

The PREACHER'S MAGAZINE

I DESIRE my minister to preach every Sunday the simple gospel. "The old, old story" never wearies the average congregation if it comes from a devout mind with preparation in the message. My ideal sermon is one which has an appeal to the unconverted and a spiritual uplift for the Christian. I want my minister to be abreast of the times on all new theological questions and research, but I do not want him to bring them into the pulpit. I have formed certain views of Christ, His gospel, and the inspiration of the Scriptures from a careful reading of the Book of books and of the Shorter Catechism, and it will not make me a better Christian or profit my spiritual life to unsettle these views by a discussion in the pulpit of new theories of Christ and the Holy Scriptures. Finally, I want my minister to act upon the belief that Christ's gospel is the surest cure for all social and political evils, and that his best method of promoting temperance, social morality, and good citizenship is to bring men into the church. In a word, I want my minister to emphasize in his lifework the declaration of the most successful preacher, Paul, "It pleased God by the foolishness of preaching to save them that believe."—WILLIAM JENNINGS BRYAN.

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A Peerless Preacher—

E. F. Walker

BY THE EDITOR

DURING the past few months we have had something to say about Drs. Bresee and Reynolds, pioneer General Superintendents of the Church of the Nazarene. Dr. Edwin F. Walker was elected to this high office at the General Assembly of 1911 and was elected for the second term in 1915, but died before he finished that quadrennium of service.

Dr. Walker was an outstanding preacher and leader in the interdenominational holiness movement for a long time before he became a member of the Church of the Nazarene. During those early years he was a member of the Presbyterian Church, in the schools of which communion he was educated and in exacting service of whose ministry he was trained.

Dr. Walker had ability as an administrator, was accounted a sound theological thinker, and was a writer of unusual facility. In fact his labors were always so numerous that one could scarcely calculate how one life could be made to cover so many lines of activity and cover them all so well.

Nevertheless I think there is no question that Dr. Walker was primarily a preacher, and that he was great in the other fields largely because they were fields related to preaching, and his capabilities in them were largely just the outflowings of his tremendous powers in the one field in which he was in his generation, without a peer.

I sat in the gallery of the great Ryman Auditorium in Nashville, Tennessee, in October, 1911, and heard Dr. Walker preach the sermon which has been accounted the masterpiece of his pulpit career. But the reading of that sermon afterward was disappointing. It was the dynamic personality of the preacher that made the sermon matchless. The gists I have read of that sermon have served principally to convince me that while books may be written, sermons have to be preached. After these twenty-eight years there are probably not very many people living who heard and can vividly recall the occurrences of that October day when a master pulpiteer was really "at his best." And as one who must still

preach to people, I am almost glad it is so. For what the majority of us do on ordinary and even on special occasions must scarcely sound like preaching in comparison with what was done that day.

But no man could preach as great a sermon on a great occasion like that who did not preach great sermons somewhat as a habit. Long before that memorable occasion Dr. Bresee said, "Dr. E. F. Walker belongs in the front pew of great preachers, and that pew is not a very long one either." And no man could preach like that just by natural endowment. There was, no doubt, something of "the preacher born" about Dr. Walker, but to this was added a fine human preparation. Once when the question of educating preachers came up, a critic of education said, "Oh, but you can't make a three-minute horse out of a Shetland pony just by training him." But another answered, "That is true, but the three-minute horse was not a three-minute horse until he was trained."

I would not say that Dr. Walker had all the natural advantages. He was rather too short for his width, and he was extremely bald. He was not what you would call pre-possessing in just ordinary appearance. His true greatness was in his heart and in his mind. He did have rare ability to see into the heart of things. He was decidedly analytical and homiletical. His ideas were clean-cut, and they were marshaled before you like so many well-uniformed and well-trained soldiers. Each came in its order, and always the last was an improvement on the one that had just left the stage. I think I have listened to as many as seven distinct climaxes in one of Dr. Walker's sermons, and each climax was on a higher plane than the one that went before. Often I expected him to close, thinking he had reached his final climax, and was really frightened when I saw him start right on again. But I think I never heard him "flatten out." From what seemed to be the highest plateau, he would yet go up to a sky-piercing peak, and I think he always "sat down in a storm."

Once I ventured to ask Dr. Walker how he prepared to preach. He told me that for one thing, he never gave much thought to illustrations. These he hoped he would be able to pick up at the moment when they were needed. And at this he was indeed a past master. A cackling hen at the campmeeting became his illustration for testimony and fruit, even to the point of stopping to find the egg before he continued his sermon. A bouquet of flowers or a book accidentally left on the table would seem to be providential just at the moment when he needed a window to let in the light.

It was religious with Dr. Walker to be thorough. He seemed to have made a special study of each and every great theme of the Bible. He customarily preached on great themes. But no matter how old the theme, his treatment was fresh and he himself always seemed to possess the joy of a new discoverer. His arguments were so interesting and so clear that few illustrations were needed—his house was all windows. On the deepest theme he seemed to speak in transparent language.

It was a practice with Dr. Walker to preach time after time on the same text. This was a feature that seemed normal to him, but struck his listeners as being novel, and was therefore a means for sustaining interest. It was not as difficult as it sounds. I once heard him preach four or five times on the text, "Ye shall be witnesses unto me . . . unto the uttermost part of the earth." In the first sermon he gave a very clear exegesis of the text, and then took the great theme, "Witnessing," into parts and preached successively on "I. Witnessing Through Suffering; II. Witnessing Through Kindness; III. Witnessing Through Giving and Self-denial; IV. Witnessing by Positive Testimony," etc. Each topic was divided and treated in homiletical and proper style, and each sermon was as complete as though it had no connection with its successors or predecessors. Personally I sometimes felt that there were more fitting texts for each of the topics, and but for the novel force of the unusual method, I should have been inclined to think a method involving more use of Bible content would have been better. But it was always difficult to see how any method could have been better when you were actually hearing Dr. Walker use it.

It is impossible to define Dr. Walker's style in conformity with any of the accepted classifications. He was expository, topical, hortatory, doctrinal and everything else that preachers are, in better balance than any I have ever known. His preaching stirred the unsaved and brought about well filled altars in campmeetings and revivals. And yet a series of his sermons was the equivalent of a lecture course in a

theological seminary. His mind was so well trained and so full of information that skeptics and intellectuals instinctively recognized his superiority as a thinker and a scholar. And yet his spirit was so fervent that he always appeared two steps in advance of the shouters and those who count in units of emotion. There was a blend of head and heart in him that constituted the best example of "The Word in Power."

It is not our thought to present a picture of a great preacher, just in order that we might admire him. It is not even our thought that many could really emulate him in any full sense. But rather our thought is that the example of this man, so near to our day, explodes the claim that people do not want great preaching now, or that great preaching is not possible along with a defined doctrinal channel which preachers of our church are bound to observe. And further, to set forth the fact that it requires the natural endowment and the divine gift plus the best human preparation and seasonal application to make the most effective preacher. In substance, we would like to set before us all this example of a great preacher and say to all, "Look at this and do your best." You have the same blessed truths that Edwin F. Walker had. You have just the same type of listeners he had. You have the same offer of divine assistance that he found. If there is any want it is in natural endowment, and even in this there are compensations and differences, rather than inferiorities and superiorities. Perhaps we could all be better preachers if we made better preparation—general and special—and then in the hour of our attempts we actually tried harder.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

A Deceitful Heart

The heart is deceitful above all things and desperately wicked (Jer. 17:9).

LAST month we studied the nature of depravity from the standpoint of deprivation or the negative aspect. This month we are turning to the positive state and for our present consideration expect to confine ourselves to the investigation of depravity as a corrupt condition within the personal life.

Before coming to the discussion, perhaps it will be best for us to note just what is indicated by the word *heart*, especially as used in our text. Generally by heart we mean the affectional aspect of our nature, but the word has a broader significance than that and often has reference to the personal being of man, the seat of his personal life. This meaning was very characteristic of Hebrew psychology and since our text is from the Old Testament, we may confidently conclude that this is its significance. The more so because in Hebrew psychology the special import of this term is intellect or understanding, and

that does not seem to be so applicable in this text.

Therefore we conclude that it is the seat of man's personal life that is corrupt, not any one of his functions but all of them. It is such a state and condition we are to study.

A CONSEQUENT CONDITION

In seeking to analyze this inner corruption of the personal being, we note first, that it is a necessary consequent condition, that is, it is necessary because when man sinned and thus cut himself off from divine help and sustenance, death within was a natural resultant. We see this illustrated over and over again in nature. Cut the limb off from the tree and it dies; leave it long enough and corruption sets in. Pluck fruit from a branch and although it may be kept in a cooler and thus deterioration retarded, yet the time will come when it also will decay. So Joshua Gill states, "Original sin is not an entity, but a deprivation. Original sin is the necessary deterioration of the soul when deprived of its life and support, the Holy Spirit."

In describing man's tragic loss, we noted that the fundamental feature was the loss of love for God. This love for God was the great binding influence in man's nature; it held his various functions together and harmonized them one with another and also with God. When this is lost, the very center and dynamic of righteous living is gone and what is the result? So an early work on holiness makes the claim that the depraved action of the natural and moral sensibilities is depravity and the whole of it; and that the absence of love to God is the sole cause of it. Continuing the subject further the author says, "It is only early that man finds his appetites and passions and all the lower elements of his nature clamorous for indulgence and impatient of control, when, 'from his connection with a sinful world,' he finds himself under the influence of bad habits or example." We may not agree that the depravation of the natural and moral sensibilities is the whole of depravity—it is that and more—but we do agree that the love of God lost to the soul is the cause of it.

Once again let us listen to an older writer on this subject. "The germinant principle of all moral evil," says the learned and venerable Wardlaw, "is alienation of heart from God." Heart here is used for the affections. "Men may speculate without end on the principles of morals, but so long as they lose sight of this, as the real character of fallen humanity, they are sadly astray from truth. This enmity being the bitter fountain of all the streams of evil, the grand object must be the rectification of this fountain—the healing of this spring. Till this is done, nothing is done; when this is done, all is done. This change on the inward principle and state of the heart, in proportion as it is effected, will, of necessity, rectify the entire constitution and character of the man, as a moral agent."

THE MANIFESTATIONS OF A DECEITFUL HEART

In trying to diagnose the deceitful heart and find out its essential characteristics we find that it has many aspects. First, we would note that there is a derangement of the functioning powers. When any mechanical device becomes defective in its order and arrangement, then there is disorder. Let the mechanism of the steering wheel of a car get out of order, and the car will turn almost any direction and smash into any obstacle that may be in its road with bumped fenders and jammed radiator as the consequence. So when the controlling power of love of God is lost, then there is disorder. So Dr. Hodgson remarks of depravity, "It is something which inheres in our moral constitution, and causes a deranged action of its powers; but it is not a faculty—it is not an essential attribute—it is not part of the constitution. Remove it and the soul has the same faculties and constituents it had before. The difference caused is simply this: the soul is relieved of a propensity which disqualified it for obedience to God and held its powers in thralldom to vice."

But the manifestations of a deceitful heart do not consist alone of derangement; they go farther and create disorder. This disorder is so outstanding that many have considered this to be the supreme content of depravity. As the sin within the heart touches

every phase of our being, no one alone can be considered as its fundament, but certainly the clamoring of the lower passions and appetites and the disorder thus introduced is a very dominant characteristic. So Professor Orr says, "The state in which man finds himself, it has been seen, is one in which the lower desires and passions hold an undue ascendancy over the higher and spiritual, and the spiritual bond that should hold them in check being cut, are themselves turbulent and disorderly."

With no consideration or restraint, it often seems, the natural urges and drives of man rise in insistent demand for gratification. The acquisitive instinct holds man as a slave and compels him to follow its behests. So does the love for pleasure and all the related propensities. They clamor and knock insistently within the heart and will not be denied.

The derangement of man's powers and the disorder within are sufficient evils for the human race, but there is another more baneful still, and that is enmity toward God. This marks the depraved heart above all other things.

In human relations any feeling of hatred perverts the thinking and the consequent action. No man is normal who lets passion fill his heart; he cannot reason correctly nor judge with precision; he rushes on in his surging of feeling and disaster often is the result. So when enmity fills the heart of man toward God, the very presence of this untoward passion within the heart is corrupting and related as it is to man's Creator, his Savior and Redeemer, it means that he is endangering the highest good for his own being.

We read from a biblical psychologist, not a holiness man, but whose analysis of sin is true to our teaching. He says, "In consequence of the first sin, the internal nature of man became possessed by death, by the dissolution of the previous unity of the manifold powers interwoven in the life of the spirit and of the soul; and by the disappearance of the spiritual life in God's image, and its reflection in the soul. Hitherto God's love had filled the spirit's will, thought and feeling. This threefold divinely filled life of the Spirit was the holy image of the Godhead in man. But when Satan's thoughts of a loveless God found entrance into man's mind, then entered enmity, into the place of love, and turba (disorder) in the place of peace: the powers of the soul at peace in God, fell into confusion and kindled in passionate eagerness opposed to God. The spirit had fallen away from the love of God, and the soul from the government of God."

When man hates the one who loves most, he has reached a tragic state. It would seem to be none other than moral insanity. There is no hope for this condition unless his heart may be won once more by love and this enmity broken.

Thus we have looked at the deceitful heart; we have seen that it arises as the natural consequence of the loss of the love of God in the heart and we have seen its manifestation; it does not lie quiescent but goes forth deranging all within its horizon, bringing disorder and confusion, finally climaxing with hatred toward God. A sad and deplorable state.

The Federated Forces of the Great Tribulation*

W. P. Jay

THE great world conflict, the bloodiest in history, was the war to end all wars; yet in the nineteen years since it closed war has broken out every year in some portion of the globe. For some time we have been watching the movements of the war clouds that hang low and dark all over Europe. Seemingly they are widening, deepening, and lengthening from the West into the Far East, slowly forming the Gentile powers of the last days, nearing the approach of the battle of Armageddon. Prominent in these forces are and will be the western European federation headed up under the last Cæsar of Rome, Italy; the northern European federation under the leadership of Russia's last dictator, better known in Scripture as Gog, the king of the north; the southern federation under the king of Egypt, after being a part of the British empire, and the eastern federation composing the sunrising kingdoms—India, Japan, and China. Some have predicted that Germany will ally with Japan, others are quite sure that she will unite with Italy. No doubt, before the besieging hosts reach the valley of Megiddo for the final attack on Jerusalem, there will be many temporary allied forces with the different federations referred to in the word of prophecy.

But the Bible telescope that I am using seems to indicate that Germany will finally form a portion of the Communistic red clay, in distinction to the Fascistic black iron of the image of Nebuchadnezzar's dream. Ezekiel refers to "Gomer and all his bands" (Ezra 38). In Genesis Gomer is identified as Ashkinaz which in the Jewish tongue today means our modern Germany. And in no other way do we see that Germany has any connection with Daniel's image; and if "Gomer" (Germany), and "Gog" (Russia), eventually unite, the future of Germany is likely to be communistic. There is almost sure to be a reaction, as the Russian people despise the Jewish dictatorship which governs them today. Therefore Hitler or his successor may some day fly the Swastika over Moscow under Gog and the tenet of Communism.

However I may not have my telescope focused accurately for the distance connecting the present with the final conflict. Anyway, there seems to be so much Nazi-ism in Fascistic Italy, so much Fascism in Nazi-istic Germany, so much Liberalism in Communistic Russia, and so much Communism in Liberalistic America, until one is reminded of the great image of Nebuchadnezzar's dream. This image is to deteriorate from an autocratic democracy, symbolized by the mixture of the iron and clay of the feet. And so is the mixture forming from the

whole world into one great head, resting upon two elements of ten kingdoms. This image is top-heavy. Its feet will be too weak, made up of the *black iron* of Roman imperialism, and the *red clay* of Moscow directed Communism. Soon will the feet and toes be formed to this great Gentile world image, which will topple in the calamity of the closing days of this dispensation and tribulation.

For months of demonstrations in Paris, uniform red shirts of Stalin, black shirts of Mussolini, brown shirts of Hitler, blue shirts of Francistes, green shirts of Nahas Pasha (Turkey's ruler), and the gray shirts of the Patriotic Youth movement have composed the series that have almost daily and nightly paraded the streets in spectacular array.

The last mentioned organization has utilized grace instruments of torture, which with their extraordinary ambition for national and international independence, easily reveal the fact that the garments underneath the shirts of gray are decidedly red. It takes that peculiar satanic evasional performance by the clever Moscow trained agents under the direction of the Illuminate to camouflage the shirts of various colors so that they appear as solid gray—a single pale hue. This is the corrupt color prefigured by the "pale horse" of Revelation 6:8, whose "name that sat on him was Death, and Hell [*hades*] followed with him." Oh, what a prevailing trend toward the death of democracy and the triumph and end of autocracy. Fascism is becoming popular in many countries. America has been the stronghold of democracy; but today she is submitting to dictatorship. The government of the people, by the people, and for the people is almost lost to America.

That we are in the day of preparation for the final conflict is clear to the writer, as seen in the rapid growth of modern confederacy. We watch the developments of the confederacy of the West, or the whole Roman empire revived, headed up by Italy, probably finally including many other countries; and the confederacy of the North, controlled by Russia; and the confederacy of the East, or "sun-rising kingdom, probably headed up by Japan, and the confederacy of the South—the countries south of Palestine headed up by Egypt. The "Black" iron of Fascism, and the "Red" clay of Communism are the two great basic elements that will finally form the gigantic, continental alliance of all forms and federations of Gentile nations, and led by the Antichrist at the head of the western confederacy, and having subdued all others, will make its final drive against Israel at the battle of Armageddon in the great tribulation which combines *all* nations in the world's last war. But it will not take place until at least within seven years after the Lord has caught away His Bride. Then He will come with His own to smite the nations in His wrath at Armageddon; after which His feet shall stand upon the Mount of Olives, and He will present himself to the Jews as

* We present this article as the writer's personal interpretation of certain prophecies. Other ministers will find it interesting reading and it may assist them in their study of Bible prophecy.—
MANAGING EDITOR.

their long rejected Messiah. Then suffering, persecuted penitent Israel will enter into the millennial blessing so minutely described in Ezekiel 40th to 48th chapters. But before this last tragic world drama begins to be enacted, He will catch His Bride away. Are you prepared to escape that terrible calamity when God will laugh?

Not everybody, including the fundamentalist, who is talking about the coming of Jesus is ready to meet Him in the air. Do you want to escape the worst, enjoy the best and reign with Christ over the millennial earth? No unsaved person wilfully walking beneath light can escape the doom of all the nations that forget God.

A Terrible Indictment

R. J. Kiker

SOME time ago I was in the office of a very high ranking railroad official, not on the road I am connected with, however, but on another line. We had been discussing the moral and religious conditions that prevail in our nation—among them bank robbing, high-jacking, drinking and smoking of both young men and women alike, and the terrible crime wave that has been and is sweeping our nation, and gaining awful momentum day by day.

