

# The PREACHER'S MAGAZINE

PREACHING presupposes a message: and for all true purposes the message is central. . . . This is the one thing you and I have to make sure of—that we do not merely say something because with the round of the week the time for saying it has come, but that we have something to say, a definite message laid on our hearts, what the prophets called a “burden.”

Moreover it is a failure of duty if we neglect to deal with the truths that are presumably meat to our own soul. If this or that is the axis of our own life, it ought to be the axis of our message. Religion for us inevitably suggests Jesus. It is difficult to think of Jesus without thinking of a cross. The cross speaks of a world gone wrong, and a world redeemed. And for the followers of Christ there is the life of mingled demand and glory, of gain through loss. If this be the heart of us, should it not be the heart of our message? Preach on issues, not on side-issues. The world is needy and there are countless souls who come up to church every Sunday praying for comfort and direction, as lost men. To offer them a string of cheap epigrams or bloodless moralities is to feed them on stones. I fear nothing so much as the “clever” minister! Amid all life’s agonies and sorrows he is not only a tragic misfit but also a cruel irony.

It is the big truths that heal—and it is *healing* that men need.—From “The Mystery of Preaching” by JAMES BLACK.

## The Preacher's Magazine

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### A Pattern Pastor

BY THE EDITOR

REV. T. H. Agnew reported as District Superintendent of the Chicago Central District at the General Assembly of the Church of the Nazarene at Pilot Point, Texas, in October, 1908. I still remember with what candor he gave credit for his success to the pastor of First Church, Chicago, Rev. C. E. Cornell. He described Cornell as a unique and successful pastor, abundant in labors, unselfish in spirit and co-operative without limit. Later in the same Assembly, when I was thrown for a brief period into the company of this highly praised pastor, I was amazed at his want of pomp and disregard for conventionalities. I really was somewhat "let down." It was difficult for me to realize that I was in the company of a great man. I rather felt that a mistake had been made, and that his tenure at the top would be brief. I think this was the impression almost anyone would get from a casual meeting with C. E. Cornell. But he was a man who bore acquaintance, and whose stature loomed larger as the sun got higher toward the acme of the day. And now, thirty years after that first meeting, and more than ten years after his death, with allowance for the differences that time has decreed, I turn to appraise C. E. Cornell as the pattern pastor so far produced by our movement.

It is always difficult to distinguish nature and grace in a man of God's choosing, but C. E. Cornell was a pastoral type personally. He was absolutely transparent; completely void of pretense; wholly unconcerned about shallow reputation, and yet he was a man of prayer; a Christian of unsullied purity; a friend who you instinctively felt would not fail you. He was so human that you knew he would understand, and yet you felt that he would be able to advise you correctly and help you get strength from higher sources.

By education and training Cornell was more of a layman than a clergyman. He spent his early years in business and learned how to meet men. He knew men, for he read about them in their own book of human nature. And he was more of a manager than a dictator. He had wonderful knack of securing co-operation and making others feel that they were as much a part of the work as he was himself. And

yet he was a Bible student. He was a great reader of books, and he clipped and filed and planned along with the best of them. He spent no time with experimenters and speculators, but he lived with solid thinkers and triumphant liver.

As a preacher Cornell was direct and forceful, but not profound or exhaustive. He habitually preached short sermons. His usual time for preaching was thirty minutes, but in a revival he often made it twenty. He told me that he frequently preached twenty minutes and then exhorted for an hour. He was a master exhorter. He was versatile and interesting in his propositions and appeals. He was urgent and passionate, but was never boorish or offensive. He always wooed, he never drove. In the sermon he made the way plain, in the exhortation he made the time urgent, in the altar service he was careful and tireless.

As a leader Cornell was sane. In times of stress he was conciliatory. When he had his own way he did not glory or boast. When he was defeated he proved himself a good loser, and still possessed his soul in patience. He was a great money raiser and the people he led were always liberal givers. He was himself too liberal for his own comfort. He literally gave away all that was given him. His example made others ashamed. In fact he was a leader who did not ask others to do what he himself would not do first.

Amidst his duties as pastor at First Church, Chicago, later at First Church, Los Angeles, and latterly at First Church, Pasadena, he found time to write for the Sunday school publications, for the church paper and the local church bulletins, and for the PREACHER'S MAGAZINE. Also he is the author of a number of books, the sales of which have gone into many thousands of copies. He was very apt in selecting material and in fitting it into his own settings where its usefulness was enhanced. He called writing "spreading your brains on paper." I asked a mutual friend once about Cornell's resources, and he replied, "C. E. Cornell turns his capital over more often than any man I know. That is why he is always so fresh. The things he is using today he just got them yesterday himself. He has very few reserves. He does all he is capable of doing all the time, but he takes in as fast as he gives out, so there seems to be no exhaustion for him."

To me it seemed that Cornell could exploit an idea more quickly and more usefully than most of men. Many things which undoubtedly were large factors in his success were very simple in content. For one thing, he just would not preach long sermons. He said the people would not stand for it, and it is not necessary anyway. This one little thing—the fact that he would never preach long, drew him a hearing and made the people glad when it was announced that he was to preach. Then he learned that versatility and persistence would get a move on the part of sinners when the odds are poor, and he just would not give up, and he won so often that people learned to think he would never fail to have an altar service.

He learned the value of co-operation and he

would not break fellowship with others nor suffer them to break with him. He just determined to get on with the people. If he saw another preacher do something a better way than he had previously done it, he would immediately try that plan himself. He was not bigoted in the least and was likewise glad if anything he did or said could be copied or adopted by others. He was never monotonous. He was alive and growing. He was awake and learning. He was never stale. To this day, I think no one has con-

tributed so much usable material to our common Nazarene heritage of pastoral theology as has C. E. Cornell, and no one has continued as forcefully as an example of pastoral ministry. He said much, but he did more. His words are valued, but his example is a lamp that does not go out. In the Church of the Nazarene there is nothing that can be said about a pastor after you have said, "He is a worthy second to C. E. Cornell." And may his mantle fall upon a thousand more!

## Thoughts on Holiness from the Old Writers

Olive M. Winchester

### The Self-drive of Depravity

*That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts (Eph. 4:22).*

**A**MANY-sided evil is depravity. We have already studied it from the standpoint of deprivation, the loss of the divine image in the soul, and then we noted its corrupt nature which in theological nomenclature is known as depravation. These two aspects of themselves would seem to present to us an evil state and condition of great magnitude, but there are other phases. These phases might be analyzed as elements of the corruption of our nature, yet it would seem to give us a more thorough understanding to study them in their own nature, especially that of the self-drive of depravity. This is a very distinctive feature.

#### IMPORT OF THE DESIGNATION "OLD MAN"

The question might arise wherein does Scripture express sin as a self-drive? In answering this we would refer first to those passages which incorporate the term, "old man." We find the designation "man" used to denote the inner life or being of humanity in several different senses in Scripture; besides speaking of the old man we have the inner man and the new man. In comparing this with the usage of the day the inference is that the import of the term man used psychologically, as it is in these scripture passages, was the self or ego. The old man would be the old self or ego.

That this is the significance of the usage may be evidenced from the fact that in Rom. 6:6 we have the fact mentioned that our old man is crucified with Christ, and in Gal. 2:20 the Apostle Paul writes, "I am crucified with Christ." Evidently it is the self-life that has met this death.

So David Updegraff in discussing the Galatian passage, delineating the meaning of the crucifixion entailed states, "So Paul was 'dead to the law' when the life of the old ego was lost, and in his resurrection life another personality, Christ, was unhindered from living in him, enabling him to 'live unto God'." Thus we see that his interpretation of the old man is the old ego. With him we find other writers in agreement.

Therefore when the term "old man" is used it indicates the self or inner being of man in domination being swayed by the lower impulses and desires. Self sits upon the throne of men's souls having dethroned in the beginning the soul's Creator and divine Sovereign.

#### SELFISHNESS THE BASIC PRINCIPLE OF SIN

From time to time sin has been analyzed and its basic principle sought. Again and again have writers concluded that the fundament of sin is selfishness. This is what Professor Orr has to say on the subject: "The principle of the good is love to God, subjection of the whole will to God. Sin in its essence is the taking into the will of the principle opposite to this—that not God's will, but my own will, is to be the ultimate law of my life. It is the exaltation of self against God: the setting up of self-will against God's will: at bottom egoism."

After laying down this principle as the basic element in sin, he classifies the various phases and shows how this element appears. First in order or more properly lowest in the scale are those sins which pertain to the flesh or physical life of man such as drunkenness, immorality and all such. The selfish element appears sooner or later in its full strength and force. The drunkard will leave his family in hunger and cold to satisfy his craving and the lewd and dissolute man will cast aside his victim in shame and disgrace. Natural affection which in many cases becomes a check on the manifestation of sin is thus deadened and the monster evil stalks forth in his true form.

Turning to a higher form of sin which might be denominated spiritual because it operates in the realm of the spirit, that is, such sins as pride, envy, vanity, jealousy, covetousness and others of like kin, the egoistic principle stands forth clearly. Then passing to a more malignant type of sin, the diabolical, where "evil is loved for its own sake," cruelty is delighted in, the suffering of others is a delight; this is indeed egoism gone mad. Finally there is the ultimate stage of blasphemy wherein the spirit of man denies and blasphemes God which finds its ultimate in "blasphemy against the Holy Ghost," that

constitutes the sin unto death for which there is no hope.

With this survey of sin in its various aspects the self-drive of its nature is very apparent. The ego is central, around it gathers its satellites. There are various elements which check their manifestation because they too have some relation of self. There is conscience which is the monitor of the self, there is the sense of shame, there are prudential considerations; but all these are overthrown when the egoistic principle becomes exceedingly urgent.

#### DEPRAVITY AS SELF-DRIVE

With the previous discussion before us we are ready for the postulate that depravity is predominantly characterized by a self-drive, for all its manifestations as outlined above have this element. So Sloan concluded, "Depravity is the irrational self-drive due to the fact that man's creative personal self-consciousness is dominated by his powerful, lonely sense of 'me.' With this 'me' filling and dominating his purposing moments, 'self' is inevitably his motive; and a motivity dominated by self inevitably will be false, no matter how it may be refined by culture or harnessed by habits."

He tells us how he reached this conclusion. He studied the sinner and made certain discoveries, which he recounts for us. Telling of these he states, "My next discovery was that the sinner is very frequently motivated by such an exaggerated sense of self as amounted in fact to an unbalance. He appeared to me to be self-intoxicated. It might be wilfulness. It might be pride; but I saw sin as a passion for self that was frequently unreasonable to the point of evident absurdity. I saw here an explanation of the absurd stubbornness so often seen in childhood. I saw that this intoxication developed in physical channels might become any form

or degree of vice or crime. I saw that if it were developed instead toward the quest of property or power or character or truth it would manifest itself as greed or ambition or Pharisaism or atheism. But I saw that the principle of sin was constantly the same, and I knew that it was abnormal."

This analysis of depravity helps in a clear understanding of its true nature and also its functioning. It lays the foundation for a correct understanding of the experience wherein depravity is removed. In considering depravity as corruption the corresponding aspect in its removal would be cleansing, but in considering it as self-drive the corresponding aspect in removal would be crucifixion or death to self. This is what we mean by dying out, and this is very pertinent expression relevant to the extinction of depravity in the heart. However much of a process precedes the death, there must needs be the climactic point when death occurs, when the old self expires and the new creation in the heart arises in the fullness of possession without a rival. Emphasis upon dying out is fundamental in our doctrine and teaching, tends to bring clarity of understanding and reality in experience. When once a person has gone through the experience, he has no doubts but what something real has taken place in his heart and life. We cannot die and not know it. When we do die, we rise in newness of life, to the glory of a resurrection. So a song writer of the older school expresses the truth thus:

*If Christ would live and reign in me,  
I must die, I must die:  
Like Him I crucified must be;  
I must die, I must die.  
Lord, drive the nails, nor heed the grooms,  
My flesh may writhe and make its moans,  
But in this way, and this alone,  
I must die, I must die.*

## A Balanced Message

### The Necessity of a Balanced Presentation of the Various Aspects of Holiness

W. N. King

**I**NTRODUCTION: 1. Emphasis alone on the aspect of the pentecostal baptism with the Holy Ghost and power leaves the way open for a possible denial that the heart has been purified, or that it can be purified in the second definite experience. The result of such a position would be a pseudo-Pentecost and no heart purity.

2. Emphasis alone on heart purity, when preaching, leaves the way open for a denial that the pentecostal baptism with the Holy Ghost and power has taken place. We then have the possible presentation of a third crisis in Christian experience, namely, the baptism with the Spirit. This leads to confusion, and an unhealthy spiritual tension.

3. Love perfected in the heart and in command of every thought, every impulse, and every action cannot very well be presented alone. Such a heart condition must be connected with a pure and Spirit-

indwelt heart. Otherwise it would be unintelligible. Let us therefore consider the three aspects separately, and then relate them properly to the doctrine and experience of New Testament holiness.

I

The pentecostal baptism with the Holy Spirit in power was presented in type and symbol long before it actually took place at Pentecost. Let us therefore observe a series of Scripture excerpts leading up to and including Pentecost: "And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In that same day the Lord made a covenant with Abram" (Gen. 15:17, 18a). "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight. . . . And . . . God called unto him out of the midst of the bush . . . and . . . said, Draw not nigh hither: . . . for the place whereon thou standest is holy ground" (Ex. 3:2-5). "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house" (2 Chron. 7:1). "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29). "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11). "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever" (John 14:16). "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:1-4a). "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2:16-18).

All of the scriptures are used as we have used them by people who vigorously deny the possibility of present heart purity; and also by some who deny the need of heart purity at all, stating that sin is resident in the physical body. Therefore holiness people, properly so called, cannot rest with such a presentation alone.

## II

Let us now observe a series of scriptures bearing on a somewhat different aspect of Pentecost and Christian holiness. This second aspect has its beginning in the Old Testament as well: "Let your heart therefore be perfect with the Lord our God, to walk in his statutes, and to keep his commandments" (1 Kings 8:61). "I beseech thee, O Lord, remember now how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight" (2 Kings 20:3). "For the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him" (2 Chron. 16:9). "A new heart also will I give you, and a new

spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh" (Ezek. 36:26). "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands, and a pure heart" (Psalm 24:3, 4a). "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me" (Psalm 51:7-10). "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). "Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded" (James 4:8). "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it" (1 Thess. 5:23, 24).

A certain group admit and contend for the above stated scriptures, but urge the baptism on top of heart purity. This again leads to confusion. Emphasis on the love of God does not deny the wrath of God. There are scriptures which specifically deal with each separately, and there are scriptures which deal with both together. This is also true with regard to the presentation of Pentecost. There are scriptures that deal specifically with purity, and also with power; and there are scriptures that deal with purity and power together. Let us observe some: "Then said I, Woe is me! for I am undone; because I am a man of unclean lips. . . . Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:5-7). "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (Mal. 3:2, 3). "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor" (Matt. 3:11, 12). "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9). Fire and purity are thus connected; purity being the result of a fiery purging.

Peter, by coming to the rescue of St. Paul, undertook the task of proving to the Jewish Christian Church in Jerusalem, and Judea, that the Gentiles were not excluded from the benefits of the cross. This he did by relating to the church in Jerusalem his experience on the housetop at Joppa, and later his mission to the home of Cornelius. He pointed out that the hundred and twenty in the Upper Room, and the Gentiles who gathered in the home

of Cornelius had a like need, and received a like gift, with like results: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between *us* and *them*, purifying their hearts by faith." Heart purity was accepted by all as proof that the Gentiles had received the baptism with the Spirit. Heart purity and the pentecostal baptism with the Spirit are thus indissolubly connected.

