tongs and removed a live coal from the fire and placed it alone on the hearth, watched it turn from the red glow to a black, charred mass. The member watched the proceedings with interest, and finally said, "Sir, you need not say a single word, I will be there hereafter."—(H. V. TANNER), submitted by R. L. MORRIS.

The late President Coolidge and a friend of his were seated together in a room overlooking the Washington Monument in the national capital. They were discussing a movement on the part of a certain eminent gentleman to remove from Washington's name the luster and brilliance it had acquired through its connection with the establishment of America as an independent nation. Replying to his friend's question as to how he felt about the then recent movement, Mr.

Coolidge lifted his eyes to the towering shaft and very pointedly remarked, "I see the monument is still there."

When atheists and other godless men revile our Savior and reject the story of His resurrection, faith is able to point them back to a lonely spot in the land of Faith's beginning, and say, "I see the empty tomb is still there."—Submitted by J. RAY BOWMAN.

While I was pastor in an Oklahoma town, I was called on to hold the funeral of a man who was known as an infidel throughout the county. He had not been inside of a church for forty-two years. While he lived he seemed to take pride in abusing preachers and churches. There was a large crowd at the funeral, and after they had filed by the casket to view the corpse, his wife, a well known Christian worker in our church, came and stood by the casket of her infidel husband, and said, over and over again, "For forty-seven years I tried to lead you to Christ, and you wouldn't let me."

Before he died this poor man would sit and cry. When his Christian wife would come and ask, "What can I do for you?" he would reply, "You can't do anything now. It is too late; just let me die and go on to hell. I am already damned."—Submitted by J. S. EMMERT.

Summer School of Theology Announced

THE management of Winona Lake School of Theology announces the 1939 session to be held from July 11 to August 16, with two semesters of fifteen days each.

Winona Lake is located in northern Indiana, and is one of America's beauty spots, dedicated for more than forty years to religion, education and wholesome recreation. It is of easy access by train, bus or auto, being about one hundred and fifty miles east of Chicago, reached by Pennsylvania and Big Four Railroads with trains stopping at Warsaw, Indiana, less than two miles from Winona Lake.

Winona Lake School of Theology has had a continued existence since the days when Dr. G. Campbell Morgan conducted there "The School of the Prophets" in 1920 and 1921. The director of the school is Dr. William Edward Biederwolf, and the dean is Dr. J. A. Huffman. Students come from coast to coast, from Canada to Florida, and from other countries.

This school makes no apologies for its defense of evangelical Christianity in a very vigorous manner. It believes that it has been raised up to combat the heresy of so-called Modernism, and to contend earnestly for "the truth once delivered." Work can be pursued in one or both semesters, and credits may be earned toward the regular theological degrees.

The faculty for the coming session are as follows: Dr. J. A. Huffman, D. D., dean; Dr. Henry S. Gehman of Princeton Theological Seminary; Dr. Peder Stiansen, Northern Baptist Seminary; Dr. James Charbonnier, Taylor University School of Religion; Dr. William H. Leach, Editor of *Church Management*; Prof. Rollin Pease, of the University of Arizona (Music Dept.); Dr. John McNaugher, President Pittsburgh-Xenia Theological Seminary.

Subjects offered during the coming session are as follows: Old Testament (Genesis), Old Testament (Prophets), New Testament (The Gospels), New Testament (Romans), Church History (Reformation Period), Theology, Church Management, Church and State, Greek New Testament, Speech, Music.

A twelve-page prospectus with full information may be had by requesting the same of the dean, Dr. J. A. Huffman, 302 Morton Blvd., Marion, Indiana.

Problems Peculiar to Preachers

Chas. A. Gibson

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

Q. A leading evangelist says it is not right for pastors, Superintendents, either General or District, or other officers of the church, to hold revivals while we have evangelists who can take the meetings. He contends that those who do this are taking the living from the evangelists. Do you think his position is right?

A. I do not think this position is right. I have known men who have made such statements to change their minds after they had left the evangelistic field and taken a pastorate or other work in the church. It is a very wholesome indication when the church has in its leadership those who can do the work of an evangelist and by example conduct a revival. I doubt if the evangelist in question would be happy if our officials ceased to be ought but officials, and gave up the passion and thus the art of soul winning. After all in our work, every man must make a demand for his own work, and I fully believe that every evangelist who will boost, and not knock, who will pray and study enough to preach rich fresh truth, get results and seek not his own but the interest of another, will be busy. I know no better way to get out of touch with God and the church than for any class of people to complain of another class, and certainly this would be a poor place for the evangelist to complain. I know of none worse than for him to complain to the pastor he is now working with about the offering he got at his last place. I think I can speak with a degree of fairness, that might not be the privilege of some better men than I. I have served as pastor for a number of years; spent several years in a fairly successful evangelistic field, and some time as Superintendent. I can truthfully say that never in my life did I feel my General or District Superintendent was unfair to me because he had meetings and I had a broken slate. I think this brother has been tempted, and trust that God will bless him nearly to death. No people on earth will try harder to put him or any of our evangelists across than the very men mentioned, if they can be permitted to boost. An attitude as suggested in this question will hinder him who takes it more than anyone else.

Q. A local civic organization is promoting a talking movie of Christ and have asked me to co-operate by endorsing and advertising the same. What should I do?

A. We have a peculiar and a distinct position which we are forced to take on many things. I have always found such folks perfectly fair when I was wholly frank with them. I would state to them our position and show them that you cannot take part in this matter, but state that wherever you can co-operate, you will be glad to do so.

Q. It has been stated that our missionaries are better supported financially than our home pastors. Why is this true?

A. In the first place finances are not all the support the pastor in the home land gets. He is surrounded by friends and persons with whom he can talk; his family, and his church. He is in the land of his nativity and thus he has support that cannot be bought with silver and gold. It is always fitting that we put these things down if we are to consider the financial standing of a missionary. In the second place they never choose a raw recruit without train-

ing or with a sickness unto death in the family, as missionaries to be sent. True they may sicken and die, but we choose our best and most fitted material to initiate into this life of loneliness. One must know there is more than money involved if he reads Brother Royall's suggestion when he said, "The missionary knows the pangs of an empty mailbox." Better by far, but for the call of God, be in the land we call home, with friends and less, than feel that gnawing. Then from the standpoint of pure economics; the missionary should be better supported because he is on a foreign soil by permission of the governing body of that land. He must not at any time become a charge to the government, thus his support must be both ample and sure. The third reason is that all missionaries are more or less on a level in that the general demand, both on them, and from the governments, are the same. So when the matter is averaged up their support would average better; that is, it is more uniform. Yet I take time out to say that averages are never accurate, and in most cases not fair. I refuse to believe that two and two make four when it comes to folks, in any walk of life, and I know that not even one and one make two in that kind of figuring. I have never done anything spectacular, but I refuse to be added up with the fellow who started when I did and in a few days made shipwreck of the faith, only to come back soon and seek to make amends. Yet in a short time he was off in some questionable religious performance, and made a great splurge, much to the hurt of the church, and during the years he has woven in and out of the church and the faith, while I have plodded along and gotten near a hundred saved and some sanctified each year, and they have been builded into the church. You can talk averages all day long, but I know that one of him and my own work, although small, does not make two. All such positions as taken by the statement in the question asked must be considered in a general way. For the benefit of those that do not deal in averages I might state that the average salary of our missionaries is \$45.00 a month.

Q. I do not know how many preachers may have a problem like mine, but to me it seems to fit your column. I have a family of three children, all under school age, and they make quite a problem for my wife during service hours. But to make matters worse nearly every Sunday some of the members make some remarks in my wife's presence about children behaving in church until it has become a serious problem indeed. What would you suggest? I admit the children do annoy during services.

A. To start with I have no sympathy with church members who will peck at a weakened preacher's wife. I feel they ought to come to you and talk the matter over if they have feelings in the matter. I have not a doubt that your wife does her best in church, that she is grieved and humiliated by the disturbance you admit the children make, and I am positively against the people taking advantage of her. Yet if they were approached they might be able to explain their side of it, and while they would not have a just reason they would at least have an excuse. In the first place it is a question whether a mother of three children below school age should be expected to go to church every service. In the second place the children belong jointly to the father and the mother, and the matter of behavior in church is of secondary consideration. No child that has its way in the home, at play, and at the table can be expected to come under discipline during so short a time as a service. Why should a child be quiet for an hour on Sunday who never is made to be quiet any other time? Therefore, I feel this is your responsibility as well as that of your wife. If you two jointly train the children, in quietness, reverence in family worship, obedience at the table, to listen when others talk in the home, it will not be very hard for the mother to care for them during the de-

votion hour in church. But, my friend, I am on thin ice, for this is one of the most touchy of subjects, and one that most parents seem blind in regard to. It may be that the hints thrown out to your wife are weak, and a "lick below the belt" but it could be that even your best members are afraid to approach you on this delicate subject. I know that to be the case in several instances. But worse than this, the very fact that a preacher's children do not behave in home, or in church, is a reflection on his profession, for if he cannot rule his own house how shall he rule the house of the Lord.

May I relate an instance to show how much damage is often done by the thoughtless failure of a preacher in controlling his children. An evangelist tells of a serious service climaxing in an altar call, and just as it was reaching the breaking point the preacher's baby came down the aisle and climbed up on the altar and walked back and forth. It was no doubt cute, but it may have sent souls to hell by changing the service from that of seriousness to levity. I suggest that you and the good wife the Lord has given you take the matter in hand and make up your mind to change the conditions generally in the home life of the children so that it will not be hard for them to act right when they get in the church. This is not easy and your problem is not one limited to you and your family. Preachers do have a harder job than others at this point by the fact that so many folks tease, play with, and seek to direct their children, but none of these can upset the home-trained child, directed by a careful but firm father and mother. And, I may add, no one thing that you can do will bring you greater returns in the tomorrows.

Q. I am in trouble, for the other day one of the members of my church confided certain matters in me, and then I inadvertently told another person, and now the matter has gotten back to the member. What shall I do?

A. There seems nothing left for you to do but to go to the person and confess your fault and ask forgiveness. That I think is what you would preach to others. There can come to you one great lesson from this affair, however, and if you learn it you will have been helped greatly as a minister. I mean that you should learn that it is the minister's job to keep a confidence. If he cannot be trusted to do so then wherein can he be trusted? I understand that even the courts recognize this peculiar relation on the part of pastor and people, and not even in a court of law can a minister be expected to break a confidence. I am glad you feel so keenly about the matter and believe the Lord will help you.

Q. I am a licensed minister and am anxious to get a Nazarene work started in a needy community. Would I have to speak to the District Superintendent before starting any meeting? Of course I would call him when I am ready to organize as I want to do what the Manual says. Since I have a district license, do I have to consult the pastor of the church where I hold my membership if I want to do this type of work?

A. I wish I could have you in the study here with me tonight. I would like so much to hear you tell your story and explain your plans before I say anything at all to you. I think there are two answers to your questions. In brief, they could both be answered "No." You do not have to ask either of these men before you go. There is another answer and in order to be fair I am going to give it. You may rue the day you tried such a procedure before seeking their counsel and advice. You may strike a hard situation that needs some financial assistance and after you have started and prayed and paid all you can, you cannot pull it, and before you are ready to organize you may want to call the

Superintendent and ask him for home mission help. He may have all available funds tied up. He may not see in the field you have chosen the opportunity you think you see. Then you may run into his plans as he may have workers engaged to enter the very field you have in mind. A question keeps coming up to me regarding your case. Why all this aloofness about your brethren? If you succeed it will be with them and never without them. They are workers in the kingdom and will advise you wisely even though it may not at all times be the advice you would like to receive. No, you do not have to consult them, but my advice is that you do, and then work in accordance with the advice they give you.

Q. Can you give five special things a minister should do or be in order to reach the highest place of success in his field?

A. I hardly feel qualified to answer this question, but I will suggest the following: *First*, love God with all his heart, and that will call for daily examination. *Second*, love the people. By that I do not mean merely the congregation to which you preach. There should be a special love for one's own folks, but there must ever be in the heart of the minister a love for human beings; a heart pull to and for the lost. *Third*, love the church, its organization, its leaders, its form of government, its missionary program; appreciate the opportunities it has given you to preach a full gospel. It not only has provided you with a spiritual home but provides a haven for those who are converted under your ministry, thus protecting them from the wolves of the world. It provides an insurance worthy of a better investment than any we are making, in that it insures our converts against a dearth of gospel truth when we are called elsewhere, by providing a safe, sane, full salvation ministry to carry on. *Fourth*, watch lest you generate wrong ambitions. You may never be a Bud Robinson, a Bona Fleming, or a T. M. Anderson in the evangelistic field. To seek to be the best evangelist you possibly can be is worthy, but should you pine because these men are called to camps you never hear from, it will eat out your spirit. It will show up on your countenance and become as easy to read as a well written letter. I have used the evangelistic field and quoted names of my friends, but the same application will apply in any field of endeavor. It has been said that at the bottom of nearly every wreck in the ministry is disappointed ambition. Let the church find you, never seek to put yourself at the top. *Fifth*, make full use of your time in prayer and study, and remember in the word "study" you are to apply yourself to more than books. Study men. And that study is individualistic, no two alike.

QUESTION—In a small town where there are five churches, how active a part should I take in the Ministerial Association?

*ANSWER—*I think you should take part in all the activities you can without violating your conscience, the laws of the church, or the program you have to carry out as a Nazarene pastor. You will find the usual group of preachers in a town of your size very fair and considerate. They will understand that you have a district program and will not expect you to enter into everything they may promote. In school programs, such as graduation exercises, and the W.C. T.U. public programs, and other like union gatherings, you will find it helpful to your people and yourself as well as to the townfolks to take part whenever you can. I doubt if the brethren will expect you to participate in the union services during the summer when they all close down and have but one service. Should they do so, you will be forced to explain to them that neither you nor your folks could do it.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

MOTHER'S DAY—"Woman, behold thy son! . . . Behold thy mother! (John 19: 26, 27).