I asked him what he thought the cause of it all. He frankly told me that he blamed the preachers of the nation for a lot of it. He said that when he was a boy you had to go early if you got a decent seat in a church, provided they had a good preacher. He said that when he went to church on Sunday night he went there, not expecting to get entertained by some cantata or musical, or picture, but that he went fully expecting to catch "hell and damnation" right off the end of the bat, and he said his expectations were always fully gratified. He remarked that he could picture in his mind some gallant old soldier of the cross rising in his dignity and in the fear of God behind the sacred desk and reading some familiar passages out of God's Holy Word regarding the judgments of God upon sin, and then the old-time pastor would cut loose and shell the woods.

But, said he, the picture now is very different. (This man is a regular church man.) He pays, I presume, \$2,500 a year into the funds of the church to help bear the various expenses. When at home, he told me, he never failed to attend church. He told me it had been about twenty-five years since he had heard a sermon on hell or the general judgment, and furthermore he told me that they had a pastor once who told him that there was no such place as hell; that you got it all on this earth. Remarking to me, he said, "What do you think about that, parson?" This man went on to say that he had just about as soon go to the picture show to get his soul edified as to go to some of the modern churches.

We discussed this very delicate situation, and he finally wound up the conversation by saying that he felt that the Christian ministry could help stem and stop the great crime wave if they would go to preaching the gospel in its fullness and put the fear of God in men and women's lives. This man knew the Bible. He quoted one of Paul's statements in that he said, "Knowing therefore the terror of the

Lord, we persuade men," but he said, "I have not heard a sermon in years on the judgments of God and the reality of hell." He finally looked at me and said, "What you preachers need to do is—go back to preaching the gospel and quit trying to be philosophers and scientists, and reciting prose and poetry out of Carlyle and Tennyson, but instead, preach hell and damnation with all your might, and put some teeth into your preaching." That is the verdict of a high railroad official who is a true Christian man, and has thousands on his pay rolls.

When high-jacking and bank robbing was at its height in our nation, one day I was in the office of a bank president in a southern city. I asked him what he thought about this terrible reign of bank robbing that was going on, and when he thought it would stop. I asked him the cause of it. He told me that he was a member of a certain Protestant denomination; that he paid from one thousand to twelve hundred dollars a year into the budget; that he had never heard his pastor use the word "sin" in any sermon. He told me that his pastor handled sin with kid gloves. He talked on and said, "Parson, I have not heard a sermon of hell fire and brimstone for over thirty years . . . the last sermon I heard on hell was from the late and lamented Samuel P. Jones, and believe me, it was plenty hot." He said that Sam Jones was always full of hell fire and carried the samples along with him. "No," said he, "the preachers have got to go back to preaching the judgments of God as well as the love of God." He went on further to say that he felt because of their fear of losing their "ham and eggs" a lot of preachers refrained from preaching on the judgments of God; or else they did not believe in them any longer.

Just this past week a salesman who works for a large jobber called on me and we talked about the conditions of our nation morally and religiously. The unconcern of the youth toward righteousness was deplored. He then made a charge and indictment against the ministry. He looked me in the face and said, "Now be honest: how long has it been since you heard a sermon on hell or the judgment from a———church?" I had to scratch my head and think, and finally own up, it had been a long, long time.

This brother then said to me, "I blame the preachers for a lot of this." He said, "There are too many pacifists in the pulpit." Talking on he said that the

large denominational churches of today are soft pedaling the idea of future punishment for sin. Many sermons go out over the radio and we get them from everywhere, but it is very seldom that you ever hear a scathing sermon on the judgments of God. Like myself, this man is getting old; he has married children, and he is a grandfather. We both look back to the good "Amen Corner" days when it was full and the hearty amens belched forth at the preaching of the Word like lava falls from a volcano; but those days also seem gone.

Some few weeks ago I listened one Sunday afternoon to a radio broadcast of a religious vesper service, and I heard a clergyman of national fame discount the idea of hell over the radio. He is not alone. Our nation is full of pastors who no longer believe in hell or the judgment. Not long ago I was on the train and sitting by my side was a young theological student pastor. We talked shop of course. We got to talking theology and then got on to the subject of hell. He turned to me and said, "Doctor, very few teachers these days stress that in classroom. Furthermore," said he, "few believe any longer in hell and a general judgment." Then I said

to him, "Well, my young brother, where do you stand on the subject?" He admitted to me that he gave very little consideration to the idea of hell or a place of future punishment, and admitted if there is any punishment for sin after death, that it is not eternal. So far as there being any place of literal fire and brimstone, he said he did not believe such stuff.

The above are modernistic trends and my dear readers can see where they lead, and the result: On Sunday night many of our churches are empty, and some closed up, while the roadhouses, taverns, clubs, saloons, brothels, and showhouses are packed with the young life of America, headed on the road to a devil's hell, and a life of shame and disgrace.

Personally, I have no fault to find or criticism to make of our great army of Christian ministers, but I do say, and I do agree with many of these good laymen I have contacted, that there is an attitude of compromise in our various pulpits. Surely if the tidal wave of sin and crime is ever abated, the ministry must share in the movement and cry aloud and spare not.

A Preacher's Filing System

E. Wayne Stahl

WHAT preacher in his reading a book, magazine or paper has not come across some choice thought or striking incident and said to himself, "I must hold on to this, and use it some time in a sermon, prayermeeting talk, or some public address"? He then proceeds to mark the passage, if in a book, or clip the interesting item, if in a periodical.

Days later, however, when he is preparing a discourse along any of the above-mentioned lines, and that particular thing which he read could be used with exquisite appropriateness, he may either have forgotten it entirely or, in the abundance of aforesaid valuable illustrative material which he has met, is not able to refer to the very portion he desires.

Would it not be wonderful if he had a system by which he could quickly turn to what he had previously hoped would be available?

The drawback to some filing systems for the preacher is that they are so elaborate that one almost needs another system to make their contents workable. But there need not be such a wheel within a wheel complexity. In the beginning of my active pastorate, when I planned to start my filing system, I had the impression that it was something wonderfully and fearfully made. I may have looked upon its arrangement with a certain awe, feeling it was a mysterious method requiring a sort of initiation for its compiler and user. I suppose I thought, too, that there was considerable expense attached to forming such a system.

But experience has taught me better things. I have found that an effective plan may be inexpensive, simple, and time-saving. While not claiming perfection for it, I realized through many years its practicality to an extreme degree. Perhaps an account of my methods in preserving material for future sermon use will have helpful suggestions for readers of this periodical, particularly for young preachers.

From a dealer in second-hand furniture I bought (for about \$6.00, I think) a set of six drawers. Each drawer was nine inches wide, six high, and about sixteen long. At the stationery store I purchased large, substantial envelopes whose width and height were just a little less than those of the drawers, into which they would easily slip.

I was a copious clipper of choice things from the religious and secular press. When I had accumulated a quantity of such clippings I would proceed to place them in their appropriate envelopes of the set of drawers. Each clipping would have written on it the same subject that I had put on the upper front part of the envelope. Many of the clippings must be folded, of course, to fit the envelope. It is evident that the envelopes would be alphabetically placed in the drawers.

There is not much originality in all this, I know. But here is where I worked out a plan which, in my opinion, may to a certain extent be unique. I numbered most of the clippings in an envelope. Some subject would have so many different aspects that

the contents of its envelopes increased, until it began in some instances actually to bulge; it would be somewhat laborious for me to go through all the clippings of such an envelope when there was just a particular phase of the topic in which I was interested at the time of preparing a certain discourse. Numbering the clippings enabled me to turn to the very one which I needed for the specific purpose, for these numbers corresponded with what I had on a card in a card file.

One of these cards, three by five inches in size, would have written at its top the general subject. Then below this would be different aspects of it written, each aspect numbered and corresponding to a number on a clipping in the envelope.

These filing cards can be purchased at any store dealing in stationery supplies. In quantities of a thousand their price is quite low. Also the long, strong pasteboard drawer boxes holding them are not expensive.

As these card-containing boxes increased in number I would letter them on the outside, as volumes of an encyclopedia would be lettered, to show alphabetically the beginning letters of the subjects on cards within. Thus the first one of these drawer-boxes of my set has the letter A-CHRO; the next one CHU-HY, and so on.

Clippings in an envelope that seemed to deal with a subject in a general way I would put first in it, not numbering them.

But I discovered that often I would find a valuable passage on a subject in a book or contained in the midst of a longer clipping on another subject. This obviously could not go into the envelope labeled with the first-named theme.

When the material was in a book I would on the filing card refer to the book and its page. I had a book register; this consisted of bound blank pages, two pages for each letter of the alphabet. Titles of books on a page would be numbered; thus in referring on the filing card to a book I would simply write its letter and number in the book register, and would be saved writing out the entire title. When I wanted later to get the passage I had indexed on the filing card I would simply turn to the register to learn this title, and then to the book itself; next to the page of it as indicated on the card.

My book register is open before me this moment, at the letter A. The first book I see mentioned there is "Analogy of Religion" (Butler); this is opposite the figure 1; when I find on a card a1, I know just what book is referred to by turning to the register. Opposite the figure 4 is the book title "Answers to Prayer" (Mueller); on a card this would be a4, and so on.

Of course one can write the title of the book out on the card, and not use the register. But it is time-saving, eventually, to use letters and figures.

Then in other envelopes, as I have suggested, there may be more than one subject in a clipping. I can easily refer to these since I have numbered these clippings.

To illustrate, I happened just now to look at a card in its file drawer with the subject "Business"

written at the top. Then I read on this card, *How we can make it Christian* A Missions 3. This means that if I will turn to the envelope entitled Missions, and to the third clipping, I will find something about the Christianizing of commerce. The capital letter A preceding the card Missions simply means that the clipping is in the envelope of the set of the six large wooden drawers holding the envelopes. This particular clipping in the Missions envelope dealt with Business as well as with the former subject.

Looking again at the Business card I find the notation: *Trusting one's business to God* A Tracts 1, 17; I know by this that if I will turn to the envelope labeled Tracts 1 and to its seventeenth number I will get what I wish. The Roman numeral means that I have more than one envelope holding tracts. This particular one is the first in the collection.

Still again on the Business card: *Golden Rule in Business* A Golden Rule 1; if I refer to the envelope on the outside of which is written Golden Rule then I will find what I desire in the first clipping.

When I have a subject very vast, such as that of God, a number of cards will be used, as well as of envelopes. It is evident that to put clippings in an envelope or in envelopes with only the name of the Deity on them would mean a great amount of looking over material that would have no specific bearing on the desired aspect of the subject.

So in my card file I have many, many cards at the top of which is written the word God; but each card has some particular reference to our heavenly Father, all being alphabetically arranged. One of the very first cards under the topic God has the subtitle Ability of; then follows the reference to the clipping dealing with divine power. After this card comes God, Access to. I note that the notation here is s6.242. That signifies it is a book reference. I turn to my book register to the letter S; opposite the number six I find the title "Sunday Hours with Great Preachers." Looking up page 242 I would get a valuable passage on "Access to God."

But often a preacher will run across a precious passage in a borrowed book or will hear something in conversation or in an address that is worth retaining for future use. How will he make it available in his filing system? By means of a "Common Place Book."

Mine is an inexpensive blank memorandum book, of medium size. In my book register it is listed c2. When I would copy in it some thought I wished to preserve I would number what I had written down. Then on a filing card under the topic summing up this thought I would, let us say, make the notation c2.42. This informed me later that if I look in my Common Place Book to quotation number 42 I would find something on this subject.

And one can link one's scrap book up with his filing system in a similar manner. I am affluent in scrap books, as well as in clipping envelopes. Some old books can be used for the purpose of pasting in them things worth keeping. Such a book can be listed in the register under the title it originally had.

Thus, one of my scrap books is listed p3. It was at first, many years ago, the annual of a certain college in the Central West and entitled *The Pilot*. This accounts for its being listed under the sixteenth letter of the alphabet.

There is a real joy in working with a filing system, as one realizes he is accumulating treasures that he can draw on at some future time of preparation of a message. It may seem to take considerable time this filing. But if you will consider that time thus spent is really employed in the building of such discourses, it will not appear so onerous. As one's store of clippings and filing references grows there is an inestimable sense of satisfaction in the thought that one is increasing one's supply of almost instantly available material for sermonic purposes.

Some members of the preacher's family can be trained to do much of the filing, with consequent saving of time for him. Or some bright young person of his congregation can be taught to do it, at no great expense for such services. Someone would be happy to donate time thus to aid his or her busy pastor.

I am not claiming that my filing system is the only one. But it has worked out for me in such a wonderfully satisfactory way, it has been of such value in homiletic or writing activity, that I would pass on its chief features. If I have not made myself clear as to any point, I shall be glad to explain it. Address me with a stamped, self-addressed envelope at 300 Varnum Ave., Lowell, Mass. My very detailed description of the system I have devised might make it seem somewhat complicated. But in actual preparation and use it is quite simple. And as satisfactory as simple.

"Especially the Parchments"

E. E. Wordsworth

ST. PAUL, the great apostle of Christ, is soon to appear before the Roman emperor, Nero. It is his last appearance. He expects to spend the winter, if spared, in a Roman dungeon. The Roman eagle has fastened its claws deeply into the apostle's life. Or, to change the figure, the paw of the lion bears heavily upon his breast. "Do your very best," he says to his ministerial son, Timothy, "to come to me before winter." "And," he adds, "the cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but *especially the parchments*."

The cloke is for the physical man, the books the mental man, the parchments the spiritual man. Paul had great regard for the supremacies of life. "Especially the parchments."

In English history the name of William Tyndale stands out like a Mt. Everest in the range of mountains. His first and great ambition was to translate the Bible into the English language, whereupon he went to London. From thence he went to Germany, where, by some means, he translated the New Testament into the language of his people. Giving

the Bible to the common people was regarded by the church as an act of treason; both church and state denounced it as an offense worthy of death. Tyndale remained on the continent, writing tracts and discourses on the doctrines of reform and preaching continually to the hungry multitudes the message of salvation. In Germany and Holland he translated various parts of the Old Testament; but the henchmen of the pope dogged his heels and waited an opportunity to pounce upon their prey, and the opportunity came at last.

He was treacherously arrested and sent to prison, where for sixteen months he suffered all the tortures and humiliations that could be heaped upon him. Tyndale, the great translator, was lying in his damp cell at Vilvorde awaiting the fatal stroke. He was destined to be strangled to death and his body burned for heresy. He writes to a friend, "Bring me a warmer cap, something to patch my leggings, a woolen shirt, and, above all, my Hebrew Bible."

"Especially the parchments!"

"Above all, my Hebrew Bible!"

The heroic emphasis is placed upon the *especially* and upon the *above all*. We are threefold, physical, mental, spirit being. Where do we put the emphasis in our lives? "Bodily exercise profiteth little." "Knowledge puffeth up." "But to be spiritually minded is life and peace." Clothes and proper attire are important for a minister. Slovenliness is almost unpardonable for a man of the cloth. Books and favorite authors are necessary for one's culture and usefulness. But the *parchments*! These, my brethren, are life's supreme, all-essential and indispensable requisites. A minister who does not give much time to the reading of the Word and its serious study is disqualified for his work. He must be a devout reader, a serious student, and a painstaking scholar of the Book of books. Yet thousands of ministers spend much more time with magazines, newspapers, radios and current matters than they do the Word of God! Do we prize the Bible as we ought?

As all rivers run into the sea, from which unseen they came, so should all knowledge, studies and reading lead the soul back to God, its Author. The chief book is the Bible. When John Selden, the most learned of English lawyers, came to die, he said, "I have surveyed most of the learning that is among the sons of men, and my study is filled with books and manuscripts on various subjects, yet out of all these books and papers I cannot recollect any passage whereon I can rest my soul, save one from the sacred Scriptures."

"Search the scriptures," is the injunction of Holy Writ. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

"Above all, my Hebrew Bible!"

"Especially the parchments!"

It is said of the erudite Wesley that he was a man of one book, the Bible. The rivers of his knowledge flowed into this great sea.

"Especially the parchments!"

Nazarenes Love the Truth

S. D. Cox

AMONG the many things that Nazarenes like, the truth is the paramount thing. It is a great joy to my heart to have the privilege of laboring with a people who insist that the preacher preach the truth red-hot, without any compromise. Wherever I have labored among the Nazarenes for the past seventeen years this is what I have generally found.

To preach it, a preacher must read the Scriptures and study the Scriptures. The casual reader will fail to understand God's Word sufficiently to be able to proclaim it as it should be preached to a dying world.

To be able to preach the truth, the minister must not only know the truth theoretically but he must know the truth experimentally; we must have a conscious realization that we are forgiven of our sins and that Jesus Christ has sanctified us wholly by the baptism with the Holy Ghost and fire. It is not only a great asset in preaching the truth, but it is absolutely essential, because God requires this gospel to be preached with the Holy Ghost sent down from heaven.

To be able to preach this gospel truth with the most effective results the minister should be powerfully anointed when he stands between the living and the dead. This is that peculiar something that has characterized the ministry of God's greatest men. Unless the minister is God-anointed and mightily blessed, how can he expect the congregation to receive the greatest good? To have this anointing certainly necessitates living in the Spirit and walking in the Spirit. To my mind this is one of our greatest needs as preachers of the gospel. It is so easy to become mechanical and professional in our ministry. May God help us, not only to have a message, but also to have the anointing, the "unction of the Holy One."

To preach this truth as it should be, we must be scriptural. A "thus saith the Lord" is indispensable. It may not produce as much shouting as something else, but men should know what God has to say about these vital questions. If people get a scriptural experience, they must have scriptural preaching.

To preach the truth we must be uncompromising—if we are true to the Book and to humanity. The carnal heart desires the ministry to lower the standard, but I would much rather men would curse me here than at the judgment. More than once has the enemy suggested that we consider some folks, as to what they desired, but if we listen to many men we will find ourselves preaching a standard too low to harmonize with the Scriptures. My brother minister, do not let the enemy make you believe that you will lose your friends and that you will starve to death. Remember, the devil is a liar.

To preach the truth, we should remember that God will take care of it, for He has said that His

Word shall not return unto Him void. A great lesson for us to learn is to leave the results with God, and that we may expect gratifying results if we obey heavenly orders.

Signs of a Preacher's Age

By an Observer

WE ARE all familiar with certain signs and marks left upon the individual by the passing of the years, yet we have something else in mind when we speak of the signs of the preacher's age. Quoting from the columnist and news commentator, Boake Carter: "There comes a time in the life of a man when he says, 'I am weary. I have accomplished enough. Let me rest.' It is weariness—but it is also old age."

"When Augustus Cæsar said, 'Rome is big enough; let us abide content,' he unwittingly spoke Rome's death sentence. This was the beginning of the end. From that day she began to draw back upon herself. Their enemies knew and began to make ready. It was like a narrowing circle of vultures as they scented the incipient decay."

One of the signs of age is when the individual ceases to look forward and begins to look back. And as it is with races, so it is with the individual. One of the characteristics of youth is the forward look. This shows up in preachers. I saw a preacher who had lived for sixty-five years, yet his face was toward the future and not the past. His spirit was young, his eye glowed with a sincere and intense interest in the future. All classes, young and old enjoyed his company, he was not old. I saw another preacher who had not lived as long by fifteen years, yet he lived in the past, the present was of only passing interest, and seemingly the future had no interest for him, at least he was not making large plans for it. To me he seemed much older than the man who had been living fifteen years longer, and the people seem to think so. The sixty-five year old man has many calls for his service, the other man is begging others to make a place for him.