### III

There is another aspect of Christian holiness which should be given due prominence, namely, love perfected, effected in the heart thus cleansed and baptized. Observe the following scriptures please: "He that loveth not, knoweth not God; for God is love. . . . Beloved, if God so loved us, we ought also to love one another . . . If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us,

because he hath given us of his Spirit . . . God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: . . . There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4:8-21). Thus love perfected in the heart toward God and man is placed side by side with heart purity as a Bible evidence of the pentecostal baptism with the Spirit.

CONCLUSION: It is not always possible, nor yet is it always advisable to balance the three aspects of Christian holiness in each sermon preached on the subject. It is, however, possible to keep them balanced over a series of sermons preached on the subject. This should by all means be done. If so, possible sidegates into which error may enter are all closed, and the people to whom one ministers have a deeper, broader and fuller grasp of the experience so dearly loved by our church.

## The Little Foxes\*

George Cole

*Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes* (Song of Solomon 3:15).

THE language of our text of course is figurative; the vine symbolizing the living, growing, fruit-bearing body of believers, made up of pastor and individual members. The tender grapes are the fruits of righteousness and the "little foxes" the cunning, sly, craftiness of our Arch Deceiver working through the seemingly small and insignificant to bleed the vine and spoil its usefulness. The enemy knows it would be useless to try to bluntly and openly induce you to open sin and so a more cunning way is designed, one that will not appear sinful, and yet, though slower in its operation, will bring the pastor, the church, the individual to the same end—barrenness.

The theme of this subject is barrenness. Barrenness brought about, in this case, not by flagrant or open sin, but by a failure to check on the seemingly small and unimportant. God has ordained to victory. The limitless resources of an Omniscient God and a loving heavenly Father, are back of us, and every provision has been made for us to multiply and be fruitful and to replenish, so much so that barrenness or unfruitfulness is in excusable and directly chargeable to us. The Lord, speaking through His Prophet Isaiah said, "What more could have been done to my vineyard that I have not done in it?" Jesus, seemingly without mercy or pity, commands in the Parable of the Talents that the unprofitable, unproductive fellow who merely held his own be stripped of what he had. And again He illustrates in the cursing of the fig tree that there is

no place for the unfruitful and the unproductive in His kingdom of grace and power.

It is the cause, exposure of these little things figured in our text as the "little foxes" that we are to concern ourselves with in this paper. I am inclined to believe that these little foxes, so numerous, are working a greater havoc in the church than the big foxes. We would not tolerate a big fox around, we would take a gun or club and immediately rid ourselves of him; but these little fellows we feel are harmless. In fact with some they have grown to be pets.

Strictly speaking there are no little sins (little foxes), for anything, though small in its beginning that leads to barrenness and eventually death, needs to be dragged out into the open, observed, not by its size but by the damage it may cause. And so trusting God to help us we will endeavor to ferret out some of these little fellows, and we trust also that we shall help you to bag a few of these small game. We will call these foxes by name, the first:

### Busy

Most of these little fellows are perversions of our virtues, overindulgences of that which is lawful and right. There is a virtue in being busy, and a fertile field for the devil's crop is an idle brain; but there is also a peril in it. It all depends on what we are doing and what we are busy about. This little fox is that driving force that gets you going so fast, that you get ahead of God, ahead of the leadership of the Holy Ghost. There is no engagement of any day so important as your meeting with God. The number is legion who have lost the fire, lost the glory, the anointing of God because they have been too busy to wait on the Lord. This little busy fox has nipped

\* Paper read at the Pittsburgh District Preachers' Meeting, December, 1938.

at their heels from morning until night, and while there has been no outbroken sin, the soul busy about many things ends the day lank and lean, because of its failure to meet with God. Who can measure the depth of grief and great damage this little fox has done to the kingdom of God.

#### CAREFUL

"Martha, thou art careful and troubled about many things." We are all aware of the fact that this is a much needed virtue. We need to practice carefulness in every expression of our lives. Careful in our walk, careful in our talk, careful about our habits in the home, the church, the school, among friends or strangers. But the carefulness that we need to shun is that which breeds anxiety, needless fear and bondage. "If the Son therefore shall make you free ye shall be free indeed." God does not want His children to live in a straight-jacket, and many well meaning souls are, figuratively, walking on eggs all the time. Without a doubt many a good preacher has been laced up by his people until he dare not express himself; so careful must he be that his effectiveness as a gospel minister is nearly gone. We need, for this kind of carefulness, to heed the admonition of Paul, "to be careful for nothing."

#### DIPLOMACY

This little fellow has quite a high sounding name and has become quite a pet among the holiness folks. We know, that as the Word declares, "he that winneth souls is wise," and that Christ has taught us "to be wise as serpents and as harmless as doves," and that "we should strive," as Paul says, "to become all things to all men that we might win some," but it is the perversion of these commands that become the little foxes that sap the spiritual strength of the vine. Never must we be so diplomatic that we can smile at sin. Never so diplomatic that our position on any evil would be misunderstood. We may win folks to us and our church but we will never win them to Christ with a soft sentimentalism that camouflages under the guise of diplomacy. A certain woman, deeply concerned for the salvation of her husband, after much persuasion on his part agreed to accompany him to the theater on Tuesday night if he would go with her on Wednesday night to the prayer service. After passing several theaters in silence, the woman turned to her husband inquiringly, "Husband, where are we going?" whereupon he exclaims with voice full of agony, "My God, woman I don't know; until tonight I had confidence in your religion, but now, where can I go? and whom can I believe?" Jesus Christ never sacrificed principle for prestige, never tried to bend the eternal truths of God to admit into His company and fellowship the most promising figures of His day. Many a modern preacher would call the rich young ruler a good catch, and no doubt would have been a little more diplomatic than Jesus. Beware of this fox!

#### SOCIABLE

This little fox is so attractive, has won the admiration of so many that we tread very cautiously, for we may lose this little fellow and fail to bag him. We are aware of the fact that man is a social creature and a disregard for this fact will lead to barrenness just as too much fondling. It is revealed in Scripture that both the isolated figure and the collective body of believers are mediums through which the Holy Ghost works to the creation and expansion of His kingdom. And so, again, it is the perversion of this inherent social nature that becomes the "little fox" that spoils the vine. It has been the indifference, on the part of the old line churches, to the spiritual wreckage and blight this little fellow can cause, putting out the fires of evangelism and stifling the shouts of praise from happy souls, bringing their vines to barrenness. This social fox has laughed the seriousness and soberness out of hell-bound souls, until they can settle down in the midst of the church without any compunction of conscience or fear of God.

To my mind this is one of the devil's main schemes to bleed the pastor, the church and the individual of their spiritual power. Peter warmed himself at the enemies' fire (became comfortable in the wrong place) and it wasn't long until he cursed and swore to cover up his identity with Jesus Christ. This is a dangerous pet. Your social life with the unsaved, the unspiritual, should never be for your pleasure but for their salvation. If Jesus ate with the publicans and sinners it was not because they were His kind and their association gave Him pleasure, but because He would save them. You may rate high in the social whirl of your community but what price have you paid for it? You may have won popular favor as a pastor, church or individual but has it cost you the loss of spiritual power, the anointing of God and the salvation of the lost?

#### CARELESSNESS

While this is not a perversion of a virtue, yet it is, nevertheless, an extremely active fox and is bleeding many a vine that would otherwise be highly productive. If we are to sell the gospel to others we must make an impression and there is no doubt many have turned away, not from holiness, but from the poor impression they have received of it. There is the impression the pastor makes, the impression the members make and the impression your place of worship makes. I recall a certain holiness preacher who would demonstrate the presence of inbred sin in the heart, pull from his pocket a well used handkerchief, splash it with a drop of ink from his fountain pen, and then hold it up for inspection. Carelessness in personal appearance is an unpardonable offense and will defeat the most able message with a great many folks. Lack of friendliness on the part of the numbers, interest in newcomers, self-centeredness, grouping in cliques until the stranger is made to feel outside of it all. I recall an instance when a ladies' Bible class was sitting together in an evangelistic service; two ladies came in who were not



regular in attendance and when they would sit with the ladies, they were unwisely informed by the teacher that they could not sit with them as only the regular scholars were permitted to do so; I could see the embarrassment and confusion of these strange women as they took seats in another part of the church.

Then there is carelessness about the appearance of the church. We are not all privileged to have beautiful churches but we can have clean, comfortable and inviting places of worship with a little work and very little expense. Clean walls, bright lights, song books that are at least all together, clean seats and floors, and nothing on the walls but what advertises progression and life. I think if I had a Sunday school bulletin that advertised a decline I would hang it up in the cellar. Remember as a boy when you met your first lady love, and everybody around the house knew it? You began to wash your neck, back of your ears, comb your hair, shine your shoes? You know why? You wanted to make an impression. It pays to advertise and this little careless fox has ruined the fruitfulness of many a vine.

#### PROFESSIONALISM

This of course applies mostly to the ministry. One of the slyest, most cunning deceivers of the devil's pack is this little professional fox. He is not in a hurry, he will take his time to bleed his victims. He will wait until your repertoire of sermons covers the whole field of pastoral and evangelistic preaching. And of course this little fox is a perversion of that which is good. We need to learn how as pastors to preach convincingly, effectively, and we need to study to show ourselves approved unto God, workmen that need not to be ashamed; but the danger

lies in the fact that we learn how so well that we become self-reliant and think we may get along without the fresh anointings, the help of God. This little fox has nipped the vines of some of the strongest soul winners until the value to the spread of God's kingdom is almost if not altogether gone. Commercialization and professionalism defiles any art or profession but the preaching of the gospel more so than any other. When your work of preaching and soul winning has lost its romance, its charm, and when your chief pay is your salary it is time for you to do your first works over again, your vine has been nipped and the spiritual strength of your life has ebbed away. Professionalism makes hirelings out of shepherds.

I cannot hope to exhaust this subject and if we bag a few of them we will feel our efforts have not been in vain. I do not know that the havoc wrought on pastor and people by these seemingly small and insignificant little fellows will only be known, if at all, when we cross the line of worlds, and then of course it will be too late to rectify the mistake. Some of the most devastating catastrophes in the realm of the moral and physical universe have had very small beginnings. May God help us to be vigilant, to watch and pray, cutting off all that bleeds or saps our spiritual strength and spoils our fruitfulness. The curse of heaven is upon barrenness. The provision of grace is sufficient to offset it and God has ordained us to victory. There is no excuse for barrenness and it is our duty and part to slay every fox that would hinder or defeat a maximum productivity for God. Would to God that each of us might develop to the full and as Joseph, be "a fruitful bough by the well, whose branches run over the wall."

## *The Value of Expository Preaching\**

George H. D. Reader

**S**PEAKING in general terms, there are three types of preaching according to Dr. A. M. Hills, namely, topical, textual and expository. Other writers may enlarge the number. It is well that a preacher should use them all for one type will be better suited to an occasion or a scripture passage than will another type. But generally speaking it is possible that the exposition is the most profitable.

When we understand the meaning of expository preaching, its value becomes self-evident. Hence we shall briefly define and discuss it. Dr. A. M. Hills in his "Homiletics and Pastoral Theology" says it is the sermon "in which several verses, perhaps an entire paragraph, or a unified section of a chapter, are considered verse by verse in their scriptural order." Dr. William Evans in his book "How to Prepare Sermons and Gospel Addresses"

says, "The textual or topical sermon occupies itself chiefly with some one certain thought or topic suggested by the text; whereas the expository sermon occupies itself with the exposition of the entire scripture chosen." The word exposition means a public exhibition; an explanation. Hence expository preaching is an explanation of a passage, a paragraph, a chapter, or a book of the Bible.

Expositional preaching does not license the preacher to make a running comment of each verse without a central theme, neither does it allow a sermonette on all the various thoughts and subjects suggested in the passage. To do this weakens the method of preaching and tends to make careless, lazy preachers in the study. The expository sermon must have unity of thought, it must have a central theme. The passage chosen whether short or lengthy must have this general theme. The preacher must find it and

\* Paper presented at a meeting of the Bloomington-Ottawa Zone.



explain the passage in relation to its theme. This makes for true interpretation of the Bible.

Since an example is a good way by which to make clear the meaning and method of anything we shall give a brief expository outline of 1 Cor. 13. It is evident that the general theme is "Divine Love." The chapter falls into three main divisions each having its subdivisions.

#### I. THE NECESSITY OR IMPORTANCE OF DIVINE LOVE (vs. 1-3)

1. The gift of language cannot substitute for it.
  - a. Though I speak with the tongues of men.
  - b. Though I speak with the tongues of angels.
  - c. If I lack divine love, I am become as a sounding brass or a tinkling cymbal.
2. Possession of spiritual benefits does not substitute for it.
  - a. Though I have the gift of prophecy.
  - b. Though I understand all mysteries.
  - c. Though I have all faith so that I could remove mountains.
  - d. If divine love is lacking, I am nothing.
3. Personal sacrifice, suffering and good works cannot substitute for it.
  - a. Though I bestow all my goods to feed the poor.
  - b. Though I give my body to be burned.
  - c. If divine love is lacking, it profiteth me nothing.

#### II. THE BEHAVIOR OF DIVINE LOVE (vs. 4-7).

1. Suffereth long.
2. Is kind.
3. Envieth not.
4. Vaunteth not itself.
5. Is not puffed up.
6. Does not behave unseemly.
7. Seeketh not her own.
8. Is not provoked.
9. Thinketh no evil.
10. Rejoiceth not in iniquity.
11. Rejoiceth in the truth.
12. Beareth all things.
13. Believeth all things.
14. Hopeth all things.
15. Endureth all things.
16. Never fails.

#### III. THE IMMUTABILITY OF DIVINE LOVE. (ITS ABIDING QUALITY.)

1. Prophecies shall fail.
2. Tongues shall cease.
3. Knowledge shall vanish away.
4. Faith, hope and charity abide.
5. The greatest of these three is CHARITY.

Now let us consider the value of expository preaching. *First*, it is a valuable method because it is a scriptural method. Jesus and the apostles used it. When Jesus was in the synagogue at Nazareth He read from the Book of Isaiah and proceeded to tell the people that the passage was fulfilled in their ears that day. Of that sermon Luke writes "And all bare him witness, and wondered at the gracious words which proceeded out of his mouth"

(Luke 4:16-22). Again, on the way to Emmaus, as the risen Lord walked with the two disciples He began with Moses and the prophets and expounded unto them in all the scriptures the things concerning himself. (Luke 24:27). Paul used this method when preaching to the Jews at Rome for he persuaded "them concerning Jesus, both out of the law of Moses and out of the prophets" (Acts 28:23). Stephen in his defense gave an exposition on much Old Testament history (Acts 7). And Peter on the Day of Pentecost gave an exposition of a portion of Joel 2 as well as of passages from the Psalms. Paul in writing to Timothy, a young preacher, says, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." He would have Timothy to be a divider of the Scripture and this may be done very efficiently and effectively by the expository method.

*Second*, it makes a Bible student of a preacher. In expository preaching there is not so much room for him to preach his own notions and ideas, instead he is to expound the Scriptures. No man can do this without first understanding them himself. It is necessary to read the Bible as a whole, read it by books, and by chapters, and study the verses, sentences and words of the passage selected for the sermon. Moreover he must be informed as to manners, customs, history, and geography connected with the passage. He must find the true meaning of the Word of God. In doing this it will be helpful to consult commentaries, lexicons, histories, and other good and helpful books. If he can use the original Greek and Hebrew so much the better. When he has come to an understanding of the true meaning of the passage, he is then ready to prepare his message around the theme of the passage which by this time is likely self-evident.