THE CHURCH'S OBJECTIVE — "We preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Colossians 1:28). The calling of the church to "present every man perfect in Christ" is a task without bounds. Note: *Every man*, no limit extensively; *perfect*, no limit intensively; *in Christ*, no limit dynamically.—JOHN R. MOTT.

THE PERSONAL COST OF REVIVAL—"Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you" (Hosea 10:12). Note the *you's* in this text.

HIGH AND LOW TIDE—Acts 24:24-27. Consider how an hour of high impulse and spiritual insight under the light of truth and the convicting Spirit passed by, leaving Felix stranded on the sandbars of low motives—helpless.

THE NEW JUSTICE—"Being justified by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood" (Romans 3:24, 25).

Faith of Our Mothers

Faith of our mothers, living faith,
In cradle song and bedtime prayer,
In nursery love and fireside lore,
Thy presence still pervades the air;
Faith of our mothers, living faith,
We will be true to thee till death.

Faith of our mothers, guiding faith,
For youthful longing, youthful doubt,
How blurred our vision, blind our way,
Thy providential care without;
Faith of our mothers, guiding faith,
We will be true to thee till death.

Faith of our mothers, Christian faith,
In truth beyond our man-made creeds,
Still save the home and save the church,
And breathe thy spirit through our deeds;

Faith of our mothers, Christian faith,
We will be true to thee till death.

—SELECTED.

Here in God's House Today

Here through beautiful services I come close to God and to my human comrades in worship.

Here in many ways I learn the truths by which I may live a brave, happy and useful life.

Here I gain strength by which I become that which I have learned I ought to be.

Here I find comfort in my sorrow, courage in my struggle, joy in my victories.

Here I come into union with Christ, my Master and Friend.—*Bulletin Detroit First Church.*

What Is a Home For?

"A home is physically a place to live in, socially a place to have fun in and intellectually and morally a place to improve in. Otherwise it might as well move off the street."—JAMES LEE ELLENWOOD, in *Parents' Magazine.*

Housewives in Palestine

I like to think those busy housewives
rose

Before the hills of ancient Palestine
Were tipped with dawn-light. Not for
them to doze

Through golden hours and miss His
words divine,

Surpassing far the wisest they had heard.
Had not the wondrous news been
passed along

From mouth to mouth as swift as wing-
ing bird

That He was coming who could put
new song

In tuneless lives; new strength in quak-
ing limbs?

I think the household tasks were quickly
done;

The women, humming half-forgotten
hymns,

Attired themselves and many a little one
With eager haste, and fairly ran to see
And hear this One of whom these
things could be.

I think the joy home-keeping must feel
Arose to exaltation while He spoke,
Comparing with the leaven hid in meal
The blessed kingdom for these humble
folk.

A little tired, too, perhaps they were,
From toiling since the dawn—but all
these things

Were quite forgotten in the happy stir
Of gratitude that understanding brings.
The silver pieces which a woman lost
And found through use of faith and
kitchen broom—

All simple, homely tales, but beauty-
glossed—

Old friends rejoicing in a lamplit room.
I think the hearts of housewives, most of
all,

That day responded to the higher call.
—IRENE STANLEY, in *The Gospel Trumpet.*

The Heart of the Scriptures

The Bible is like a vast and multiform country with its heights and depths, with all varieties of density, and with a capital, a governing center, whose influence is felt throughout the whole.

If we ask, what is this governing center? the first answer must be, Jesus Christ. But then our question may go on: what is the center of the message about Jesus Christ? The answer which the New Testament gives is clear beyond any doubt, the cross.—DR. EMIL BRUNNER, in *The Presbyterian.*

The Ninety and Nine

The tune of "The Ninety and Nine" was composed under dramatic circumstances. The author, Mr. Ira D. Sankey, tells of its discovery in his "Life and Sacred Songs."

"It was in the year 1874 that the poem 'The Ninety and Nine' was discovered, set to music and sent out upon its world-wide mission. Its discovery seemed as if by chance, but I cannot regard it otherwise than providential. Mr. Moody had just been conducting a series of meetings in Glasgow, Scotland, and I had been assisting him in his work as a leader of the singing. As we were about to board the train, I bought a weekly newspaper for a penny.

"In the hope of finding news from America, I began perusing my lately purchased newspaper. This hope, however, was doomed to disappointment, as the only thing in its columns to remind an American of home was a sermon by Henry Ward Beecher.

"I threw the paper down, but shortly before arriving in Edinburgh I picked it up again with a view to reading the advertisements. While thus engaged my eye fell upon a little piece of poetry in the corner of the paper. I carefully read it over and at once made up my mind that this would make a great hymn for evangelistic work if it had a tune. So impressed was I that I called Mr. Moody's attention to it, and he asked me to read it to him. This I proceeded to do with all the vim and energy at my command.

"After I had finished, I looked at my friend Moody to see what the effect had been, only to find that he had not heard a word, so absorbed was he in a letter which he had received from Chicago. At the noon meeting on the second day, held at the Free Assembly Hall, the subject presented by Mr. Moody and other speakers was 'The Good Shepherd.'

When Mr. Moody had finished speaking, he called upon Mr. Bonar to say a few words. He spoke only a few minutes, but with great power, thrilling the immense audience by his fervid eloquence. At the conclusion of Mr. Bonar's words, Mr. Moody turned to me with the question, 'Have you a solo appropriate for the subject, with which to close the service?' I had nothing suitable in mind, and was greatly troubled to know what to do. At this moment I seemed to hear a voice saying, 'Sing the hymn you found on the train.'

"I thought this impossible, as no music had ever been written for that hymn. Again the impression came strongly upon me that I must sing the beautiful and appropriate words I had found the day before, and placing the little newspaper slip on the organ in front of me, I lifted my heart in prayer, asked God to help me sing, that the people might hear and understand. Laying my hands upon the organ, I struck the chord of A flat and began to sing. Note by note God gave me the tune, which has not been changed from that day to this. As the singing ceased a great sigh seemed to go up from the meeting, and I knew that the song had reached the hearts of my Scottish audience. Mr. Moody was greatly moved. Leaving the pulpit, he came down to where I was seated. Leaning over the organ he looked at the little newspaper slip and with tears in his eyes said, 'Sankey, where did you get that hymn? I never heard the like of that in my life.' I was also moved to tears and arose and replied, 'Mr. Moody, that is the hymn I read to you yesterday on the train, which you did not hear.' Then Mr. Moody raised his hand and pronounced the benediction, and the meeting closed. Thus the 'Ninety and Nine' was born."

The author of the words of this unique hymn was Miss Elizabeth C. Clephane, a young Scotch woman, of Melrose, near Edinburgh, who had a great love for poetry. Among the sick and suffering she won the name of "Sunbeam." Her own life was marked by deep suffering and was cut short at the age of thirty-nine, five years before Sankey sang her into immortality. Miss Clephane wrote "The Ninety and Nine" for a friend, who had it published. It was comparatively little noticed until by his own use of it Sankey immortalized it. How impoverished our hymn book would have been if Sankey had not deposited this poem in his "seed plot," which was the name he gave to his musical scrap book in which he pasted his favorite songs and poems.—REV. HERBERT LOCKYEAR, *Courtesy Moody Monthly*.

A Cheap Home-made Binder for Preacher's Magazine

I had several years' numbers of THE PREACHER'S MAGAZINE to be bound "at a later day." As with many preachers the money never was available and my magazines were getting soiled, dog-eared and were never arranged properly. I got loose leaf binders from the ten-cent store, in the two sizes in which our magazine has been published. I bound them and find them a great satisfaction. I no longer wait for the close of the year to bind them. Already the 1939 file is started and my magazines are being preserved and are available when needed, not to mention neater looking library cases.

Solving the Empty Paste Pot Problem

Were you ever a country preacher and needing about two brushes full of paste very badly only to find the paste pot was empty or the paste had dried down? Were you five miles from a ten-cent store and just had to wait? I have solved the paste problem, whether in the city or country. Most of us use a great deal in Sunday school and church work. I buy ten cents' worth of dry paper-hangers' paste. This supply lasts two years for all church work. One may wet up a teaspoonful more or less. Add a pinch of cloves or drop of peppermint. Put it in the ordinary library paste jar. This will keep indefinitely and is easily replenished. Added to convenience it is very economical.—Submitted by VERA WEIGHTMAN, St. Albans, Vt.

Modern Curfew

"The curfew tolls the knell of parting day,
Along the quiet lanes the cattle come;
The plowman puts his implements away,
Then jumps into his car and motors home."

For Your Bulletin

You cannot spell S-U-C-C-E-S-S without "U"

You cannot spell C-H-U-R-C-H without "U"

Neither can you C-H-U-R-C-H be a S-U-C-C-E-S-S without "U"

Be square all week—but do not fail to be round on Sunday!

(You could even be round on Wednesday night.)—From *The Baptist Minister*.

When You Lose Patience

When you lose patience, if you are fat you lose your breath; if you are a speaker, you lose your audience; if you are a politician, you will probably lose your election; if you are in an argument, you are likely to lose your point; if you are a father or a mother and lose your pa-

tience with your boy or girl, you will lose more than you can make up in many a day.—MARION LAWRENCE.

For Christian Colleges

It is interesting to know that eight of our chief justices were college graduates, while seven of the eight were from Christian schools. Eighteen of our nation's Presidents have been college graduates, while sixteen of the eighteen were from Christian schools. Eighteen of the twenty-five masters of American letters were college men, while seventeen of the eighteen were from Christian colleges. Of the members of our national Congress whose efforts of prominence have secured for them a place in "Who's Who," two-thirds of them were graduates of Christian schools.—GEORGE W. TRUETT, in *Missionary Review*.

Revelation

We read Thee in the flowers, the trees,
The freshness of the fragrant breeze,
The songs of birds upon the wing,
The joy of summer and of spring.

We read Thee best in Him who came
To bear for us the cross of shame,
Sent by the Father from on high,
Our life to live, our death to die!

—HORATIUS BONAR.

The Works of God

"Life up your eyes on high, and behold who hath created these things."

For eight years, with unremitting toil, Kepler sought unceasingly to solve the law of planetary motion. He tried nineteen different hypotheses during those years, only to lay them aside one by one as he discovered that they did not conform to the laws of planetary motion. To have been less courageous would have been to fail, but his patience changed failure into success. When after months of study by day and observation by night he found that the theory he was trying was untenable, he laid it aside without regret, knowing that there was no less theory to try. Every theory of the circle he was finally obliged to abandon as an explanation of planetary motion. Next to the circle in simplicity, he chose the ellipse for his study. In this theory he found every condition met. The problem was solved at last, and in sheer joy he cried, "Oh, almighty God, I am thinking Thy thoughts after Thee!"

He continued his investigation, and after establishing his second and third laws and writing their exposition he said, "My book is written to be read either now or by posterity, I care not which. It may well wait for a century for a reader, since God has waited six thousand years for an observer."—J. W. RICH, in *Signs of the Times*.

A PREACHING PROGRAM FOR MAY, 1939

J. GLENN GOULD

SUNDAY, MAY 7, 1939

MORNING SERVICE

Temptation and the Way Through It

SUGGESTED SCRIPTURE LESSON—James 4:1-17.

TEXT—*Resist the devil, and he will flee from you* (James 4:7).

I. TEMPTATION IS A VERY REAL PHASE OF OUR UNIVERSAL CHRISTIAN EXPERIENCE. There is no one who is exempt from its appeal, or who is not aware of its power. It makes its assault upon the very weakest of God's children as well as those who are strong in faith. Indeed, it is likely that the more Christlike the character of a saint of God becomes, the more will he be exposed to the batterings of the enemy. The holiest men who have ever lived have been the men most sorely tempted. There is an exposed position and against them all the forces of darkness are arrayed.

The appeal of temptation approaches the soul through three distinct, yet closely allied, agencies. (1) First is the world. By that expression we do not think primarily of the physical frame of things, though it is true one may be dangerously obsessed with this present physical world. The term "world" refers, however, to the spirit of the times, the moral and spiritual climate in which we move. This world, with its unholy ideals, is "no friend to grace to help us on to God." (2) Second is the flesh. Again we must not be confused as to the meaning of the term "flesh." Not the physical body necessarily, but more properly the carnal nature which is resident in every unsanctified heart, is denoted by this term. Its manifestations in the unregenerate take the forms of hatreds, envying, strife, and a host of other nameless iniquities. (3) The third agency by which temptation approaches is the devil. He is the master-mind of the kingdom of darkness, the directing intelligence in the world of sin. And the greatest of these is the last.

II. NOW HERE ST. JAMES DRAWS ATTENTION TO OUR FOE—THE DEVIL

1. There are numerous popular and mistaken conceptions of Satan from which our minds should be disabused. He is not, as so many seem to think, a being with cloven hoof and spear tail, wearing horns and a red suit, his face distorted into the diabolical leer by which he can be easily identified. Such a conception of him is hopelessly inept.

2. The Apostle Paul speaks frequently of the "wiles of the devil." In Ephesians 6, the apostle suggests that against such an antagonist there is nothing can fortify the soul except "the whole armour of God." For, he declares, "ours is not a conflict with mere flesh and blood, but with the despotism, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare. Put on therefore the complete armor of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end, to remain victors on the field" (Weymouth).