Another mark of age is that of pessimism. Age is generally pessimistic about youth, and about the prospects for betterment. The clouds hang so low they cannot see the sun shining through. They are pessimistic about the church, we will perhaps backslide just like all the others did, in fact they can see that we have already slipped and lost ground.

A preacher shows his age when he loses faith in his own ability to bring things to pass; by magnifying the obstacles and minimizing the resources. That is why a man with the spirit of faith and youth will lead a congregation on from conquest to victory, he believes "it can be done." He sees the obstacles, but he also sees the resources. As I observe men I am persuaded that whether one has lived thirty-five years or sixty, if he keeps abreast of the times in his thinking, keeps his heart fired with holy enthusiasm, believes that God is bigger than the devil, and that God will see His people through to glorious victory, there is a place of usefulness for that man.

GENERAL CHURCH PROGRAM

STEWARDSHIP Faithful Ministers

C. Warren Jones, Stewardship Secretary

IN all the field of the church there is probably no place where faithful stewards are more needed than in the ministry. Paul in speaking of the ministry lays down faithfulness as a requirement. "Moreover it is required in stewards, that a man be found faithful." In this verse and the context he deals with Christ's ministers. There is nothing here to infer that Christians who are not in the ministry can be less faithful, but the apostle very emphatically lays faithfulness down as a requirement of those who are ministers.

First, a minister must be faithful to God; to the One who has called him. He may be ordained by the General Superintendent and the elders of the church, but he has his calling from God. To succeed one must keep in touch with and have a vital contact with Jesus Christ, the Head of the Church. The only way by which this can be accomplished is to be a good steward; a faithful minister of Jesus Christ.

Second, a minister must be faithful in the preaching of the Word. Men are not called to preach merely a high moral standard, a good code of ethics or a little philosophy. They are called to preach the gospel, which is still "the power of God unto salvation to everyone that believeth." Though first given nineteen hundred years ago, it does not need to be restated or revamped. All we need to do as ministers is to preach the gospel anointed by the Holy Spirit. Our part is to be faithful in declaring the same.

We must not fail to give forth the whole counsel of God. God save us from saying a lot of nice things. It all may be true and yet possess little saving truth. The world is dying and the only remedy for sin is the gospel of our blessed Lord. Repentance, confession and restitution are a part of God's plan and will lead one into the new birth; salvation from all actual transgressions. The baptism with the Holy Ghost is also a Bible doctrine. This work of divine grace is preceded by the death of the carnal nature. First the death and then the divine infilling. We realize that this truth is not popular with a lukewarm and backslidden crowd that frolics with the world. Nevertheless it is all included in the gospel and our part is to be faithful and preach a whole gospel. The temptation is to tread easy, especially when it comes to the new birth and the preaching of holiness as a second work of grace. It is easy to say a lot of nice things about holiness and use high sounding terms and urge the dear people to make another consecration and believe God and get a little more religion. It is quite another thing

to expose carnality, preach the destruction of the old man of sin and the baptism with the Spirit and that being sanctified is as clearly an experience as when one was born again. The Bible injunction is to "preach the Word," and as a good steward see to it that we are found faithful.

Third, a minister must be faithful to his people; to those over whom he has been made a shepherd. What a responsibility! A minister is a shepherd over the sheep. This is especially true of the pastor. Blessed is the pastor who is a faithful steward; a good shepherd. He does not drive the sheep, forcing them to do his bidding. Rather, he wins their confidence and leads them forth. A good pastor loves his people and is faithful in all the work connected with the building of the kingdom. He cares for the aged as well as the young; the poor as well as the rich. He ministers to the sick, the sorrowful and the distressed. He is a faithful minister; a faithful steward. While the Master is away he faithfully cares for the flock.

A minister who is faithful to God, to the preaching of the gospel and to his people will beget faithfulness among his parishioners. Such an example will find followers. Pastor and people will grow up into a holy temple in the Lord. There is nothing this side of heaven more beautiful than a holy people, led by a faithful minister.

Invest in the Eternal

BASIL MILLER

MONEY is a time commodity that is unknown in eternity!

The most valuable of all money is used as street paving in heaven. There is not one reference to buying and selling, stock quotations, market values, in that land.

Not one price sheet has ever yet come out of heaven!

There are no bargain sales!

These are time elements which have no meaning beyond the grave.

The vital things of the kingdom have eternal value!

The redeemed soul stands around the rainbow circled throne. Tears are bottled up. Names are record written. Prayers are heard. Souls live forever.

These are elements that are based on personality.

Then if your investments would last through eternity, weather the storms that sweep the ocean of life, make them personality investments.

Do not build big businesses for lawyers to squab-

ble over (and incidentally, to doom your heirs to the idle life of a rich man's son).

Do not bank your surplus—invest it in souls.

Chasing the phantom golden fleece of material possessions is shunted effort that should be turned into soul saving, kingdom building.

If you would be a doctor, be a Christian servant, who uses your skill to heal the body that you might help remake the soul.

If you would be a teacher, teach the science of right living, whose text is the Bible.

Invest your spare hours in any phase of Christian work!

Pray when you would ordinarily take your afternoon siesta!

Make your social evening spiritual refreshments!

Christian stewardship pays!

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N. Y. P. S.

S. T. Ludwig

Emphasizing the Youth Program

NO church will be without a happy future if the young people of that church are spiritual and keep concerned and interested in the mission of the church. This is a legitimate and important aim for every congregation.

There are two phases to this problem. One is that the adults of the church shall be concerned about an adequate program for the youth of the church. The other is that young people, themselves, shall recognize their responsibility to the church and contribute their share to its maintenance.

Every pastor faces this twofold problem. He must first recognize the necessity of an adequate youth program and then get the church board and his adult leaders to share in the opportunity and privilege of maintaining it. This is not always an easy task, but it must be done if we are to give to the young people the kind of leadership which they have a right to expect from the church.

On the other hand, every pastor is concerned that his young people shall be spiritually minded and find happy and satisfactory service within the program of the church. Young people need to be geared to a cause. The church furnished the means whereby the cause of Christ may become the dominating factor in the life of youth.

For the purpose of strengthening this twofold relationship between adults and young people, the General Council of the N.Y.P.S. has designated September 24 as Young People's Day. On this occasion the evening devotional service of the N.Y.P.S. will stress the theme, "Teaming up for the Year." The effort will be made to impress young people with the necessity of backing the whole program of the church. It will emphasize the importance of young people carrying their part of the responsibility. We want that the last year in this quadrennium shall be definitely linked to an aggressive and positive pro-

gram of evangelism. We not only want to go "deeper" with Christ, but "farther" also.

To make the importance of this day outstanding in the church, we urge the pastors to preach at least one sermon on this day calculated to stir adults to their responsibility of creating the proper atmosphere for our young people and to help provide a program that shall be adequate for youth and at the same time spiritually alive and Christ-centered.

We will deeply appreciate the co-operation of every pastor in the movement to help secure these ends for the glory of God and the upbuilding of the kingdom. Remember the date—September 24—Young People's Day!

A Tribute to a Nazarene Pastor

WE present a tribute paid to Milton Smith, for ten years pastor of our church at Norman, Oklahoma, written by Dr. E. N. Comfort, dean of the Oklahoma School of Religion associated with the University of Oklahoma. This appraisal of the work of Milton Smith comes from a man who is of an entirely different school of theology from our pastor, and often they have disagreed on biblical interpretation. We print it here to encourage our pastors who are faithfully working in their communities, also to give them some understanding of the manner in which their work is being received by unprejudiced people and leaders of the community.—MANAGING EDITOR.

There are preachers and preachers. Some are good; some are bad. Some are very wise; some are ignorant as mules. Some are Christian gentlemen of the highest type; some are rascals of the deepest dye. But there is one minister whom I should like to call to the attention of my readers. He is Reverend Milton Smith, pastor of the local Nazarene church. Mr. Smith is soon leaving our community to take a pastorate in Malden, Massachusetts. I should like to pay a tribute to him while he is still with us.

LARGE GROWTH FOR CHURCH

Mr. Smith has been in Norman just ten years. During that time he has built one of the most active and helpful churches in our little city. When he came here the Nazarene church had 80 members. Today it has 340. During the past ten years he has received an average of 60 members a year into his church. Over 2,000 people have been converted during that time. The effectiveness of Mr. Smith's work is shown by the fact that approximately a third of the people who have accepted the Christian religion under his ministration have been definitely tied into the work of extending the kingdom of God through the Nazarene church. Of course, many others have allied themselves with other Nazarene churches or with churches of other denominations.

We hear a lot these days about denominational competition but it is safe to say that three-fourths of the people who have allied themselves with the Nazarene church within the last ten years would not have been reached by the other churches of the town. For the most part the people in Mr. Smith's church have been won to the Christian religion through his own efforts and the work of his people. Of course they all had more or less of a church background and the strained-out Christian influence which is to be found in our general culture but so far as definitely being reached by the work of the church, most of his people were not and would not have been except for him.

SUNDAY SCHOOL WELL ORGANIZED

It is true that a few of these people were past middle life, and some of them had reached old age but by and large

were young people. Excepting for one very small church I feel sure that the Nazarene church has the youngest membership in town. Go to almost any one of its meetings and you will find that people below thirty years of age are predominant.

The Sunday school of the church has kept pace with the development of the congregation. A few years ago, a gentleman in the university wrote a thesis on religious education in Oklahoma. He told me that the Nazarene Sunday school was one of the very best that he found in the state. It was well graded, thoroughly departmentalized and had most of the modern paraphernalia that is demanded for a grade A Sunday school.

The Nazarene church has excellent singing. By that I mean to say: first, that more of the congregation sing than any church that it has been my privilege to attend. Second, that the singing is of a high quality. They sing gospel songs entirely. One goes in vain to the Nazarene church in search for what is generally termed classical religious music. There is no straining for high C's or grappling for sub-G's, nor is one punished with exercises in vocalization. The singers apparently strive for two effects: meaning and feeling. That they are eminently successful in both respects is indicated first, by the attention that the people give to the singing and second, the apparent joy that they derive from it. Repeatedly I have gone to the Nazarene church solely to have my spirit buoyed up by their singing.

During the past ten years Mr. Smith has been instrumental in seeing that the hungry were fed, the poor clothed, the sick visited, the sorrowing comforted, the discouraged given hope, and the lost saved. Through his Sunday school, young people's meetings and church services, he has put songs in the hearts of hundreds from the kindergarten to the gray-headed. He has helped scores of people get on their feet financially, morally and otherwise.

The secret of his success is, he really cares for the people whom he serves. He has made their problems his. He has borne their sorrows, carried their griefs and shared in their hopes and aspirations. He believes in God so thoroughly that he has been able to make God real to his people. He has been so filled with the Christian spirit that his people have caught the glow.

Thank God for Milton Smith. May his course on earth be long and his tribe increase.

ILLUSTRATIONS

"Blessed is he, whosoever shall not be offended in me" (Matt. 11:6).

In Dr. Karl Heim's book, "The Living Fountain," he relates how a missionary of the Moravian Brethren once visited a leprous Negro, who was in the last stage of that dreaded disease. He entered the simple hut and asked the stricken man if he could perform for him some service of love. "Sing me, 'All praise to God who reigns above, the God of all creation,'" said the sick man. After the strain of this hymn of praise had died down in the hut, the leper said, "Will you please sing it once more?" "Why have you asked especially for this hymn?" asked the missionary. "Because my heart is so rejoiced," answered the leper. "Once I grumbled and was angered because of my illness; now I am at peace. Last night I had a dream. The Lord Jesus stepped into the door of my hut and, standing by the side of my bed, looked at me with mercy in His face. 'Joshua,' He said, 'thou shalt be with me in Paradise.' Don't you think that should cause a man to forget all his misery?" This leper had found the true Christian joy, happiness that consists in this—that we are no longer offended in Jesus.—Submitted by J. CAREY CAMPBELL.

"Tomorrow May Be Too Late"

Shortly after I was saved God called me to preach; He gave me an almost consuming passion for lost souls. One morning on visiting an old school chum I spoke to him about his soul. He was a young man in his early twenties, and as his wife had been a Christian and passed on to her reward, I pleaded with him to get right with God and be prepared to meet his wife in heaven. As we talked, his heart was touched, but he said, "I'm quite young, and all I will need is just about five minutes before I die to get right." Just a few weeks later he was stabbed to death, by a boy he had known all his life, in a jealous rage. He died in his father's arms in less than five minutes. He said, "They got me, Dad, what shall I do?" and his dad said, "Pray." But friends, he did not have five minutes.

"Behold now is the day of salvation" (2 Cor. 6:2).—Submitted by E. L. LEWIS.

A friend of mine brought with him on his return trip from abroad, a beautiful table of mosaic work which he had purchased in Damascus. As I examined this unusual table one day, I noted the hundreds, yes, thousands of small pieces of wood within it of various shapes and colors. The designer had placed each piece in its position to complete the assemblage of a graceful pattern. These small bits of wood had no intrinsic beauty; each part was lost in the more important whole.

God has placed me where I shall best carry out the more important design. Can I here be satisfied? If so, I shall be able to understand that "All things work together for good to them that love God, to them who are the called according to His purpose."—Submitted by J. CAREY CAMPBELL.

Before God saved him, Jerry McAuley was a drunkard and user of tobacco. After his conversion Jerry fell again and again, five times within eight months, and got fighting drunk.

"Every drunkard uses tobacco. Now, mind you, I am speaking of the drunkard. I have heard it reported that some good deacons, and even ministers, use it; but I am speaking now of the drunkard. They all use tobacco. Tobacco and rum are sisters-in-law, and if you marry one, the chances are that the other will often visit you.

"Jerry was no exception to this rule. He was a great user of the weed. Some faithful Christians went to him and said, 'Jerry, give up your tobacco for Jesus' sake.' He gave it up, and never fell afterward.

"He would never allow anyone to read the lesson in his Mission, be he convert, layman, or minister, if he knew that he used tobacco." (From Samuel H. Hadley's "Down in Water Street") Submitted by J. CAREY CAMPBELL.

When Dr. Karl Heim a few years ago went to an interior city of China, he participated in a prayermeeting of a wholly international character. Sitting next to him was a Frenchman who had fought against his country in the World War; on the other side sat a follower of Mahatma Gandhi, the leader of the Indian Nationalistic Movement against England. In addition there were a number of Chinese who wore the long queues which were still customary in that part of China as yet untouched by European culture. Dr. Heim says:

"I was invited to speak. I felt that between us there were differences which could not be overcome. In the frightful World War we have given one another wounds we could not forget. We had grievances against one another that were important and terrifying, and which no League of Nations could hear or bridge over. Nevertheless there was one thing that made us all brothers—something stated in Revelation 7:9. 'After this I beheld and, lo, a great multitude, which no man could number, of all nations and

kindreds and peoples and tongues, stood before the throne and before the Lamb.' We stood before the Lamb who was slain for us, as sinners whom He had reconciled.

"Those who belong to this glorious company do not look upon each other or upon that which separates them. Their eyes are fixed on one place. They gaze upon the Lamb. Their only hope is that their robes have been washed and made white in His blood."

This is the kind of League of Nations that God has established. The Christ who has been lifted up from this blood drenched earth has borne the burden of national hatreds. He is the only bridge today that can really unite all peoples. (From Dr. Karl Heim's "The Living Fountain")
Submitted by J. CAREY CAMPBELL.

BOOK CHATS



By P. H. Lunn

A NEW edition of *NOTES ON THE GOSPEL OF MARK* by Albert Barnes has recently been put out by Zondervan (\$1.00). This is an evangelical and practical exposition of the Second Gospel. It deserves a place in the library of every minister and Bible student.

JOB, A WORLD EXAMPLE by J. A. Huffman (Standard Press \$1.00) is not a new book. A new edition has recently been published and we want to mention it here. There is little material on this Old Testament saint and philosopher and for that reason we take especial pleasure in presenting the book. Dr. Huffman is a holiness man, consequently no spiritual aspect of the subject is neglected. For individual study or as a text for class use this volume is recommended.

SERMON SEED IN THE PSALMS by A. MacFadyen (Zondervan—\$1.00) is a new book that gives an outline of each of the 150 Psalms. These outlines are brief, leaving ample room for individual treatment and expansion. Here is a wealth of good material for Sunday morning sermons or prayermeeting talks.

R. Ames Montgomery, Professor of Homiletics in the Presbyterian Theological Seminary, Chicago, has written a 243-page book entitled *PREPARING PREACHERS TO PREACH* (Zondervan—\$1.75). It is an exhaustive treatment of homiletics. Books on this subject as a rule are not especially popular with preachers after they enter into their ministry. Yet we know of outstanding ministers who avidly read everything they can secure on the technique of preaching, feeling, no doubt, that even after years of experience there is always room for improvement in presenting the glorious gospel.

Anyone interested in the social aspects and implications of the gospel will want to read Reginald J. Barker's *IT BEGAN IN GALILEE* (Cokesbury—\$2.50). The author claims that "personal and social religion are inseparable, and that, irrevocably, the gospel of Jesus as lived and preached by Him is revolutionary in the life of the individual and in the rectification of the social order."

A volume of more than passing interest and importance is Ruth Paxson's *THE WEALTH, WALK AND WARFARE OF THE*

CHRISTIAN, (Revell—\$1.50). This 223-page book gives an exhaustive, outlined study of Ephesians, the "Grand Canyon of Scripture." It is a detailed study of Paul's epistle and is especially helpful in emphasizing spiritual truth. The title of the book is taken from the three divisions: the (1) Wealth, (2) Walk and (3) Warfare of the Christian. Under the first division the Christian's wealth is glimpsed, bequeathed, designated, measured, located, deposited, defined, revealed, unfolded and realized. In the second bracket the Christian is to walk in unity, holiness, love, light, wisdom, praise and harmony. And the final section depicts the warfare of God's people as a call to arms, then studies the antagonists, the battlefield, the wrestlers, the tactics of the enemy, the victory and prayer warriors. We feel that this book will give a minister actual material to use for his teaching ministry—a type of preaching which is most helpful and, sad to say, greatly neglected. We doubt that anything will correct evils, overcome weaknesses and build up the saints in the most holy faith any better or quicker than Bible study and exposition. Brethren, this volume will keep you busy for months.