One may say that it takes work to prepare expository sermons. Yes, it means that, but are we not called to preach the Word? Can we be less diligent in the highest calling than men are in the business and professional world? Preachers should know their Bibles and expository preaching will help to develop them and cause them to be students of the Word.

*Third*, expository preaching makes a biblical preacher. We are not called to give lectures on social and political problems, nor to preach men's opinions gathered from books, nor our own ideas and hobbies. We are called to preach the Word. We have nothing else to preach. To preach anything else cheapens the preaching and the call to the ministry. If we as preachers do not get the gospel to the people who will? People are hungry for the Word and expect us to give it to them from the pulpit. Any man, whether saint or sinner, has a right to expect food for his soul when he comes to a preaching service. Any method, then, that will help us to preach more Bible and to be more efficient at it should be welcomed and used. If we are full of the knowledge and understanding of the Scriptures, we need never lack for something to preach, and it is highly probable

that the expository method will be more generally and frequently used.

*Fourth*, it produces a scriptural laity. By this we mean that the people will have a greater knowledge of the Scriptures and will have a better understanding of them. Clear expositions sow the hearts of the people with the Word, which will take root, spring up, and in time bring forth a harvest of souls. The Word clearly expounded may be and is used of the Holy Ghost to bring conviction to the heart. His Word will accomplish that whereunto it was sent, it will not return unto Him void.

Expositions are in a special way food to the hearts of God's people. The Word is made plain, passages they did not understand are made clear, new light is received and they get a greater insight into the great truths of the Bible. Because of this their souls are blessed, they are enabled to launch out into deeper depths, to grow in grace more rapidly, live more victoriously, be more courageous for God, and be more useful and efficient in their labors for God.

It is true that many Christians read the Bible but little. This should not be, but since it is true, we should do our best to give them the Word when they sit under our preaching. Moreover, is it not possible that if we as preachers were better students and preachers of the Word, that the laity would become more interested in the Bible and would come to read and study it more? A people usually follow the example of their leader, and especially is this true when they have confidence in him. We believe good expositions beget an appetite for the Word of God and a desire to know and understand its great truths.

*Fifth* and last, expository preaching makes possible a better and a broader application of the truth. Many times in textual or topical preaching, some feel that the preacher is preaching at the people or is forcing his ideas and convictions upon them. This at times is true even though the preacher had no intention of so doing. He is many times falsely accused. Expository preaching helps to eliminate this danger. The same truth may be given in the exposition as was given in the textual sermon, but the people will see that it is the teaching of God's Word, and that the truth came in the course of the exposition rather than being given as a personal blow by the preacher. Surely every preacher wants to preach the Word clearly and effectually, and desires that his people shall see it is God's Word to them rather than his ideas and convictions. Expository preaching will help to make this so.

Whatever may be said for or against expository preaching, it is evident that it is a valuable method of preaching and should be used more largely than it is by many of us. The constant preaching of the Word, line upon line and precept upon precept will do much toward accomplishing desired results. If the Word does not bring results, what will? Let us use all the methods of preaching, but since the expository makes possible the giving out of a greater amount of scripture together with its interpretation let us not neglect it.

## The Demand for Good Preaching

A. S. London

A GOOD sermon grows out of a good man. "A good man out of the good treasure of his heart bringeth forth that which is good; . . . for out of the abundance of the heart his mouth speaketh." That certainly speaks for the minister, ordained to be a pattern for others in piety and holy living. The time the preacher spends in prayer, study, meditation and cultivation of his own soul determines the saving quality of his sermons.

A sermon may be defined in many ways, but we usually think of one as a public religious discourse designed to influence human behavior. Good preaching brings people closer to Christ and helps those who have a desire to see Jesus. It appeals to the intellect, feeling and will. It gives light. It warms the heart and people really learn something. They carry home something that they did not have before hearing the message. Good preaching moves people. A good sermon brings action. "When Æschines spoke the people went away saying, 'What a magnificent oration that was.'" When Demosthenes spoke they said, "Let us march against Philip." A good sermon is known by its fruits.

Phillips Brooks, the great divine, once had a great tribute paid him by an humble tailor who worked in a little shop near the church. "Each time I hear you preach I seem to forget all about you, for you make me think of God." Here is a definition for good preaching that could not be better given by the best theologian. If preaching does not bring us in touch with God, it is but mere words. Good preaching awakens the conscience, arouses latent powers, and makes us to challenge the best there is in us.

The target for the preacher is the people. He must face them as they are and as they come. The rich and the poor, the learned and the unlearned, the young and the old. A preacher facing this situation is a criminal if he lacks sincerity. Andrew Jackson, while President of these United States, told an applicant for a government position who was a minister that he did not have a position in the government that was as big as that of the ministry. Preaching is delivering a message from God to a broken, dying, bleeding, fallen race. It is no child's play. It is serious business.

Good preaching makes the hearers realize that God is interested in the affairs of human beings, both in this world and the world to come. It makes the Word of God clear, urgent and personal. It stirs up a divine dissatisfaction within the human heart. It causes the listener to bow humbly before his Creator, and increases his desire to love God more maturely, and his fellowman more wisely.

A good sermon inspires as well as informs. It motivates one to action for self-improvement, and do service for others. It creates a desire to kill self and live for the highest and best in life. Good preaching is positive, purposeful and pure. It must come from a passionate heart. God have mercy on

any preacher who would stoop so low as to make the ministry a place for show, or to gain self-applause!

Good preaching should be filled with a passion for righteousness. The preacher should hate every kind of sin and love every kind of a sinner. The preacher's specialty is to preach a message that will cleanse the community of all injustices by regenerating the individual heart and sanctifying the believer's nature. In a sense every true preacher called of God is to take his future in his hands and with a divine recklessness throw it to the winds. He is a messenger sent from God to deliver a message. What a challenge! What a responsibility! He must not "shun to declare the whole counsel of God."

I doubt if there has ever been a day when the ministry was called upon to face graver problems than today. Courage and discretion are qualities needed now as never before. God pity the preacher who folds his hands across a well-fed stomach and becomes "all things to all men" that he might gain a little more applause. God wants men who are pure in heart, clean in living and strong in faith. He wants men for the forum where men congregate and who strike evil without fear and receive wounds with the spirit of a knight.

Backboneless preaching is a great part of the cause that has got us into the mess we are in as a nation. The preacher is in direct line of descent from the prophets. The prophet was one who spoke for God. He revered God and spoke on the moral and religious issues of his day. He wept over his people's sins, denounced their personal and social wrong-doings in words that scathed like lightning. Death was not dreaded by the old prophets half as much as to have the displeasure of God.

The true preacher is not called of God to make money, nor to run a club falsely called a church. He is not called upon to become the center of an admiring group. But he is called of God to declare the law of Jehovah. He is to send his people from the place of worship enthused with new confidence, a quickened faith in God, deeper love for Christ and larger loyalty for Him. A good sermon sends one out with his head erect, shoulders squared, heart warmed, and sympathies broadened. Good preaching quickens. It interprets something of God's will and purpose, as may be brought from a passage in His Word.

Good preaching is biblical. Its genesis, preparation and delivery are inspired by the Holy Spirit. It must come from a passionate loyalty and love and be given out of a compassionate soul.

## ***A Trysting Place with God***

No Christian can afford to live constantly in a whirl. Daniel needed to have an Olivet in his chamber amid Babylon's roar and impiety. Peter found his on a housetop in Joppa. Every child of Jesus should resolve that he will have a time and a place for meeting his dear Master alone, and he will go forth from such holy interviews with his face shining and his strength renewed.—CUYLER.

## ***Adaptation***

P. P. Belew

**L**IFE calls for many adaptations. The scientists tell us that untold thousands of animals have died from sudden geologic changes. Their physical constitution and lack of thought power made it impossible for them to adapt themselves to the new conditions. Hence they passed away. It is said that an ape will warm its paws over a fire left by a chance traveler and solicitously watch the dying embers, but it does not know how to add fresh fuel.

These illustrations from nature suggest far more serious misfortunes and failures—those which befall human beings who fail to adapt themselves to life's many changes. Homes are wrecked, lives ruined and souls damned all because the responsible persons fail in the art of adaptation.

Perhaps few callings demand so great adaptation as the work of the ministry. He who succeeds in it must have some of the unselfishness of Jesus who "pleased not himself," and possess somewhat of that which made Paul "all things to all men." There must be no compromise of principle, to be sure, but a noble perspective of life in all its relations and a manly willingness for others to think and act as they please in matters of little or no consequence.

It requires adaptation for the preacher to successfully change his field of labor. Especially is this true when he changes to a widely different section of the country. All too frequently the newcomer assumes that the modes of expression, the customs, and the ways of doing things in the new field are inferior to those practiced "over in Cyprus" whence he came. This may be true. No matter where a normally intelligent person goes he will doubtless find much that could be changed to an advantage and some things that are indeed inferior (some of them may be only different from those to which he has been accustomed). Nevertheless it is poor psychology to reflect upon those among whom, with whom, and for whom one must labor. The preacher must remember that his work is to win souls, not to air his likes and dislikes about things which do not matter.

Proper adaptation requires that we understand the psychology of those with whom we labor. We must work with them, not against them. People resent, or follow reluctantly, a leadership which savors of the superiority complex; but they are amenable to the suggestions of a capable leader who, as one of their number, labors with them to attain proper and better ends. Extravagant praise is superficial, hypocritical, and is easily recognized as such; but merited credit rightly bestowed is both wholesome and religious. Whatever people have that is praiseworthy should be commended.

Finally the time element must be taken into consideration when important changes are sought. People of strong mentality do not readily fall for every new suggestion. Preachers have made shipwreck by trying to effect at once changes which could

have been made successfully, if more time had been allowed. When efficiency demands that the old machine be overhauled, it should be done by a well trained mechanic who can be trusted not to apply some crackpot invention that will wreck the car. That which cannot be done with a fair degree of unity, in most instances, is best not done at all.

## **Shepherds or Mule Skinners—Which?**

R. E. PRICE

**I** BELIEVE it is Uncle Bud Robinson who tells the story on himself of a certain time when, as he walked to meet a certain preaching engagement, he prayed thus with himself, "Lord, help me to skin 'em." Somehow he had fallen subject to the temptation with which Satan often ensnares the man of God, namely, the idea that what the people need is a good, sound verbal threshing from the pulpit, and that he is the fellow to administer it. Uncle Bud goes on to tell how that as he returned to his room after the service in which he had succeeded quite nicely in "skinning" the folks, the Lord walked with him and communed with him thus, "Well, Bud, you surely did skin 'em tonight, didn't you?" To which the narrator rather exultantly replied, "Yes, Lord, you surely did help me to skin 'em all right." And again the Lord asked, "Now that you have succeeded in skinning 'em, what do you intend to do with the hides?"

Methinks that all preachers who have fallen into this subtle snare of Satan, could they hear the voice of the Lord following such ministerial maneuvers, would receive some such reminder from the Master as to the futility of it all. Yea, moreover, if we could get close enough to the great heart of the Christ, we might even hear His sobs and feel the silent touch of His ears as His heart yearns over the wounded sheep that have fallen unwittingly into the hands of such a cruel undershepherd.

This is not a plea for *softness* in the ministerial ranks, but a reminder to us all that scathing and peeling of the congregation are not in keeping with the full demonstration of divine love. Close preaching need not be harsh and vindictive. Some of the closest preachers are men who, as they probe the consciences of their hearers, do so through the mist of their own falling tears, and from a heart of utter compassion for the lost.

Nor is this a plea that we allow ourselves to become compromisers with sin and wrongdoing, but a further reminder that the lash, whenever applied in severity, requires afterward a healing balm for the wounds it has left upon its victim. Yes, many are the ministers who have been forced to needless apologies to cure the hurt of a few moments when he was tempted of the devil to become a mule skinner rather than a shepherd of the flock of God.

The true shepherd loves his sheep and will go even so far as to give his life for them. He is not anxious to bruise and bleed, or even to skin them, but is

solicitous that they may be properly fed and sheltered from the wolves. He seeks their full protection and fights against that which may harm them rather than against the sheep. As far as his own relationship with the flock is concerned, he is the leader rather than the driver thereof.

Which things are an allegory telling us again the old truth that, "Love worketh no ill to its neighbour."

**N. Y. P. S.**

S. T. Ludwig

## **Young People's Day— September 24**

**I**T will be a matter of great encouragement to your young people, if you, as pastor, will co-operate in making plans for Young People's Day, September 24.

Through the pages of *The Young People's Journal* and letters to our District N.Y.P.S. Presidents, the General Council of the N.Y.P.S. is promoting a rally day for young people. We want this to be a simultaneous effort throughout the church calling the attention of young people to their obligation to the church.

After the vacation season and the usual irregularities which attend it, let us make this day a rallying point from which young people shall go forward to the support of the whole program. We want this effort to be a great demonstration of our love and loyalty to Christ and His Church.

We are not asking for any financial considerations. We want this to be an enthusiastic and spontaneous effort on the part of young people to pledge anew their loyalty to Christ; their devotion to the church; their support of the pastor and the local church program. Your help and counsel in this project will be deeply appreciated.

If you care to bring a message during the day emphasizing this special day and challenging young people to greater loyalty and deeper devotion, it will be very appropriate.

We hope every young person in the church as well as friends of the church will be present at the N.Y.P.S. service on this particular evening. We have set a goal of 150,000 people in the N.Y.P.S. service on September 24. It can be done and I am sure we can count on you to help your young people make this occasion one of great profit to youth and the church.

"How did Wesley come to influence so many people in his day? How did it happen that he started a movement that has changed the face of the world? Mainly because he broke with the selfish, place-seeking church of his day and went into the slums of the city and into the open country and hunted up the people that he might tell them the glad story of redemption and love."—A. W. MARTIN in *Christian Advocate*.

## ILLUSTRATIONS

Basil Miller

### Carnality, a Deadly Foe

"Every unsanctified man carries in his soul a deadly foe which is liable to spring into immediate action and wreck his life. Carnality is the source of murder, and many a murderer sits behind prison bars today because he carried the carnal nature in his being," a fiery preacher declared in his revival sermon.

A plantation owner in the church stalked from the building, saying that he would not listen to a man who called him a murderer.

"What do you think I am? It is a disgrace to God and man to allow anybody to preach such a doctrine in the church. This meeting ought to be closed at once," the landlord said in denouncing the preacher's message. His face became red and his hands were clenched as going through an inner turmoil.

The pastor tried to get the evangelist to tone down his preaching to please the members of the congregation, but the next night the preacher promised an answer about his sermon.

"I stand on the unchanging Word of God, that man carries in his breast a chained lion that will spring into action some time under stress, and cause you to commit crimes you now never dream of," he said, and his words were again carried to the landowner, who refused to attend the meetings.

"Tell that preacher that I cancel my pledge to the church for this year, and I'll not give another cent as long as any pastor permits such damnable doctrines," he sent word to the pastor.

Before the revival came to a close the landlord was visiting some of his tenant farmers and he came to one fellow who was quite hard-headed.

"Jack, I want you to plow this cotton right away; it needs it to kill some of these weeds. Then you can lay it by."

"Now listen, I rented this farm from you, but I am not paying for any advice throwing on the side. Anyway you were not to hunt on this land without my permission. What you got that gun with you for?" the irate farmer asked.

"I thought I'd get me a mess of doves on my way back, and as far as my advice is concerned, take it or leave it, but you are plowing this cotton right pronto."