3. The Word makes it clear that the devil depends on subtlety and deceit to win his victories. He is the arch-deceiver. He deceives (a) by lying promises; as in Genesis 3:4, 5, when in defiance of God's clear warning, Satan said, "Ye shall not surely die." He deceives (b) by the wresting of Scriptures to suit his own purpose. In Matthew 4:6 he quotes the promise of Psalm 91:11: "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone"; seeking to make it justification for an act of the sheerest presumption. He deceives (c) by cunning plans, against which

God warns us in 2 Corinthians 2:11, "Lest Satan should get an advantage of us: for we are not ignorant of his devices." He deceives (d) by fashioning himself into an angel of light, appearing as the accredited representative of Almighty God (See 2 Cor. 11:14).

III. GRANTING THE REALITY AND MENACE OF SATAN, HOW MAY ONE EMERGE VICTORIOUSLY FROM THE STRUGGLE WITH HIM?

1. James has one very simple answer, "Resist." Do not parley or argue, for he is a much more clever debater than any one of us. Do not flee in dismay from the contest for that would be equivalent to defeat. No, stand your ground and resist the devil. It is true it is not within our power to intimidate the enemy; only God can do that. But by standing still we may see the salvation of the Lord.

2. A second key to victory is in keeping your armor on. An ancient warrior would never think of casting away his shield, or taking off his breastplate, or removing his helmet in the heat of battle. But how many a Christian has abandoned his faith in such an hour, or turned to unrighteousness, or forsaken his hope of salvation in the time of temptation! To do so is disastrous and invites defeat.

3. A third line of defense is found in calling on one's allies. There are some things we can do for ourselves that will help to fortify our souls. Flanking the text are admonitions such as these: "Draw nigh to God, and he will draw nigh to you." That is an ally that we can call on for help, and it will not fail. Again, we are exhorted to "submit ourselves unto God." Do not fight against Him and thus erect barriers against His assisting grace in the hour of temptation. "Cleanse your hands . . . purify your hearts . . . humble yourselves." These activities of soul are the allies of the tempted man and will never fail to reinforce him in his hour of testing.

IV. NOW, ST. JAMES DECLARES THAT THERE CAN BE ONLY ONE RESULT TO SUCH RESISTANCE, "HE WILL FLEE FROM YOU."

1. It must be a real resistance, however. It is not enough to make menacing gestures toward Satan, nor does it avail to make disrespectful speeches concerning him, as though to make parade of one's courage. The arch-deceiver is never himself deceived; and it will require more than a sham battle to put him to flight.

2. What sort of resistance, then, we may well ask, will strike terror to the heart of Satan? Only that which rests upon faith; faith in God—His Word, His strength, His grace. God's Word is the sword of the Spirit, double-edged, able to pierce to the very thoughts and intents of the heart. The strength of God is our only ability. With Him we are able; without Him we are undone. God's grace is the one thing that can help in time of need. Herein must be our reliance.

3. But why does Satan flee in the face of such resistance? There are some of the most amazing and blessed truths of the Word that underlie this assurance. One is that Satan has already met his master in Christ. "Now is the judgment of this world," said Christ (in John 12:31, 32); "*now shall the prince of this world be cast out.* And I, if I be lifted up from the earth, will draw all men unto me." Those words were fulfilled gloriously in the cross of our Lord. It is declared, moreover (in Hebrews 2:14, 15), that Christ became flesh in order that "through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

It is true, furthermore, that Christ can destroy the master work of Satan in men's hearts (See 1 John 3:8). And, finally, it is declared (in 2 Thess. 2:8) that God has placed him under sentence of eternal death.

Therefore, our enemy is a defeated foe. There is no spirit

left in him. All his apparent boldness is the merest bluff. One show of serious resistance will overwhelm him. At the end of the first day of the battle of Shiloh the Federal forces were in a state of demoralization and defeat. General MacPherson reported to General Grant, "Our center has been driven back; our flanks have been turned; our artillery has been captured. What shall we do?" To which Grant replied, "Reform your lines under cover of darkness and attack at daybreak. Won't they be surprised?" Surprised they were, and the second day of Shiloh gave a decisive victory to the Union troops. Tactics like those will defeat the enemy of our souls every time. "Resist the devil, and he will flee from you."

EVENING SERVICE

God Is Not Mocked!

SUGGESTED SCRIPTURE LESSON—Gal. 6:1-9.

TEXT—Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (Gal. 6:7, 8).

I. There are few warnings in the Word of God given more frequent expression than this against deception. Again and again the inspired writers say, "Be not deceived." The world is full of fraud and duplicity is on every hand. Much of the advertising with which our age is literally drenched is based upon deceit. Some of the most widely advertised products, when analyzed dispassionately, are found to be far less than the claims made for them. International affairs are shaped and colored by propaganda in an effort to give false impressions and create false issues, while the truth is carefully suppressed by the machinery of censorship. Especially in the realm of religion do quacks and charlatans abound, deceiving and being deceived.

It seems incredible, however, that anyone could be deceived as to the character of God and His attitude toward sin. God's Word has depicted the divine character so clearly and forcefully that it would seem there could be no excuse for ignorance. Yet it is precisely this deception against which the apostle utters his word of warning. It is said in the Word that in the beginning God made man in His own image. Men today, however, have reversed that process and are attempting to remake God Almighty in their own image. God challenged this sort of deception in Psalm 50:21 with the words, "Thou thoughtest that I was altogether such an one as thyself." Even today men are attempting this impossible thing of humanizing God, degrading Him from the throne of His holiness, and branding Him as capricious and entirely unreliable. There is grave need, therefore, that we should hear this warning once again.

II. "GOD IS NOT MOCKED," DECLARES THE APOSTLE; "FOR WHATSOEVER A MAN SOWETH, THAT SHALL HE ALSO REAP"

1. Who dares to dispute that principle? It is one of the fixed laws of God's universe. Without its absolute dependability this cosmos would become a chaos, and the world would resemble a madhouse. Every tiller of the soil depends upon the unerring accuracy of this law. If he wants a crop of wheat, he knows full well that there is one way to get it, and only one: he must sow wheat in his field. The very suggestion that a man might sow wheat and reap barley is so ridiculous that the mere mention of such an eventuality provokes a laugh. This law of nature—the law that like produces like—is too sure and settled ever to be gainsaid. To imagine otherwise is to mock God.

2. But a principle sound in nature is also sound in the realm of morals. A man will reap what he sows in the moral and spiritual realm, and will reap in far greater quan-

tity than he has sown. The man who sows to the world, the flesh and the devil will reap the only harvest that such a sowing can produce. The man who sows to the wind shall reap the whirlwind. Nothing in God's universe is more certain than that. There is no moment in our lives that is isolated and unrelated to every other moment. The present grows out of the past and is what it is because of yesterday's choices. And the present grows into the future and determines its complexion unfaillingly. I am what I am today because of what I chose to be in other days; and what I am choosing now will determine my tomorrows. "Whatsoever a man soweth, that shall he also reap." To think otherwise is to mock God and to deceive oneself.

III. THE FIRST INTENT OF THESE WORDS, HOWEVER, IS TO GIVE COMFORT RATHER THAN WARNING

1. The apostle is addressing himself to persons who had paid a great price to God's way. They had turned their backs upon the past and counted every other relationship less dear than their new relationship to Jesus Christ. Moreover, their loyalty to the Master had impelled them to a course of life that was truly sacrificial and one in which the gracious compensations were not entirely obvious. It is to bring comfort and assurance to such hearts, and to encourage them to a further loyalty, that he speaks as he does. If proof of this were needed, the ninth verse of this sixth chapter would afford it in abundance, for he concludes this passage with the exhortation, "Let us not be weary in well doing: for in due season we shall reap, if we faint not."

2. "He that soweth to the Spirit"; he that puts Jesus Christ first in his life; he that enthrones the Savior in his heart and makes the will of God the law of his daily living; such a man has a fitting and gracious harvest awaiting him. How intimately that speaks to our souls! Every servant of God spends himself in endeavors that are apparently fruitless. Many of God's saints are bound up to a dreary, treadmill existence of dull, galling monotony. They are like caged eagles. They have in their hearts an instinct that would direct them to the heights; but are "cabined, cribbed, confined," in the prison house of responsibilities which cannot be escaped. Then there are no end of positive misunderstandings that one must endure patiently for Jesus' sake. They are not easy to bear. They tear and lacerate the spirit and leave one sore and bleeding. All of this is involved in taking the way of Christ, in sowing to the Spirit.

3. But for every such soul Paul has this magnificent word of comfort and assurance. "He that soweth to the Spirit shall of the Spirit reap life everlasting." God knows our burden and our faithfulness. He looks at the heart of us rather than at our outward appearance. And God is not to be mocked. His laws cannot be set aside. "In due season we shall reap, if we faint not." "Remember Jesus' blessed word of comfort, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

IV. BUT THERE IS A WARNING HERE THAT THE GODLESS MAN SHOULD LAY SERIOUSLY TO HEART

1. "He that soweth to the flesh." It is important to remember that as St. Paul uses the term "flesh," it does not refer in the first instance to the physical body, but rather to the depraved nature of the unsanctified man. To sow to the flesh, therefore, means to live a life that is dominated by the carnal mind. Gal. 5:17 sets forth the conflict between flesh and Spirit in these graphic words: "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." The apostle proceeds, further, to ascribe certain works to the flesh. "The works of the flesh are manifest," he asserts, "which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." It does

not make pleasant reading. It is notable, too, that many a sin popularly regarded as of the milder sort stands next to an offense that everyone knows is atrociously sinful; as, for instance, "envyings, murders." But the most tragic thing of all is that some men are content to live for nothing higher or holier than these indulgences.

2. Now a man may choose to sow to the flesh, but no man can escape the consequences of such a sowing. God has given to every tiller of the soil the power to determine what seed he will plant in his field; but, once planted, God has fixed forever the law by which the nature of his crop will be determined. God has given to each of us the power to choose sin instead of righteousness; but, once the choice is made, there is no way to change the nature of the harvest. "He that soweth to the flesh shall of the flesh reap corruption." Mark it well: the seed you sow will determine the harvest you will reap. You cannot live as one man and die as another. Our dying will be determined by our living; and the choices we are making with such carelessness today will rise to haunt us or bless us tomorrow. "Be not deceived; God is not mocked."

SUNDAY, MAY 14, 1939

MORNING SERVICE

Sacrificial Motherhood

SUGGESTED SCRIPTURE LESSON—Luke 2:25-40; John 19:25-27.

TEXT—*Now there stood by the cross of Jesus his mother* (John 19:25).

I. Let us try this morning to reconstruct in our thinking the setting of the cross of Jesus. It is true it had its inception in the redemptive purpose of the infinite God from all eternity. That purpose became actual, however, amid the strangest of circumstances. The element of treachery entered with our Lord's betrayal at the hands of Judas. The fearful scene began to be openly enacted when the midnight quiet of Gethsemane was invaded by the mob of soldiers and hoodlums, led by Judas, erstwhile disciple of Christ. There, betrayed by a kiss, our Lord was seized by cruel hands and led prisoner into the city of Jerusalem.

The second phase of the tragedy was made of four judgment scenes, every one of which was the sheerest mockery and an outrageous perversion of justice. First to Annas He was led, then to Caiaphas, past and present high priests respectively. By them He was adjudged worthy of death, and a rump session of the Sanhedrin confirmed it. That was His ecclesiastical trial. He was taken then to Pilate; for a brief but terrible interval was sent to Herod, then back to Pilate, where the final shameful sentence was pronounced.

Out of that judgment hall the most tragic procession this world has ever known wended its way through the narrow streets of Jerusalem, through the gate leading to the Place of the Skull, and out to the most memorable spot in history—Calvary. There the pure and spotless Son of God was nailed to a felon's cross and exposed to death, and there He bled His life away and died for all mankind.

II. IT DOES NOT REQUIRE FREE PLAY OF THE IMAGINATION TO PLACE ONE'S FINGER ON THE MOST PATHEPIC PHASE OF ALL THAT SORDID SCENE. It is found in this statement of the text; that there, looking on while her Son died in agony and blood, stood that mother who had given Him birth.

1. The onlookers at the scene of the cross were, for the most part, coarse and brutal men. The people who had followed this procession to the place of death had been brutalized repeatedly by similar scenes. To them human life was cheap, and their highest ideals of diversion was a Roman holiday such as this. The chief priests were a hateful and fanatical set of men, for whom justice meant little enough, and power and pomp and circumstance meant everything. The soldiers

were killers by instinct, and they had been hardened by so many assignments of this nature that nothing in them responded to the pathos of the scene. While Jesus was dying they gambled and swore hoarsely, trying to determine who should have His seamless robe.

But in the midst of that godless group stood one disciple and three faithful women. They had no ears for the coarse ribaldry of the mob or for the cursing of the soldiers. Their gaze was fixed on the still form of the Man on the central cross, and their ears were straining to hear every word that He might utter. And one of those women was Mary, the mother of our Lord.

2. There is a pathetic tenderness about the love with which Mary had followed her Son through His earthly life. Throughout His childhood and youth she had reared Him for a career which was beyond her keenest comprehension. Those years were full of strange events and evidences of striking uniqueness about Jesus that left her baffled and wondering. The years of His public ministry were stranger still. She could not understand all that He said and did. Her younger children—the brethren and sisters of our Lord—would not believe in Him. She alone of that family circle clung to her faith in His Lordship. And throughout all of these years those words of Simeon were in the background of her mind; those words about a sword that should pierce her soul.

3. Mary's love for her Son did not fail when finally He was condemned and crucified as a common criminal. We can never know what harrowing of soul this loyal mother underwent to see her Son dealt with thus. To hear the blood-thirsty cries of the mob demanding His life; to see the look of hellish exultation on the faces of priest and Levite when at last, it seemed, they had Him in their power; to see Him nailed to that cross and exposed to shame, mocking and death; we can never know how this must have lacerated the sensitive spirit of His mother. But to the end she loved, and did not fail.