Gleanings from "How to Be a Pastor"

By Theodore Cuyler

1. "A house-going minister makes a church-going people," said Chalmers.
2. A minister's chief trouble is to make bad people good, and good people better.
3. God never intended that this world should be saved by pulpit geniuses, or He would create more of them.
4. "The sermon always sounds better to me on Sunday when I have had a shake of my minister's hand during the week," said a parishioner.
5. A pastor should request that all sickness, afflictions, reverses, and soul needs be reported to him at once. He is not omniscient.
6. Make yourself at home when you call. Encourage the people to talk about the Sabbath services, and the truths preached. Give them an opportunity to ask questions.
7. In every discourse try to give something to attract the children.
8. Let your heart rather than your head deliver a funeral message.
9. Do not have any "running places" or favorite resorts; and do not let anybody in the congregation own you.
10. Use the word "revival" sparingly lest you wear it out. Preach the Word always, and expect conversions in regular services. Encourage people to look to God and not the revivalist.
11. Hand-picked apples keep the longest. Individual labor with each soul is indispensable.
12. Encourage young converts to begin testifying at once. Unless they do they are apt to be tongue-tied all their lives.—*Pilgrim Holiness Advocate*.

"Yes, Christians are the happiest people in the world. For happiness is a thing you cannot buy, or beg, or borrow. It can only be drawn from the supply which we have within us."—SELECTED.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

The Purpose of the Atonement

THE whole design of God was to restore man to His image, and raise him from the ruins of his fall; in a word, to make him perfect, to blot out all his sins, purify his soul, and fill him with holiness, so that no unholy temper, evil desire, or impure affections or passions shall either lodge or have any being within him. This, and this only, is true religion or Christian perfection; and a less salvation than this would be dishonorable to the sacrifice of Christ and the operation of the Holy Ghost, and would be as unworthy of the appellation of "Christianity" as it would be of that holiness or perfection. They who ridicule this are scoffers at the Word of God, many of them totally irreligious men, sitting in the seat of the scornful. They who deny it deny the whole scope and design of divine revelation and the mission of Jesus Christ; and they who preach the opposite doctrine are either speculative Antinomians or plead-ers for Baal.—ADAM CLARKE.

The Anvil of God's Word

Last eve I paused beside a blacksmith's door,

And heard the anvil ring the vesper chime;

Then looking in I saw upon the floor
Old hammers worn with beating years
of time.

"How many anvils have you had," said I,

"To wear and batter all these hammers
so?"

"Just one," said he, and then with twinkling eye,

"The anvil wears the hammers out,
you know."

"And so," I thought, "the Anvil of God's Word

For ages skeptic blows have beat upon,
Yet, though the noise of falling blows
was heard,

The Anvil is unharmed, the hammers
gone."

—AUTHOR UNKNOWN.

The Goal of Revelation

That divine ultimate toward which all creation moves is revealed in the Book of Revelation as the coronation and eternal glory of Christ in God, with the

Church, in the culmination and full realization of the kingdom of God. The whole universe will ultimately be subjected, purged and unified in love and loyalty to God through Christ the Redeemer-King.

Earth's Broken Things

Christ is building his kingdom with earth's broken things. Men want only the strong, the successful, the victorious, the unbroken, in building their kingdoms; but God is the God of the unsuccessful, of those who have failed. Heaven is filling with earth's broken lives, and there is no broken reed that Christ cannot take and restore to glorious blessedness and beauty. He can take the life crushed by pain or sorrow and make it into a harp whose music shall be all praise. He can lift earth's saddest failure up to heaven's glory.—J. R. MILLER.

A Scientist on the Church

Albert Einstein, who today stands as probably the world's greatest scientist, has through the recent sufferings of his own people, the Jews, experienced a new insight in relation to the place of the Church in the world. He is quoted in *The Living Church* as saying,

"Being a lover of freedom, when the revolution came in Germany, I looked to the universities to defend it, knowing that they had always boasted of their devotion to the cause of truth; but no, the universities were immediately silenced. Then I looked to the great editors of the newspapers whose flaming editorials in days gone by had proclaimed their love of freedom; but they, like the universities, were silenced in a few short weeks. Then I looked to the individual writers, who, as literary guides of Germany had written much and often concerning the place of freedom in modern life; but they, too, were mute.

"Only the Church stood squarely on the path of Hitler's campaign for suppressing the truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

In Wisdom Hast Thou Made Them All

The earth goes six hundred million miles round the sun every year. Let this distance be represented by a pin-head one-sixteenth inch in diameter. On this scale the sun is a minute speck of dust 1/3400 part of an inch in diameter and the earth too small to be seen by the most powerful microscope. Even on such a scale the nearest star is 225 yards away. To include all that we can see with a telescope, the model must stretch four million miles in every direction—SIR JAMES JEANS.

Favorite Hymns

Dr. Robert McCutchan, music editor of the new Methodist Hymnal, asked for a vote on the most used hymns in Methodist churches. The twelve which topped the list are:

Are Ye Able

Holy, Holy, Holy

Oh, for a Thousand Tongues to Sing
God of Grace, and God of Glory

Take Time to Be Holy

Above the Hills of Time

Be Still My Soul

Ask Ye What Great Things I Know

All Hail the Power of Jesus' Name

Beneath the Cross of Jesus

Jesus Calls Us O'er the Tumult

Fairest Lord Jesus

Come, Holy Ghost

Come, Holy Ghost, our hearts inspire,

Let us Thine influence prove:

Source of the old prophetic fire,

Fountain of life and love.

Come, Holy Ghost, for moved by Thee

The prophets wrote and spoke:

Unlock the Truth, Thyself the key,

Unseal the sacred Book.

Expand Thy wings, celestial Dove,

Brood o'er our nature's night;

On our disordered spirits move,

And let there now be light.

God, through Himself, we then shall know,

If Thou within us shine;

And sound, with all Thy saints below,

The depths of love divine. Amen.

—CHARLES WESLEY.

Fear Not, Little Flock

I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me that is happening. His footsteps become clearer and clearer in the good earth of China with every passing hour.

Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, "You would better go home and forget it." But the handful stayed.

The story of their staying is an epic which makes the defense of modern Madrid a sham battle. Today the hand-fist is winning.—C. T. WANG, *Chinese Ambassador*.

God's Country?

Asking the question, "Is America really 'God's country?'" The *Christian Union Herald* informs us that in this fair land about 13,000,000 American children receive no religious instruction whatever; 10,000 rural communities are churchless; 30,000 communities have no resident pastor; 1,000,000 of the rural population have no facilities for religion at all; there are backward sections in our most eastern states which vie with regions in the West and South in their lack of decent religious instruction. In Utah seven counties are without the operation of a single evangelical mission. In once religious New England only 40 per cent of the adults and 33 per cent of the children have even the slightest connection with any church or Sunday school. In eleven townships of one Michigan county, where 1,005 children are enrolled in forty-six public schools, no one of them is in church or Sabbath school.

The Wheat and the Tares

The wheat that was sown among tares,
Sprang up with a joyful air;
And you would have thought, to behold it,
A bountiful harvest there.

But low from the soil was springing,
The enemy's death-stinging grip;
Which stood to oppose Faith's harvest,
Its courage and zeal to whip.

I thought as I looked at the struggle
I'd stoop and pull out the tare;
But the roots to my amazement,
I found were tangled there.

So I prayed to the God of the harvest,
That He might strengthen the seed;
Imparting His life within it,
And help it to throw off the weed.

And God so sweetly answered,
Till I saw that Faith grow strong;
Till it chose the right and was happy,
And threw off the terrible wrong.

All hail, to the one who conquers,
Whose life brings a harvest true;
Who prepares himself for God's granary
In this life as he passes through.
—CLENARD R. PRICE, Kuna, Idaho.

The Needs of Youth

1. Youth needs to be understood.
2. Youth needs consistent and worthy example among the adults.
3. Youth needs the opportunity for

new experiences within the scope of the church.

4. Youth needs to have a sense of adequacy and security.

5. Youth needs encouragement rather than criticism.

6. Youth needs to be geared to a cause.—*Kansas City District Voice*.

A Rule of Right and Wrong

"Would you judge the lawfulness of a pleasure? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes away the relish of spiritual things, whatever increases the authority of your body over your mind, *that is wrong!*"—SUSANA WESLEY to her son John.

Washington on Profanity

In 1776 George Washington, general of the Revolutionary forces, sent out this general order to the army: "The general is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect, that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

Self-pity

When tears come down like summer rain,
Are they shed for those asleep
In sin, or are your feelings hurt—
Is that the why you weep?

Self-pity, what a blinding fault,
With its insidious power!
Let me not guilty be again
Henceforward from this hour!

O sanctify each tear I shed
For those who know Thee not,
Or having known Thee turned away
And Thy fair grace forgot.
—GLADYS SWINNEY VANDEVENTER in
Gospel Trumpet.

John Wesley and the Second Blessing

"Within five weeks five of our band received the 'second blessing.' . . . This morning one found peace and one the 'second blessing.' . . . Insist everywhere on full salvation received now by faith. Press the instantaneous blessing. . . . Let all our preachers make a point of preaching perfection to believers, constantly, strongly, explicitly. . . . If you speak only faintly and indirectly none will be offended and none profited; but if you speak out, although some will

probably be angry, yet others will soon find the power of God unto salvation."—Selections from "Journal and Letters," *Pentecostal Herald*.

Methods of Bible Study

The Word of God is a reservoir of truth and grace that no method or combination of methods of study can ever exhaust. But its very riches demand that we approach it from various angles if we would avail ourselves of its possibilities.

Three different and complementary methods of Bible study have been suggested. They are the Devotional, the Biographical and the Topical.

The Devotional study of the Bible has as its purpose spiritual appreciation rather than analysis of the choice passages under consideration. It is as if one stood and watched the changing sunset, drinking in its beauty without the feeling of a technical necessity to analyze it.

Biographical study of the Bible would seek an intimate acquaintance with the great personalities of the Book. A single Bible character is followed through, revealing his humanity, his weaknesses, his errors, how these have been touched by the grace of a good and merciful God and transformed into a life of usefulness and holiness.

Topical study seeks to discover the total message of the Bible, through the various stages of God's progressive revelation, concerning the great doctrinal and practical subjects that relate to our common Christian faith and life.

Let us read our Bibles with the best that we can bring to it of understanding, imagination, interest and an open heart. Then we shall find it indeed to be "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Prayer

There is an eye that never sleeps
Beneath the wing of night:
There is an ear that never shuts
When sink the beams of light.
There is an arm that never tires
When earthly strength gives way:
There is a love that never fails
When earthly loves decay.
And there's a power which man can wield
When mortal aid is vain:
That eye, that arm, that love to reach,
That listening ear to gain.
That power is prayer; it soars to Him
Who sits upon the throne,
And moves the hand which moves the world,
To help and save His own.

—JAMES COWDEN WALLACE.

HOMILETICAL

A PREACHING PROGRAM FOR JULY, 1939

J. GLENN GOULD

SUNDAY, AUGUST 6, 1939

MORNING SERVICE

Unrequited Outlays

SUGGESTED SCRIPTURE LESSON—Luke 10:25-37.

TEXT—*Whatsoever thou spendest more, when I come again, I will repay thee* (Luke 10:35).

I. There is no parable in the preaching of our Lord that has taken firmer hold on the thought of men than this. It ranks, with the story of the Prodigal Son and the parable of the seed sown in the field, among the most effective presentations of truth in parabolic form Jesus ever gave. The Master was an artist in the telling of a story, putting in a few deft strokes here and there to bring out the essential simplicity of an issue that, on the face of it, appeared complex.

1. It is interesting to note how skilfully Jesus drew this picture. He first chose a most likely situation: a highway robbery on the dangerous road from Jerusalem to Jericho. Every week some such incident occurred, and it was thus a most probable situation our Lord sketched. For the two villains in the drama He selected a priest and a Levite; both of them the very acme of religious devotion, according to their own estimate, but utterly lacking in the milk of human kindness. For the hero of the story Jesus shrewdly selected a Samaritan, member of a race cordially despised by every orthodox Jew.

2. It did not require many words to set forth these contrasting characters in all of their crystal clarity. The priest and the Levite, for all their religious pretensions, were shown to be selfish in spirit and calloused in heart. The despised Samaritan, for all his connections with a race beneath contempt in Jewish eyes, was shown to be capable of a nobleness that compelled the admiration of even a reluctant Jewish lawyer.

3. We wish to address our thought, however, to the least conspicuous man in the story—the innkeeper. This new tragedy of the Jerusalem-Jericho road could mean nothing to him but extra labor. It was nothing to him essentially that another wayfaring man had been robbed on this perilous highway. And to have the helpless injured fellow brought to his door must have imposed upon him an unsought hardship. It is true he was paid partially in advance for the service he was asked to render. But that prepayment could not be expected to cover the expense incurred in ministering to the injured stranger, to say nothing of compensation for service rendered. There was asked of him an unrequited outlay, with only a promise, and a Samaritan's promise, at that, of future payment. "Whatsoever thou spendest more, when I come again, I will repay thee."

II. This whole parable is highly typical and lends itself easily to a number of interpretations. The more obvious applications are familiar enough to all of us.

1. Let us suggest today that this godless, sinful world is the man fallen among thieves. Out on the highway of life men have been beset by the world, the flesh, and the devil. No matter what sin may offer men, when it has done its deadly work, it will leave men stripped, wounded and half-dead. In its first approach it seems so insinuating and attractive, like some of the disarming hitch-hikers we hear about

so frequently; only to exact a fearful toll of the unwary driver who is so careless as to give them room.

2. The priest and the Levite, furthermore, are the mockeries of hope with which life abounds. They seem to give promise; but pursued to their final end, they are seen to possess no mercy and no power to help. John Wesley in his search for God tried first one then another of these blind alleys that lead nowhere but to greater confusion. First it was legalism, then furious activity; then high churchmanship, followed by a trial of mysticism. All alike proved to be mere mockeries of hope, and, like priest and Levite, passed by on the other side.

3. The good Samaritan, moreover, is Jesus Christ our Lord. When no one else cared about our need, He remembered us and willingly became our Savior. He found us naked and wounded; robbed of virtue and peace; disregarded and mocked by everything that it seemed should give promise of hope. He had compassion on us and bound up our wounds, pouring in oil and wine. Then he carried us to the inn and left us in the hands of the innkeeper.

4. That innkeeper stands for the Church of Jesus Christ into whose hands the Savior has committed the task of nursing stricken sinful men back to healing and health. Christ has given Himself in death to rescue men from hell, and now asks you and me to carry to completion the task He has only begun.

III. No truth is more clearly taught in the word than this: that we are workers with Christ in saving men.

1. It is quite evident what it has cost Jesus to show compassion to men. He lived and moved among tragic scenes of sin, suffering and sorrow that must have drained Him dry of His resources of sympathy and compassion. The afflicted people who thronged Him must have wrung His compassionate soul. But that was not all. It was not enough that He should live among the scenes and witness them in all their horror. To complete the task committed to Him by the Father, it was necessary that He die upon a cross. This was the price He had to pay to be merciful to men.

2. Now Christ asks of us a somewhat similar compassion. We cannot die for men, but there is no need that we should. Thank God, Jesus Christ has tasted death for every man. But it is necessary that in our station, and within the limits of our measure, we should bear some of the anguish that afflicted the soul of our Lord, and carry on the sacrificial ministry He so nobly has begun. Dr. John Henry Jowett, in one of his earlier books, puts it thus: "The gospel of a broken heart demands the ministry of bleeding hearts. If that succession be broken we lose our fellowship with the King. As soon as we cease to bleed we cease to bless. When our sympathy loses its pang we can no longer be the servants of the passion."

It is true that we have received a partial payment in advance for the service of compassion Christ asks us to render. He has saved our own souls and given us riches beyond price in the things of grace and salvation. But there is a further outlay He asks of us; an unrequited service which He looks to us to render. "Whatsoever thou spendest more"—that is the sort of self-giving He expects of us.

3. We are saved today through the compassion of those, who by losing themselves for Christ's sake, make the compassion of Jesus intelligible to others. The way of Christ-following is a way of self-denial and cross-bearing. It is a solemn commission to "fill up that which is behind of the afflictions of Christ." This principle demands of us a host of apparently needless services in the way of kindness and sympathy. The missionary laboring at a dispensary, ministering to the stricken bodies of the natives, may seem to be wasting her time. But she is only living out the Master's challenge to unrequited service. The person who lays down a sacrificial dollar for the General Budget may be told that he is throwing his money away; but if he has this vision, he sees his dollar as a part of the carry out of the Master's Great Commission.

IV. Christ promises abundant reward for loyalty such as this. "When I come again," He says, "I will repay thee."

1. It is a certainty that the Master is coming. His promise is far more sure than the promise of a wayfaring Samaritan. Back over this road the Savior has assured us He will travel and we "innkeepers" shall see Him again.

2. In that day every unrequited outlay of service, or ministry, or compassion will be rewarded richly and gloriously. We do not serve Christ for hope of rewards. But every promise indicates that rich and blessed recompense awaits the soul who dares to be true to Christ.

EVENING SERVICE

Which Is the First Commandment?

SUGGESTED SCRIPTURE LESSON: Mark 12:28-34.

TEXT—Which is the first commandment of all? (Mark 12:28).

I. Every age has its characteristic questions.

In fact, it may well be that the index to the spirit of any generation is to be found in the type of questions it asks, for questions have a way of embodying the ideas and ideals that are cherished by men. An age of materialism must busy itself with those questions that are of the earth earthy; while an age that is reaching out hungrily for God must express in its questions the high and noble aspirations of the soul.

1. This test could be applied to our generation with appalling effect, for our jazzy, swing-mad age is concerning itself with the most superficial aspect of life. While it is true that there are some indications that the futility of a life that begins and ends on that plane is becoming apparent, it is still largely true that our questions have to do chiefly with such matter as "When do we eat?" and "Where do we go from here?"

2. Judged by this test it is only truth to say that the men of Jesus' day were theological triflers. Look at the questions of this chapter, for instance. First came the politically minded Herodians with the query, "Is it lawful to give tribute to Cæsar, or no?" The Master disposed of that in a few terse words, "Render unto Cæsar the things that are Cæsar's, and to God the things that are God's." Then came "the Sadducees, which say there is no resurrection," with this inquiry, "If a woman be married to each of seven brothers successively, whose wife will she be in the resurrection?" Jesus' reply uncovered both their abysmal ignorance and their malicious intent. Then came the question of our text.

3. There was something different about this question, however, because it was propounded by a different type of questioner. He is described as one of the scribes who stood by, listening as the Master confounded His adversaries, and perceiving that He had answered them well. There is evidence that he was deeply concerned to hear what the Master would say about "the first commandment of all"; and when Jesus gave His customary reply, His questioner's response was more than gratifying. And our Lord declared that this scribe was "not far from the kingdom of God."

II. It was an oft-repeated question, this concerning the first and greatest commandment.

Many who raised it were mere quibblers, comparable to the theologians of the Middle Ages who debated in all seriousness the question of how many angels could stand on the point of a needle. Even serious questions can be propounded in a spirit that renders their frank discussion impossible.

1. A question such as this may be asked, and frequently was, in an attempt to dissipate the sense of responsibility in a discussion of theory. We read that a certain lawyer asked this question in the hope of entangling the Master in His talk; and failing that, and willing to justify himself, asked further, "But who is my neighbour?" We are grateful for the question; for without it Jesus would not have spoken the

parable of the Good Samaritan. But no one can possibly admire the spirit that animated the questioner. Much of our current theological discussion is of this sort, or has this effect. There are scores of people who would travel this city over to hear some new speaker on some such theme as the return of Christ, who would never consent for one moment to have done with their sins and really make themselves ready for His coming. Their sense of personal responsibility seems to be completely obscured by their morbid curiosity concerning the times of the end.