One word led to another, until the older man lost his head under a tide of anger, and raised the shotgun and fired at the other's heart. Immediately the results of his action came to him, and he ran and grabbed him in his arms.

For hours he sat holding the man's head long after he died, crying, "*Jack, why did I do it?*"

The community was stirred at the atrocity, but the evangelist slightly referred to the tragedy, and when he did it was with tenderness and consideration for the man and his family.

"This is a sample of the effects of the carnal nature left in a Christian's heart. It will arise and force you into actions that you when sane would not consider at all. God bless Mr. ——— and bring him to a saving knowledge before he hangs from the gallows. A week ago he left my services because I held out to him a remedy for the sin which led him to commit murder."

### The Preacher and the Insurance Agent

"I am offering you a contract for \$2,500 a year. Here is the pen, just sign your name on the dotted line," the life insurance agent said to a young Methodist preacher.

"I believe, Mother, I will sign," said the preacher, whose outlook in the small church was not very bright. "Think what \$2,500 will buy."

"It looks like you need some money from the sight of things around here. Take that rug with the patch on it, and the seat of that little chap's pants can't be held together much longer in the shape they are," the agent said urging the poverty-stricken appearance of the parsonage to cause the preacher to sign his contract.

The Aetna Life insurance agent had come to the small town looking for a man to take over the business of that section, and after investigation the young preacher seemed the most likely prospect. With a contract in his pocket he had approached the preacher and his wife just when conditions were the darkest. There was no food in the house and the furniture was the poorest possible. The coal bin was also empty.

"Give me until morning to think it over," the preacher said.

Long before day the preacher got out of bed to pray the decision through. The prospect was tempting, especially from the financial angle. He prayed seriously until he heard from God and became willing to starve in a Methodist parsonage rather than write insurance. His shouting woke up his wife and she joined in the rejoicing.

Before day the milkman knocked on the door with a load of provisions including practically everything they needed. Later coal arrived for the bin, clothes came for the child. By breakfast time the parsonage had turned into a shouting Methodist campmeeting with the glory on preacher and congregation alike.

When the agent returned the next morning he came into the house assured that the preacher would sign.

"No, I will not sign," the preacher began.

"What, did that Prudential fellow get you to sign with them?"

"I have signed a better contract than either of you can offer—I am preaching the gospel," came the decisive answer from the preacher.

God blessed the labors of that young minister with souls. He became the leader of a holiness movement in his section of the nation, and a number of years ago he brought into the Nazarene denomination more than a thousand new members and about fifty churches. God placed him at the head of the missionary work of the denomination, which he piloted for many years. Finally the seal of God was upon his election as General Superintendent of the Church—Dr. J. G. Morrison.

He would have made a successful insurance writer, but he chose to help influence souls to have *their names written in the Lamb's Book of Life instead.*

### He Said Tomorrow

"Preacher, I'll go to the altar tomorrow. Not tonight," a young man said to T. W. Sharpe, who was conducting a revival in a Texas city.

"Tomorrow night may be too late," the evangelist warned.

"Now; I don't believe that just one more night and day would make much difference. I have a little business to attend to in the morning and after that I am ready to be saved."

The evangelist was to take a six o'clock train the next morning for a neighboring city and was returning in the evening for the services. Standing on the depot platform he noticed a young man running toward the station just as the train pulled in.

Turning his eyes away for the moment, he heard someone scream as the engineer set his brakes and slid the train.

"My God," someone yelled, "he hit the man."

It proved to be the young man of the evening before. He told his parents that he believed he would go to the train and see the preacher off. In running across the tracks he fell and could not get up before the train ran over him.

"Literally, they picked that young fellow up in baskets he was so mangled. As I stood watching the gruesome sight I determined never again to let a soul off when he says tomorrow. There's tragedy in that word for anyone who delays accepting Jesus Christ. It is easy to delay, but in waiting there may never be another acceptable time," declared Rev. Sharpe.

#### Fifteen Minutes to Live

"Doc, how long have I got to live?"

"Fifteen minutes after they lift you up from the rails you will be gone," the doctor told a brakeman who had fallen between the cars and was crushed to the rails.

He lay quiet for a few moments. Asked someone to pray, but no praying voice could be heard. Left a few messages to his family. With a futile look in his eyes, he said, "All right, boys, lift me up."

It was difficult for volunteers to be found to perform this tragical task. For everyone knew that within a few minutes after they lifted him free that he would die. Leaving him on the rails there was life for the instant, but once he was pulled loose he could live only a few moments, fifteen at the most, the doctor said.

"Come on, boys. I feel no pain. I must go."

Two men pried his crushed body from the tracks and death came instantly.

Every gospel appeal as it comes to a close may pry some soul away from a chance to find God. How serious we ought to be when we plead with men to accept saving mercy. Hold on as long as possible in making an altar call. Do not rush to a close. Agonize over souls. It may be someone's last call.

#### A Guilty Conscience

"There lies the result of a guilty conscience," a policeman said to a hundred people who had gathered around a man whom the officers had just shot.

I was driving up Fredricksburg Road in San Antonio when suddenly I saw scores of people rushing into a side street. Stopping my car, I joined the running crowd, to come to a young man who had just been killed by a policeman's bullet.

"We were driving up Fredricksburg Road when I said to my companion," the officer related, "That man over there in the Ford looks suspicious. Let's question him." As we turned our car toward the Ford, having no idea that anything was wrong, the driver shot away from the curb and we raced him for a half-dozen blocks. He ran into another car and killed two people in it, and when his car upset, he jumped out and climbed over a fence, to run through this alley.

"I tried to halt him, but he would not stop. Finally I shot."

Investigation showed that the man was a car thief, and that the Ford had been stolen in Nebraska, where he was wanted for other crimes.

"The only conclusion," the officer later said, "is that a guilty conscience made him step on the gas, and he became frantic as conscience drove him on."

Keep conscience clear by washing it thoroughly in the Master's blood. A clean conscience is one's greatest asset.

#### A Mother's Prayer

"Lord, I pray Thee save my wandering boy this night, wherever he might be," a praying mother hammered at the throne of God.

All night through she pleaded with God to bring him home.

"At any price, O Lord, bring him home. Don't delay. I've called on Thee for fifteen years that he might be saved, and now give me the witness the work is done."

Early the next morning a Western Union messenger brought a telegram, which read:

*"I was saved tonight and am on my way home."*

The telegram came from Seattle, Washington, and the mother lived in Riverside, California.

"Distance means nothing to God," she said, thinking of the many hundreds of miles separating them.

## BOOK CHATS



By P. H. Lunn

DR. CLARENCE E. MACARTNEY has given us another series of human interest, evangelistic sermons, *MORE SERMONS FROM LIFE* (Cokesbury—\$1.50). Many of our readers have greatly appreciated the first series, *SERMONS FROM LIFE*, which is now in a dollar reprint edition. In this new volume are eighteen sermons "built around the experiences of men and women who have come face to face with very real and soul straining temptations."

While all these sermons are based on human experience there is a refreshing variety in the series. Here is a man separated from wife and four children who contemplates suicide but hesitates because of his belief in a "hereafter." The widow of a Christian doctor writes to Dr. Macartney suggesting a sermon for herself and others who carry heavy hearts. A mother loses a newborn babe and the husband must accept or reject a proposal that another infant be substituted without the mother's knowledge in order that her grief may be spared. A lawyer desperately ill was ordered by his physician to use whisky as a medicine. The lawyer, a Christian and a total abstainer, refused, choosing rather to die than touch intoxicants. The impression made upon the young physician saved him from becoming a habitual drinker and no doubt from a ruined career. And so these sermons go. In each one the power of the gospel is proved. The efficacy of the blood of Jesus Christ to break the shackles of sin is demonstrated again and again. The illustrations in this book are worth its price. Your Book Man has frequently said to browsing ministers, "Any Macartney book is a safe buy, sight unseen." That is decidedly true in the case of this new volume.

The many readers of Dr. George W. Truett's printed sermons will be glad to hear of a new and popular priced edition of *WE WOULD SEE JESUS AND OTHER SERMONS* (Revell—\$1.00). This book contains a life sketch of Dr. Truett and twelve sermons that ring with evangelistic appeal and sparkle with colorful illustrations.

A book of more than passing interest is *YOUTH SPEAKS*, by Bishop Leslie Ray Marston of the Free Methodist Church (Light and Life Press—\$1.25). This book is concerned with the problems of youth and is written for parents, ministers and anyone whose work or interests have any connection with young people. Dr. Marston bases his discussions on actual statements gathered from young men and women from colleges scattered throughout the land. He answers their questions, offers help and guidance in reply to their confessions of bewilderment and confusion. The author's remarks are made from the standpoint of genuine and full salvation as well as from the angle of the scholar and psychologist. This is an extremely worth while book that no minister can afford to overlook.

# THE PREACHER'S WORKSHOP

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

Roy E. Swim

## A Sanctified Huckster in Action

IN Urbana, Ohio, lives a sanctified huckster. He bears on his heart a burden for souls. Especially is he concerned for the youth of his county. He has prepared a message from his heart to these young people and plans to mimeograph it with the help of his pastor in his weekly church bulletin. A copy will be placed in each *Herald of Holiness* which he distributes on the street for five cents a copy. Some will be mailed to county schools with the consent of the county superintendent. Others will be mailed to homes with which the brother is in contact through his business. The message is as follows:

Some time ago on the bulletin board in front of a church I read this statement: "Youth Needs Example More Than It Needs Criticism." I do not know of anything that more graphically expresses the fact or that covers the ground so well.

The old saying that "Youth must sow its wild oats" is the slickest, dirtiest piece of propaganda that the devil ever put over on unsuspecting youth. Satan has sold that idea to many fathers and to some mothers.

The jails, reformatories, insane asylums and penitentiaries are filled with the sowers of wild oats. We must do something to stop this terrible loss. We want our boys and girls to have the very best chance that life can give them.

We of the Church of the Nazarene desire to extend a helping hand to the youth of Urbana and vicinity who through no fault of theirs are deprived of that chance. God is no respecter of persons, neither is His only begotten Son, Jesus Christ, the lowly Nazarene, the one and only perfect example who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

Our Sunday School at 9:30 a.m. is open to youth from infants in arms up to the boys and girls ninety-nine years of age. Don't worry about your clothes. Whatever is the best you have is good enough.

Yours sincerely,

A FRIEND TO YOUTH.

P.S. Parents! Don't wait for the hearse to bring your children to church. You come and bring them.

## For Your Rally

He who whispers down a well  
About the school he has to sell  
Will never get a lot of scholars  
Like He who goes around and hollers.

—W. W. LOVELESS.

## Some Popular Rally Songs Rally Day—Tune, "He Abides"

Rally days are here again,  
And they our attention claim;  
Should we fail to reach our goal  
'Twould be a shame.  
Let us then remember this,  
If our goal we would not miss,  
We must do our best in Jesus' name.

Chorus

Rally Day, Rally Day,  
We are boosters for our Rally Day.  
We're at work like busy bees,  
For we want no absentees  
When we gather here on Rally Day.

We want all to come along,  
Join with us in happy song;  
Hearty singing fills the heart  
With courage strong.  
Willing workers now we need,  
From all lethargy be freed;  
Just step in and work where you belong.

Days are swiftly passing by,  
To redeem them we must try;  
On to vic-to-ry shall be  
Our battle cry.  
You do your part, I'll do mine,  
Praying, working all the time,  
Daily help He freely gives us from on high.

—Bresee Avenue, Pasadena,  
Sunday School Bulletin.

## Sunday School Pledge Song—Tune, "Hold the Fort"

Faithful to our school and classes  
We will ever be;  
Faithful to our Lord and Master,  
Who has set us free.

Chorus

Faithful to the cause and kingdom,  
And to our church school;  
Faithfulness shall be our watchword,  
Loyalty our rule.

Faithfully we pledge our service,  
Willingly we give  
Strength and time for our dear church  
school,  
And for Christ we'll live.

—Bresee Avenue, Pasadena,  
Sunday School Bulletin.

The best sign that a man believes anything is not his repetition of its formulas, but his impregnation with its spirit.—  
PHILLIPS BROOKS.

## Think

There are 27,000,000 nominally Protestant children and young people in America who are not enrolled in any church assembly or Sunday school. Add to this the Roman Catholic and Jewish children and youth who are out of touch with their religious faiths and you have a total of 36,000,000 who are out from under the influence of church, synagogue and Sunday school.—*The Pilgrim Holiness Advocate*.

## A Teacher's Pledge

A graduate nurse, who is also a teacher in the church school, prepared for a rally day service in a Chicago church a most interesting pledge for teachers. The pledge is an adaptation of two famous pledges, the Oath of Hippocrates administered to physicians upon graduation and the Florence Nightingale Pledge for nurses. The pledge follows:

"I solemnly pledge myself before God and in the presence of this assembly to pass my life in purity and to practice Christianity faithfully. I will abstain from whatever is harmful and mischievous and will do all I can to transform myself and those I teach into genuine children of God. I will do all in my power to maintain and elevate the standards of teaching Christ and will hold as precious each soul committed to my keeping and will share all inspiration and experience that comes to my knowledge in the practice of my calling. With loyalty will I endeavor to aid the minister and leaders in their work and devote myself to the upbuilding of the kingdom of God."

## In the Furnace

He that from dross would win the precious ore  
Bends o'er the crucible an earnest eye,  
The subtle, searching process to explore,  
Lest the one brilliant moment should pass by  
When, in the molten silver's virgin mass  
He meets his pictured face as in a glass.

Thus in God's furnace are His people tried;  
Thrice happy they who to the end endure.  
But who the fiery furnace may abide?  
Who from the crucible come forth so pure  
That He whose eyes of flame look through the whole  
May see His image perfect in the soul?

Not with an evanescent glimpse alone,  
As in that mirror the refiner's face,  
But, stamped with heaven's broad signet,  
there be shown  
Immanuel's features, full of truth and grace;  
And round that seal of love this motto be,  
"Not for a moment, but—eternity."  
—The Free Methodist, SELECTED.



### Auto-Caravan

Detroit First Church has devised a unique method of getting into Sunday school those who live at a distance and have no method of conveyance. They have organized an auto-caravan. The caravan is organized with a chief and his numerous helpers to whom are assigned specific responsibilities. Another church in the same city has such a caravan with *one hundred drivers*.

### Following up First Contacts

First Church of Detroit, Michigan, Dr. S. D. Kelley pastor, has devised a method for getting information to the pastor relative to those who have been contacted for the church or who need particular attention. This form is printed in the regular weekly church bulletin with the note that it may be filled out and dropped in the offering plate. Others have used something similar printed on a card and made available to visitors in the services, particularly during revivals and other special occasions.

The following is the Detroit form:

Fill out carefully and drop in offering plate.

### FIRST CHURCH OF THE NAZARENE DETROIT

..Desire pastor to call.  
..Interested in church membership.  
(Now members of.....Church)  
..Sickness in home.  
..Sickness in ..... Hospital.  
Best time to call: ..... a.m.  
Day ..... Hour ..... p.m.  
NAME .....  
ADDRESS .....  
SUBMITTED BY .....

### Zion Awake

*Zion, awake! thy strength renew,  
Put on thy robes of beauteous hue;  
Church of our God, arise and shine  
Bright with the beams of truth divine.*

*Church of God, arise and shine  
Bright with the beams of truth divine;  
Then shall thy radiance stream afar,  
Wide as the heathen nations are.*

*Gentiles and kings thy light shall view;  
All shall admire and love thee too,  
Shall come like clouds across the sky,  
Or doves that to their windows fly.*

### The Light of the Church

Some churches are like lighthouses built of stone, so strong that the thunder of the sea cannot move them—with no light at the top. That which is the light of the world in the church is not its largeness, not its services celebrated with pomp and beauty, not its music, not the influences in it that touch the taste or instruct the understanding; it is the Christlikeness of its individual members.—HENRY WARD BEECHER.