III. MARY AT THE CROSS IS THE IDEAL OF SACRIFICIAL, FAITHFUL, HEROIC MOTHERHOOD THE WORLD AROUND AND THROUGHOUT ALL AGES

1. True motherhood must be sacrificial. There cannot be life without a mother's sacrifice. There is a sense in which every mother gambles with her own life in order to give life to her child. Into the jaws of death she must go in an absolute self-effacement if the miracle of human procreation is to be complete. But this is only the beginning of motherly sacrifice. Christian nurture demands something of loyalty and devotion that will constitute no less a trial of a mother's sacrifice than birth itself. It becomes necessary for a loyal mother to live her own life in the life of her child. With resolute fidelity she must build into the personality of son and daughter those qualities that will enable them to live nobly and richly. The high ideals of men, the lofty aspirations that transfigure life, the noble qualities of spirit that make men able for solemn responsibilities and crucial hours, all are profoundly affected by sacrificial motherhood. Without such mothers, such men could never be.

2. Furthermore, true motherhood is faithful. Loyalty—even blind loyalty—is one of its most conspicuous characteristics. To adapt an expression of Saint Paul's, a true mother "beareth all things, believeth all things, hopeth all things, endureth all things." Nowhere is this quality more strikingly exemplified than in the mother of our Lord. When as a lad He was lost from them for a time, eventually to be found among the doctors in the temple, they chided Him for the anxiety He had caused them. The reply of Jesus was a puzzling one: "How is it that ye sought me? Wist ye not that I must be about my Father's business?" Then Saint Luke adds this word, "They understood not the saying which he spake unto them. . . . But his mother kept all these sayings in her heart." Despite her failure fully to understand,

she was faithful to the end. Here at the cross, passing through the most awful experience a mother could ever know, she believed and trusted and hoped. That is true motherhood.

3. And finally, true motherhood is heroic. Hers is not a heroism that lives in the public eye, to be branded with badges of honor, I grant you. It may never come to light until the judgment day when the secrets of all hearts shall be revealed. Beneath the prosaic performance of daily duties, amidst the monotony of things that simply must be done, there are hidden infinite resources of courage and fortitude. It required the sheerest bravery for Mary, mother of our Lord, to follow Him to the cross and see Him die. But a similar heroism, different in degree but identical in kind, must characterize true motherhood in every age. Rudyard Kipling has expressed it thus:

*If I were drowned in the deepest sea,
I know whose tears would come down to me;
Mother o' mine! Mother o' mine!*

*If I were hanged on the highest hill,
I know whose prayers would follow me still;
Mother o' mine! Mother o' mine!*

*If I were damned o' body and soul,
I know whose love would make me whole;
Mother o' mine! Mother o' mine!*

IV. WE NEED SUCH MOTHERS TODAY

Ours is a bankrupt age. Politically, socially, morally, religiously, we seem to be reaching a new all-time low. Careful students of the situation report that the real collapse of our age is in the home. Here character is forged. Here manhood is made. Daniel Webster, native of New Hampshire, once eulogized his native state by pointing out that it is customary for artisans to hang out before their places of business huge symbols of their craft. The shoemaker hangs out a boot; the watchmaker a watch; the dentist an enormous tooth. But, referring to the great stone face, Webster continued, "Up in the Franconia Mountains God Almighty has put out a great profile of a man, hewn in the rock of the mountainside, to signify that in New Hampshire He makes men." Noble tribute! And it should the veriest truth concerning the homes of America. Our one hope is that a new race of mothers will arise to give America and the world the manhood that they need.

EVENING SERVICE

The Message of the Potter's House

SUGGESTED SCRIPTURE LESSON—Jeremiah 18:1-10.

TEXT—*The vessel that he made was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it (Jeremiah 18:4).*

I. JEREMIAH IS POPULARLY REGARDED AS A PROPHET OF DESPAIR

The artist Sargent has depicted him as a man of doleful countenance the very embodiment of hopelessness. The note of apparent gloom is so much a part of his message that we have come to call any pessimistic outburst a jeremiad. He was a man of tears; and tears are out of fashion. So it is that Jeremiah has been forgotten. His contemporaries conspired against his life. We have come to treat him with sublime indifference.

But, far from being a prophet of despair, there are passages in his writings that are shot through with a most glorious hope. Such a passage is this one in his eighteenth chapter. At the word of the Lord, the prophet repaired to the potter's house; and there, watching the artisan shaping a vessel on

his wheel, he heard the voice of God speaking to his soul, for the vessel was marred in the hand of the potter. The workman had an ideal before his mind which he sought to express through this lump of clay. But his hopes failed of realization. The beautiful vase was marred.

The potter did not throw the clay aside in petulance, however. With unflinching patience "he made it again another vessel, as seemed good to the potter to make it."

All of this imagery expresses one of the outstanding attributes of God's nature, for He is the infinite Potter. "O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel." That assurance could have only one meaning. Despite the persistent sin of God's people, Israel, the patience and mercy of God were not yet exhausted. His best plan for Israel was marred in the Potter's hand. But if His people were only willing, God in His great love would fashion them against another vessel. It was not too late.

II. GOD HAS DONE THIS VERY THING IN NATURE

One must be a most superficial observer if he has failed to note how God has been endeavoring over the long centuries to obliterate the scars and blemishes that have been laid on the face of His world; how the Almighty has been ceaselessly creating in the face of every force calculated to destroy. A visit to the great redwood forests of California illustrates this truth most graphically. Those giant trees, the oldest and largest living things on the face of the earth, are fortified by nature against the ravages of forest fire. While again and again the scourge of fire has swept through the forests, destroying lesser growths, these redwoods have come through scarred, but with heads unbowed. And instantly nature begins the slow, tedious process of obliterating the marks of the destroyer. If perchance one of these giants falls, given time enough God will bring from the trunk of the fallen monster a dozen other redwoods to take its place. Thus infinite is the patience of God in His dealings with nature.

III. GOD HAS DONE THIS THING AGAIN IN HIS DEALINGS WITH THE HUMAN RACE

Marred and all but forever ruined in the hand of the Potter, with that same infinite patience God has fashioned again another vessel.

1. It was no part of God's plan that sin should mar His handiwork in the first Adam. He created man in His own image and gave him dominion over all material things. The hope in God's heart was that man might prove to be one with whom He could have fellowship. For a time that idyllic relationship persisted, and in the cool of the day God would walk and talk with His children. But sin entered to mar God's plan and man was spoiled in the making by his own wilfulness and sin. Instead of the symbol of perfection which God had planned, the first Adam became a token of judgment.

2. But the infinite patience of God could not leave the matter there. To meet the fearful situation precipitated by sin, God sent a second Adam to earth in the person of His only begotten Son. The first Adam brought judgment and despair to men, and the heritage of his nature has been the outstanding curse of our human race. But the second Adam brought forgiveness and hope to men, and in His redemptive death all mankind find a refuge and a deliverance. The first Adam forfeited the image of God, the second Adam restored it. The first Adam failed miserably; the second Adam succeeded gloriously.

It is declared in the Book, furthermore, that the second Adam is also the last Adam. There is to be no other. Men who reject Jesus Christ seal up their only avenue of hope and salvation. He is God's last word to a wayward race.

IV. FINALLY, THE MESSAGE OF THE POTTER'S HOUSE INDICATES THE GRACIOUS THING GOD PROPOSES TO DO FOR YOU AND ME

1. Sin has marred our lives almost beyond hope of salvage. It has fastened itself upon us in the form of sinful habits and appetites that curse us body and soul, and yet whose grip we are powerless to break. It has vitiated our ideals until we seek our gratifications on the very lowest levels available to our race. God made us for life in the heights; but sin has so depraved our instincts that we are willing to grovel on the malaria-laden flats of sin and seem content so to live. A friend of mine who went through the days of the fearful slaughter of the World War says that he lost something during those bloody days that he has never been able to recover. He saw men die so horribly that something fine in his soul was destroyed. Now with the war long past, that certain sensitivity to the finer things of human life has never returned. Equally deadly to the best there is in us is sin. It mars and blights and curses the whole personality. Indeed in each individual case it is only truth to say that our vessel has been marred in the hand of the Potter. And the guilt attaches, not to Him, but to us.

2. But into this apparently hopeless situation God himself has injected a redemptive consideration in the person of His Son. Jesus has lived and died and lives again; and that makes all the difference in the world. The manner of His birth is important; but that is not the most vital consideration. The manner of His life is important, but not supremely important. The nature of His teaching is challenging; but that is not the thing of supreme moment. The thing that matters most about Christ is His death; the fact of it, the manner of it, the meaning of it. With good reason did Paul write to the Corinthians, "I determined not to know anything among you, save Jesus Christ, and *him crucified*." There is the crux of the matter. In His death, He was the innocent Lamb of God, offered up in atoning sacrifice. The outpoured blood, symbol of the outpoured life, offers forgiveness, cleansing and a haven for my hopeless soul. The crucified, living Savior means all the difference between hell and heaven.

3. Here, then, in the eloquent imagery of the potter's house, is a message of hope that is literally transforming in its power. A soul far gone in sin can be born again and fashioned anew. The redemptive and recreative miracle is still going on with unabated energy and power. With that infinite patience, upon which we have been dwelling so persistently, God is able and willing, yes, is eager to take our lives, broken and marred, and make them again other vessels as seemeth good to the Potter to make them.

4. There is only one key that unlocks this door of infinite mercy and makes this grace available to us all; and each of us holds that key in his hands. It is *repentance*. God makes this very clear in verses 7 and 8 of the chapter from which our text is taken. "At what instant I shall speak concerning a nation and concerning a kingdom," saith the Lord, "to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them." That assurance is spoken to the individual as truly as to the nation. By repenting of sin and forsaking it, and casting oneself upon the mercy of God, all of the grace and compassion of the infinite God is invoked and despair turns to hope. This is the message of the potter's house. Have you proved its truth in your life?

SUNDAY, MAY 21, 1939

MORNING SERVICE

The Loom of Life

SUGGESTED SCRIPTURE LESSON—Romans 8:12-28.

TEXT—*And we know that all things work together for good to them that love God, to them who are the called according to his purpose* (Rom. 8:28).

I. THERE IS NO PROMISE MORE FIRMLY ROOTED IN CHRISTIAN THINKING THAN THIS

It is expressive of that confidence in divine providence which is so characteristic of our faith. In every age of the Church's history it has been accepted, believed and demonstrated anew. It is rather striking, however, to note the radical difference in the manner in which the assurance is viewed by different individuals, all of them presumably Christian.

1. There are some who regard it as a most precious and comforting assurance; the very embodiment of their highest hopes. It is a refuge for their souls in time of storm. It transmutes sorrow into joy, despair into hope, loss into gain, affliction into benefit.

2. There are others who regard it as a most difficult and all incredible statement. How it can ever be made actual they cannot see. They accept it after a fashion because it is in the Bible, but for no other reason. It has never become a part of their experience and seems out of place in their world. However true to life it was in the comparatively simple days of the first century, it is obsolete now; a sort of anachronism that still adheres to our Christian teaching.

3. The language of Saint Paul, however, puts this matter clear beyond the realm of uncertainty or conjecture. He announces it as a finding of his own experience; not a postulate to be accepted, but a fact to be tried and proved. "We know," he declares. And it is his assumption that the Christians to whom he is writing possess a similar knowledge. He is not thinking primarily of the more pleasant experiences of life, but rather of its dark and difficult happenings. "The sufferings of this present time" are included as clearly as "the glory that shall be revealed in us." All alike will be woven on God's infinite loom into the pattern of life it is God's will we should live.

II. "ALL THINGS WORK TOGETHER FOR GOOD." LET US EXAMINE THE EXACT LANGUAGE OF THIS ASSURANCE.

1. "All things." There is no exception made of any possible eventuality in our lives. No misfortune, however dark; no grief, however tragic; no adversity, however paralyzing; nothing is excluded from this sweeping assurance. "Sufferings" and "infirmities" have their place as well as the more pleasant aspects of our daily flow of experience. In the Library of Congress there is a beautiful mosaic made of thousands of tiny pieces half as large as a dime, or less. Some of them are oddly shaped and of garish coloring, having no intrinsic beauty whatever. But, fitted into place and related to the total plan of the artist, they make their contribution and play a part absolutely essential to the beauty of the whole. In similar manner does our life pattern need the difficult and trying experiences. Without them the whole would be incomplete and its final beauty be marred.

2. The apostle goes on to declare that "all things *work*." Everyone of us is, in part, the creature of his past experience. Our characters are simply our heritage of personality, added to and modified by all of the subsequent experiences of our lives. Whether we will or not, these things are working for us. The difficulties and adversities of life are making or breaking every one of us.

3. But they "*work together*." There is a plan, a system, a program, a logical relationship between the seemingly incongruous events of our lives. What seems like chaos is an orderly plan and God is working out His gracious purposes for us. It may require the perspective of the years to see the plan in its unfolding, but the plan is there. A gentleman planning his first European vacation was told by a much-traveled friend that he must be sure to hear a certain set of chimes in Geneva. Upon arrival in the Swiss city, he inquired where the chimes were located and the hour at which they would be played. At the appointed time he went to the church, climbed

into the belfry and sat down in the presence of the chimes to listen to their music. But when the playing began, it was all dissonance and discord, deafening noise rather than stately harmony. In dismay and disgust he fled from the church. But as the music of the chimes floated out over the lake to the distant hills, a careworn widowed mother stood in the door of her humble cottage and drank in the lovely melody that came from that distant church tower. The perspective of distance had transformed the hideous into the harmonious. We are so close to many of our difficult experiences that all we can now hear is their clashing dissonance. But distance, perspective, will transfigure them into hours of rare and holy privilege.