2. Then, again, such a question may be asked in an honest attempt to get at the Christian truth and to ascertain what is the irreducible minimum which God requires. It is of the utmost importance that we determine clearly the things that are of fundamental importance and those that are of secondary consequence. And the spirit that prompts the questioner is bound to determine the degree of light the answer will throw.

3. Jesus' reply never varied, whatever the spirit of the questioner. He always placed the emphasis on the same truth; that "the first of all the commandments is, Hear, O Israel: The Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind, and with all thy strength; . . . and . . . thy neighbour as thyself."

III. Thou shalt love . . .

1. The supreme requirement of all is that men be right in their inner heart attitude toward God as revealed in Christ. That means they must be passively at peace with Him; no unconfessed and unforgiven sin to rise between one and the smile of God. No man can be right with God who allows sin in his life, or who fails to make acknowledgment and confession for past sins. It means, moreover, that one must be actively in love with God as revealed in Christ. And the whole personality must be enlisted in this life of love. "Heart . . . soul . . . mind . . . strength" all must be combined in an attitude of passionate, whole-hearted devotion to Christ Jesus.

2. But the Second Commandment is closely related to the first, "namely this, Thou shalt love thy neighbour as thyself." Such a love for one's fellowmen is a practical and inevitable expression of one's love for God. My love for Christ must find its noblest virtues in a love like His for all men everywhere. St. John (in 1 John 4:20, 21) has driven this truth home: "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God loveth his brother also." St. Paul has laid a similar emphasis in Romans 13:8-10: "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour; therefore, love is the fulfilling of the law."

3. Mr. Wesley made this the one test of divine grace in the life of the Christian. In his "Plain Account of Christian Perfection" we find these questions and answers:

"Question. What is Christian perfection?

"Answer. The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words and actions are governed by pure love.

"Q. Do you affirm that this perfection excludes all infirmities, ignorance, and mistake?

"A. I continually affirm quite the contrary, and have always done so.

"Q. But how can every thought, word and work be governed by pure love, and the man be subject at the same time to ignorance and mistake?

"A. I see no contradiction here. A man may be filled with pure love and still be liable to mistake. Indeed, I do not expect to be freed from actual mistake till this mortal puts on immortality. I believe this to be a natural consequence of the soul's dwelling in flesh and blood. For we cannot now think at all but by the mediation of these bodily organs which have suffered equally with the rest of our frame. And hence we cannot avoid sometimes thinking wrong till this corruptible shall have put on incorruption.

"But we may carry this thought farther yet. A mistake in judgment may possibly occasion a mistake in practice . . . yet where every word and action springs from love such a mistake is not properly a sin. However, it cannot bear the rigor of God's justice, but needs the atoning blood."

IV. Now note the questioner's discreet reply. Better than "all whole burnt offerings and sacrifices" is love for God and neighbor. In our mother language that means that love is better than sacraments, church joining and sermon testing. When Jesus heard that comment, He said, "Thou art not far from the kingdom of God."

But why not in it? Because a man must do more than acknowledge the truth; *he must do it*. Many a man is like Noah's carpenters. They helped to build the ark, but they were not saved in the ark. By this supreme test of love for God and neighbor, where do we stand today?

SUNDAY, AUGUST 13, 1939

MORNING SERVICE

The Spiritual Glow

SUGGESTED SCRIPTURE LESSON—Romans 12:1-21.

TEXT—*Maintain the spiritual glow* (Romans 12:1, Moffatt version).

I. The symbol of fire is one of the most effective of all the figures of speech that are used in God's Word to set forth the gracious work of the Holy Spirit. He is represented as the breath of God that inspires, and the holy anointing oil that sets apart. But repeatedly is He declared to be a fire that burns up dross, that illuminates the understanding, that warms the heart.

1. The symbol of fire is employed most strikingly in the Old Testament Scriptures, and almost invariably as a token of the presence of the Spirit of God. The fiery shekinah that rested on the mercy seat was always interpreted as a mark of the presence of God in the midst of the camp. One of the most impressive instances of the use of this fiery symbol occurred on Mount Carmel, when God answered the prayer of Elijah by sending down fire to consume both the sacrifice and the altar. Nothing could have been more convincing to the Israelites than this answer to prayer; and almost to a man they cried, "The Lord, he is God."

2. With the coming of the great forerunner, John, we hear again an allusion to this divine symbol. John declared of the Coming One that He would baptize "with the Holy Ghost and fire." Then invoking the figure of the threshers, he asserted that Christ would separate the chaff of our lives from the wheat, and would burn the chaff with the unquenchable fire of the Spirit. It is evident that God was adhering to this same time-honored symbol to set forth a work of inward cleansing which Christ would minister to men by the Holy Spirit.

3. John the Baptist's promise was made the more impressive by the fact that Jesus used almost its identical language in giving one of His last assurances to His disciples. "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." It is as though the Master had said that the time is now at hand, and the promise made by John is about to be fulfilled.

4. And finally, when the day of Pentecost was fully come and the long-awaited outpouring came from God's open hand, it was accompanied by "cloven tongues like as of fire." It would seem that God wished to identify unmistakably the

fact that this outpouring was in very truth the gift of the Holy Ghost, and the one sure token of His identity was the tongue of fire.

II. Now the meaning of this figure of speech is abundantly clear. Fire possesses three distinct properties, and each of them is suggestive of a phase of the Spirit's work in the soul.

1. First of all, fire is a consuming force. Everything combustible will be destroyed by fire. Whatever is not endowed with properties calculated to resist this devourer must yield before it. As it consumes, it cleanses. Centuries ago England was ravaged by a fearful epidemic known as the black plague. In the grip of this fierce destroyer the city of London became a shambles, and a city of death. For months the contagion lingered, breaking out afresh when it was believed to be under control. Then came the terrible London fire. For days the flames continued to ravage the city, and only after they had spent themselves for lack of fuel did the fire subside. It seemed like a terrible devastation. But it accomplished at least one salutary purpose. It destroyed the lingering germs of the black plague; and after the fire, London was never again visited with a recurrence of that epidemic. So does the holy fire consume and cleanse the dross and contagion of the soul.

2. A second property of fire is its power to illuminate and enlighten. Fire dispels darkness and gives light. Practically all forms of artificial illumination are the utilization of some form of combustion. And illumination stands for understanding, knowledge, insight. The Spirit is not satisfied to deliver the soul negatively from the pollution of sin. He desires to give a knowledge of truth, and is declared to be a guide into all truth. It is the will of God that His people should be possessed of a clarity of mind as well as a kindling of heart.

3. The third property of fire is heat, a type of that soul warmth without which personality becomes a chilly thing indeed. One's dealings with God can never be separated from the heat of passion. Someone has said that, like iron, the personality does not become malleable until it is redhot. Certain it is that God wants to endow His people with that fervency of spirit which the fire of the Holy Ghost alone can bestow.

III. All that fire in its physical properties suggests to our minds is typical of the work of the Holy Spirit in men's hearts.

There is a fire-baptized experience that God's children may enjoy; a deliverance from the darkness and chill of selfishness and sin, and a new illumination and quickening which is the Spirit's gift to the heart.

1. The wise man declared that "the spirit of man is the candle of the Lord." The suggestion is that God can light the candle by His Spirit and make it to illuminate the darkness of one's own life and the dense darkness that fills the hearts of other men. There is a potential incandescence about our spirits that can be brought forth by the grace of God.

Jesus used this same figure in His discussion of our responsibility to men for the grace we have received. "Let your light so shine before men," He exhorts. The illumination is plain that too many of us are putting our candle under a bushel, the symbol of business and trade—the cares of life that deceive and defeat the soul; or that we are guilty of putting it under a bed, suggestive of that love of ease and indolence that has been such a deadly enemy of the soul. God made your candle to be on a candlestick where it can give light. Therefore, let it shine, said the Master.

2. Moreover, a foretaste of this grace was experienced by the disciples who traveled the Emmaus road on the day of the resurrection of our Lord. As they walked the road with Jesus by their side, not realizing it was He, their hearts were strangely warmed, and when as they sat at meat with Him, he

was revealed to them, they said one to another, "Did not our hearts burn within us as he talked with us by the way and as he opened to us the scriptures?"

3. It was not until Pentecost, however, that they were brought to the full realization of this glorious possibility. In the instant of the Spirit's outpouring their selfishness and sin were consumed, their ignorance yielded before the illumination of the Spirit, and their indifference and fearfulness gave way before the new glow and fervency of the Spirit of God.

IV. Here, then, is a normal New Testament Christian experience.

It is characterized by a clean heart, with every sinful affection and lust, every trace of malice and ill-will, every unholy intention and motive in the soul, purged in the purifying fire of the Holy Ghost. After all, God alone can deal with our depraved affections. We can choose certain lines of conduct, and within well-defined limits we are free to do so. But what we love and long for is part of our essential nature. We may deplore these illicit cravings of our hearts; but to deplore them is not to correct them. Only by the grace of God can they be changed. But even here that grace is sufficient.

2. It is characterized by an illuminated understanding. Where did Simon Peter get the amazing grasp upon Christian doctrine that is evident in his Pentecost sermon? Surely he did not master it by dint of hard study; for he was many times an amazingly dull student. He got it from the illumination of the Holy Ghost. In the instant of Pentecost, the dark shadows in his mind gave way before the light of the Spirit. And so, to a greater or less degree, should it be with all of us.

3. It is characterized, finally, by a flaming fervency of spirit. Moffatt's rendering of this expression—"fervent in spirit"—is suggestive. He translates it, "Maintain the spiritual glow." There is a glow, a radiance of soul, that can be induced only by the presence of the Holy Ghost in one's life. And this should be a more or less constant phenomenon.

V. St. Paul here exhorts to the maintenance of that glowing grace of heart fullness.

This should be the first concern of every sincere Christian. It is God's will that His people should be a radiant, rejoicing people, triumphant overcomers in their spirits. What shame that so much of His Church should be content to live below this standard! Principal Jacks wrote a book a few years ago entitled *The Lost Radiance*. That radiance can be recovered by the quickening of the Holy Spirit.

But there must be an active concern upon our hearts to maintain that glow, once it has been imparted to us. Some fires are choked to death, while others are poked to death. But it matters little by what method the glow is lost; the tragedy of its loss is equally great. Let it be the chief concern of our hearts to receive the glowing fullness of the Spirit; and then to "maintain the spiritual glow."

EVENING SERVICE

The Failures of the Gospel

SUGGESTED SCRIPTURE LESSON—Matthew 13:3-9, 18-23.

TEXT—*Some seeds fell by the wayside, . . . some fell upon stony places, . . . and some fell among thorns* (Matt. 13:4, 5, 7).

1. There has been nothing in the past nineteen centuries more conspicuous than the successes of the gospel. It has been a success the more remarkable because of the fearful odds against which the Christian message had to contend and because of what might appear to be certain handicaps within that message itself.

1. The society into which the first century preachers carried the story of Jesus was a society steeped in paganism; in which a degraded form of religious worship, hoary with tradition was deeply entrenched. Back of that paganism stood official Rome, lending its sanction and stability, and making

dissent to appear a weak and futile thing. Yet against this hoary paganism the Christian message went forth, seeming to many to be bent upon as hopeless a task as a Don Quixote tilting against his windmills. And, strangely enough, in less than three centuries the Christian message had won its battle.

2. This seems more striking still when one recalls that the only weapon carried by these apostles was the story of a Jew against whom His own people had turned, and who had been crucified on a Roman cross in a distant eastern province of the empire. It is true they contended that He had risen from the dead; but many who heard that wagged their heads knowingly and paid no further heed.

3. But that strange message, preached by Jews in a Roman world, a world already seemingly satisfied with its sleek and comfortable paganism, literally turned the world upside down. The gods of Rome toppled from their places and their temples began to crumble into ruins. The Galilean had conquered.

4. The historian Gibbon, who wrote *The Decline and Fall of the Roman Empire*, was no Christian. Yet in his efforts to assess the cause of Rome's overthrow, he had to give first credit to the growth of Christianity. The four reasons for Rome's decline, he declared, were: (a) The zeal of the Christians, purged of Jewish narrowness; (b) their doctrine of a future life, with its rewards and punishments; (c) the ascription of miraculous powers to the early church; and (d) the pure and austere morals of the early Christians. But back of these four specifications lay something that the unbelieving Gibbon was not able to see: The transforming message of the living Christ. It was the power of this message that made possible the phenomena observed by the historian.

II. But only less conspicuous than its successes have been the failures of the gospel.

1. These failures are glaringly evident in the social order, in the realm of human relations and in personality. There is so much in our social order that is glaringly unchristian. One looks in vain for that compassion and sympathy, that concern for the individual, that pity for the neglected and underprivileged that were such certain marks of the spirit of Christ. In the realm of human relations, moreover, the principles of brotherhood, of love for neighbor—friend or enemy alike, have taken so scant a hold on the minds and hearts of statesmen and peoples that the world is still an armed camp, and preparation for death and destruction have moved forward with sinister rapidity. To darken the picture further, one has only to recall the low ideals and unholy living of many who name the name of Christ. The only conclusion at which we may arrive is this: that the gospel has not had an unbroken record of success.

2. It is an interesting thing that Jesus foresaw and foretold these failures. In this famous parable of the sower He made it clear that only a part of the seed would fall into soil well prepared for its reception. Other would fall upon the hearts of men hardened by the ways of the world and would be scratched away by the birds of the air. Still other would fall into shallow hearts, lacking in the disposition to endure anything for the sake of Christ; and though it would spring up and seem to give fair promise, it would soon wither away. Other seed would fall into preoccupied lives, only to be choked out by the multitude of other demands made upon one's time and attention.

3. But why must these failures be? Is it due to weakness in the seed? There is no evidence that it is. The wayside seed was certainly as vital as the seed that fell on good ground. The message of the gospel is as vigorous when it comes to one heart as when it comes to another. But is it due to some ineptitude on the part of the sower? It might be easier to believe this for the sower is a man and possesses all the frailties of mankind. No doubt the manner in which the soil is prepared for the seed and the way in which the seed is sown play

their part in the result. But when we recall that even Jesus, the Master Sower, did not succeed in every instance, we are forced to conclude that the chief cause of failure cannot be unskilfulness on the part of the sower. Even one of the twelve, who had sat for three years under the personal impress of the Lord, was lost.

III. The failure is in human personality, rather than in seed or sower.

1. The results of one's sowing are determined quite as much by what the soil brings to the seed as by what the seed brings to the soil. It requires the existence of certain conditions in the soil if the seed is to germinate and grow to fruitfulness. The best of seed will fail to grow in gravel. It requires a soil possessed of those chemical elements that can unite with the seed and make it fruitful. And so it is with the soul of man. God's Word can prevail in the soul only if certain conditions are present.

2. Jesus made it clear that there are at least three types of soil that render seed unfruitful.

a. The first is the wayside soil, hard-trodden by the feet of men. Some men's hearts are like soil packed down and baked hard until they are like stone in their flintiness. Perhaps the scribes and Pharisees of Jesus' time were the best example. Tradition had trodden their hearts until they were as hard and impervious as the wayside. It seems strange that religion can harden a man against God. But it is a certain truth. Many a person today is surrounded by a crusty wrapping of baptism, church membership and sacraments, until the message of the cross can never reach him. He is religious, but Christless; on his way to perdition while reeking of the odor of the sanctuary. And Jesus declared that even at the judgment some of the complacent souls would come up still deceived and express the uttermost amazement that they were not given an abundant entrance.

b. The second is the shallow soil, into whose heart the plowshare of the Spirit has not penetrated deeply and whose fallow ground is only partly broken up. The Master declared that there are some who received the word joyfully and give fair promise of fruitfulness. But when the burning sun of adversity and persecution is risen, they will wither away. Their profession of faith was a mere surface experience that did not tap the hidden resources of their lives.

c. The third is the thorny, preoccupied soil. The truth lodges within them and takes root. But there are so many other competing interests in the life that the divine seed never has a chance. Our Lord specified some of these thorns in arresting words, "The cares of this world and the deceitfulness of riches." One of the other Gospels adds, "the lusts of other things." The picture is that of a man too busy with things to take time to be holy. Like the man who made reservations, he says, "Lord, I will follow thee, but—" He wants Christ, but is unwilling to give up anything for Him.

And in each of these cases the failure is due to the soil, not to the sower or the seed.

IV. Jesus concludes the parable with a final warning which it would pay us to hear and heed. "Who hath ears to hear, let him hear."

1. These heart conditions are not natural, but are acquired. The heart of the child is not hard trodden, nor is it shallow. The life only gradually fills up with thorns. It is by inattention to holy things, by putting off the day of adjustment with the Lord, these tragic things come to obtain.

2. And it is heartening to know it is a condition of soul that may be changed by divine grace. God can break up even the wayside heart, if that heart will only submit to the process. Thorns and briars can be uprooted and a place made in the heart for the saving message if a man so choose before God. Therefore, "Who hath ears to hear, let him hear."

SUNDAY, AUGUST 20, 1939

MORNING SERVICE

The Whole Armor of God

SUGGESTED SCRIPTURE LESSON—Eph. 6:10-20.

TEXT—*Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand (Eph. 6:13).*

1. Warfare and soldiering are one of St. Paul's favorite analogies when setting forth the rigorous demands which the following of Jesus makes upon a man. The Roman world was a military world and everywhere throughout its vast domain the armed might of Rome was convincingly evident. It was an easy thing, therefore, for the apostle to employ this analogy in presenting the claims of the gospel. There is a striking aptness, moreover, about this figure of speech. It comes closer to the heart of the matter than any other. For the Christian is surrounded by enemies that are making a determined and murderous assault upon his soul; and if he would hope to triumph, he must equip himself with the armor of God and fight the good fight of faith.

1. Weymouth has made a noble attempt to bring out the hidden meaning of this splendid passage in the following translation: "Put on therefore the complete armour of God, so that ye may be able to stand your ground on the day of the battle, and, having fought to the end, to remain victors on the field." There is a more-than-conqueror spirit about that rendering that cannot fail to stir the soul.

2. It is of the utmost importance that this hard and trying side of the Christian soldier's life should be realized. It is not all a matter of martial music, roll of drums, sound of bugle, and dress parade. There is an element of struggle, bloodshed and dying about the business of soldiering that is too easily overlooked. One day in Arlington Cemetery, Washington, a brother minister said to me, "How can we ever get away from war when we surround it with such glamor and heap upon it such honor?" There is no answer to that question. But beneath the glamorous aspect of war, one must remember that there are agony, sorrow and death. It is a dangerous life—the life of a soldier. And this is equally true of the person who enlists in the armies of the living God.