"Most people are kind if they only think of it."—MRS. BROWNING.

### Church Membership Beatitudes

1. Blessed is he who laughs at a downpour on Sabbath morning.
2. Blessed is he who tries a little harder when all around say, "It can't be done."
3. Blessed is he who serves faithfully on his committee.
4. Blessed is he whose program contains a weekday service.
5. Blessed is the church official who is not pessimistic.
6. Blessed is he who loves the church before his business.
7. Blessed is he who can walk as fast to a religious service as to town.
8. Blessed is he who invites people to church and comes along himself.
9. Blessed are they who never gossip about the faults of the church, but work to make it better.—*Religious Telescope*.

### Modern Trends in Worship

An outstanding Congregationalist of England recently made the charge that the Free Churches of that land have all but lost the distinctive heritage of the Reformation. Said he, "We have churches where the Word and the Sacraments have almost gone out of their life. The readings from the Old and New Testament Scriptures have dwindled to a snippet of one lesson. The hymns are not paraphrases, nor are they charged in every line with scriptural content. They discuss mountain scenery (with special attention to sunsets), psychological disorders, priggish ambitions and political programs. The preaching of the Word has evaporated into flabby platitudes about the dangers of the international situation or the benevolent commonplaces of Ella Wheeler Wilcox expressed even more prosaically than in her poetry." Could these lines describe any tendencies on this side of the water? —*Christian Union Herald*.

### The Hands of Christ

*They are a fascinating study—hands  
Of workmen which, on late afternoons  
When riding homeward on the bus, I see.  
With deepest admiration do I look  
Upon his hands who shares a seat with  
me;  
His calloused hands, which honorable  
toil  
Has made so rough and hard. Then I am  
thrilled  
To think that Christ, the Carpenter,  
Had hands like that, a laborer's tool-  
scarred hands,  
Prince of the proletariat is He;  
He knows full well all labor's hopes and  
woes:  
Not Communism, but communion with  
This wondrous Workingman of Galilee  
Will bring the perfect wisdom which shall  
solve  
The mighty problems in toil's realms to-  
day.  
—E. WAYNE STAHL in *The Pentecostal  
Herald*.*

### The Conscience of a True Workman

The other day I told my husband that most people dread dying, whereas I do not; since then I could sleep and sleep without disturbance for a long, long time. I am feeling particularly strongly on this subject as the last few days have been hectic, rushing around from place to place on plane and train, and I am just dead tired. Then why don't I go to bed? Well, I may not have been born in New England, but having gone to school there I have developed a pseudo-New England conscience which does not allow me to flop onto my downy until the day's work is done.—MADAME CHIANG KAI-SHEK in the *Watchman Examiner*.

### Our Nation's Deeper Need

The need of our country is not to lift marble to the fortieth story of some new buildings, but to lift the level of character; not to whiten the seas with the sails of our commerce, but to develop those simple fidelities and homely virtues which are the chief defense of nations.

When Tennyson wrote "The Crossing of the Bar," he did more for civilization than if he had built an ocean liner or man-of-war.

Thomas Stevenson did much for England when he built the lighthouses which sent their radiance each night over the tossing waters of the Channel. But we owe far more to his son, Robert Louis Stevenson, because he taught us how to kindle a light within, how to keep the soul serene and steadfast in the face of pain and death.

When Millett seized the brush and painted the "Angelus" on a bit of canvas that cost him three francs, he did more for labor and the laboring man than if he had seized a spade and worked fifty years in the fields of France.

Not in the men who add to our quantities of materials, but the men who deepen the quality of our living, are the real benefactors and educators of the world.

—William H. P. Faunce, President of Brown University, quoted in the *Wesleyan Methodist*.

### The Effectiveness of Pictures

A test recorded in *College Art Magazine* revealed the place "eye-gate" has in teaching and learning. Similar lessons were given to two groups of pupils. The first were taught by pictures. The second group were taught by the usual textbook method. After a month's intermission the first group rated 90% and the second 75% a difference of 15%. After an intermission of one year the first group tested 76% retention while the second tested 23%; a difference of 50% in favor of the picture method.—*The Expositor*.

# HOMILETICAL

## A PREACHING PROGRAM FOR SEPTEMBER, 1939

J. GLENN GOULD

SUNDAY, SEPTEMBER 3, 1939

MORNING SERVICE

**The Unfailing Presence**  
(Communion Service)

SUGGESTED SCRIPTURE LESSON—Matt. 28.

TEXT—*Lo, I am with you alway, even unto the end of the world* (Matt. 28:20).

I. For the Apostle Matthew, these are the concluding words of the Gospel. These four accounts of the life of Jesus were not written as a symposium, with collaboration between the several writers. Each is a unit in itself; and for Matthew the message ends on a gracious note of victory. Let us note the setting of these words.

1. The fearful day of the cross is past, and the glorious Easter morning has dawned, bringing its amazing revelations of the fact that Jesus is living again. Their last sight of Him had filled them with a terrible despair; for the blackness of death had swallowed Him up. Now He is alive again, and a new and blessed hope is born in their hearts.

2. He not only lives again, but He has entered upon a new and more intimate relationship with His own than He has ever held before. The limitations of space, distance and physical obstacles no longer bind Him; and they are discovering that even doors and windows carefully barred cannot prevent His coming. He is their Comforter and Companion in a far more real sense than before His passion.

3. And here, in the verse of our text. His own words assure His followers that this fellowship will be unbroken. Never again need they be bereft and orphaned. Christ had died once for all and had tasted death for every man. From this hour forth His presence need never leave them. He was placing great and fearful responsibilities upon them; but His assurance is that He will be with them to the end, to strengthen and make them able for these extraordinary undertakings.

### II. There was a crying need for some such assurance.

1. The little company of believers had been paralyzed by the cross. Despite the Master's efforts to prepare them for this shocking experience they had resolutely refused to believe that it could ever be. To them the cross meant defeat; and there was no place for defeat in their estimate of their Lord. When, in spite of their refusal to accept Jesus' warning, the cross finally came, they were overwhelmed. Jesus had said that the Shepherd would be taken and the sheep scattered, and it was even so.

2. Then came the day of the resurrection. If the cross had shaken them, the revelation of the risen Christ mystified them. The resurrection was only less amazing than the crucifixion. Perhaps this amazement is best revealed in the words of the travelers on the road to Emmaus when, in relating to the Stranger the story of these surprising days, they said, "Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive" (Luke 24:22, 23).

3. But if they were mystified by the resurrection, they might well be overwhelmed by this commission, "Go ye, therefore, and teach all nations." Here was a responsibility of which they had never dreamed and for which they were poorly prepared. For men who had never been outside the narrow limits of their remote province, to be told they had a world-wide obligation to discharge must have filled their hearts with dismay.

4. There was infinite comfort, then, in these assurances of Christ. "All power is given unto me in heaven and earth." There is no weakness here. However helpless the Master must have seemed in the hands of His enemies shortly before, He is now the very embodiment of omnipotence. Never again need the sheep be scattered for lack of a Shepherd. All power is now His. Moreover this omnipotence is for our sakes, for Jesus adds the words of this text, "Lo, I am with you alway, even unto the end of the world." Here is a grace and strength greater than any possible need.

### III. But Christ speaks these words to us as well as to them.

1. The disciples' commission is ours today. After the activity of all these Christian centuries, the task still remains largely to be done. In fact if it is ever done it will have to be done within the limits of one generation. Will the Church of Jesus Christ ever give itself so unreservedly to the work of the gospel that it can accomplish such a tremendous task? This is our responsibility and for the discharge of it we will give answer at the judgment.

2. There is this to hearten us, however; Jesus, our Lord, still has all power. In this day of power development, of electricity and hydraulics, of the growth of dictatorships, of the worship of human might, our Lord and Savior is still mighty to save and strong to deliver. The powers of this present self-sufficient world have largely overlooked Him; but while they propose, it is He who disposes. It is still true that all power is His.

3. Furthermore He assures us of His unfailing presence. The most certain factor in human history today is the Man of Galilee. In the background of every stage of human affairs is the figure of the Son of man. Like the Fujiyama of Japanese art, so does Jesus Christ loom like a mountain peak in every earthly scene. Mankind in general may have no eyes for Him; but His followers recognize His presence in their world and in their hearts. His promise is unfailing, "Lo, I am with you alway."

### IV. This sacrament is essential to us if we would recognize that Presence.

1. It is true, in the first instance the Lord's Supper does commemorate what Jesus did for us in a once-for-all sacrifice on the cross. In the breaking of His body and the shedding of His blood a glorious atonement has been provided. He, the infinite Sin-bearer, has taken my place and borne in His tender frame the sufferings and indignities that were properly my due. Conceive of the death of Christ in any way you choose—as Substitute, Ransom, Redeemer, Advocate, there is no escape from the proposition that is the most astounding tragedy of all time. It is as vital and meaningful to us today as it was to the men who were eye-witnesses of it. It is for this reason that we should frequently call it to mind.

2. Moreover my participation in this holy communion signifies my present faith in Christ crucified. It is not enough that He died; I must consent whole-heartedly to accept the deliverance which that death provides. It is not enough that He has willingly taken my place in death; I must accept Him as my Substitute and find in Him my Emancipator from the thralldom of sin. To receive this sacrament is to testify to all men everywhere, more eloquently than by any spoken word, that my faith and hope are forever centered in the crucified and living Christ.

3. All of this is blessedly true. But there is still something more. For the living presence of Christ is in the feast. We do not understand, as do some, that these broken bits of bread and this blood of the vine are magically or miraculously transformed into his actual body and blood. Nor do we understand that the mere reception of these emblems is an assurance of salvation. But for the hearts of men of faith and devotion there is an unusual sense of Christ's presence in this holy sacrament. It is in very truth a place of communion, not alone with our fellow believers, but also with our living Lord.

I bid you, therefore, to come to the table of the Lord as to a meeting with a dear and trusted friend. The Lord Jesus, who has assured us that He is with us always, is present in this hallowed sacrament today. Come, and receive grace and mercy at His hands.

## EVENING SERVICE

### The Stone of Stumbling

SUGGESTED SCRIPTURE LESSON—Matt. 11:1-15.

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

I. To those who know Christ, who have tasted and seen that the Lord is good, it is incredible that anyone should be offended in Him. He went about doing good; His touch was a healing ministry; words of grace and mercy fell from His lips. How could men feel ought but love for One who showed men such tenderness and compassion? Jesus' own words summarize some of the blessed achievements of His ministry, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." How needless, therefore, does the Master's next word seem, "And blessed is he, whosoever shall not be offended in me."

These words were addressed to John the Baptist through his messengers, evidently because John needed warning. John, of all men! Did it enter his mind when he was identifying Jesus as "the Lamb of God which taketh away the sin of the world," that he could ever waver in that conviction? We must recognize, of course, that evil days had befallen the Baptist and he was now languishing in prison. He was not beyond the reach of a perfectly understandable depression, and despondency had laid him wide open to temptation. Even John the Baptist could waver. How subtle a thing, therefore, must be the offense of Christ!

You will recall that the Prophet Isaiah predicted concerning Christ that He would be "for a stone of stumbling and for a rock of offence." Seizing upon this imagery, the New Testament writers asserted of Christ that whosoever falls on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. There is a recoil to the rejected atonement that makes the fate of the rejecter a tragic thing indeed. Indeed, "blessed is he, whosoever shall not be offended in me." The fact remains, however, that many were offended in Christ, and for a variety of reasons.

## II. Some were offended because of who He was.

1. Nathanael raised this point when, upon hearing of Jesus of Nazareth as the promised One, he said, "Can any good thing come out of Nazareth?" That was a most familiar adage, enshrining the popular prejudice against this little Galilean village. If only Christ had come from a different locality, it would have been somewhat easier to make place for Him.

2. The men of Nazareth themselves found faith difficult because of their lifelong familiarity with Jesus. They could think of Him only as the "carpenter's son." There was nothing degrading about that, of course. It was the old story of a "prophet not without honour save in his own country." It is difficult to think of anyone we have known from childhood as other than commonplace.

3. The learned men of the law were offended because of His lack of technical qualifications for the work of teaching. "How knoweth this man letters, having never learned?" they said. That did not mean that they expected Jesus to be illiterate. It meant rather that he had not attended the rabbinical schools and so was not supposed to be versed in the law. His lack of formal training made them deeply resentful of His popular title "Rabbi."

## III. There were others who were offended at Christ because of what He did.

1. His attitude toward the Sabbath was one ground of this offense. Our Lord insisted that "the sabbath was made for man, and not man for the sabbath." He believed that God's holy day should not be made a burden to men, a thing it had certainly become because of their maze of Sabbath tradition and legislation. When He performed works of mercy and healing on the day of rest, many were offended.

2. This offense was further aggravated by Jesus' attitude toward the publicans and sinners. These classes were not necessarily bad men; but they had been excommunicated from the synagogues and ostracized by their fellow Jews until they lived in a realm apart. But Jesus had mercy upon them; and in so doing, while He earned their undying gratitude, He brought upon His head the bitter enmity of certain classes in the nation.

## IV. Still others were offended at Christ because of what He taught.

1. Take His teaching about the new birth, for instance. Here was a teaching that was based upon the principle that a man as God finds him in redemption, is not good enough. He is defiled and depraved; and before there is any hope for him, he must pass through a soul-transforming experience. Such teaching deals a terrific blow to the self-sufficiency of the carnal heart; and addressed to a man who was so nearly a finished product of the Mosaic system as was Nicodemus, it was misunderstood, and by many received with hostility.

2. There was His teaching, furthermore, about the price a man must pay if he would take the way of eternal life. Jesus said to the rich young man, "Go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." For a man who had great possessions and loved them too well, that was a hard saying. Small wonder, therefore, that he went away offended.

3. Then there was the Master's frequent reference to the cross; not His cross alone—that was alarming enough—but crosses for His followers as well. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Words like that left men under no illusions whatsoever as to the heroic character of Christian living. Many who heard them withdrew from Him, offended at the uncompromising character of His message.

## V. But the matter did not end with Jesus' day; men are still offended in Christ. How may we be offended?

1. We may be offended at the more rigorous requirements of the gospel, even while rendering lip-service to our Lord. A man may garb himself in the raiment of the kingdom and carry with him the odor of the sanctuary; and yet in his heart be offended and unwilling to pay the whole price of loyalty to Christ. It is not so difficult to go a part of the way with the Lord; but to meet the more strenuous and radical demands of the kingdom requires a brand of courage that so many, it would appear, do not possess. So it is, that while starting with Christ, they draw back from the sterner requirements of His service.

2. We may be offended at the fact of Jesus' cross, with all its rude and horrible shame, and at the way of cross-bearing which He has consecrated for us. We may be offended at His requirement of repentance for past sins and complete abandonment of present sin. These demands seem to many to be a requirement far too great. We may be offended, moreover, at

the utter simplicity of the way of Christian living and at the humility required of him who would enter upon it. Men everywhere are offended in Christ in respect to issues such as these.

**VI. But let it be remembered that to be offended is to stumble, and to stumble is to perish.**

1. That last night before the cross, as the little believing company was gathered in an Upper Room, Jesus said to them, "All ye shall be offended because of me this night." That was a startling saying. For while none of them knew what that fearful night had in store for them, yet in all their hearts there was a grim determination to go with Him through all the darkness ahead. And Peter, a bit more sure than the rest, replied, "Though all should forsake thee, yet will not I."