4. But, moreover, they "work together for good." Here is the wonder of wonders. Of course some of life's experiences are clearly good. We have no difficulty seeing how God can make those things work for our good. As we see it, it is part of their very nature that they make a worth while contribution to our lives. But other experiences are apparently evil. What possible good, we ask, can come of misfortune, loss and suffering? I know a man who was once a splendid District Superintendent in the Church of the Nazarene; but today he is a shaking, helpless paralytic, and still only middle-aged. How can even God make such a thing to work for good? These are the difficult questions we face.

I do not profess to know the answer in detail. I do believe that God who can "make the wrath of men to praise him" can find a way. The men who nailed Christ to the cross did it because they hated Him; and their act seemed to be the crowning injustice of all time. But unwittingly they were the agents by which the glorious work of redemption was effected. If God could accomplish a thing like that, I am confident He can transfigure the petty difficulties in my experience.

III. BUT TO WHOM IS THIS AMAZING ASSURANCE CERTIFIED?

"To them that love God, to them who are the called according to his purpose." It is to them who love God, and whose love for Him has brought them to commit all to His hands. The loving Lord is here pledged by all heaven to be faithful and true to such souls. He is too good to do wrong, too wise to make a mistake, too righteous to be unjust, too loving to be unkind. Who would hesitate to entrust everything into such hands?

The one concern of a Christian should not gather about the issue of how God can possibly bring this to pass. It should rather center upon the question of one's relationship to Him. My responsibility is to love Him, and not to question Him. I must see to it that I am among "the called according to his purpose." There must be a yielding to the will of God. There must be an end of the disposition to fight against God's judgments. A despairing woman unfolded her tragic story to me recently and said she had prayed for a year without result. I pointed out to her how her prayer had been a selfish one, an attempt to bring God over onto the side of her desires. But never once had she said to Him, "Thy will be done." This is what it means to be "called according to his purpose." It is to say with Job, "Though he slay me, yet will I trust him."

Moreover the Christian can afford to wait. It is difficult to be patient with the slow, tedious process by which God works out His purpose. His wheels grind slowly, but they grind surely. He neither slumbers, nor is weary. He never relaxes His vigilance. His processes move ceaselessly and unerringly on. And all He asks of me is submission and faith, both of which I gladly give. Therefore the assurance of this text is mine.

EVENING SERVICE

The Threefold Crucifixion

SUGGESTED SCRIPTURE LESSON—Romans 6:1-23.

TEXT—*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin* (Romans 6:6).

I. THE EPISTLE TO THE ROMANS IS A CLOSELY KNIT, LOGICAL DISCUSSION OF THE PLAN OF SALVATION THROUGH FAITH IN THE BLOOD OF JESUS

Every chapter in this masterful document is related organically to the living whole of the epistle and fits perfectly into the plan of the apostle's argument. Saint Paul approaches this text by a well-defined process of reasoning.

1. His first contention is that all have sinned and come short of the glory of God. The first three chapters of Romans deal in the main with this thought. Jew and Gentile have both grieved God and incurred His displeasure.

2. In chapters 4 and 5 he argues that salvation is by faith alone. To the Jew, whose defense was bound to be that he had Abraham for his father, the apostle points out that even Abraham was justified by faith and not by works. To all men alike the promise of hope is clear and unequivocal. Any man who comes to God pleading the merit of the blood of Christ and trusting in Him alone can be saved.

3. In this connection he makes it clear that there is an ample supply of grace. Indeed, "where sin abounded, grace did much more abound." As Weymouth renders it, "where sin increased, grace hath overflowed."

4. The apostle then raises an interesting question, "Shall we continue in sin that grace may abound?" It is a matter of some surprise that this question should prove to be as persistent as it has been. It is substantially the question now being raised by the exponents of the doctrine of eternal security. While, it is true, they do not openly advocate continuing in sin, they have advanced a teaching that amounts practically to the same thing. They have assured us that we cannot hope to live without sin; and that sin is not so serious a matter after all, since God's grace is so abounding. Paul's answer was a radical and thundering "NO." "God forbid," he cries. "How shall we, that are dead to sin, live any longer therein?" Death to sin settles the sin business; for (as the safety signs along our highways frequently remind us) "death is so permanent!"

5. Now the provision God makes for our deliverance is set forth in the text as a threefold crucifixion. "Knowing this, that our old man is crucified with Christ [provisionally], that the body of sin might be destroyed [actually,] that henceforth we should not serve sin." God's healing for the hurt of sin, therefore, is (a) the crucified Savior, (b) the crucified nature, and (c) the crucified life.

II. THE CRUCIFIED SAVIOR

1. There is a far greater significance attaching to the cross of Christ than we customarily believe. It is true He died to provide forgiveness for guilty sinners. "God so loved the world that he gave his only begotten Son." But pardon is not our only need. We become sinners outwardly because we were sinful inwardly. The instincts, affections and motives of our hearts have been polluted by the sin stream that has infected our race. There is a need not only for forgiveness from this transgression, but for cleansing from this pollution.

2. There is no more eloquent putting of this provision for the deeper need of the justified Christian than that found in Eph. 5:25-27, "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." The significance of this passage turns on the exegesis of the word "church." It means, as every Bible scholar recognizes, the redeemed people of God, those who have been called out

from the world and separated unto Christ. Christ loved them and died for them, because they have a deep inward need, a need for cleansing from a depraved and double-minded condition.

3. Now the thing that the apostle is saying in our text is simply this, that in the death of Christ provision is already made, not only for my forgiveness, but also for my cleansing; not only for my justification, but also for my sanctification. I may never appropriate that provision. Through prejudice, or unbelief, or outright disobedience I may turn my back upon this provision. But the provision stands. Already in the will and purpose of God "our old man is crucified with Christ." The verb indicates a finished action, something done that can never be undone.

III. THE CRUCIFIED NATURE

1. Provision is one thing, but realization is another. Christ on the cross is necessary for my salvation. But Christ on the cross is not enough. If I am ever saved I must accept Him and His atoning death as my only hope. My only plea must be the blood that He shed. It follows that something more than the shed blood of Christ is necessary for my sanctification. There is no provision for my cleansing elsewhere than in His blood; but something more than the blood is necessary if actual deliverance is to reach my soul. That something more is my consent to the gracious divine process of cleansing. In the death of Christ every double-minded believer is potentially cleansed. So far as the will of God and the atoning death of our Lord are concerned, "our old man is crucified with Christ." But the "body of sin" will not be destroyed until the seeking soul appropriates by faith the provision so graciously made.

2. The method by which this provision is appropriated is a reckoning by faith. It is set forth in verse 11 in these words: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." The word "likewise" indicates that this verse summarizes the argument that has preceded it and draws an analogy that is most interesting. We are reminded that Jesus died once for all, but is alive again. In the sight of God and men Christ is reckoned as One dead but yet alive. By death He satisfied the demands of the law of God. By His newness of life He administers the new covenant of grace and mercy. Now in like manner by faith we can reckon ourselves dead to sin but alive to God. In that instant of faith the inner miracle comes to pass. The body of sin is destroyed.

It should be noted, too, that God uses absolute terms in describing the extirpation of sin from the heart. "Crucified" and "destroyed" are vigorous verbs and they can describe only an eradication of the sinful nature from the personality.

IV. THE CRUCIFIED NATURE THUS BECOMES THE GATEWAY INTO THE CRUCIFIED LIFE, expressed in the final clause of this text: "That henceforth we should not serve sin."

1. There is an unavoidable element of paradox in God's use of terms to describe this deliverance. It is an arriving at a fullness of life through the experience of death, strangely enough. Jesus brought this truth out clearly in His words, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." These words refer in the first instance to the death that Jesus was to die. But in the secondary sense they are descriptive of the death to sin which God's children must pass through if they would enjoy the fullness of God's grace.

2. The crucified life is a life that is dead to self, sin, and worldliness. No longer do these things determine the course of one's life. By the same token it is a life that is alive to God, righteousness, truth and holiness. The affections and desires of the heart are henceforth set upon heavenly things.

3. The crucified life is identical with "the risen life" as set forth by Saint Paul in Colossians 3:1-3, "If ye be risen with Christ, seek those things which are above, where Christ sit-

teth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." It would be difficult to find a more beautiful expression of this sort of life than is contained in these words.

4. Finally, it was this very deliverance to which the apostle bore testimony in Galatians 2:20: "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

SUNDAY, MAY 28, 1939

(Pentecost Sunday)

MORNING SERVICE

The Marks of Pentecost

SUGGESTED SCRIPTURE LESSON—Acts 15:1-11.

TEXT—*And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith* (Acts 15:8, 9).

I. The fifteenth chapter of the Acts of the Apostles contains the record of the first council ever held by the Christian Church. There have been scores of such convocations in the centuries since; but none of them has been called upon for a more momentous and far-reaching decision than was involved in the issues before this gathering. A casual reading of the record may not disclose the seriousness of those issues. A little reflection, however, will set them forth in their true light. Briefly summarized, the crucial question was this: Is the Christian movement going to remain merely a branch of Judaism, or is it going to declare its independence and build its own structure based alone on faith in Jesus Christ as Lord and only Savior? For "certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved." In other words, it was contended that faith in Christ was not enough for these Gentile believers. They must also become proselytes to the religion of Moses. This, briefly, was the issue before the council.

The deciding voice that day was Peter's. And the conclusive argument was not an argument at all, but a piece of Christian testimony. That testimony, in the main, affords us our text this morning.

II. THE EXPERIENCE TO WHICH SAINT PETER ALLUDES HERE IS HIS MINISTRY TO THE HOUSEHOLD OF CORNELIUS.

It was in the home of this Roman centurion in the city of Cæsarea, that the Christian message had been first proclaimed by Simon Peter to the Gentile world. The record of that memorable day is found in Acts 10.

1. The character of the Cæsarean centurion is pictured in rather striking words. He is declared to be "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." It is said of him, furthermore, that while he prayed God gave him a vision, in the course of which this assurance was given him, "Thy prayers and thine alms are come up for a memorial before God." Then followed instructions to send to Joppa for "one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do." Instantly obedient, Cornelius prepared his messengers and sent them on their journey.

2. Then God began working on the other end of the line. For Simon Peter was far from ready for the appeal he was so soon to receive. He was a Jew, with all of the exclusiveness of an ancient Jew. To go among Gentiles would have been ceremonially defiling. It became necessary, therefore, for God to disabuse Peter's mind of its post-pentecostal pre-

judices. He did it by the vision of the great sheet let down from heaven, containing "all manner of fourfooted beasts of the earth, and creeping things, and fowls of the air." Then God commanded, "Rise, Peter; kill and eat." Shocked by such a command, the apostle replied, "Not so, Lord; for I have never eaten anything that is common or unclean." Then God spoke the admonition that He most wanted his servant to hear, "What God hath cleansed, that call not thou common." To give adequate emphasis, God gave the vision three times over.

3. Peter's vision was interrupted by the arrival of Cornelius' messengers. They found him ready to accompany them back to Cæsarea. Without question he entered into Cornelius' house. Peter was shrewd enough to see that his recent revelation referred, as Dr. Chapman puts it, not to menu but to men. And while he preached to them the Holy Ghost fell upon them, and Pentecost was repeated in Cæsarea.

III. WHEN WE REACH OUR TEXT IN ACTS 15, ten years have elapsed since Peter's ministry in Cæsarea, and eighteen years since Pentecost.

1. This time element possessed vital significance. The thing Peter is saying about both the original Pentecost in Jerusalem and the reception of Pentecost in Cæsarea is not a snap judgment, rendered in the excitement of the moment. Historical events cannot be evaluated properly by men too close to them in time. The passage of the years gives perspective that corrects the easy distortion of close-up view. When the apostle arose in this council, he was far enough from both Pentecost and the experience in Cornelius' household to appraise both properly.

2. Furthermore, Peter's testimony here constitutes a sober analysis of the second work of divine grace in the hearts of believers. This is what the baptism with the Holy Ghost does for and in one, says the apostle. There are some phases of this experience that are primary and fundamental; there are other phases that are secondary and less essential. It is interesting, too, to note his identification of this later outpouring of the Spirit with the initial outpouring on the day of Pentecost. And there is a timeless quality about his words that give them the utmost importance for us.

IV. LET US LOOK CAREFULLY AT HIS TESTIMONY

1. First of all he makes a most striking comparison and identification. The work God did at Cæsarea, he declares, was identical with the work He did in the Upper Room at Pentecost. God did for them "even as he did unto us." God "put no difference between us and them."

a. Here is conclusive proof that the day of Pentecost did not witness the end of God's giving of the Spirit. There are some who teach mistakenly that Pentecost was a once-for-all dispensation of the Holy Ghost, and that our best hope is that we may enter in some new measure into the grace which the original one hundred and twenty received in its fullness. This testimony of Peter's makes such a conclusion untenable.

b. Here is proof, furthermore, that the gift of the Holy Ghost was intended for more than the original Jewish leaders of the church. The enemy does not care by what device he prevents God's people entering into the fullness of the blessing. And many have been hindered by the notion that this was an apostolic blessing, reserved for only the original fathers of the church. This, too, is a mistaken notion, as Peter's testimony shows clearly.

c. It proves, moreover, that God's will is the same for Jew and Gentile, minister and layman. There are no preferred classes with God. He does not have one grace for His ordained leaders and another and lesser grace for the worker in the ranks. The Holy Ghost is for all of God's people, everywhere, in whatever age they may live. It is His gift not to privilege, but to personality.