II. And who is our enemy?

1. It is not a physical antagonist. How much easier the fight would be if it were! A foe of flesh and blood could be laid hold of. But an unseen antagonist is so baffling and elusive. The first use of poison gas in the World War was at the battle of Ypres. Slowly the gray cloud of gas moved before the breeze from the German to the British lines, filling trench and shell hole with its deadly fumes, and sending thousands of British soldiers to a choking, strangling death. Every man in the lines would far rather have looked into the muzzles of a row of rifles or along the keen edges of a row of gleaming bayonets than to breathe in death from the air. Our warfare is not against flesh and blood but against subtle, unseen, deadly, spiritual forces.

2. These words were addressed primarily to the Christians at Ephesus and only secondarily to us. And those Ephesian believers were surrounded by a number of hostile and dangerous antagonisms.

a. There was the insistent, insidious appeal of the world in which they lived. Amid the extravagant magnificence of the city of Ephesus these spiritual ideals must have seemed at times terribly unreal. "The world is too much with us," one of our poets has complained. And how true it is! It impinges on us from every angle and makes its presence and power and influence felt along so many avenues of approach. The great temple of Diana must at times have seemed far more real than the city of the living God, and the market-places of Ephesus than the streets of New Jerusalem.

b. There was, furthermore, the presence and power of a pagan religion, deeply rooted and enshrined amid the utter

magnificence of Diana's temple, one of the wonders of the ancient world. To the average Ephesian of the first century it must have been unthinkable that the time would ever come when this magnificent structure would have crumbled into ruins, and the fair city itself become a waste place of the earth. The worship of Diana seemed terribly real beside the Christian's inner faith in a Jewish Messiah. Can you not feel that contrast? It is an extremely difficult thing to live dangerously even today when so much religion would make the Christian life a comfortable and complacent sort of thing.

c. There was, finally, the power of pagan customs and traditions. Here, amid a great ocean of paganism, was a tiny island of Christian faith. A few choice and devoted spirits had been willing to separate themselves from the mass of their fellows and dared to be different. We must never underestimate the power of the pressure toward worldly conformity. It is only an occasional heroic spirit that has the courage to dare the spirit of the times in any field of life to do its worst; and in the field of religion it requires the very utmost in courage and heroism to fling out that challenge.

3. It is obvious that there are some dangerous qualities about these antagonisms. They were, and are, wily, subtle, shrewd. One could scarcely detect their presence before they struck their blow. They approached stealthily, with no fanfare to announce their coming. In many instances their pressure was constant and unchanging. A man met them everywhere and there was not even a moment's escape from them. Moreover they were powerful and threatening. Weymouth renders Paul's description of these antagonisms in this manner: "The despotisms, the empires, the forces that control and govern this dark world." No one should make the mistake of underrating opposition like this. We cannot possibly meet it alone; and if we go against it without God, we are undone. Furthermore, the influence of these forces was exerted both directly and indirectly; directly, in the spiritual climate in which men must constantly live; indirectly, through other human personalities who embodied in their daily living the low standards and unholy ideals of paganism. All of this must certainly enhance ominously the deadly possibilities inherent in the antagonisms we face.

III. Now, what does God offer for our protection? The apostle answers that with the words, "The whole armour of God."

1. It should be noted that it is the armor of God. There can be no safety that is self-achieved, nor of our own making. A philosophy of life is not enough. A new point of view will not meet the need. We must be endowed with something beyond ourselves. Therefore we are to be equipped with God's armor. In another connection the apostle describes it as "the armour of light." God would become the enveloping atmosphere of our lives. He would surround us with the legions of heaven and make us secure.

2. It is interesting to note how detailed is Paul's use of this analogy. It should be remembered that he wrote this epistle while a prisoner in Rome, under guard of a Roman soldier. I fancy that while writing he eyed the brawny soldier from head to foot and for each piece of his armor found a Christian counterpart. There is a girdle of truth for our loins, and a breastplate of righteousness; gospel shoes, a shield of faith, and a helmet of salvation. And for a valiant offense there is the sword of the Spirit. Each item in this detailed catalog is of vital importance.

3. It is not only for our defense and preservation that God would equip us thus, but in order to make us conquerors and more than conquerors. Ours is not simply a defensive battle, but an offensive assault upon the ranks of Satan. It is a fight in which no quarter is given and no pity shown. But by the grace of God it is possible to be so triumphant that, "having fought to the end, [we] shall remain victors on the field." The mothers of ancient Sparta were accustomed to give their warrior sons the admonition that they return from the

conflict with their shields upon them, more than conquerors; or dead and carried upon their shields. It is this same spirit that God would inculcate in us, that we might "endure hardness as good soldiers of Jesus Christ."

EVENING SERVICE

God's Claim to My Life

SUGGESTED SCRIPTURE LESSON—Acts 27:9-26.

TEXT—. . . *God, whose I am, and whom I serve* (Acts 27:23).

I. There is a challenging quality about this quiet testimony that demands more than passing consideration. The great apostle is here revealing, almost unintentionally, the secret of his amazing career.

1. The circumstances surrounding this confident witness were dramatic in the extreme. St. Paul and his traveling companions were in the midst of a terrific storm at sea, en route to Rome; a winter journey against which the apostle had warned the ship's master. It appeared that the breakup of their little vessel was imminent, and no land was in sight. The whole ship's company seemed doomed. In the midst of this perilous situation, the apostle went alone before God in fasting and prayer. For him, the present peril was more than a mere incident in a life filled with adventure. The assurances of the faithful God were at stake. And in that crucial hour God sent His angel to reassure the heart of His servant, with the words, "Fear not, Paul; thou must be brought before Cæsar; and, lo, God hath given thee all them that sail with thee." This assurance from headquarters gave him a new confidence and he went forth from his season of waiting upon the Lord with the words on his lips, "I believe God, that it shall be even as it was told me." His Master, Christ, had spoken, and he was content to rest on His word.

2. It should be remembered that it was not Paul's natural bent to live like this. There was a time when he was most malignant in his opposition to Christ. Jesus he believed an impostor, and the followers of the Lord should be harried from the land. Those days of opposition to the gospel had put a scar on his life that he could never forget. As he thought about it the only extenuating circumstance he could discover was the darkness that had filled his soul and blinded his eyes. "I did it ignorantly," he confessed, "in unbelief."

3. But a moment of transformation had come. Christ had had him in a state of siege for months. The very fury that characterized his opposition to the Christian way seemed to be the fury of outraged conviction. And finally the glorious moment of surrender came. It was the most significant moment in the life of Saul of Tarsus, and certainly the most significant event in the history of the early church. From that hour on he was literally God's man, belonging to Him, and serving Him alone. It was a true-to-life testimony he uttered in these words, "God, whose I am, and whom I serve."

II. St. Paul was a man with whom the Spirit of God had literally clothed Himself.

1. This striking thing was first said of Gideon. Of that "mighty man of valour," it was said that "the Spirit of the Lord clothed himself with Gideon." It has been customary for us, in our common speech, to reverse the roles played by the Holy Spirit and the man of God; and to say that we are clothed with the Spirit. But it is the Spirit who is the moving agent and it is we who must be the willing instruments. The ideal of divine-human interaction is that the Holy Spirit should wear us as a garment, and not we Him. And it is certain that the world had never seen a more perfect example of this than the life of the great apostle.

2. Dwight L. Moody once heard Henry Varley make this statement, "The world has yet to see what God will do with a man who is fully and wholly consecrated to Him." The statement itself was an exaggeration; for Varley had forgotten about St. Paul and John Wesley and Charles Finney and

William Booth. But despite its obvious exaggeration, Varley's assertion lingered in the heart of Mr. Moody; and he solemnly purposed that he would be that sort of man. His whole subsequent career is a witness to his success, under God, in achieving this purpose. But he is not alone. In every age God has had such men; men whose bodies and personalities were the garments of the Holy Spirit, so filled with Him were they.

III. It is here that the true secret of St. Paul's life is to be found.

1. He was God's man first, last, always. His body, soul and spirit were God's personal property, to be utilized or disposed of as He saw fit.

a. He was God's by redemptive right. The shedding of Jesus' blood and the giving up of Jesus' life had come to have a deep personal significance to him. He had never seen the Master in the days of His flesh, and so had had no opportunity to add to the bitterness of Jesus' anguish. But, none the less, he felt that the Master's agony was borne for him and that in consequence he had been dearly bought by atoning blood.

b. But, moreover, he was God's through gracious adoption. God had sent forth the Spirit of His Son into his heart crying, "Abba, Father." There is no relationship more hallowed than this, and no privilege more priceless. Rebels, aliens, enemies, haters of God, all alike can be transformed by grace and made the children of God through Christ. This had been the apostle's happy experience.

c. It is equally true, furthermore, that he was God's by deliberate consecration, sealed and sanctified by the Holy Ghost. The apostle's exhortation to the Romans (in Romans 12:1, 2) had been born in the fires of his own experience, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." And God had signified His acceptance of the sacrifice thus offered by the gift of the Holy Ghost. Thus had been forged a three-strand cable that held him to Christ: redemption, adoption, and sanctification. In very truth he was God's man.

2. The apostle's second assertion is a corollary of the first: He was the servant of God. He is not thinking here of the status of servant as inferior to that of sonship. There is such a contrast drawn in the New Testament, but not in this connection. It is rather service as flowing from sonship. He is not a day laborer in God's undertakings, but a junior partner with Him in the promotion of these undertakings. A splendid analogy is that of the love slavery of the Mosaic Law. It was provided by Moses that if a servant had come to love his master during his period of slavery and desired to continue willingly in his service after having earned his freedom, he could signify his desire to his master; whereupon, the master would bore his ear with an awl, in token of the fact that he was now a love slave. It is the New Testament counterpart of this ancient provision that is exemplified in the life of St. Paul.

IV. In view of this noble example, what is God's claim to my life?

1. He has the right to take undisputed possession of me. I have been purchased at infinite cost; not with silver and gold, but by the precious blood of Jesus. He stands ready to adopt me as His son and heir. Provision had been made whereby I may become a child of God, with all of the divine resources pledged against my need. "As many as received him," declared St. John, "to them gave he power to become the sons of God." He challenges me to a consecration that is complete and final. It is His will that the Spirit should make my heart a holy of holies where the shekinah glory resides.

2. He has first claim on my service. "Service above self" is the motto of the Rotary International. Amended to read "Service for Christ and fellowman above self," it would be a fitting expression of this noble ideal of Christian living.

"Whose I am, and whom I serve!" What a testimony is this! And by the grace of God, it may be ours.

SUNDAY, AUGUST 27, 1939

MORNING SERVICE

Motives

SUGGESTED SCRIPTURE LESSON—Matthew 6:1-23.

TEXT—*If thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness* (Matt. 6:22, 23).

I. There was a keen penetration about the insight of Jesus that made His words cut to the quick. No one was more able than He to shear away the unessential things and get down to the hidden meanings and motives of the heart.

1. Of course this emphasis upon intentions did not begin with Jesus. God himself had laid this principle down, line upon line and precept upon precept, in the matter of the anointing of a successor to King Saul. As the Prophet Samuel looked upon Eliab, the eldest of Jesse's sons, he thought that surely this imposing young man must be God's choice. But God said, "Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as a man seeth; for a man looketh on the outward appearance, but God looketh on the heart." God is supremely qualified to judge a man's motives; and with Him the hidden purposes that underlie word and deed are supremely significant.

2. It is this same truth that Jesus is driving home with pitiless persistence. In fact this entire chapter deals with motives. In prayer and fasting and alms-giving the Master pleads for sincerity of spirit and simplicity of heart. Not for the eyes of men, but alone for the eyes of God are these things done. Therefore make no parade of them, but let them be done with an eye single to the smile and favor of God.

In fact, says the Master, it is the thing a man has an eye for that reveals most truly what he is deep in his soul. "The light of the body is the eye"; and the eye can minister either light or darkness to the spirit. "If thine eye be single"—fixed upon God and Him alone, "thy whole body shall be full of light." Then comes a very striking turn. For the opposite of single is not double or multiple, as one might have anticipated, but "evil." "If thine eye be evil," said Christ. Evidently anything but a single eye is an evil eye. This is the "evil eye" that has brought an infinite amount of sorrow to men, and not some imagined bewitchment that so many hold in superstitious regard. It is the unholy motives of men's own hearts that curse them, and not some preternatural influence cast over them from without. Therefore, said Jesus, look to your motives and make sure they are pure.

II. It is worthy of note that man, alone of God's creation, possesses motives.

1. There is no intentional life in the inanimate world. The material forces that play so large a part in the life of man move at the impulse of God's sustaining hand. They have no will to resist the will of God, and cannot be held morally responsible for any destruction that may follow in their train.

2. Furthermore, the animal creation, other than humanity, knows nothing of intention. The dumb creatures are obedient to instinct and desire, but are not endowed with the moral nature that is the necessary groundwork of the motive life. There was a time when the world was just emerging from the darkness of the Middle Ages, when animals were put on trial for murder and were condemned to death as solemnly as though the guilty culprit at the bar knew what it was all about. But no enlightened person recognizes the validity of such an attitude today.

3. It is this capacity for intention that distinguishes man from all the rest of God's creation and makes him a moral creature. Without it he would be wholly irresponsible. With it he becomes answerable before the judgment bar of God. Be-

hind every deliberate action, or every attitude consciously assumed, there is a motive, good or bad. It is this factor that gives meaning to our words and deeds. It is not what someone did or said that concerns us so deeply as what he *meant* by his deed or word. Moreover every man is held responsible before God and men for the quality of that motive. It may be extremely difficult for us to divine the intentions of our fellowmen. Even courts of law, dedicated to the administration of justice, frequently fail in their best attempts to get at them. But before the eyes of Him with whom we have to do, the thoughts of our minds and the motives of our hearts are clear as crystal.

III. It follows that motives determine the moral complexion of the individual; make him right or wrong.

1. And how illusive these motives are! Jesus declared that men may give alms with an unholy motive. Good and commendable as it is for men to give to meet the necessities of their fellowmen, it may be done in such a manner as to be entirely unacceptable to God. If the intent is to earn a reputation for generosity and compassion, the whole episode is dishonoring to God. He declared, moreover, that men may pray with impure intent. That is truly amazing. One would think that if a man were ever honest and truthful, it would be in the attitude of prayer. But Jesus said men pray many times only to be seen and heard of their fellowmen, with no thought for the ear and eye of God. The Master declared, further, that men may fast merely to be praised by their fellows and thus gain a reputation for piety. Such fasting is displeasing to God.

2. It is equally true that the motives that move men to serve Christ may be sadly mixed. It is easily possible that what passes for the most ardent zeal for the cause of Christ and the salvation of the lost may be discovered under test to be a mixture of pride of position, love of praise, ambition, and what not, mingled with a very small admixture of genuine love for Christ and desire for His glory. It was fear of this very thing that led Christ to take His disciples aside, when they returned from their first preaching with the words that even devils were subject to them, and warn them against spiritual pride. "I beheld Satan as lightning fall from heaven," said Jesus; and the implication is plain that if this deadly spirit of self-exaltation could lift its head in heaven, do not think for a moment that you are beyond the reach of its despoiling touch. "Rejoice rather," said He, "that your names are written in heaven."

3. On the other hand, it should be said that many a holy motive has been poorly expressed and sadly garbled in the revelation. The only agencies through which the true intent of our hearts can make itself known are our common avenues of expression, such as words, deeds, gestures, facial expressions, tones of voice, and the like. Sometimes these agencies serve us well; but frequently they lead to misunderstanding and only help to conceal the true intent of the heart.

4. The thing of supreme importance, however, is this: In God's sight, we are what our motives are. It is not the thing we said, but the thing we meant to say, that matters with Him; not the impression we created, but the impression we intended to create. He sees the heart and pronounces His judgments on the basis of *all* the evidence.

IV. The gospel convinces us that motives can be purified.

There is a power that can end forever their mixed character and give them a simplicity and singleness they never exhibited before. Such a transformation requires more than an act of will, however strong and determined it may be. A man can choose the will of God and pursue it ardently; but his choices will not alter the essential loves and hates of his heart. He may discover a lingering love of the world within him and deplore it with his whole mind and soul. But he is powerless to change that content of his heart.

But what a man cannot do for himself, the power of God

can do for him. If this deep heart need is turned over to Christ, He will cleanse away everything that grieves Him, and enable the man to set his affections on things above. It is this gracious deliverance that is accomplished in one by the purging fires of Pentecost. Conversion changes mind and will; sanctification changes the affections and intentions of the heart. Only thus can motives be brought into harmony with the spirit of Jesus, and the eye made single to the glory and favor of God.

EVENING SERVICE

We Are on Our Way

SUGGESTED SCRIPTURE LESSON—Matt. 7:13-29.

TEXT—*Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate and narrow is the way, which leadeth into life, and few there be that find it* (Matt. 7:13, 14).

I. Communication and travel are of the very essence of our modern life. One hundred and fifty years ago a speed of eight or ten miles an hour was the most that anyone could imagine; and when railroads were first constructed and trains attained a speed of twenty miles an hour, there were many who deplored the new development as detrimental to health and life. Today these considerations seem unreal. The modern train, the motor car, the airplane have given us a mental outlook that is vastly changed. Our civilization is organized on the basis of easy and swift movement; and if some interference destroyed our means of communication, our civilization would collapse. The men of this century are on their way in the physical sense.

1. But Jesus conceives of a movement of humanity of which we are frequently only dimly aware. He makes it clear that we are on our way morally and spiritually, though we may scarcely realize it. Every individual of us is a part of this world movement. In the moral and spiritual sense we are going places and seeing things.

2. Jesus applied this in the first instance to the men of His day, a generation that was comparatively static. There was a reverence for the past among the Jews of the first century that we have all but lost; a regard for the fathers that almost paralyzed the movement of thought and the development of ideas. The result was that men were possessed of closed minds, most effectively barricaded against the intrusion of new ideas. But despite this, they were on their way. Life was movement and men were going from here to there.

If this were true of Jesus' day, how much more true it is of ours. The tempo of life has accelerated many times over and we are driving toward our destination in the moral and spiritual sense at a far more dizzy pace than any earlier generation has ever conceived possible. Indeed in these days of feverish movement in so many realms, the most significant fact of all is this emphasized by our Lord.

3. And how many ways are open to us? As we would have it, there are many; but as Jesus conceives it, there are only two. There is no mediating way that will escape the rigors of both. We are either in the way of the many or the way of the few.

II. The way of the many.

1. It begins with a gate, and a wide one. It is so wide that men drift through it without being conscious of the fact. Men usually are well down the road of sinful living before they become conscious of a crisis that has been passed. They follow the example of others in making choices that are evil, and are fortified in the confidence that wrong is right by the fact that so many are with them in their choice.

2. Moreover the wide gate is easy. It makes no moral demands upon one, asks no separations, exalts no standards. It makes no appeal to the heroic in one, the noble, to higher man-

hood. It is a gate through which a man can pass without discomfort.

3. The way into which this gate leads is a broad way. Frequently it is brilliantly lighted and may be called the "White Way," without respect to the dark sin that lurks in its strong shadows. How the devil must laugh at many of our "White Ways"! The way is so broad that a man may drift carelessly and aimlessly. He can take the way of least resistance and still continue on the broad way.