2. One man in that company, however, had a heart filled with a strange and sinister darkness. Judas Iscariot was offended deeply. There had been a growing reluctance in his heart to take the road of self-denial and apparent failure that Jesus was traveling, and finally the tragic break came. He was so grievously offended that he stumbled into hell. How well spoken, therefore, is Jesus' word; "Blessed is he, whosoever shall not be offended in me."

SUNDAY, SEPTEMBER 10, 1939

MORNING SERVICE

**Revive Us Again**

SUGGESTED SCRIPTURE LESSON—Psalm 85.

TEXT—*Wilt thou not revive us again: that thy people may rejoice in thee?* (Psalm 85:6).

1. The rise and progress of religion in the soul is the outstanding work of God among men, and in every stage is a unique, divine operation.

1. The Word of God speaks with one voice as to the natural state of man, and declares it to be a state of moral death. It declares that the heart is depraved and deceitful above all things; indeed it is desperately wicked. The heart stands for the seat of the moral life; the fountain whence flow the words, deeds and attitudes of the life. And here at this fountain head is a moral pollution that cannot fail to poison the whole stream of the life.

The Word asserts, as a further mark of this condition of death, that the will is perverted by a godless selfishness. The will is the pilot house of the personality. It is here that decisions are made and courses determined that must make for the welfare or defeat of the soul. And here, in so vital a spot as the will, selfishness has done its dreadful work and has thus perverted one's power of choice.

The tragic result is this: that the soul is led completely captive from God and grace. It is true, as St. Augustine declared, "Thou hast made us for Thyself, O God; and our hearts are restless till they rest in Thee." But sin has deceived us and overwhelmed us and led us into captivity. This is the natural state of man as God views him; and thus must appear to himself in his more thoughtful moments.

2. But to such a soul come the quickening influences of the Holy Spirit. The first of the Spirit's dealings with men take the form of awakening; an arousing from the drugged sleep of sin and death. The man, hitherto easy and complacent in his sin, is troubled over his condition. As the experience of awakening deepens and becomes more intense, it becomes conviction for sin; a realization that my course of life is not simply mine to choose as I see fit, but is an offense against God. As David cried out, "Against thee, thee only, have I sinned, and done this evil in thy sight." Thus under the whip-lash of present condemnation, the sinner repents and turns to God. In that instant the Spirit that has been condemning and convicting becomes his consolation. He bears witness to the repentant believing soul that he is the son of God. That witness is only the earnest of the Spirit's ministry in the heart

of the newborn child of God. For it is God's will that this personality, once polluted, depraved and dead in trespasses and sins, should become the living temple of the Holy Spirit; one whom the gracious fullness of the Spirit indwells.

3. The secret of this marvelous transformation lies throughout in the fact of attention to the things of the Spirit, and submission. It comes of yielding to these successive ministries of the Holy Ghost in the heart and life. And the result is amazing beyond all imagination.

**II. There are enemies to this work of God in the soul, however.**

1. First of all is the natural sluggishness and inertia of the human heart. It has been said that all men are lazy, to a greater or less extent; and the way of least resistance is one we find it extremely easy to take. There are always a few exceptions to this prevailing inertia, men who are restless and curious and energetic; and the progress of the world is largely in the hands of such men. When it comes to religion the rule of inertia obtains, and only by overcoming it does any man get to God for mercy and help.

2. Then again, we have to reckon with the untoward atmosphere of this present evil world. The social order in which we are forced to live is no friend to grace, to help us on to God. Its influence is stultifying and deadening and damning. Every step one makes in the way of eternal life must be made in defiance of the powers of darkness resident in this present world.

3. Furthermore the work of God in the soul of man is exposed to the constant opposition of Satan and all the hosts of hell. It is not a matter of indifference to our adversary that we seek to do the will of God. By every agency available to his hand he endeavors to deter and defeat us, to break our spirits and rob us of courage to go on.

4. An additional factor that must be reckoned with is the carnal influence of the unsanctified heart. Even subsequent to a gracious experience of saving grace there still persists this corruption of heart which is calculated to dilute devotion, and war against the new life of God in the soul. Here is a phase of experience so deeply personal and so terribly intimate that it has proved a snare to many a person well started in the Christian way.

5. I do not mean to imply that defeat is necessary or inevitable. There is grace sufficient to make every child of God more than conqueror. But we would be blind and foolish indeed if we did not recognize that men can and do fall from grace, to be lost forever. It is the ever-present danger of this very thing against which we must be stoutly fortified.

**III. Herein lies the necessity for such a cry as that uplifted by the psalmist, "Wilt thou revive us again?"**

1. Of course, strictly speaking, a revival can come only to one in whom the life of God still remains. There must be at least a spark of the grace of God remaining in the soul if it would be fanned into a flame. If that spark had been extinguished, then a new resurrection, rather than a revival, is required. But everywhere the people of God are characterized by this need. They are not completely backslidden, nor have they drifted into open sin. But they have yielded to this innate tendency toward inertia and the atmosphere of indifference that everywhere prevails; and in so far they are a backslidden people. But God can revive His people. His ear is open to this cry for new life and holy quickening. Once His people stir themselves up to lay hold on Him, they make it possible for Him to open the floodgates of His grace and power and send the healing waters.

2. When such an experience comes to the church, it is bound to be accompanied and followed by an awakening among the unsaved. A blessed and quickened church becomes an open channel through which the Spirit can flow to others in convicting power. But it is difficult to see how this gracious result can be accomplished without the agony of the Spirit-filled and fire-baptized church.

3. Moreover it is frequently true that such outpourings mean the moral regeneration of the community. It is true the community is no longer the isolated and compact unit it once was. In the early day of our country town dwellers were apt never to leave the narrow limits of their little community months on end, and it was consequently much easier to build up in their hearts a content of concern for their spiritual well-being. But despite the influence of radio, good roads inviting easy escape and cheap entertainment, God is still able to bring a sense of moral responsibility to a community by means of a revival among His people.

#### IV. Do we individually need reviving?

1. If there is more that we could do for God if we would, we need reviving. If we are satisfied to see time pass unredeemed and men die unsaved, our hearts are slack and inertia has gripped us.

2. If we are consciously living below our privileges we need reviving. So many of our people believe in the grace of entire sanctification, but do not profess or possess the experience and seem so thoroughly satisfied to live without it that my soul is deeply troubled. Any contentment to live below the holy standard God has laid down for His people is a mark of spiritual degeneracy and must be checked by a revival.

3. If there was ever a time when we had more of the grace of God than we have now, we are in so far backslidden and need a revival. So many are compelled to testify that these are not the best days of spiritual victory they have ever known. But they can and must be; and until they are we must pray with the psalmist, "Wilt thou not revive us again, that thy people may rejoice in thee?"

### EVENING SERVICE

#### The Jealousy of God

SUGGESTED SCRIPTURE LESSON—2 Kings 17:24-41.

TEXT—*So these nations feared the Lord, and served their graven images* (2 Kings 17:41).

I. These strange words are descriptive of the nations with which Samaria was peopled after its overthrow at the hands of Assyria.

1. The story of Israel's downfall and of the rise of the new Samaria is a tragic one indeed. From the hour that Jeroboam caused Israel to sin down to the hour of their final judgment, it is the story of a stiff-necked and hard-hearted people, unwilling to obey the law of God. It is true the division in the kingdom was based upon a just grievance against the son of Solomon; and Jeroboam, first king of the northern kingdom was commanded to serve his people righteously. But he led them at once into idolatry and started a train of sorrows that did not end until the wrath of God broke full upon His people. The king of Assyria, God's avenger, carried them away into captivity. "And," says the record, "the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof" (2 Kings 17:24).

The new population of Samaria did not adapt itself easily to this strange land, and before long misfortune began to break out upon them. Wild beasts ravaged the new settlements and claimed a number of lives. Instantly the pagan settlers concluded that the God of the land was angry with them and must be appeased by a proper worship. They knew nothing of the worship He expected of them, however, and appealed frantically to the king of Assyria for help. He responded by sending one of the captive Samaritan priests to them, under whose guidance it was believed they could allay the anger of the God of the land.

The result was that a strange religious mixture was concocted, made up of a smattering of teaching respecting the God of Israel, diluted by the raw paganism which was native to the settlers. It is this impossible and self-contradictory situation that is described in these words of our text. They "feared the Lord and served graven images."

2. This story has a strange and exotic sound. Yet, come to think of it, it is strikingly similar to the attitude of the men of our own generation. There is a certain knowledge and fear of God before the eyes of men today. While giving little thought to Him, they nevertheless recognize that God lives; and the thought of meeting Him inspires within them a certain sense of dread. Asked if they believed in God, they would reply that of course they did. Accused of atheism, they would deny hotly the truth of any such allegation.

But, regardless of our profession and our mental attitude toward God, there is today in the lives of men a practical atheism that is fully as deadly as any professed atheism could ever be. We say that there is a God that lives and reigns; but we *live* as though there were no God. Men do not pray to Him nor consider His wishes, nor do His will; in short, they live as though He did not exist at all. And this is the most damning atheism that men could ever entertain. It can be said truly of us, therefore, that we fear God and forget Him. And since the man who refuses God service must of necessity serve something else, we are justified in saying that we "fear God, and serve graven images."

#### II. One of the first lessons God taught Israel concerned the jealousy of God.

1. God's first command to Abraham laid down the principle that His were to be a separate people. There could be no comfortable spirit of toleration for other gods on the part of the followers of the living God. Abraham was commanded to bestir himself and leave Ur of the Chaldees with all his possessions. God had a homeland for him where he could serve the Lord without fear. That principle of separation was emphasized repeatedly in God's dealings with Israel. Indeed it was impressed so indelibly upon the personality of the people of Israel that even today they are separate and distinct. The principle still obtains in respect to the people of God. Faith in Christ must indeed set one apart from fellowship with the world. Remember St. John's solemn charge, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."

2. God's jealousy is further emphasized in the First Commandment, "Thou shalt have no other gods before me." And this truth was given additional emphasis by the warning against graven images. It took Israel centuries of bitter experience to learn this lesson. It was not until their seventy years of captivity in Babylon that they finally mastered the lesson. It was idolatry that put them in Babylon; but never after Babylon did they bow down before the gods of the nations round about.

3. It is easy for us to congratulate ourselves with the thought that we are not pagans, worshipping before heathen shrines and bowing to graven images. We need to remember that one need not bow to an image of wood or stone to transgress this law of God. Anything of my own creation may be an idol to me, my home, my loved ones, my business, my avocation, all of them can usurp the first place in my affections, and thereby become a graven image to me. To put it more searchingly still, any ideal in my heart other than the glory of God may be the occasion of sin to me. My ideals, ambitions, desires, objectives, all must be disciplined and controlled by the will of God. Anything less than this must crowd God out of first place and expose me to a subtle and deadly idolatry.

### III. When Christ really enters the life, there are some things that go out. They simply cannot stay in His presence.

1. All hypocrisy must leave when He comes in. If a man is ever truly himself, it is when he is in the searching presence of the Son of God. Our Lord hated and denounced hypocrisy in unmeasured terms. It was the one outstanding sin of His time that came frequently under His scathing scorn. But His own transparent sincerity was fully as great a rebuke to the spirit of make-believe as any of His bitterest denunciations. You will recall the case of the woman taken in adultery. Her guilt was unmistakable and the men who had her in custody were strangers to mercy. Bringing their cringing prisoner to Jesus, they said, "Moses commanded that such an one be stoned. But what do you say?" "Let him that is without sin among you," said Jesus, "cast the first stone." Then stooping, He wrote on the ground. Looking up presently He discovered that, beginning at the eldest, the woman's accusers had slunk away. The Master had unmasked their hypocrisy by His own searching presence. And that presence is no less searching today.

2. But, furthermore, all uncleanness must depart before Him. The outward corruption that has soiled so many lives must give way when Jesus comes on the scene. Men would not think of practicing their sins before Christ. Yet, when are they out of the presence of God? The children's song, "He hears all I say,  
He sees all I do,  
My Lord is writing all the time"

is a literal truth. Not alone our outward deeds, but also our inward thoughts are a part of the immediate experience of God. Therefore men cannot sin outside the presence of the Lord. How shameful this makes sin appear!

But all inward pollution must be judged and cleansed away with His incoming. Christ's standard plays havoc with lustful, hateful, thinking. He makes it clear that a man is judged for the aspirations and intentions of his heart as surely as for his outward deeds. What gracious comfort there is in the assurance that after His presence has searched me, His power can cleanse me.

3. Moreover all my associations are judged and determined by His incoming. From that hour forward my companionships and alliances must be pleasing to Him.

### IV. I plead for whole-heartedness in the service of God.

Whatever contests with Him for the place of supremacy in your heart must be cast out. Let us have done with graven images, these cheap half-gods of our own making, and wholly follow the Lord.

SUNDAY, SEPTEMBER 17, 1939

#### MORNING SERVICE

##### Workers with God

SUGGESTED SCRIPTURE LESSON—1 Cor. 3.

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

I. At the very outset, it strikes me as being an amazing thing that God should need workers.

1. There is a popular conception of God's omnipotence that imagines Him capable of doing anything He may choose, without regard to any other will in the universe. During the fearful days of the World War I heard from many a frantic soul this question: "If there is a God, why doesn't He stop this terrible war?" They believed apparently that if God were possessed of all power, it must include the power to proclaim the end of the struggle, without regard to the wills

of the nations involved. They overlooked the fact that while God is indeed omnipotent, He has delegated some of that omnipotence to us finite creatures, and has declared that within certain limits we are autonomous. And He retains His omnipotence by reason of the fact that these limitations upon His own freedom of action are self-imposed.

2. In fact there are a great many things that God cannot do without human help.

a. He cannot save a soul from sin without that soul's active co-operation and consent. It is true He has made every provision for the salvation of men everywhere. In the death and triumph of Jesus God is now reconciled to sinful men and a way of pardon and hope lies invitingly open to them. But it requires the submission of the will of the sinner to make the death of Christ a saving and redemptive fact. Lacking that consent, God's most benevolent intention must be thwarted.

b. Moreover God cannot keep any of us unless we keep ourselves. It is a matter of utmost importance that we "keep ourselves in the love of God" if we would know the effectual shelter of that love. The man who lives thoughtlessly and carelessly cannot expect the protection of God's grace. If he would be kept he must do everything in his power to keep himself. Thus is the keeping power of God made available to him for the hour of his great need.

c. It is true, furthermore, that God cannot reach the attention of the needy man without the assistance of other men. The Holy Spirit is not a disembodied spirit, but resides in human personality and makes His mighty power evident through the medium of Spirit-filled men. God yearns over lost men with a tender, gracious love; but to make that yearning articulate in hope of winning men to His standard requires the agency of other men—men wholly yielded to God.

### II. Herein lies the great truth of the apostle's observation, "We are labourers together with God."

1. God and I, incorporated! What a strange association is this! Yet it is precisely this that St. Paul is emphasizing. There can be no other meaning attaching to his language than this, that the people of God are linked up with God himself in the most glorious undertaking under heaven—the salvaging of men from sin and despair and death, and the bringing of them to Jesus Christ as Redeemer and Savior. We are business partners of the Almighty. When the first church council in Jerusalem had settled certain difficult questions, they promulgated the findings of the meeting in the name of the "Holy Ghost and us"; signifying clearly that this partnership was a vital and real thing.