2. In the second place, he makes a most lucid analysis of the experience itself.

a. His words are significant for what is omitted as well as for what is contained in them. In setting forth the essentials of Pentecost, he does not mention the ten days of waiting. That was a dispensational requirement and applied only to the first Pentecost. He did not refer to the sound of rushing wind, nor to the visible tongues of fire. Those manifestations were not an essential part of the baptism with the Holy Ghost. He does not allude even passingly to the miracle of languages, though that might appear to be one point of identity between Pentecost and Cæsarea. Evidently Peter felt that the miracle of languages was a passing rather than a permanent thing, and no essential part of the baptism.

b. His words are doubly significant for what is included. As Peter sees it ten and eighteen years after, there are two essential and permanent phases to the pentecostal experience. Other attendant phenomena had passed away, but these two phases were abiding. One was that *their hearts were purified by faith*. Amid the excitement of that day something happened—something that remained after the violent emotion of the experience had passed. Peter testifies that as a result of Pentecost self and sin are dead within him and his heart clean. The other phase is the *gift of the Holy Spirit* himself. He has come into the cleansed temple of the heart to abide. And these are permanent. Sound of rushing wind, visible tongues of fire, miracle of language, all passed but these two things remain. Their hearts were cleansed and the Holy Ghost was abiding in His gracious fullness.

3. These are the marks of Pentecost. Whether one's seeking be long or short; whether one's experience be a shouting one, or a weeping one, or one of new and blessed radiance; whether one feels a torrent of joy or a deep, hidden, inner peace; this is beside the point. These attendant phenomena vary. But in every case the heart is made clean and the Holy Ghost abides in His fullness. Let us enter at once into our spiritual inheritance and receive our personal Pentecost.

EVENING SERVICE

The Speaking Blood

SUGGESTED SCRIPTURE LESSON—Hebrews 12:18-29.

TEXT—*The blood of sprinkling, that speaketh better things than that of Abel* (Hebrews 12:24).

I. In this context the apostle is attempting to depict the rare and holy privilege which comes to those who know Christ. And, as is usual in Hebrews, he proceeds by means of a contrast, and a most striking one. He calls attention first to the old economy and especially to the mountain of the law, only to contrast it with Mount Sion, the source of our hope.

1. Mount Sinai was a fearful place. It was here that Israel had its first vision of the awful splendor and holiness of God. It was a mount that "burned with fire," its crest concealed amid "blackness and darkness and tempest," its crags reverberating with the "sound of a trumpet, and the voice of words." An interesting parenthesis (in verses 20, 21) sets forth this additional fearful fact, that "if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart: and so terrible was the sight that Moses said, I exceedingly fear and quake." It is small wonder that the Mount of the Law made so lasting an impression on Israel.

2. But solemn and awe-inspiring as was Israel's experience and privilege, ours is infinitely more so. For it is to Mount Sion that we are come, and "unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the

mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel."

3. The crux of this statement of privilege is to be found in the speaking blood. It is by reason of the shed blood of Christ that all of these other hallowed privileges are made possible to us. Moreover, the essential distinction between the old economy and the new is in respect to the shed blood. It is the death of Jesus that has changed vengeance into mercy. All of our hope for time and eternity rests upon the merit of the blood.

For blood has a voice. It speaks. It cries aloud. Its voice can awaken and arouse the most bestial and hideous passions. Its cry has prompted crimes of the darkest hue. Its plea for vengeance has thrown nations at each other's throats in the mass murder we call war. But here is a new language spoken by the blood of Jesus. It pleads for reconciliation rather than revenge; for forgiveness rather than vindictiveness; for love instead of hate.

II. RECALL THE STORY OF CAIN AND ABEL

1. It was the old, old story of a sudden passion, a hasty blood, followed by bloodshed and death. Abel the righteous offered a sacrifice to God that was acceptable; and acceptable chiefly because of the way in which Abel lived. Cain, the unrighteous brother, offered his sacrifice, only to have it rejected; because Cain was an ungodly man. Moved by blind envy because it seemed his brother was preferred before him, Cain arose and slew Abel, the first homicide on record.

2. But what a train of sorrows ensued! God was not indifferent to this scene of violence, and overtook the guilty man speedily. "The voice of thy brother's blood crieth unto me from the ground." What meaningful words those are! Here, from an unimpeachable authority, is the earliest statement of the fact that blood has a voice; a voice that can be heard, not only by man, but also by Almighty God. And upon the guilty man God pronounced sentence; until the murderer cried out, "My punishment is greater than I can bear." And from that hour to this blood has cried for blood in the realm of carnal relations.

3. What generation has not had its own spirit of hate? Man against man, evil for evil, dog eat dog, such has been the fierce passion that has turned human life more than once into a shambles. In justification for it all some there are who quote Job 2:4, "Skin for skin, yea, all that a man hath will he give for his life"; overlooking the fact that it was Satan who said that, and that he therein expressed the highest philosophy possible to a godless generation.

But let not men who have never killed pride themselves on their self-righteousness. For Jesus said it is as guilty in God's sight to hate as to kill. Hatred is not murder, simply because it lacks opportunity. It is a truism of our daily speech that self-preservation is the first law of life. Our courts so regard it, and men commonly live by that principle. But the law of the kingdom of God takes issue with that assertion. It is true, self-preservation is the first law of carnal, depraved humanity. But with humanity redeemed, self-sacrifice takes the place of self-preservation. Beyond this realm, however, it must be admitted that men feel they have the right to love their neighbor and hate their enemy. This is a part of the cry for vengeance uttered by the blood of Abel.

III. FOR BLOOD DOES SPEAK—CRIES OUT, AS DID ABEL'S

1. The speaking blood cries for vengeance, and will not cease until it is indeed avenged, too often by the shedding of more blood. This in turn utters its own cry, for recompense, and sinful man is bound into a vicious circle of revenge that can never be satisfied.

Moreover, God hears the cry of blood; and to His ears it calls for punishment. God cannot be unmindful of the sins of

man against his fellowman. He has said that men must neither kill nor hate; and that blood will not cease its cry until judgment is set.

But the speaking blood preaches a message of remorse to the heart of the guilty sinner. Men cannot sin without defiling their consciences; and conscience aflame can turn the bravest of men into cowards. There is no self-cleansing by which the anguish of a remorseful conscience can be assuaged. The guilty Lady Macbeth, in Shakespeare's immortal tragedy, was unable by any possible washing to remove the blood stains from her polluted hands and in despair cried out, "All the perfumes of Arabia will not sweeten this little hand!" Even in the world to come memory will keep the harrowing sense of guilt alive; for Jesus declared hell to be a place where the worm dieth not and the fire is not quenched."

IV. BUT THERE IS A BLOOD THAT SPEAKETH BETTER THINGS—THE BLOOD OF JESUS

1. In the coming of Christ there is inaugurated a new regime. Instead of "an eye for an eye," He taught men to love their enemies. And He not only preached it; He exemplified it. When His enemies closed in upon Him and did their worst to Him, His prayer was for their forgiveness. Never once did Jesus lift His hand in self-defense. He lived precisely as He preached to others.

2. But the blood of Jesus has a voice that speaks. How different, however, is its language! For it tells of a love that is changeless, undying, eternal. It speaks of mercy and hope for the vilest of sinners. In the language of Cowper's immortal hymn:

"The dying thief rejoiced to see
That fountain in his day;
And there may I, though vile as he,
Wash all my sins away."

The blood of Jesus speaks to men of forgiveness, that miracle by which God is able to loose us from our sins through Christ. The scientist Huxley said that "there is no forgiveness in nature." But what cannot be found in nature is amply provided in grace.

The blood of Jesus speaks of cleansing from the most deep-seated impurity of the human heart. There is power in the blood to purge the instincts and affections and intentions of the heart until from the inmost part of the personality there will flow forth a hunger for the will of God.

The blood of Jesus speaks to God in testimony to a completed redemption. It witnesses of a cross that need never be repeated, and to the sufferings of an innocent victim that are more than enough. And it speaks to our hearts in pleading, offering us a refuge from sin and from the just wrath of God.

Robert Bruce had once been defeated in battle by his English enemies and fled from the scene into his native highlands, pursued by his enemies and with bloodhounds hot upon his trail. Mile after mile he fled until all but exhausted; and he could hear the baying of the hounds, and could almost feel their hot breath. Then suddenly he came upon a rushing mountain stream and leaped into it; walked several yards up through the current and out on the other side, and was soon lost in the forest. Up to the edge of that stream came the hounds, but could go no farther. They lost the trail there, and the Bruce was saved. Away from the wrath of God I fled, while my sins, like the bloodhounds of damnation, pursued hot after me. It seemed there was no hope. Then suddenly I came upon a stream red as blood. Yes, it was blood—the blood of Jesus. Through it, and out on the other side, I went. My sins pursued me thus far, but no farther. The cleansing stream had cut off their pursuit and I was saved.

Thank God for the speaking blood, and for the better things it speaks. Let us live beneath its shelter and find in it the one and only provision for our salvation.

Expository Outlines for May

Lewis T. Corlett

The Christian Ideal

(Eph. 3:14-21)

I. SOME OF THE LOFTIEST IDEALS FOR HUMANITY HAVE BEEN EXPRESSED IN PRAYER

1. The spontaneous outburst of the apostle's concern and desire for the spirituality of the Ephesian church.
2. The expression of Paul's inner concept and spiritual realization in his experience.
3. An ideal for all Christians.

II. THE CONCEPTION OF THE CHILDREN OF GOD AS A UNIT (v. 15)

1. "The whole family." A spiritual relationship through the living contact with Christ, the Life-giver.
2. The willingness of God to claim all in Christ. "Of whom [Jesus Christ] the whole family in heaven and earth is named."
3. Paul was praying as one member for the particular members at Ephesus. This is the individual privilege and responsibility.

III. THE EMPOWERING AND ENRICHMENT OF THE INNER MAN (vs. 16-19)

1. Mightily strengthened by the power of the Spirit.
 - a. A renewal of man's inner power and abilities by the restoring power of the Spirit.
 - b. The awakening of dormant talents and latent powers by spiritual quickening or infusing of all parts of man's inner nature.
2. Every Christian should endeavor to live a life of faith. "That Christ may dwell in your hearts by faith."
 - a. This has reference mostly to the subjective nature of man.
 - b. The thoughts, the imagination, the emotions and the judgment are to be permeated with vital faith in the living Christ to guide, direct and supervise all inner activities.
 - c. A life of faith in the inner man assures the Christian of calmness and security in life's conflicts and battles.
 - d. This is absolutely necessary for a constancy in Christian experience.
3. The power and glory of inward holiness is the inner man saturated in divine love.
 - a. The spiritual nature, the moral nature, is to be rooted and grounded, anchored, permeated,

motivated and actuated in and by Divine Love.

- b. The outreach of the mental capacities should be to try to discern the amplitude and magnitude of this love.
- c. This will take man into a realm that is beyond knowledge, of spiritual certainties and verities that come by faith in a living Christ.
- d. A life of this nature will assure the child of God of being filled with the fullness of the blessing of God.

IV. THE SOURCE AND CERTAINTY OF THE CHRISTIAN IDEAL

1. It is according to the riches of His (Christ's) glory (v. 16).
 - a. Not according to His humiliation although that was sufficient for victory in all experiences.
 - b. Not in and through His humanity, although in that He was more than a conqueror.
 - c. Rests in the unlimited resources of the infinite divine grace and glory of an eternal realm.
 - d. He gives out of His undiminishing fullness.
2. Based on the infinite power of an omniscient God (v. 20).
 - a. One who knows more than any one of His children can ask.
 - b. One who discerns what is best for each one.
 - c. One who can operate on a superior plane and in an extraordinary manner.
 - d. But all according to the mighty power of the indwelling Spirit in His children.

V. THE GLORY OF THE CHRISTIAN CHURCH IS IN THE MEMBERS KEEPING CLOSE TO THIS IDEAL (v. 21)

Reasons for Praising God

(Eph. 1:3-14)

I. ALL BLESSINGS COME FROM GOD (v. 3)

1. They are the bestowment of gifts from heaven. "Heavenly things."
2. They display the thoughtfulness of God in planning for the happiness of the Church.
3. God is the source of the blessings and Jesus Christ is the medium through whom they are made accessible.

II. MAN SHOULD PRAISE GOD FOR THE BLESSING OF REDEMPTION

1. Because of the price paid to redeem. "Through his blood" (v. 7).
2. For the purpose of redemption.
 - a. "The forgiveness of sins" (v. 7).
 - b. "That we should be holy and without blame before him in love" (v. 4).
3. For the power of bestowing the blessings of redemption upon each individual child of God. "According to the riches of his grace" (v. 7).
4. Because the work of redemption was a pleasure to God (v. 8).

III. MAN SHOULD PRAISE GOD FOR THE GRACIOUS PURPOSE OF GOD IN CHRIST

1. The Father revealed His will in Christ (v. 9).
 - a. It was the Father's good pleasure to make it plain through Christ.
 - b. Through Christ the Father revealed His fundamental choice that man should be holy (v. 4).
2. The Father centered all of His activity in Christ (v. 10).
 - a. The Church as an organism in which Christ is the Head and the members the individual parts of the body.
 - b. The unifying of all spiritual powers for the benefit of sinful humanity.
3. The provision for aliens to be born again and adopted by Jesus Christ (v. 5).