4. Jesus declared, furthermore, that the crowd is traveling this road. "Many there be that go in thereat." For the average man that settles the matter. We would rather go with the crowd to hell than with a few to heaven. The presence of the multitude helps to quiet the voice of his conscience and the misgivings of his soul.

5. But Christ directs attention to the inevitable end of it all. It is "the way that leadeth to destruction." Whatever its pleasures and attractions, however gaudy its trappings and brilliant lights, however carefree its laughter and thoughtless its multitudes, it leads to destruction. And, after all, the thing that makes any way meaningful is its destination, and not the comforts and conveniences that are available to its patrons. What boon can such a way possibly confer if it must inevitably end in hell?

III. The way of the few.

1. It is striking to note how pitilessly frank is Jesus. He does not say it is a popular way, nor an easy way, nor a way free of inconvenience. He puts forth the whole truth concerning it with the utmost candor.

2. The gate is strait, said Christ. That means narrow and difficult. It is not broadly all-inclusive. There are requirements to be met that will put the soul to a serious test.

a. This gate must be entered individually. No man has ever been swept into it by the moving multitude. He enters because he chooses so to do. The godless throng must be left behind, and their careless and unholy standards must lose their grip upon one if he is to enter this gate.

b. It demands that everything unlike Christ be left behind. Perhaps this is the most crucial test of all. The standards of the strait gate are those of Jesus, our Lord. Whatever would bring a blush to the cheek in His presence must be left resolutely behind.

c. There are many who draw back by reason of this very straitness. You will recall the case of the rich young ruler, who went away sorrowful because he had great possessions. He would have taken a love of wealth with him into the narrow way if it had been possible; but the strait gate forbade it.

3. But the way itself is narrow. It demands a careful, scrupulous living. Men cannot live carelessly, nor follow the whims and vagaries of the world, if they would walk the narrow way. There are many who fail in the end to meet the demands of the way, even though well started on the road. Judas was such a man. He seemed quite as sincere and devoted to Christ as any at the beginning. But when the hardships of the way became evident and a clearer view of the price could be had, he drew back.

4. The most tragic aspect of this situation, however, is that, though this is the only way that leads to life, there are so few comparatively that find it. The thoughtless multitude is going the other way. They follow the drift of the current, and give no thought to their destination. This road that leads to life—and the only one leading to that terminus—completely escapes their attention.

IV. Yes, we are on our way.

1. And we are traveling in the broad way, or the narrow. There are times when moral issues seem complex and difficult of determination. But the clarifying touch of Christ can simplify them immeasurably. And as He puts it simply and forcefully, it is either on one road or the other that we are to be found.

2. It is comforting, however, to know that I can make my own choice. I can, by God's grace, leave the broad road and present myself at the strait gate; meet its exacting conditions and enter into the way of life. Let me second the Master's exhortation to enter today. As He put it in another connection, "Strive to enter!" Agonize—that is what "strive" actually means—agonize, if need be, to enter; for this road leads to "life, life, eternal life."

Sermon Two in a series of four on The Speaking Blood

By NOBLE J. HAMILTON

The Massacre of St. Bartholomew's Eve, August 24, 1572, was one of the fiercest spots of bloodshed that blotches the pages of church history. It was one of the most sickening slaughters of the Protestant Reformation. 30,000 Protestants were slain that fateful night. The signal was given from the church belfry by the tolling of a bell, and the carnage began. There ensued such slaughter and wholesale murder that the Loire and Rhone Rivers ran thick and red with the bodies and blood of victims. In the day of judgment the speaking blood of those who were martyred will lodge eternal guilt upon those who murdered them!

1. THE BLOOD SPEAKS OF COMMUNION

Paul says in 1 Cor. 10:16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"

Here we are told of the "communion of the blood of Christ." Most Christians can remember how far away Jesus seemed prior to their conversion. Why was that feeling of far awyness? Why that feeling of an alien from God? What made the difference since you were converted, so that you now have sweet communion and fellowship with Jesus and He is near and real? I can tell you. The blood of Jesus on your soul made the difference! Through the blood we are brought into communion and fellowship with God. You cannot account for the freedom of the holiness people except through the blood! Fellowship of holiness people one with another, which is often greater than fellowship with nearest blood relatives, can be accounted for only through the blood. Through the blood of Jesus we all speak the same language, share the same burdens, enjoy similar experiences and work for the same cause.

2. THE BLOOD SPEAKS OF TYPE AND ANTI-TYPE

What type could have been more fitting than an innocent, spotless, unblemished lamb being slain for the guilty and sin-sick? Isaiah said that all of this typified the Savior who would become the Suffering Lamb of God to be slain for the sins of the world. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." But the blood of animals—bulls, lambs, and goats—could not save the Old Testament people from their sins, except as the slain animals prefigured Christ, and their faith looked forward to the anti-type.

Another Old Testament type was the scapegoat. Upon this scapegoat was loaded the sins of the people and the animal was driven into the wilderness, thus bearing away into oblivion the transgressions of the people whose sins had been loaded onto him. Is not this a picture of the Christ, the great anti-type, who became the New Testament Scapegoat, upon whom was loaded all our sins, and He bore them away in His own body and by His own death into the wilderness of God's forgetfulness? There He remembers our sins no more against us.

Before Calvary everyone looked forward in faith to Christ for the remission of sins; since Calvary we all look back with faith in Christ for the remission of sins. Calvary is the

pivotal spot of history. It is the apex of all revelation, of all faith, of all redemption, of all cleansing, of all victory, of all hope.

3. THE BLOOD SPEAKS OF SUFFERING

Someone has said, "One drop of blood could atone for all my sins, one drop alone." But I do not think so! If one drop would have sufficed, surely those crimson splotches falling as if they were great drops of blood in the Garden of Gethsemane would have been sufficient and He would not have had to die on the cross. If one drop would have sufficed, surely those blood-red drops falling from his thorn-pierced brow on the ground would have been sufficient, and He would not have had to die on the cross. But it took it all! There was nothing held in reserve. Jesus gave His all. He poured out His last drop of blood. It took the blood from His brow, the blood from His hands, the blood from His feet, the blood from His lacerated back and the blood from His spear-riven side!

Isaiah, with the remarkable vision of a seer, looked down through long centuries ahead and prophesied the "Suffering Savior."

Grief and Jesus were no strangers—they had shared beds, exchanged experiences and shaken hands!

The scene of suffering at Calvary is almost too horrid to look upon. It was not the death of a guilty murderer, it was not the death of an unbearable tyrant, it was not the death of a traitor, it was not the death of a malefactor, it was not the death of a martyr—it was the death of a sinless and innocent Man. It was a product of religious intolerance. It was not an easy death by drowning, it was not an easy death by the lethal gas chamber, it was not an easy death by hanging, it was not an easy death by shooting, it was not an easy death by a hypodermic—it was a vicious death by crucifixion! The hands and feet of Jesus were spiked to a wooden cross by brutal nails. That cross was erected between two guilty thieves. Thus it has always been, the innocent suffering with the guilty. Vinegar, mingled with gall, was given Him to drink. His robe was stripped from Him and over it disputing sinners gambled. A crown of thorns lacerated His brow. A cruel spear was thrust into His side. He was mocked and spit upon.

Jesus died of a broken heart! There is no agony to be compared with a broken heart. It is anguish unutterable and unspeakable. His heart was broken for me; it was broken for you; it was broken for every sinner; it was broken for every believer!

4. THE BLOOD SPEAKS OF A NEW HIGH PRIEST

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God" (Heb. 4:14). Not a preacher, not a priest, not Mary, but Jesus is our Mediator between God and man. "For there is one God, and

one mediator between God and men, the man Christ Jesus" (1 Tim. 2:5).

In the temple of the Old Testament the people assembled for worship in the holy place, but only the priests, bearing the sins of the people, could enter the holy of holies. It was through the priest the people talked to God, or prayed, or confessed their sins to God. But on the cross at the death of Jesus the "veil of the temple was rent in twain." This was very significant! It was rich with opportunity for New Testament Christians! No longer are the people forbidden to enter the holy of holies; no longer do the people have to confess to God through a priest. Jesus has become our new High Priest! He has opened the holy of holies so that now all can come direct to God through Christ's name! Whosoever will has full access to the holy of holies!

During the Civil War, due to unruly soldiers, President Lincoln forbade any furloughs to be granted. A soldier received word that his wife was at the point of death, "Come home at once." The soldier laid his letter before the general, who brushed away the tears, saying, "My dear man, I wish I could grant you this but I cannot. But here is a pass that will get you through the lines and past the guards. If you can see Abraham Lincoln perhaps he would sign your furlough." Taking the pass, he thanked the general, and made his way safely to Washington. As he approached the door leading into the President's office, the guards on either side of the door refused to let him in. He showed them his letter, his pass from his general, but to no avail. They were under oath to allow no one admittance.

Turning away with tear-dimmed eyes, the soldier was hailed by a small lad playing on the front steps of the White House. "What's the matter, mister?" the boy asked. Not knowing who the boy was but glad to find someone to share his sorrow, the man told the youngster his plight.

"You come with me," said the boy. Taking him by the hand, the boy led the soldier down the hall to the President's door. Again the guards refused admittance. The boy said nothing but stopped and waited. Presently the guards stepped aside to let a gentleman out of the office. Quick as a flash the boy sprang to the door, poked his head inside, and said, "Papa, can I come in?"

"Yes, son," said Mr. Lincoln, "you may come in."

"May I bring my friend in, too?" the boy questioned.

"Yes, you may," his father answered, forgetting for the moment the affairs of war. After he had read the soldier's pathetic letter, Mr. Lincoln took up his pen and signed the furlough. The man thanked him and hurried away to his home. The thought I want you to get from this story is that the only way this soldier could get into the presence of Abraham Lincoln was through Tad Lincoln, the President's son; and the only way we can ever get into the presence of God is through the blood of Jesus, His Son. Amen!

Sermon Suggestions and Outlines

The Triumph of the Righteous

R. R. AKIN

But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall (Mal. 4:2).

INTRODUCTION

1. The prophet is foretelling the day of a Savior.
2. He issues warnings to the wicked

and declares the promises to the righteous.

3. This may be brought up to our day and applied likewise.

I. HE WILL APPEAR TO THEM THAT FEAR HIM

1. To be God-fearing is the first essential of salvation.
2. One must sense the possible approaching danger before he will seek a refuge.
3. One must sense his state of lostness, and an oncoming judgment before he will flee to the Rock of Shelter, Jesus Christ.

II. THE SUN OF RIGHTEOUSNESS WILL ARISE

1. As He arose to life in physical birth as the Incarnate One, then in baptism as the initial ritual for to be revealed as the Messiah in beginning His public ministry, then finally to arise victorious over death and the grave; so will He arise in every heart and life that will permit Him.
2. Luke refers to Him as being the "dayspring from on high hath visited us."
3. Like the sun in the early morning first peeping over the eastern horizon to dispel the darkness, so will He shine into the soul and dispel all sin and make you a reflector in His likeness.

III. HE HAS HEALING IN HIS WINGS

1. He is the Great Physician of the skies.
2. Jesus had a threefold mission: teaching, preaching and healing.
3. He will cure the sin-sick soul today. The only double cure for this twofold malady.
4. Then the Christian's attitude should be that of pouring in the healing oil.

IV. YE SHALL GO FORTH

1. His commission to all disciples was and is "to go."
2. He will enable you to go, and will prepare the way.
3. Go in His name and He will supply the needed grace and strength.

V. GROW UP AS CALVES OF THE STALL (stall-fed)

1. We may feast at Jesus' table all the time.
 2. Our souls shall ever be flourishing and fat. Feast upon the hidden manna all the time. It is our glorious privilege.
 3. Keep constant victory and seeking not our will but Thine be done.
- Ready to go or ready to stay, ready my place to fill;
Ready for service, lowly or great, ready to do His will.*

The Chastening of the Lord

R. R. AKIN

My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth (Heb. 12:5,6). Read verses 5-11.

INTRODUCTION

1. Definition: Chasten means to correct; to punish; or to reprove.
 2. The determining factor as to its benefits is, in what spirit do we receive our chastisement?
 3. We should be big enough to recognize and admit our disobedience, then accept the consequences of punishment willingly.
 4. To maintain a resentful spirit will prove detrimental.
 5. This serves a good test as to the kind of spirit we possess.
- I. THE MOTIVATING SPIRIT THAT PROMPTS CHASTISEMENT
1. "As many as I love, I rebuke and chasten" (Rev. 3:19).
 2. Analogy of parent and child (that is, true parents).
 3. They may seem grievous at present but for our good.
 - a. Almost anything worth while costs something.
 - b. Benefits derived depend on attitude assumed and price paid.
 4. Schools of reform and penal institutions are for the good of the lawless but because of the attitude taken by the inmates; they result

in the opposite desired effect. They rather tend to harden hearts toward wrong and act as criminal breeders.

II. THE PURPOSE OF THE LORD CHASTENING HIS CHILDREN

1. "That we might be made partakers of his holiness" (v. 10).
2. "Be ye holy: for I am holy" (1 Pet. 1:16).
3. With each chastisement a lesson is taught and a lesson should be learned; consequently more Christ-like.
4. There should be no need for a second correction on the same thing.
5. To be delightful and pleasing to our Father, we must be obedient children.

III. SOME WAYS IN WHICH WE ARE CHASTISED:

1. God is a God of wrath as well as mercy.
2. To grieve and disobey Him brings punishment:
 - a. Inner reproof by the Holy Spirit.
 - b. Sufferings permitted in spirit, physically, materially and other ways.
 - c. Judgments of various kinds sent.
 - d. Blessings withheld.

CONCLUSION

We may be more balanced and well rounded Christians by having the chisel and sand paper of chastisement applied to us. Let us all be submissive to the whole will of our Father.

Expository Outlines for August

Lewis T. Corlett

"The Lord Is His Memorial"

(Hosea 12:3-6)

I. PURPOSE OF A MEMORIAL

1. A witness of an event.
2. A testimony of accomplishments.
3. An honor to a person doing some special deed.
4. May be a variety of gifts or relationships.

II. THE LORD BECAME THE MEMORIAL OF JACOB

1. Because he was willing to face himself in his inherited nature (v. 3, 4).
2. Because he had an appreciation for spiritual things and relationships.
3. He had a consciousness of God. "He found him in Bethel."
4. He found the promises of God to be true and lasting.
5. He maintained a determination to have God's blessing.

III. THE LORD AS A MEMORIAL

1. A divine testimony to complete obedience on the part of man.
2. The testimony of divine acceptance and approbation.
3. The abiding presence of God through the Spirit in the heart of man.
4. The presence of the divine personality in the heart of man is the highest tribute divinity can pay to any human being.

IV. THE LORD WANTS TO BE THIS MEMORIAL IN ORDER TO INFLUENCE OTHER PEOPLE

1. "Therefore turn thou to thy God," in order that He might be a memorial to you.
2. Be certain to "keep mercy and judgment," in order that God may

sustain His presence as a memorial.

3. "Wait on the Lord continually," for He only honors with His presence, those who honor Him.
4. This is the greatest source of influence God can have on the people of any generation.

V. ALL MEN CAN ENJOY THE PRESENCE OF THE LORD AS A MEMORIAL

Temptation and Deliverance

(1 Cor. 10:1-15)

I. ALL MEN ARE TEMPTED

1. To idolatry (vs. 7, 14).
 - a. To the worship of things given by the Divine instead of the Divine Personality.
 - b. In the adoration of symbols rather than in spiritual realities, as the heathen gods.
 - c. In the satisfaction of the physical appetites rather than the spiritual. "The people sat down to eat and drink" (v. 7).
 - d. In a sentimental, pleasure-loving attitude of life. "And rose up to play."
2. To fornication (v. 8).
 - a. The misuse of God-given powers and relationships.
 - b. The catering to self-indulgence on any line.
 - c. The forgetfulness of the higher and the better nature of man in the indulgence of the lower and baser.
 - d. To a life of destruction, unhappiness and eternal damnation.
3. To murmuring (v. 10).
 - a. As the children of Israel did.

- b. A dissatisfaction with their lot in life.
- c. Discontentment in relationships to other people.
- d. Lack of appreciation for surroundings and associations.
- 4. To tempt Christ (v. 9).
 - a. Doubt His right of rulership.
 - b. Question His commands.
 - c. Neglect His precepts.
 - d. Disregard His admonitions.

II. GOD'S MEANS OF DELIVERANCE FROM TEMPTATION

1. Study the way the Israelites did (vs. 1-6, 11).
 - a. Note their neglect of God-given opportunities.
 - b. Remember their misuse of God's provisions for them.
 - c. Contemplate on the troubles that they got into by neglecting God's commands and guidance.
2. Remember that all men need to be careful lest they fall (v. 12).
 - a. No one is exempt from temptation.
 - b. Man is living in a state of probation and will not be safe from the possibility of falling until he leaves this sphere of existence.
 - c. Many strong men among the Israelites did fall.
 - d. Many others have missed the way and fallen by the roadside of life.
3. Recognize that the temptations each one has are of similar type to those of other people, for, "There hath no temptation taken you but such as is common to man."
 - a. Each individual is apt to think his temptations are more severe than the other person's.
 - b. All men are subject to temptation and the devil sees that they have about all they can bear.
4. Rest on the assurance that God will deliver from temptation (v. 13).
 - a. Because God is faithful, He is constant, steadfast and unchanging.
 - b. Because Christ, as the Christian's High Priest, was tempted in all points like as we, and is touched with the feelings of human infirmities, He is sympathetic and wants to help.
 - c. As a sympathetic Father, God will not allow any of His children to be tempted beyond their ability to endure. He does not want any to fail or come short.
 - d. God has promised to make a way of escape in all temptations. His word is certain and

His power is sufficient to deliver from all the power of the devil.

- e. The power of God in deliverance from temptation is more beneficial to His children than if He would withhold the temptation from them.

III. ALL CHRISTIANS SHOULD TRUST GOD IN THE HOUR OF TEMPTATION

The Believer's Position in the World (John 17)

I. SALVATION THROUGH CHRIST PREPARES AN INDIVIDUAL TO LIVE IN THIS WORLD

1. Christ offers guidance for everything which the human can do.
2. Christ provides deliverance from all things which man cannot do for himself.

II. ALL OF CHRIST'S PROVISIONS ARE ARRANGED TO TAKE CARE OF MAN IN THIS WORLD (vs. 6, 11, 15)

1. The Bible nowhere promises to place man in supernatural surroundings when he obeys God.
2. The glory of salvation is that it is able to take care of believers in the world.
3. After becoming Christians the great majority of Christians are left in the ordinary walks and vocations of life.

III. THE BELIEVER WHILE IN THE WORLD, IS NOT OF THE WORLD (vs. 14, 16)

1. They are born not of the flesh, but of the Spirit (John 1:12, 13; 3:3).
2. They are partakers of the divine nature (2 Peter 1:4).
3. They have sworn allegiance to the

King of the skies and are citizens of a better and higher world.