2. In developing this thought the apostle points to the fact that God can use men of varied gifts and capacities as His workers. There was Paul himself, with his amazing grasp of the plan of salvation and his persistent devotion and loyalty to Christ. There was Apollos, the eloquent Alexandrian, who had done so much to commend the gospel of Christ to the cities of Asia. There was Peter, the companion of the Lord and uncompromising apostle of Christ, standing like a rock for the truth as it is in Jesus. All were different in their gifts and talents; but all were equally loyal to the Savior. And so it is today. No man lives but has abilities that Christ can use in His kingdom, and the Master covets the service and loyalty of them all.

3. Now, declares the apostle, we plant and water, but God giveth the increase. Every husbandman knows what that means; for the only hope of a crop centers in the blessing and favor of God. The best of tilling and planting must fail unless the great Husbandman sends sunshine and rain. It is even so in the work of Christ's kingdom. There is work we can do—work without which Christ is helpless to accomplish His purposes. But that work must be supplemented by the blessing favor of God if it is not to be in vain. The increase is the gift of God.

**III. It should be noted, further, that it is labor, not ease, that God expects of His partners; and labor of such a character as to challenge all the courage, fortitude and determination that we possess.**

1. Farming and house building are not easy tasks. The daily chores, beginning before sunrise and continuing long after the close of the day, are a grinding toil. The plowing of fields, the harrowing of the newly turned earth; the planting of seed and its cultivation and care during the growing season; the harvesting and threshing; all of it is the hardest sort of work. Moreover, the digging of cellars and the laying of foundations; the framing, flooring, boarding-in, and roofing over; the lathing, plastering, finishing, and painting; it all demands sweating work and is no job for a weakling. But this is the analogy that the apostle uses to set forth our relationship to God.

2. For, declares the apostle, ye, with whom God's laborers are working, are God's husbandry, God's building. It is a task of moral and spiritual reconstruction on which we are engaged; an undertaking begun with Jesus Christ and now carried forward by the followers of the Lord. "As the Father hath sent me, even so send I you," said Christ. He could only launch the program of world-wide evangelism and must leave with His disciples responsibility for carrying it forward. Like farming and building, it is hard work and calls for men who are not afraid of labor.

**IV. But all of us must be, not only the farm, but the farmer; not only the house but the builder.**

1. There is an element of tangled paradox here, we must admit. How can one be both the tiller and the tillage? In one sense, as one of the modern versions renders it, we are "God's farm to be tilled, God's house to be built." We ourselves are sharing in the process of moral and spiritual reconstruction and are being made into a holy temple for the Spirit's indwelling. And this is a process that will never be complete until this mortal shall have put on immortality. In another sense, however, God expects us to be laborers for Him in other men's lives. They, too, are included in the holy processes of redemption and reconstruction, and it is given to us to be workers with God in furthering the project. Thus, despite its seeming paradox, this is the only adequate putting of the situation.

2. Granting this, therefore, how challenging is our responsibility and how great our dependence! We must give account to God for our own disposition of light. But we are equally responsible for the influence and guidance we have exerted on the lives of others. It is a solemn and sobering reflection.

3. The fearful weight of this responsibility would be crushing if it were not that the whole is transfigured by a sense of high and holy privilege. We are workers—that is true; but we are workers *with* God. This is the exalted partnership which we have undertaken. And no matter how great its burdens and how intolerable may at times be the weight of its responsibility, the sense of hallowed privilege transmutes it into a thing of glory. Thus fortified, by God's grace we can be faithful laborers, and one day render unblushing account to the Judge of quick and dead.

#### EVENING SERVICE

##### The Demonstration of God's Love

SUGGESTED SCRIPTURE LESSON—Romans 5:1-11.

*TEXT—But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us (Romans 5:8).*

I. The whole structure of Christian faith rests upon the significance of the death of Christ. If this tragic event be without redemptive meaning, our temple is in ruins. It is an interesting thing that there is no controversy concerning His life and His words, and little concerning His works. Thinking

men everywhere agree that Jesus lived and taught, and that His living and teaching were incomparably sublime. Occasionally exception is taken to the account of His miracles; but for most men that account is so thoroughly verified that it is accepted without question. The central issues of our faith have gathered around the fact and manner of His death. In the main there are four views in respect to the death of Christ.

1. There is, first of all, the Jewish view that He deserved to die. The claims He made for Himself were so preposterous, it is asserted, and His defiance of tradition so outrageous that there could be no other end to the matter. From this point of view Jesus brought death upon Himself.

2. Then, again, there is the view that He was a sincere, but misguided, enthusiast, laboring under a tragic misconception, who brought about His own death. It is contended that the illusion of Messiahship that possessed Him sounded to other men only like blasphemy, and their reaction could be only one of rejection for His claims and punishment for His temerity.

3. A third view sees His death as simply a tragic martyrdom for a great ideal. He was a man who had a noble vision for the kingdom of God. But He was too far ahead of His times for that vision ever to be brought to earth. He was a prophet of noble vision, but could not hope to succeed in making that vision real. Instead of following Him, men slew Him.

4. The fourth and most significant view is that His death was atoning, redemptive and reconciling. This is the New Testament view and that of the orthodox Christian Church. Jesus Christ was the only begotten Son of God, come to earth to live with men and teach them, but supremely to die for them. He was the Lamb slain from the foundation of the world, in the sense that the redemptive scheme lived in the purpose and mind of God from the very beginning. The Father's atoning plan reached its consummation in the hour of Jesus' death; and since that hour men have had a refuge beneath that shed blood of Christ.

**II. There is no finer interpretation of the meaning of Jesus' death given us in God's Word than the statement Paul has given here. He declares that it is the commendation of the love of God.**

1. To commend means more than to recommend. The verb "commend" has lost much of its force during the past three centuries. As the translators use it here, it means to exhibit, to demonstrate, to prove conclusively. It is demonstration in the sense that the term is used in geometry. We speak of the demonstration of a geometrical proposition, by which we mean the conclusive proof of the truth of that proposition. It is in a similar sense that the fact of the love of God is demonstrated by the death of Christ.

2. But why should such proof be necessary? Is not the fact of God's love self-evident? The only possible answer is "No." Love has been connected for so long with the Christian idea of God that we are inclined to overlook the view unenlightened men take of their gods. Men do not naturally conceive of their gods as loving and kind. Moloch was a fire god who demanded of men that they sacrifice their children to him. India's sacred Ganges has swallowed up and choked out the life of thousands of infants, all because of the view that the gods are remorseless monsters more likely to destroy than to save them.

Moreover there is so much in nature and in human life that seems, superficially, to indicate the very opposite of love in the divine nature. When men see flood waters rising pitilessly and snuffing out human lives; when they see lovely cities turned into shambles by earthquake and fire; when they see the good suffer and the wicked seem to escape; the question arises inevitably, How can a loving God permit these things? One of the most frequent questions we hear, and the most difficult to answer, is the question every pastor faces repeatedly



in his ministry—the question, “Why?” Why this bereavement, this affliction, this adversity? And where is God’s love in all of this?

3. Since the fact that God is love is thus obscured, we must have some outstanding, indisputable proof that it is true. Words are not enough. It does not fully satisfy the questing soul to be assured that God is indeed loving and kind. We yearn for deeds to prove the truth of this proposition. And the cross of Christ is the unanswerable assurance that God is love.

### III. There is glorious magnitude in the love thus commended.

1. God gave His Son, His only begotten, that men might be saved. The familiar language of St. John asserts that “God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.” We think so much about the sacrifice of the Son that we are in danger of overlooking the sacrifice of the Father. We need to remember that the bleeding heart of God the Father was nailed to that cross along with the body of His Son.

2. Furthermore Christ gave Himself. It was a bit of deliberate self-sacrifice that sent Him to His death. Despite the fact that it was undoubtedly the Father’s will that He should suffer, there was no place in the whole redemptive procedure where He could not have drawn back had he chosen to do so. The most frequent temptation He faced was the temptation to make a detour around the cross, or the temptation to pity Himself because of the necessity of the cross. But He resolutely refused all such approaches of the enemy, and gave Himself in death for men.

3. It is notable that all of this sacrifice was on behalf of men who were yet sinners. Neither the Father nor the Son were under any obligations save those imposed by love. We were rebels against everything for which God stood, and aliens from His commonwealth. We had done evil in His sight and had treated His spirit with the utmost despite. But He still loved us and demonstrated the magnitude of that love by the cross of Christ.

4. There stands the cross, therefore; its bleeding victim laying down His life for men. Its glorious objective is no other than the salvation of all who will believe. And the success of the plan is amazing beyond words, for because of the shed blood of Christ we all have access to the mercy and favor of God.

IV. We should remember that the fact of Jesus’ death increases immeasurably the sinfulness of sin. There are sins against law that bring condemnation upon men. But sins against love are darker than sins against law. And to reject Jesus Christ, and the love of God set forth so graphically in His death, is to sin against eternal love.

G. A. Studdart-Kennedy has set forth our amazing indifference to Jesus in lines that cut like a knife:

*When Jesus came to Golgotha, they hanged Him on a tree,  
They drove great nails through hands and feet, and made a  
Calvary.*

*They crowned Him with a crown of thorns, red were His  
wounds and deep,  
For those were crude and cruel days and human life was cheap.*

*When Jesus came to Birmingham, they simply passed Him by,  
They did not hurt a hair of Him, they only let Him die.  
For men had grown more tender, and they would not give Him  
pain,  
They only just passed down the street and left Him in the rain.*

*Still Jesus cried, “Forgive them, for they know not what they  
do.”*

*And still it rained the winter rain that drenched Him through  
and through;*

*The crowds went home and left the streets without a soul  
to see,*

*And Jesus crouched against a wall and cried for Calvary.*

May God grant that we shall not sin against such love as His by forgetting Him as treating Him with the contemptuous indifference that is His modern lot.

SUNDAY, SEPTEMBER 24, 1939

MORNING SERVICE

### God’s Sovereign Remedy for Sin

SUGGESTED SCRIPTURE LESSON—1 John 1.

TEXT—*If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us (1 John 1:7-10).*

I. God’s great dispute in this world is not with men, but with sin. Men are involved in the struggle only as their wills and lives become entangled in transgression and iniquity. We have come to take a light and jaunty view of the problem of moral evil. For many years Dr. Alexander Whyte was the pastor of Free St. George’s Church in Edinburgh. For the latter portion of his pastorate, he had for his assistant Dr. Hugh Black. Dr. Whyte was of the old school of Calvinists that was sure of sin, whether certain of salvation or not. Dr. Black, on the other hand, was inclined toward modernism with its easy tolerance of sin. Dr. Whyte preached in the morning and Dr. Black at night; and it used to be remarked in Edinburgh that Dr. Whyte made everything black in the morning, and Dr. Black made everything white at night.

1. This may be an attitude possible to men; but it can never characterize Almighty God. His own holiness makes it impossible for Him to look upon sin with any degree of tolerance. He could not be a perfectly holy God if He could find it in His heart to condone sin. He has decreed that sin must go; must be banished forever from His universe.

2. But the problem is aggravated by the fact that sin always finds residence in human hearts and wills. And God loves men. How can He banish sin and yet save sinners? It is this phase of the total problem that makes necessary the redemptive ministry of Jesus Christ and the persuasive ministry of the Holy Spirit.

### II. The nature of sin, as it fastens itself upon human personality, is twofold.

1. It exists as a principle—a nature in man. It is a nature fallen and polluted and depraved in its very essence. John expresses it in these words, “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” In other words, if we declare that we have not shared in this universal depravity of the human race, we are engaged in a rather unclever bit of self-deception. Not only God’s Word, but human experience as well, confirms the teaching that the natural heart is deceitful above all things and desperately wicked.

2. But sin exists in personality, furthermore, in the form of transgression—deliberate acts of disobedience. Again St. John voices the issue, “If we say that we have not sinned, we make him a liar, and his word is not in us.” The evil heart can find its only appropriate expression in acts of disobedience to God and defiance of His will. Out of this polluted spring there flow the bitter waters of a sinful life, bringing a train of sorrow, guilt and remorse.

There are some who can find in the first chapter of 1 John only these two verses. I remember distinctly hearing an eloquent preacher of the Calvinistic persuasion labor for

an hour to prove that the only gospel in this chapter was to be found in these two verses, omitting entirely any reference to the antidote so clearly enunciated in the remainder of the chapter. Thank God, the inspired apostle did not leave the situation in quite such darkness.

### III. For God has a healing for the hurt of sin, and a cleansing for its guilt.

1. The need for such deliverance is universal and conspicuous. "All have sinned and come short of the glory of God," declares the Word; and we have to look neither far nor wide to discover additional evidence of this same truth in the world about us. Verily a deliverance is greatly needed. Indeed without it there is no hope.

2. But the promise to sinful, guilty men is clear and unequivocal, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." What a simple condition is laid down—"If we confess." A penitent acknowledgment of need and a cry for help and mercy will attract the attention of God and bring Him hastening to your side.

3. The result of such an approach is clearly stated. It is forgiveness for the past and cleansing from its guilt and stain. The mystery of justification resists any adequate elucidation. But it is so much a fact of God's Word and human experience that we can assert it without fear of contradiction. God does justify the repentant sinner so perfectly that he is no longer a cringing, guilty culprit, but a free man in Jesus Christ. But this new grace involves a cleansing from unrighteousness at this present moment. It is an imparted righteousness based upon the imputed righteousness of Jesus; an actual washing and renewal at the hands of the blessed Holy Spirit.

4. It involves, moreover, a deliverance from a life of habitual sinning. *Must* a man live without sin? God's Word gives the answer. "Whosoever abideth in him sinneth not; whosoever sinneth hath not seen him, neither known him" (1 John 3:6). "He that committeth sin is of the devil" (1 John 3:8). There is no understanding of these passages apart from the conviction that to be a Christian and please God a man must live above habitual sin.

There is a further question, however, and a most practical one: *Can* a man live without sin? Is such a life possible? The answer is to be found in a correct understanding of what is meant by "sin." If by sin we mean any want of complete conformity, voluntary or otherwise, to the perfect will of God, then sinless living is impossible. Such a definition makes sin of errors and ignorance; and to be human is to err. But such a definition is neither reasonable nor evangelical. The total drift of scriptural teaching justifies only this definition of sin: that it is any *wilful* violation of the *known* law of God. God cannot in justice hold one responsible for light he has not yet received; nor can He in mercy overlook the motive of the heart that lies back of the action. Thus defined, let us assert boldly that by the grace of God a man can live above sin.

### IV. But this sovereign remedy also provides a cure for the double-minded man.

1. Here again is a universal need. "If we say we have no sin, we deceive ourselves." In every unsanctified heart is this seat of iniquity. After the hour of justification, as Mr. Wesley put it, while inbred sin "does not reign, it does remain."

2. But God has provided sufficient remedy in the blood of Christ. "If we walk in the light . . . the blood of Jesus Christ his Son cleanseth us from all sin." The pathway of obedience leads inevitably to the cleansing blood; and under ideal conditions a newly converted soul would enter naturally and easily upon this exalted experience.

3. And once this blessed cleansing is obtained, it must be continually maintained by a life of obedience and walking in the light. If we walk in the light, the blood cleanseth;

as we continue to walk in the light, the blood continues to cleanse; and when we cease to walk in the light, the blood will cease to cleanse. This is the plain implication of the language of 1 John 1:7.

4. But what becomes of the old nature of sin? There is only one teaching in the Word, and that is eradication. Recall Paul's language in Romans 6:6, "Knowing this, that our old man is crucified with Christ, that the body of sin might be destroyed." Again, in Eph. 4:22, "Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." These expressions might be multiplied; but all point toward a complete eradication of the sin nature.