IV. MAN SHOULD PRAISE GOD FOR THE HERITAGE OF THE SAINTS

1. In the reproduction of the glory of God in individual life (v. 12).
2. The sealing of the child of God in the divine image by the Holy Spirit (v. 13).
 - a. The full possession of man's moral nature by the Spirit.
 - b. A sense of full security through the Spirit's indwelling.
 - c. The symbol of complete ownership by God.
3. The earnest of the future spiritual blessings (v. 14).
 - a. Like the present ones in quality but superior in quantity and environment.
 - b. God's gracious provision is for future and continued joy and glory.

My Answer to God's Visit

(Job 31. Text 14th verse)

I. MAN IS EVER LIVING IN THE PRESENCE OF GOD

He sees his activity, knows his thoughts and weighs his motives.

1. Job had a conception of God that is better than what many in this enlightened age have.

a. He pictures in the text a God of careful supervision of His creation and One who knows what each does.

b. Also the text reveals the fact that God will question each individual specifically according to the character of the deeds.

2. The text implies that a person will feel good or bad when thinking of God's visitation according to the actions and motives.

3. Job answered that for himself, he was willing to be weighed in God's balance (v. 6). "Let him weigh me in the balances of justice" (R. V.)

a. He was willing for God to see all his ways, count his steps and weigh him.

b. He knew that God would judge first on the motives and then on social ethics.

II. QUESTIONS THAT GOD WILL ASK WHEN HE VISITETH

1. Regarding the walk of the person (v. 7).

a. Job implies that every man has a knowledge of right walking and right doing, and when God visits, this will be His first concern.

b. The implication is that man walks according to standards that are pleasing in his own eyes rather than what he knows to be the best and the right.

2. Concerning moral purity (v. 9).

a. What have been the thoughts toward social relationships?

b. Has the mind been pure or impure?

c. Have the married people been true to the marital relationships?

d. When God takes a walk through the corridors of the mind and sees the pictures on the walls, what will He ask?

3. In regard to social justice (v. 13).

a. Have you been square in business deals?

b. Have you paid your debts?

c. Have you paid a just wage?

d. Have you given a fair day's labor for the wage given?

e. Does greed control the life?

4. Regarding the objectives of the inner life? (vs. 16-28).

a. Have I been indifferent to the sufferings about me?

b. Have I been hard-hearted toward the helpless?

c. Have I made gold my hope and said to fine gold, "Thou art my confidence"?

5. Has my heart been controlled by hatred and revenge? (vs. 29-31).

a. Have you rejoiced in the hardships of enemies?

b. Have you delighted in their misfortunes?

c. Have you so lived in the community that people say, "Oh, that we had of his flesh"?

6. Concerning the covering of sin (v. 33).

a. An unwillingness to face wrongdoing.

b. Endeavoring to hide actual conditions.

III. THE MANNER IN WHICH PEOPLE WILL ANSWER

1. Not what they will say to their fellowman.

2. Not what they would say to themselves.

a. Man is prone to excuse himself.

b. Man likes to place the blame on others.

3. Will answer like others in the Bible have done.

a. Like Cain, "My sin is too heavy for me to bear."

b. Like Saul, "God is departed from me."

c. Like David, speechless, when Nathan said, "Thou art the man."

d. Like the guest at the wedding feast.

e. Like Ananias and Sapphira.

Or

f. Like Samuel, "Speak, Lord, for thy servant heareth."

g. Like Isaiah, "Here am I; send me."

h. Like Paul, "What will thou have me to do?"

i. Like Job, "Let him weigh me in the balances of justice."

Suggestions for Prayermeetings**H. O. Fanning****Music in the Prayermeeting**

A PART from prayer itself, few things are more important in the prayermeeting than the music. The songs should be selected with great care, and concern for their helpfulness at all times. They should make their contribution—and that a no inconsiderable one—to the service. Usually they should be songs that have proved their worth by their helpfulness in such services. There is a power in singing of the right sort, for which there can be no satisfactory substitute. Occasionally, at least, it may be wise to give the people opportunities to call for their favorite songs. This will be helpful to them and helpful to the pastor in finding what has been helpful to them. Ordinarily the songs should be selected by a competent leader, and there should be as little hesitation in carrying forward the song service as possible. Few things are less helpful to a prayer service than a sort of haphazard way of selecting the songs, or asking for selections from the audience. No thoughtful pastor comes before his people to ask them what they would like to have him talk to them about. Neither should he come before them to have them tell him what they would like to sing about. Select songs that will have their place in the rounding out of the service. The service is not a singing service, but a prayer service. Fortunate indeed is the pastor who has in his congregation those who can deliver messages in song acceptably and helpfully.

Devotional selections, sung in the spirit and with the understanding, often prove most helpful in the prayer service. The wise pastor seeks to use his available resources. Some of these he may have to have his part in discovering and developing. Few things will contribute more to the character of the work of a church than the ability on the part of its leaders to discover and utilize the talent God has placed at their disposal.

Preparation for a Revival

And now send men to Joppa, and call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the sea side; he shall tell thee what thou oughtest to do (Acts 10:5, 6).

At this important point in the development of the early church our Lord lifts the curtain and allows us to see some of His own workings through human instrumentalities in making an important forward movement in the advancement of His work. The importance of the matter of getting a foothold for the gospel in the Roman world is well beyond the power of human computation. We are safe in assuming that it was a matter of supreme importance to our Lord. It was a matter of such moment that He has seen fit to give us a record of the bringing of it to a climax through the ministry of His servant Peter.

I. The place of prayer in preparation for this important movement. God ever

makes it plain in His Word that He has made a place for prayer in His dealings with mankind. We are rightly agreed that prayer has a place in preparation for revivals, for which there is no substitute. Who was doing the praying for this revival? While the praying of Peter had its place here, we are safe in assuming that he was not praying directly for this movement. It took a vision, thrice repeated, and a special command of the Spirit to make it clear to Peter that he was to go to minister to Cornelius at Caesarea. We are safe in assuming that prayer had a large place in bringing Peter to where he was ready to obey in this matter. We may be sure that the church at Jerusalem was not praying for this revival. Their attitude toward Peter on his return makes this plain.

II. *What was the nature of this revival?* This is indicated by the character of Cornelius and of those who were under his influence. Cornelius was a man of noble lineage and a good specimen of the product of that lineage. He was a man of superior character and exalted position. He was captain of the bodyguard of the governor of that section of the country. His merits were appreciated. He was a child of God. Christian character is capital, for this world and for the world to come. It is not primarily a condition of salvation, but it has a large place in determining a man's value in Christian life and service. He was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always." He was a man of widespread and good influence. His piety was of the kind God could use in influencing others. Character counts in the spiritual realm, as it does in other realms.

III. *What was the scope of this revival?* With Cornelius and those under his immediate influence it was primarily for their sanctification. This was a matter of no small importance in the early church. It is one of supreme importance to the people of God of all ages. The sanctification of about one hundred and twenty believers in an Upper Room in Jerusalem was the work of the Holy Spirit at the beginning of this dispensation. This was the birthday of the Church. But His work did not end there, even for that day. Three thousand were converted, baptized and added to the church that same day. Our Lord commanded His apostles to tarry in the city of Jerusalem until they were thus endowed with power from on high before they were to begin their work of world-wide evangelism. And this is as important today as it was in those early days. It is essential to right conditions, right living, right service and all that goes into our proper relationship to God and men as Christian.

IV. *The vision of Cornelius.* This man had put himself in the way of receiving this vision. His prayers and alms were come up for a memorial before God. He had been moving forward to this hour and had finally reached it. God finds ways of communicating with men who put themselves in the way of receiving His communications. It is no small matter for a man to be brought to a place where God can make important communications to him. A man of the character of Cornelius, and in an important position, would be apt to be informed of matters of such importance as those attending the founding of the Christian Church. Peter makes it plain in his preaching that Cornelius has knowledge of the word of truth as it had been preached from the beginning. We are safe in assuming that he had heard also of the further work of grace, received by the apostles on the day of Pentecost, and earnestly desired that work.

V. *What was the significance of the vision given to Peter?* That Peter should no longer think of men as common or unclean in their relationship to the gospel. This in no way interferes with the believer's necessity of living separate from the world. This does not mean isolation, but separation. One may isolate himself from the world, and be filled with its spirit. Our Lord and His apostles mingled with the world, yet were not of it. In it, yet not of it, are we who are their followers.

VI. *What was the preaching of Peter?* He is clearly convinced that God is no respecter of persons. Men of all classes are eligible to receive the gospel on equal terms with other men. His affirmation of what Cornelius knew of divine truth and his relationship to God. The crucifixion, resurrection and appearances of Christ and the apostolic witness to these things. The commission of the apostles. The testimony of the prophets to the efficacy of the work of Christ. Here we have the provision made for the outpouring of the Spirit desired by Cornelius and his friends.

VII. *What was the effect of the work?* The falling of the Holy Spirit upon those who heard the word. Here was a company of men ready to hear whatever God had to say to them through His servant Peter. A company of men who met conditions for receiving the gift of the Holy Spirit. They received the same experience received by the apostles on the day of Pentecost (Acts 10:45, 46; 11:14-17). Here we have the immediate effect of the work. Its ultimate effect God alone knows; eternity alone will reveal. This account has its lesson for us today; lessons we will do well to ponder prayerfully and appreciatively.

God's Faithfulness to His Own

Thou hast known my soul in adversities (Psalm 31:7, 8).

It is generally agreed that there is a threefold application of truth as given to us in the Psalms. Much of it is especially applicable to our Lord, especially in connection with His earthly experiences. The Book of Psalms has been called the prayer book of Jesus. The Gospels record His experiences as they occurred outwardly. The Psalms record His heart experiences while these were taking place. In many of them there is an application to the experiences of the writer. Then there are many applications to the experiences of believers of all ages and times.

I. *The place of trust, the one proper place for the believer.* "I will be glad and rejoice in thy mercy." Whatever is of God is of His mercy. This is especially true of what pertains to the believer's life and service here below. All is one constant matter of trust in the mercy of God. The believer's life is one of simple trust (Psalm 31:1).

II. *The believer's complete dependence upon God* (Psalm 31:2-6). Whatever Christian life and service may or may not be; whatever may come of such a life and service, the believer finds in God his complete defense. Less than this will not bring him to the place where this defense is available to him. This life of trust is a whole-hearted affair with us as believers.

III. *The believer's life one of rejoicing in the mercy of God.* Living for him is not a matter of legality, and the hardships incident to such a life. It is a life of love, and of the rejoicing that goes with such a life. It is a life in which the appreciation of love is ever in evidence. It is a life of rejoicing. The rejoicing for which God has designed us.

IV. *God considers our troubles as believers.* "Thou hast considered my trouble." The life of the believer is not free from troubles. Our Lord knew trouble—that which was incident to His mission here below. In this world trouble is the common lot of mankind. But the occasion of our troubles is the important thing. The troubles of men without God are those peculiar to their condition; troubles incident to the kind of life they are living. Our troubles as believers are troubles incident to the lives we are living and the services we are rendering. We suffer, not as evil doers, but as Christians. We are in fellowship with our Lord in them. We take them to Him for His consideration.

V. *Thou hast known my soul in adversities.* He does not forsake us in the difficult things of life. Our adversities are those incident to the Christian lives we are living. The adversities incident to a life that is in the hands of God. They

are adversities incident to the character of the world in which we are living. A world which is no friend to grace. Incident to the characters of the people with whom we associate. Adversities incident to our own condition. We are in the processes of learning to live and serve while here.

VI. *He has not given us over into the hands of our enemies.* The right kind of contacts with life, and with the world as we find it in all the ramifications of existence here, have an important place in our development, and preparation for service to God and men. We are followers of the Christ who was hated without a cause. God delivered Him out of the hands of His enemies. He delivered David out of the hand of his enemies. He delivers us out of the hand of our enemies. We may not always understand these deliverances, or even always appreciate them, but they are ours.

VII. *He sets the feet of his saints in large places.* This was the result of the experiences of our Lord. By His sufferings, He made possible our salvation, with all that it means for time and eternity. He had to pay the price of such possibilities. The life of David was one of trouble and trial, but God brought him out into a place of large usefulness. Down through the ages God has been so dealing with His saints and servants. Whoever would come to a place of large usefulness must tread the way that leads to it. Extensive usefulness is not the result of accident. Men reach places of such usefulness because they take the ways that lead to them. The history of God's dealings with mankind abounds with illustrations of this. If we would come to such places we must take the way that leads to them.

The Destructive Power of Evil

Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedience unto his law. Therefore he had poured upon him the fury of his anger, and the strength of battle: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to heart (Isaiah 42:24, 25).

While God deals with men in mercy, He also deals with them faithfully. Dealing with men in mercy involves the necessity of dealing with them faithfully. Faithfulness is an essential element of mercy. One of the inexorable laws of God in dealing with mankind is that of sowing and reaping. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7-9). Right sowing brings right reaping. Wrong sowing brings wrong reaping. We are made for right sowing. All other must result disastrously.

I. *It was the Lord who gave Jacob to the spoil, and Israel to the robbers.* He who had chosen them as His representative people, and desired only to be their Savior. Because of their misconduct, He was compelled to be their judge. What they had received, they had brought upon themselves.

II. *The way of blessing is the way of walking in harmony with God.* This has ever been true, and ever will be. It can never be otherwise. It is in the nature of things, since God is what He is, and man is what He created him, and designed him to be. It is only as the divine purposes are fulfilled in man that it can be well with him. To get on well with oneself, takes exactly what it takes to get on well with God, fair play. Sin may be covered, but its deadly effects cannot be evaded, or its destructive consequences avoided. To walk out of harmony with God is to invite defeat and disaster and death.

III. *Despite God's ever repeated warnings, and the disastrous experiences of the past, they would not walk in God's ways.* Men created in the image and after the likeness of God find safety and satisfaction only in walking in His ways. Whatever is contrary to His ways is contrary to the nature of man and destructive of that which is for his best good.