IV. CHRIST PRAYED THAT ALL WORLDLY MOTIVES SHOULD BE CLEANSED FROM THE MORAL NATURE OF MAN (v. 17)

1. They had an earthly pull in their hearts.
2. The carnal nature has a worldly tendency that causes uneasiness and inner strife.
3. The corruption of the moral nature is the source of sinning in man.
4. Sanctification is an experience of divine grace whereby the moral nature is cleansed from all corruption and worldly tendencies.
5. Thus the motivating power of man is cleansed, purified and unified in perfect love to God.

V. CHRIST SENDS THE BELIEVERS OUT INTO THE WORLD

1. For the purpose of being an example of God's grace and glory (vs. 21, 23).
2. That they might carry out the work of Christ in the world (v. 18).
3. The Christians are the salt of the earth by which Christ restrains the power of wickedness.
4. Christ wants His believers to be representatives and ambassadors for Him in this world.

VI. CHRIST PLANS TO GATHER, EVENTUALLY, THE BELIEVERS OUT OF THE WORLD (v. 24)

1. As victors through His grace.
2. Christ has gone to prepare a place for His followers (John 14:1-3).
3. Christ preserves the Christians while they are in the world, that He might finally take them unto Himself (v. 15).

Suggestions for Prayermeetings

H. O. Fanning

Keeping Our Work Constructive

THAT there is a negative—a destructive—side to the work of the gospel, we are all agreed. That there is a positive—a constructive—side to it we are also agreed. We are safe in assuming that the destructive work of the gospel, is in order to the accomplishment of its constructive work. That there can be no ultimate salvation for fallen man without complete freedom from sin, is a self-evident fact. That freedom has its place here and now, and must be enjoyed in this present world. Freedom from sin is not the result of a change of worlds, but of the application of the blood of Christ, by the Holy Spirit. And that blood is as efficacious in this world

as it will be in the world to come. The church—normally functioning—is not only a man saving, but a man building institution. Not only are men saved from sin, but they are saved to that measure of godlikeness they are capable of bearing; and this is a work, not only of time, but eternity. It has its place here and now, and in a measure is to be accomplished in this present world. Foundation laying is in order to structure building. One of the best ways to get a master builder to lay a strong foundation is to show him a blue print of the magnificent structure that is to be built upon it. Foundation laying is not an end, but a means to an end. Only so has it its proper significance. We are

builders, not only for time, but for eternity; for earth, but for heaven. Our structures are to grace the world to come. What we are building will endure for all eternity. We are building with material more enduring than the things of time and sense. Not only are we building for man but for God, and with God. The greatest work in the world, is the work of saving men through the gospel. Christ is the one foundation capable of sustaining the structure of redeemed manhood. The magnitude of the structure will be commensurate with the magnitude of the Foundation upon which it is built. We cannot have holiness with less destructive work than we have been doing. Sin must be eradicated, root and branch, with everything that militates against holy living and effective service. One of the encouraging signs of the day is the growing feeling that there is a vast field of constructive work to which we may apply ourselves without loss, and with gain to the destructive work to which we have given ourselves so effectively across the years.

Freedom from Sin

There is therefore now no condemnation to them that are in Christ Jesus. For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death (Romans 8:1-2. R. V.).

God created man in His own image, and after His own likeness. Of this we do well to constantly remind ourselves. We are living in a world where sin is on every hand. Unless we are careful, we will come to think of sin as a thing so common that there is no possibility of freedom from it, in this present world. There is danger that we will think of man as a sinner from the beginning, rather than as the holy being God created him. Sin is not indigenous to human nature. It had its beginning in the world of mankind. By one man sin entered into the world, and death by sin (Romans 5:12). Christ died that it might have an end through the application of His own precious blood.

I. Not only was man created a holy being, but he was created for holy living.

Everything that is contrary to holiness within and without man, is contrary to his best interests, and destructive of all that is finest and best in him. Men are agreed that holiness is suitable for man in the world to come. It is equally suitable to him in the world that now is.

II. Man is normal only as he is free from sin.

All are agreed that he is normal physically only as he is free from physical disease. He is normal mentally only as he is free from mental aberration. By parity of reasoning, he is normal morally and spiritually only as he is free from sin—from all that is de-

structive of his moral and spiritual, and other powers.

III. It is the eternal purpose of God that man shall be free from sin, and that in this world, as certainly as in the world to come.

Sin is no more compatible with human nature here than it will be with that nature hereafter. What human nature is, is not a matter of worlds, but of divine creation and purpose. Nothing that man can do can make sin compatible with his nature in any world.

IV. By the divine provision in the death of Christ, freedom from sin is as certainly possible in this world, as it will be in the world to come.

Sin is as destructive in its effects here as it will be in heaven. It is as separative from God in its nature and effects here as it is everywhere. The blood of Christ is no more efficacious in its cleansing, delivering power, in the world to come, than it is in the world that now is.

V. In this text, freedom from condemnation is because of freedom from indwelling sin.

It was indwelling sin in the former

chapter that brought condemnation. It is freedom from it that brings freedom from condemnation. We are safe in assuming that condemnation for indwelling sin is the result of the fall—of our being members of a fallen race. It is likely that this condemnation has its application to individuals deserving of it.

VI. This freedom is for those who are in Christ Jesus.

It is for the man in the enjoyment of regenerating grace. The man who is here seeking this freedom, and who testifies to having received it.

VII. This is the testimony, recorded by the Spirit, of a man who received the deliverance for which he cried to God.

Read the former chapter prayerfully and carefully. He found this deliverance in Christ. The law of the Spirit of life in Christ Jesus made him free from the law of sin and of death. Paul is not here dealing with the controversialists, but with us concerning God's methods in meeting the needs of the souls of men. These needs are common to all mankind in their measure, and the divine methods in dealing with them are

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common to all. These are truths as old as the race, and as new as the newest member of it. Truths of which we should constantly remind ourselves. Truths we must have in mind in dealing with ourselves, and with others. Truths as broad as the race, as fathomless as human need and as high as heaven. We do not keep our work constructive by the use of new and improved ways of doing things, but by the constant application of eternal principles of the gospel which are designed to the accomplishment of this end.

Objectives in Freedom from Sin

That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit (Romans 8:4).

There is a sense in which salvation from all sin is an end, and a most blessed end. Deliverance from all sin is a most glorious experience and a most essential one. It makes one fit for life, here and hereafter. And this nothing less will do. If there had been no fall, a vast constructive ministry would have been necessary for the discovery, development, training and use of our God-given powers. Our divinely bestowed endowment. Many seem to have come to think of man only as a sinner, but he is vastly more than a sinner. He is the crowning work of God's creative power. Human powers do not discover themselves. Their discovery and development are not the result of accident, but of purposeful and persistent effort. Many go through life making few discoveries in themselves. These powers were given to us to be discovered, developed, trained and used. It is our business to discover and use them for God's glory and man's good. Some day we will be called to give an account of our stewardship of them. One of the greatest losses in the world is that of undiscovered, undeveloped, unused human powers.

I. The purpose of the law, is not the salvation of men.

It is God's looking glass. It reveals to men his need of salvation. By the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin (Romans 3:20). We use the mirror to show the child his need of having his face washed, but we do not attempt to do the washing with it.

II. The law is God's guide to right living for His children.

It shows the path of moral rightness. While morality cannot save the lost, it is most valuable as an experience. Not only does man need freedom from all sin, but he needs direction in moral rectitude of life. He enjoys the benefits of salvation as he lives a life of moral rectitude. Sin is as incompatible with re-

deemed human nature as it is with unredeemed. Our text makes it plain that the fulfilling of the righteousness of the law is for the wholly sanctified. God gave it to His people for their obedience in the land of Canaan.

III. Walking after the flesh; for the gratification of the flesh; pleasing the flesh.

The range here is as wide as the experiences of fallen mankind. From the most respectable moralist to the most depraved sinner—all are included. The entire range of fleshly gratification is covered. It may be volitional. It may be under more or less protest, due to regard for conventions, the checks of the Spirit and other restraining agencies.

VI. The nature of the flesh

It is not subject to the law of God, neither indeed can be. It is enmity against God. It is antagonistic to the Spirit of God; the opposite of walking in the Spirit. Compromise here is deadly. Every attempted encroachment of the flesh is to be resisted. We are in a world where walking after the flesh is the common thing. The flesh here is man's inheritance from the fall. Man propagates what he is by nature, rather than by grace.

V. Walking after the Spirit, is walking in obedience to the Spirit, in co-operation with Him.

It is walking as He walks, and would have us walk. God has a plan for every life, and that plan will be discovered to us and developed in us as we walk after the Spirit. It is walking with Him, under His direction, and by His grace and power. It involves increasing ability to hear His voice and growing ability to walk as He would have us to walk. It was no easy matter for us to learn to walk after the Spirit. To have all our powers engaged in walking after Him, will safeguard us against temptations to walk after the flesh.

VI. The minding of the Spirit is by them who are in the Spirit.

It is for those who are free from the law of sin and of death. Those who are free from the carnal nature, and its minding. Walking after the flesh can in no way minister to our best interests. The price of walking after the flesh is prohibitive. It is only as we walk after the Spirit that our best interests are served. We should be as much concerned about walking after the Spirit now, as we were about having Him regenerate and sanctify us. His gradual and progressive work is as important in its place, as was His crisis work in its place.

VII. We need vastly more than the crisis act of being made free from sin.

We need the constant work of the Spirit in keeping us free from its attempted encroachments. In this our co-operation is necessary. This is not legal-

ism; a sinner seeking to be saved by keeping the law. It is a man wholly sanctified by the grace of God, living the life God would have him live. Fulfilling the righteousness which is of the law, is a tremendous undertaking. It will be a work for time and eternity. It can be performed only under the guidance, the leadership, the power of the Holy Spirit. It is the normal work of the wholly sanctified man or woman, and is as certainly a part of our sanctification—as to life—as was our obtaining of the crisis experience.

Living the Sanctified Life

Therefore, brethren, we are debtors, not to the flesh, to the life after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live (Romans 8:12, 13).

Having obtained the experience of entire sanctification, our business now is to live the sanctified life. In this we are severed from all obligations to live after the flesh. To live after the flesh—the disposition or tendency to sin inherited from the fall—is to court death. Not merely physical death, but spiritual death; eternal separation from God, and the endurance of the penalties of sin in time and eternity. While we are free from debtors to live after the flesh, we have a human life, with its appetites, its passions, its powers, its deeds, to be kept under proper control. Wesley says here, "Not only evil actions, but evil desires, tempers, thoughts." With other authorities, he seems to assume that in the use of the term body, a part is put for the whole, and the entire range of human activities is under consideration here. It is well for us to keep in mind that the fall occurred through man's failure to properly control his physical appetite. Failure in these matters was serious business then. It is serious business now.

I. Be not among wine bibbers; among riotous eaters of flesh: for the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags (Prov. 23:20-21). Unnecessary expense, physical depreciation, decreased earning ability, physical sluggishness are here in view. Men have been coming to this condition before God and man for thousands of years, and are demonstrating its certainty before our very eyes today. Failure in the control of physical appetite has taken a fearful toll among men in all ages, and is still taking it.

II. Not only is there physical sluggishness, but there is mental sluggishness, as a result of the abuse of food and drink.

There is indisposition to Bible reading, study and meditation; to prayer,

and to the things that minister to us in spiritual ways. Using these things, not for the proper sustenance of the body, but for the gratification of abnormal and depraved appetite; just for the momentary pleasure involved.

III. Indisposition not only to attend the use of the private means of grace but upon the public means; the ministry of the Word of God, the prayermeeting, the praise service, and activity in the dissemination of the Word of truth. Of filling our places in the service of God; of lives of usefulness in these places. Few things are more inimical to the best interests of mankind than uncontrolled human powers.

IV. Few things minister to all that is best in man, more than well and properly controlled bodily appetites, passions, and powers. These minister to the desire for harmonious and symmetrical development of desirable sanctified personality, sound constitutionality, and manhood and womanhood that is pleasing to God, and profitable to man.

V. God would have us with well ordered and properly regulated mental, moral and spiritual powers and forces. He has made provision for the well ordering of these and of all of our forces and powers. As this condition is developed and advanced, we become more useful to him in His service, and more helpful to our fellowmen.

VI. He would have us with well ordered and properly regulated affectional, emotional and devotional powers. Powers that have to do with our approaches to God and men, and with all of our dealings with them. All that goes into our sanctified living and service.

VII. How may all this be brought about?

Our past experiences have demonstrated to us many of the difficulties involved and the hopelessness of the situation in so far as we are personally concerned. The remedy is presented to us here. If ye through the Spirit do mortify the deeds of the body, ye shall live. Live in the manner here in view, with our powers under proper control. That this is no small undertaking we are all agreed. That it is a most desirable and necessary work we may all see. It is through the Spirit and through our co-operation with Him in His work that this condition may be reached. We should thank God and take courage that it is possible under any circumstances. The living of the sanctified life is a matter of such transcendent importance that we can hope to rise to eminence in it only through the overcoming of the difficulties in the way of such rising. Whatever more may be involved in the Spirit's mortifying the deeds of the body, we

are safe in assuming that their proper regulation will be accomplished.

The Believer's Heritage

For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father (Romans 8:15).

Man's most exalted privilege is right relationship with God. He was made for this relationship, and is, here or hereafter, at the best even temporarily, fragmentary and incomplete without it. This relationship was lost in the fall and is restored through the merit of Christ's blood, and the efficacy of His sacrifice on Calvary's cross. This relationship is so precious to God that He is willing to pay this price for its restoration. We may be sure that the magnitude of the benefits of this relationship will be in proportion to the price necessary to secure its restoration. It cost God His all, and carries with it the assurance of our enjoyment of His all.

I. Not the spirit of bondage to fear.

To the Jews, their religion was largely traditional ceremonialism, with failure to properly understand the significance of the Mosaic institutions. Without Christ, the Mosaic institutions were without meaning. Without Christ, the Jewish religion brought its devotees into a spirit of bondage unto fear. It was a burden that neither they nor their fathers had been able to bear.

II. Man is a religious being.

He has within him a sense of God, and an instinctive fear of divine retribution and future misery. Some sort of religion, some hope of escape from all this, he harbors. But this brings him no assured relief, but brings him into bondage to things distasteful to him, and leaves him harassed with fear. There is a sense within of failure to properly pacify an offended God.

III. With all that man has to offer, there is no testimony from God that what His subject has to bring is satisfactory, or sufficient, to accomplish the desired end. He is without peace with God; without peace within.

IV. The Spirit of adoption.

This Spirit comes to those who have experienced the subjective change brought about by being born of the Spirit, a work done within the believer, changing him from a child of wrath to a child of God; from death to life; from sinnerhood to sainthood.

V. A sense of an objective chance, or experience, that has found expression from the heart of God in his adoption into the family of God. He is not only actually and experientially a child of God, but he is one by legal enactment in

the court of heaven. His relationship to the Father has been changed, and his relationship to the law has been affected thereby.

VI. He is inspired with feelings suitable to his new condition.

Not only with awe for God, but with that reverence and filial fear that is becoming to a child of God; with the dignity and desirableness of his position. With a desire to glorify and please the God who had done so much for Him, and with suitable feelings of fellowship for all who belong to Him. With a desire to live worthy of the vocation to which he is called, with all lowliness



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and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.

VII. He has a sense of satisfaction and security for the future.

The sense of present satisfaction and security, brings a sense of security and satisfaction for the future. The past is all under the blood. The grace of God will not do less for us in the world to come, than He is now doing for us in the world that now is. Adoption into the family of God brings with it, not only its privileges, but its obligations. Those of living as children of God. We are entitled to all the privileges of children of God as we meet conditions, and co-operate with the Spirit of Adoption in His work of bringing them to us and us to them.

The Witness of the Spirit

The Spirit itself beareth witness with our spirit, that we are the children of God (Romans 8:16).

The creation of man was an act of love on the part of God. It involved a vast outlay and a wide scope of creative power, that his needs might be provided for both here and hereafter. In creating him in His own image, and after His own likeness, God did His best for man. He made him with capacities subject to well-nigh unlimited powers of development; so splendid that nothing less than eternity will bring us to our proper development and fruition. Apart from God the highest privileged beings in the universe are beings of human kind.

I. It is the eternal purpose of God that man shall be in right relationship with Him.

Nothing less than this can be at all satisfactory with beings of such exalted character. Man was made not only by God, but for God, and he can commit no greater sacrilege than to insist upon making a sinner of himself, and persisting in sinfulness.

II. In the fall this relationship was broken.

By the sacrifice of His own Son on Calvary's cross, God has made a way of restoration for fallen man to His divine favor, and the privileges of that favor. This was the greatest thing that even God could do, and He did it out of His heart of love for beings whose value He alone knows.

III. Not only is it the divine purpose that man shall be in right relationship with Him, but it is His eternal purpose that man may know that he is in that relationship by the witness of His own Spirit.

This is a matter of such tremendous import that we may not understand it in its greatness, but the humblest of us

may know its certainty, and enjoy its blessedness.

IV. This witness we need as an assurance against temptations to question and doubt our relationship to God, that come to us from without.

It may even assail us from within because of our limited and imperfect knowledge. These temptations are assaults upon our faith. Our Lord met them in His conflict with Satan in the wilderness of Judea. We all meet them in our experiences. We are saved by faith. Whatever tends to undermine our faith, tends to the breaking of our relationship with God. We stand by faith. These onslaughts are especially severe with regard to our experiences of entire sanctification.

V. We need this witness to enable us to withstand the devil, and the forces of evil, in the issues and conflicts of life.

In the battles of life, few things, if any, mean so much to us as the divine assurance of our right relationship to God.

VI. Something of the nature of this witness.

It is the personal witness of the Spirit to our right relationship with God. It is not a one-sided, but a mutual affair. The Spirit himself bears witness with our spirits that we are children of God. Being such, we have emotions corresponding to this fact. To our filial feelings toward God, our love for Him, our consciousness that He loves us, is added the personal witness of the Spirit that we are not mistaken in our consciousness in this matter. Concerning this Wesley says, "With the spirit of every true believer, by a testimony distinct from that of his own spirit, or the testimony of a good conscience. Happy are they who enjoy this clearly and constantly. This witness is not some strange, mysterious consciousness possessed by few, but is the common possession of believers everywhere. It is a divinely imparted consciousness that we are the children of God."

VII. The possessors of this experience are those who have entered into the relationship of children of God.

They are those to whom the Spirit can bear witness concerning their sonship to God. The witness does not precede the experience, the experience precedes the witness. In the nature of the case it is a simple and understandable witness. In the mass of confusion of mind concerning this matter, some may have difficulty in recognizing the witness of the Spirit, but that witness is given to all who believe. With relationships to things natural as well as to things spiritual, our minds need to be set right about many things. Keeping this in mind may be a help to us in many of our difficulties.

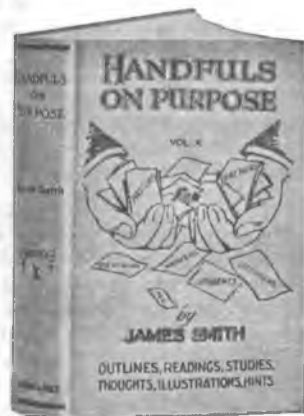


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