IV. *Neither were they obedient to his law.* Whatever is out of harmony with God's law is out of harmony with human nature as God created it, and inimical to its best interests. God created man a holy being and designed for him a holy condition and life. Holiness is harmonious with human nature, and all that is contrary to holiness is inharmonious with it. The Word of God declares this and experience demonstrates it.

V. *They invited the poured out fury of God's anger, and the strength of battle.* Evil not only works out its own disastrous effects in men, but it brings upon them the wrath of God, and evils incident to that wrath. As the people exposed themselves to the ravages of inward conflict, God sought to show them the errors of their ways by exposing them to the destructive effects of outward warfare. Sin is destructive to all that is godlike in man. Sin and suffering are indissolubly united.

VI. *Among sin's destructive effects is that of destroying his consciousness of the evils he brings upon himself by sinful living.* "It hath set him on fire round about, yet he knew not." Others may see the ravages wrought in one by sin, while he persists in remaining unconscious of it. Sin is deceitful as well as destructive.

VII. *The blinding effects of sin.* "Yet he laid it not to heart." Conscious of the evils coming upon him because of their severity, he refuses to lay it to

heart, to take matters seriously. Sin has a paralyzing effect upon its devotees. Every hour spent in sin lessens one's chances of being saved from it. Sin is destructive of those things that tend to respond to the wooings of the Spirit of God, and to the beauties of holiness and heaven. Sin no more agrees with man in this world than it will in the world to come. Christ did not die on Calvary's cross to save us from some minor evil, but from the most deadly thing in the universe; from sin, the thing that wrecked so many of the angels in heaven, ruined the human race, and made hell with all of its torments an eternal necessity; from that which could be remedied by no less a sacrifice. Freedom from sin is as desirable in the world that now is as it will be in the world that is to come.

Walking in the Old Paths

Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein (Jeremiah 6:16-25).

We are living in a changing world; one that has been revolutionized in the memory of many who are living today. No man can tell what a day may bring forth. The one certainty we have, is that of change. Things have their beginnings. They have their endings. The multiplicity of ways, clamoring for attention, is confusing to say the least. In the midst of this uncertainty our Lord points us to the one safe and certain way. The one way that will have a satisfactory ending.

I. *And this is important, for ways have an ending.* They lead somewhere. when a way is presented to us our first question should be, "Where does it lead? What is at its end? What are the experiences of the people who tread this path? What sort of people follow it? What are its effects upon them?" Demanding satisfactory answers to such questions would save many from great troubles, both here and hereafter.

II. *Paths have their difficulties.* This is true of all paths, and of all who tread them. Of what sort are the difficulties of the way presented? The paths trodden by worldlings are beset by difficulties. God has made it so that going wrong is not easy. The way of transgressors is hard. Whoever persists in going wrong must face the certainty that he will have to pay the price of his wrong going. The paths to the worth while things of life are rugged and steep. The price is commensurate with the value of the things to be gained. They are worth all they cost. Whatever may be the claims of other paths, or the promises of those

who would have us walk in them, God's word concerning them is, "The wages of sin is death."

II. *Paths have their compensations, their retributions, for those who walk in them.* These are certain. With all their difficulties, the compensations offered to those who walk in the paths of righteousness are so great that thoughtful persons are impelled to choose them. We are followers of the Christ, "who for the joy that was set before him, endureth the cross, despising the shame, and is set down at the right hand of the throne of God." He paid the price for the end He desired. No one will have reason to regret having chosen to walk in the old paths.

IV. *The ways of the world lead to certain and irretrievable ruin; to inevitable retribution.* Whatever may be the seeming uncertainties of the present, the future of the godless is certain, irrevocably, irretrievably so. These paths are paths of separation from the old paths here, and end in separation from God and holiness and heaven hereafter. The torments of the wicked are as certain as the bliss of the people of God. Hell is as certain to those who tread the path which leads to it, as heaven is certain to those who tread the path that leads to it. It cost Christ the shedding of His blood, to make heaven a possibility to a lost world, and a certainty to all who will take the way that leads to it.

V. *Paths have their attractions.* They make their promises. They claim desirability. These things are true of the paths of the world. They are true of the old paths. All who tread the paths of the world doom themselves to disappointment. They offer their pleasures, their professed compensations, but they cater, not to the spiritual, but to the carnal elements of fallen human nature. They add to its miseries, walking in the old paths means ministry to the spiritual, the heavenly, the godlike that is in man. His best interests are served for time and eternity.

V. *The paths in which we walk have their place in determining the character of the influence we exert over others, and what may be the outcome of that influence finally.* The world will be—in some measure at least—better or worse because of our having lived in it. And that will be true in like measure concerning the world to come. Those who may be lost because of our failure to exert the proper kind of influence over them, will suffer eternally. Those who are saved measurably—because of our having exerted a right influence over them—shall enjoy the bliss of heaven eternally.

VII. *The ways in which we walk, bring enduring results into our lives.* "Ye shall find rest unto your souls," here and

now; hereafter and forever. The rest of peace with God; with others; with ourselves; of the tranquillity that comes as a result of living good and wholesome lives, lives in harmony with God and with the constitution of our own being. The rest of assurance that our influence upon our fellowmen has been good; that our lives have been lived for the glory of our God, and the advancement of His kingdom among men. The implication is clear that all will be different from this for those who have walked in the paths of the world.

Our Need of Awakening

Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days in the generations of old (Isaiah 51:9).

While the immediate reference here seems to be to Israel at the time of their restoration at the return of the Lord; the exhortation has its application to the people of God in the processes of His dealing with them. The reading of the Word of God, of the record of His dealings with men, observation, contemplation of our own experiences all point to the fact that there have been periods of languishing in the work of the people of the Lord, that have made this exhortation necessary and fitting. There have been times, when men have excelled in their co-operation with God, and special manifestations of divine power have been given. These periods do not mark changes in God, but changes in the human instrumentalities through which He works. The tendency of fire is to go out. Constant attention must be given to it if it is to be at its best. This people of the Lord, are contemplated as the arm of the Lord.

I. *This exhortation is in the nature of a challenge to the people of God.* It is challenging to contemplate the periods of power and victory which have been enjoyed by the people of God under conditions which made them possible. It is not our convenience which is to be considered, but God's will, and man's need. God is dependent upon the co-operation of the instrumentalities He has chosen for the carrying forward of His work. Without this His will will not be done, the salvation of others will not be accomplished. Much depends upon us, and upon our faithfulness. Whatever may have been our condition had there been no fall, we are now so constituted that we need the exhortation here given.

II. *A self-satisfied church is a defeated church.* This has been one of the perils of the people of God in all His dealings with them. God's challenges are matters demanding our constant attention. Meeting them is not something that can be done for us without our co-operation. They are challenges to us to bring up

the resources with which He has endowed us, as well as to draw upon Him for the resources He has made available to us. It is not what we would do, but what He would have us do that is determining.

III. *There is need of such an awakening in times of emergency; in times of special need.* Emergencies in the church; in the community in which it is located, and which it serves. In times of revival effort; in special needs of the hour as they come. Every special need is in the nature of a new challenge to larger undertakings, and larger dependence upon God.

IV. *There is need of such a challenge when the work of God in the church, and through it, languishes.* In times when victories seem few, and difficulties seem many. Many of our special difficulties are in the nature of special challenges. When progress is possible only by fresh and greater manifestations of the presence and power of God. In times of discouragement—of discouraging conditions.

V. *Such challenges are needed to enable the church to function commensurate with the power and glory of God and the needs of the people it is designed to serve.* We need to be constantly aroused to the importance of the work God is doing through His people. We are His representatives among men. These facts are challenges to us to awake; to put on strength; to gird ourselves for the battle.

VI. *We are not here to furnish excuses for our failures, but to find in God His ways of success.* The resources of God available to us are abundantly sufficient to enable us to succeed in the work He seeks to do through us. God is challenging us to put Himself and ourselves to the test. He has not laid more upon us than He is able to do through us.

VII. *We should ever keep in mind that we are improvable beings.* That God, in His requirements of us, keeps this in mind. We are capable of greater things, of larger usefulness in the service of God, than we have yet achieved. It is not what we have been enabled to accomplish in the past, but what, by the grace and power of God, we may be enabled to do in the future that should be our constant inspiration. We have been enabled to make some progress in the past. We should make more in the future. What God has accomplished at the high points of His dealings with mankind, He has accomplished through human instrumentality. Other men have responded co-operatively to His challenges. And so must we respond. Whatever God challenges us to do, He has power to enable us to do. All things are possible to him that believeth. The worth while things of life are not easy.

A NEW LINE OF STEEL ENGRAVED WEDDING AND BAPTISMAL CERTIFICATES

This new line of steel engraved certificates has been prepared after talking with ministers of several denominations—and made with full knowledge of what will be acceptable. The paper used is fine wedding stock and the covers are on stock especially made with titles stamped in gold.



No. 21

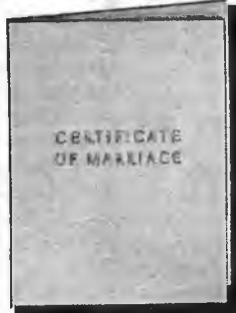
MARRIAGE CERTIFICATES

No. 20R—French fold. Panel steel engraved certificate on page three with appropriate religious verse on page two. Size 5 1/4 x 7 inches. Price: 12c each; \$1.20 a dozen.

No. 21—Oblong cover of heavy diagonal wedding stock. Steel engraved certificate on page three and religious verse on page two. Size 6 1/2 x 4 1/4 inches. Price: 18c each; \$2.00 a dozen.



No. 23



No. 30A-30C



No. 31A-31C

No. 23R—Steel engraved certificate and an extra fly-leaf enclosed in cover of diagonal wedding stock with title stamped in gold. Booklet tied with white ribbon. A very beautiful design. Size 5 1/4 x 7 inches. Price: 30c each; \$3.00 a dozen.

No. 26—Richly engraved certificate on heavy wedding vellum, single fold, very dignified design. Size 7 x 9 1/2. Price: 30c each; \$3.00 a dozen.



No. 26

No. 27—Richly engraved certificate on heavy wedding vellum with scripture verse on opposite page. Bound in cover of diagonal stock. Title stamped in gold. Size 7 x 9 1/2 inches. Price: 50c each; \$5.00 a dozen.

No. 24R—Marriage certificate certificate similar to No. 27 but enclosed in rich, heavy turned case with attractive lining. The title on cover is in gold script. There are three pages for guests, four pages for gifts and one page for anniversaries. These in addition to the engraved certificate and scripture verse. Tied with encircling white ribbon. A very exquisite booklet. Box separately. Size 7 1/4 x 9 3/4 inches. Price: \$1.00 each.

No. 25R—Exactly like No. 24R, except the inside of cover is lined with Moire Rayon Silk. This makes an unusually rich effect. Boxed separately. Price: \$1.50 each.

BAPTISMAL CERTIFICATES

No. 300—For Child. French fold. Heavy wedding vellum with engraved certificate on page three and appropriate verse on page two. Size 5 1/4 x 7. Price: 12c each; \$1.20 a dozen.

No. 30A—Same as above except for adult.

No. 31C—For Child. Steel engraved certificate on heavy wedding stock and religious verse on page two. Extra fly-leaf enclosed in a cover of diagonal wedding stock. Stamped in gold and with silk ribbon tie. Size 5 1/4 x 7 inches. Price: 30c each; \$3.00 a dozen.

No. 31A—Same as above except for adult.

CHURCH MEMBERSHIP CERTIFICATE

No. 5G—Shows scripture references, steel engraved certificate and an explanation of pledge and promises. Size 4 1/4 x 6 1/2. Price: 8c each; \$1.80 a dozen.



No. 179

BAPTISMAL CERTIFICATES

No. 1-A. Certificate for adults with upright design of church window and Easter lilies. Size 13 x 15 1/2 in. 25c each; \$2.50 a dozen

No. 1-C. Certificate for children, of same design as No. 1-A. 25c each; \$2.50 a dozen

No. 171. Certificate for children with the Good Shepherd picture oval at top and Christ blessing little children at bottom. Roses and lilies decoration. Size 12 x 16 inches. 25c each; \$2.50 a dozen

No. 175-A. Certificate for adults, small size 5 1/4 x 7 3/4 in., garlands of pink roses. With envelope. 10c each; \$1.00 a dozen

No. 175-C. Certificate for children, same as No. 175-A. 10c each; \$1.00 a dozen

No. 179. Certificate for children, in soft tints, with picture of Christ blessing little children. Size 9 1/4 x 12 1/2 inches. 10c each; 75c a dozen

No. 15-A. Book of 50 certificates 10 3/4 x 6 1/4 in., with stub for record. 75c each

No. 43. Baptismal Folder for children. A new number, size 5 1/2 x 7 3/4 in. An attractive folder, printed in colors. 10c each; \$1.00 a dozen

No. CB-9. Baptismal Booklet. A dainty booklet of twelve pages with appropriate quotations for the child to be baptized. With envelope. Size 5 1/4 x 7 3/4 inches. Price, 35c; \$3.50 a dozen

No. C-10. Baptismal Booklet. For presentation of the baptism of children. Twelve pages, including cover, in six colors. Size 4 1/4 x 6 3/4 inches. Price, 15c; \$1.75 a dozen

CB6. Baptismal Booklet for children. An attractive booklet of twelve pages. Center page in colors contains the "Certificate of Baptism" to be signed by pastor and witnesses. With envelope. 25c

Certificate of Dedication for Children

No. 436. Very attractive design in colors. Appropriate Bible verse. Size 5 x 6 1/2 inches. 5c each; 50c a dozen