5. Does this mean that the sin principle can never return? No, a man can backslide from the grace of heart holiness and be lost ultimately. If disobedience implanted this nature in the race, why can disobedience not reintroduce this nature?

6. Once this deliverance is wrought in the heart there remains what Mr. Wesley called Christian perfection, "The loving of 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." It is obvious that such a man needs the constant work of the Mediator and the continued cleansing of the blood. Error and ignorance, failure to realize fully the perfect law of God, provided the motive be pure, must be covered by the blood. This is God's plan of deliverance for sinners, and is offered all men everywhere as a gift of His free grace.

## EVENING SERVICE

### Divine Deliverance

SUGGESTED SCRIPTURE LESSON—Psalm 40.

TEXT—*He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in the Lord* (Psalm 40:2, 3).

1. This Psalm, in its first application at least, is prophetic of the obedience, humiliation, agony and deliverance of Jesus, in His gracious work of atonement for men. In its sublime imagery it is worthy to be compared with the 53rd chapter of Isaiah, the noblest Messianic chapter in all the Old Testament writings. It is quoted extensively in the tenth chapter of Hebrews and there is applied to Christ.

1. The humiliation of our Lord is aptly described as a "horrible pit" and "miry clay." Into such a situation was the Son of God cast for the salvation of men. St. Paul has described it most graphically in Phil. 2:5-8, "Christ Jesus, . . . being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Into such depths our Savior went for us. And it was not only the foul and slimy touch of sin from which He shrank; it was the bitter hopelessness of this pit from which His tender flesh drew back. Nevertheless He humbled Himself.

2. But God did not leave His soul in hell, nor suffer His Holy One to see corruption. With a strong arm and a mighty hand He brought Him forth. "He brought me up out of an horrible pit." How true are those words! Out of the belly of hell came our Lord, conquering and to conquer. Moreover the psalmist declares prophetically that God hath set the feet of His Son upon a rock and established His goings. And today Jesus is a factor to be reckoned with on every stage of human history.

3. The application of this prophecy to the work of our Lord would not be complete without recognition of His joy in doing the Father's will. "He hath put a new song in my mouth," declares David, thus setting forth the happiness of Christ in performing all of the will of God. Despite the horror of His humiliation, there was always a rare joy filling His soul to know that the Father was pleased with Him and that His redemptive ministry was acceptable in the Father's sight.

**II. But, with equal emphasis be it said, this Psalm describes the recovery of every man who dares to trust in Christ.**

1. In the first place Jesus fully qualifies as a Deliverer. He is perfectly righteous and so is absolutely acceptable with the Father. He has borne my sins to His cross and nailed them there, making a completely adequate provision for my salvation. He has tasted life and was in all points tempted like as are we, yet without sin. Moreover He has tasted death in all its bitterness, tasted it once for all, for every man. He is able, therefore, to save to the uttermost all that come to God by Him, seeing He ever liveth to make intercession for them. Here, then, is One able and ready to save.

2. The sinner's need for such a Savior is unmistakable. The horrible pit and miry clay describe only a part of the shame and sorrow and hopelessness of sin. It debauches and depraves the hearts of men; befouls their records and breaks their hearts; destroys peace of mind in the present and hope for the future. And no man is its master, but is inevitably its victim. This is the awful depth of our need.

3. But there is a rescue at hand. The psalmist speaks in the past tense as of an accomplished fact. "He brought me up out of an horrible pit, out of the miry clay." Here is an arm long enough and a hand mighty enough to reach and save us. The Apostle Paul expressed this marvelous deliverance in these words: "God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us to sit together in heavenly places in Christ Jesus." (Eph. 2:4-7). "He hath set my feet upon a rock," cries the psalmist, "and established my goings." From sinking sands to a rock foundation is the deliverance God hath wrought for those who trust Him.

4. His promise is to give me, furthermore, a rejoicing heart. "He hath put a new song in my mouth, even praise unto God." The outflow of the soul is changed from despair and repining to hope and thanksgiving. Instead of a whine is a song. St. John, in the Revelation (5:1-10) tells of that moment in heaven when it seemed that no one could open the seals of the book of life; "And I wept much," said the apostle, "because no man was found worthy to open and to read the book." Then came the reassurance of one of the elders in the words, "Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof." And when the Lamb had taken the book, the ransomed host in heaven sang a new song, saying, "Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests." This, then, is the song that breaks forth in heaven, a song which finds place in the hearts of God's redeemed children here on earth.

**III. It is God's fixed purpose, moreover, to make His ransomed children monuments of His grace and power.**

1. Monuments are reminders. They are erected to commemorate great achievements or terrible tragedies, or deeds of courage and heroism. At every sight of them men are inclined to recall the event they commemorate. They serve a valuable purpose in that they help to check our easy tendency to forget.

2. Now God designs that His saints shall be memorials of His grace. The thing to be commemorate is the fact that He hath done mighty things. He hath purchased a great salvation and has ministered to our needy hearts the benefits of that provision. The glory all belongs to Him, and of Him His people sing.

Testimony that honors God and keeps self out of sight is such a memorial. The miracle of a transformed life speaks eloquently of the power of God to save.

In this connection, however, it is asserted that many shall see the fact of our deliverance from the horrible pit and miry clay, and shall trust the Lord. There is nothing so unanswerable as the argument of a transformed life. The testimony of the man born blind is still incontrovertible: "One thing I know, that, whereas I was blind, now I see." Such a witness can never be gainsaid.

That testimony is mightily effective, even though at times strangely put. A certain man for whom a pastor had been praying for months came one Sunday evening to the service. The pastor prayed that no one would approach him, but that He be left to the Spirit of God. At the altar call, to the pastor's dismay, a half-witted but zealous boy went to this man. The lad asked him if he was ready to go to heaven. Upon receiving a negative reply, the boy came back with "You'll have to go to hell then." That might seem to have dissipated all hope of winning that man to Christ. But instead it was the very sort of warning he needed, and it brought him to repentance. So does the Spirit of God use the miracle of transformed personality to bring other men to Jesus Christ.

## Number Three in a series of Four Sermons on *The Speaking Blood*

BY NOBLE J. HAMILTON

**D**URING the Crimean War a soldier was fatally wounded. The chaplain could get near to all the men but him; he would always turn his face to the wall, but finally he grew so weak that he could no longer turn away. One day the chaplain came in and said to him, "Is there anything I can do for you, my dear fellow?" The man said, "Do you know who I am? I am the worst man in my regiment—the leader in all wickedness and wrongdoing. One time there came to our company a young recruit, a raw country lad who was unacquainted with city vices. I determined to make that young fellow as bad as myself. I succeeded. At the last engagement he was by my side, and he was shot dead just as he was uttering an oath that I had taught him. *Can you remove that from my conscience; take that out of my life?*" With this record upon his conscience the man refused to be comforted, or assured of mercy, and died. The agonies of death were upon him, but the agonies of that speaking blood surpassed all else!

### I. THE BLOOD SPEAKS OF THE CROSS

Victor Hugo said, "The first tree of liberty was planted by God himself on Golgotha. The first tree of liberty was that cross upon which Jesus Christ was offered, a sacrifice for the liberty, equality and fraternity of the human race."

But the cross was not changed from a curse to a glory until Jesus died on it. The cross expelled cruelty, curbed passion and drove the shameless impurities of heathendom into a congenial darkness. There was hardly a class whose wrongs it did not remedy. It rescued the gladiator, freed the slave, protected the captive, nursed the sick, sheltered the orphan, elevated womanhood, made childhood sacred, elevated poverty from a curse into a beatitude, sanctified marriage and ennobled labor.

The cross also teaches the transformation of ugliness into beauty. The angular form of the cross is at war with every principle of beauty. Yet no other tree has been so immortalized in art, architecture and literature. The cross has revealed to Christians the value and meaning of suffering. It has literally turned mourning into joy. The only earthly throne Jesus had was a blood-splotted cross!

*When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride—ISAAC WATTS.*

## 2. THE BLOOD SPEAKS OF A SUBSTITUTE

The story of Abraham offering Isaac on Mt. Moriah is a true type of the Savior who was to become a substitute for every man of Adam's lost race. Though Isaac was spared it was "not without blood." There was a death that morning on the mountain, a life was sacrificed; blood was shed and the crimson spots could be seen upon the rocks around about the altar and in that age-old story Abraham must have looked down through unnumbered years, seeing the Lamb of God, prefigured by the offering up of Isaac, the one and only son, dying upon rugged Calvary a Substitute for the sinner. There Jesus shed His blood that you and I might live in Him. Thank God for the blood!

In the hospital at the University of Pennsylvania a woman by the name of Mrs. DeVida underwent a severe operation. The loss of blood was so great that she began to sink rapidly. The doctors realized that only by the transfusion of blood from a healthy life could she be saved. They appealed at once to her husband and her brother who were sitting near; but neither was willing to endure the sacrifice. A call for volunteers brought forth a student—Henry Brown of Germantown, Pa.—A hero of the football gridiron. His skin was sterilized, his veins opened and attached to hers, and a pint and three-quarters of blood was transfused. She slowly came back from the border land of death, and the hero passed to his room to rest.

So it was that when our race was under the power of death, Jesus, the divine Volunteer, came from heaven and gave His life blood for us. Since the advent of Christ humanity has been coming back from the shadows. There is but one explanation—the transfusion of His blood! His death pays our debt to God!

## 3. THE BLOOD SPEAKS TO CLEANSE

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

Laws have been passed, legislatures have met, and still crime goes on unabated. All the laws in the world can never legislate sin out of the hearts of men, nor cleanse hearts from sin. We have confidence in our washing machines that when we put our clothes into them that the clothes will come out white. We ought to have even the more confidence that when our hearts are plunged under the blood of Jesus that our hearts will come out white. What that old world needs is to get in touch with the blood of Jesus; for by the blood we are redeemed and by the blood we are cleansed.

*There is a stream that flows from Calvary,  
A crimson tide so deep and wide;  
It washes whiter than the purest snow,  
It cleanseth me, I know.—REV. F. L. SNYDER.*

## 4. THE BLOOD SPEAKS OF DELIVERANCE

It is through the blood of Jesus that we find the Christ who is mighty to save and strong to deliver. The blood is all our hope, all our righteousness, all our plea.

Rev. D. L. Moody was preaching in a western town. One day a lady came to him saying, "My husband is unsaved and I've talked to him, and pleaded with him, and prayed for him, but he refuses to be moved." Mr. Moody told her to pray for him and to convince him by a godly, practical and consistent Christian life. During the winter they came to

the services about a dozen times but he never displayed any sign of a move. Moody observed several times during the services her lips moving and her eyes closed and he knew that she was praying for her husband. One night when they came to church he looked as though he had been crying. That night Mr. Moody selected number after number on the atonement because the message was to be along that line. When Mr. Moody got up to preach, he announced his text, "The Precious Blood." He noticed this man was weeping.

After the service this man came into the inquiry room where Mr. Moody was and said, "This morning when I got up the words 'The Precious Blood' were racing through my mind. When I went downtown to my place of business those words, 'The Precious Blood,' were still on my mind. All through the day the words, 'The Precious Blood,' have been ringing in my ears; and tonight your subject was those same words, 'The Precious Blood,' and I could not keep from crying today and again tonight." After a little persuasion, Mr. Moody had him on his knees and he found the Lord.

When it looked as though escape for Israel from the hand of Pharaoh was impossible, God said to Moses, "Tell the children of Israel to take a lamb without blemish, put it up on the tenth day of the month, kill it on the fourteenth day, take of the blood and sprinkle it upon the doorpost and on the lintel, and in that night I will pass through the land and destroy all the firstborn, and the blood shall be for you a token and when I see the blood I will pass over you."

They did as the Lord commanded, and when the night arrived the only token of safety they had was the blood. But that was enough, for had not God said, "When I see the blood I will pass over you"?

The angel who executed the judgment of God did not look for the nameplate on the door; he noticed not whether it was a palace or a hut, a mansion or a hovel. He looked for the blood and when he saw that he passed over. Friend, when He passes your way He will not look for your church letter, or for your social, political, or financial standing—He will look for the blood. It is just as necessary to have the blood upon our hearts today as it was for them to have the blood upon their lintels back there in the twilight of the law.

*Not the blood of lambs or cattle,  
Sprinkled over any part,  
But the blood of Christ, the Savior,  
Can redeem a human heart;  
Then when death these ties shall sever,  
And we walk on earth no more,  
We may live with Christ forever,  
If His blood is on the door.—REV. JOHNSON OATMAN, JR.*

## The Prospect That Awaits Us

1. "And there shall be no more curse"—perfect sinlessness.

2. "But the throne of God and of the Lamb shall be in it"—perfect government.

3. "And his servants shall serve him"—perfect service.

4. "And they shall see his face"—perfect communion.

5. "And his name shall be in their foreheads"—perfect resemblance.

6. "And there shall be no night there"—perfect blessedness.

7. "And they shall reign for ever and ever"—perfect glory.

—Our Hope.

## Sermon Suggestions and Outlines

### Bearing the Cross

H. C. HATHCOAT

INTRODUCTION (Matt. 10:38; Mark 8:34; Luke 14:27)

This scripture is stating a condition for salvation instead of describing the life of a child of God. Proof.

- It is always addressed to sinners instead of Christians.
- The Christian life is one of joy (see Matt. 11:28-30 with Luke 24:52-53).
- Condemnation comes because of two things.

#### I. IT MEANT BEING CRUCIFIED TO SIN (Matt. 16:24, 25)

- Isaac and Christ both carried the wood they were to die on. So will we have to.
- We must do this before we can bear the fruits of a Christian (John 12:24, 25).
- The word *daily* is doubtless an interpolation in Luke 9:23. Apostles never spoke of it.

#### II. WHAT IT MEANS TO BECOME CRUCIFIED WITH CHRIST

- Shame and reproach (Heb. 12:2).
- Social ostracism (Gal. 2:13).
- Mockery and funmaking (John 19:19; Matt. 20:19).
- Obedience and humility (Phil. 2:8).
- Separation from the world.

#### III. WHAT WE ARE CRUCIFIED TO AND FROM

- The flesh and its lusts (Gal. 5:24; 19-21).
- The world (Gal. 6:14).
- The body of sin (Rom. 6:6-8).
- To self (Gal. 2:20).

#### IV. THE RESULTS OF DYING TO SIN

- Find divine life (Matt. 16:24, 25).
- Christ lives in us (Gal. 2:20).
- We bear fruit (John 12:24, 25).
- "Ye are dead and your life is hid."

#### CONCLUSION

The law of spiritual life is death to the flesh.

Jacob an example of death to self.

### Preparing God a Habitation

(Ex. 15:1-2; Text v. 2)

H. C. HATHCOAT

#### INTRODUCTION

Where does God dwell these days?

- In a general sense:
  - Everywhere (Psa. 139:7-12).
  - In eternity (Isa. 57:15).
- In a specific sense:
  - Not in inanimate temples (Acts 7:48; 17:24).
  - Not in the temples at Jerusalem (Matt. 23:38).

God in a spiritual sense dwells in holy people (1 Cor. 3:16-17).

#### I. THOUGHTS ON THE TEXT

- There is a personal side—"I will prepare."
- God wants a permanent place—"habitation."
- Every man can be either a "whited sepulchre" or a holy temple (Psalm 48:12, 13).
- Backslidden—reproach on the church.

#### II. HOW TO PREPARE THE BUILDING

- Count the cost (Luke 14:28-30).
- Lay the foundation of repentance (Heb. 6:1).
- Get the old tenant out (Luke 11:20-22).
- Get the temple cleansed (Jas. 4:8).
  - Inwardly (Matt. 23:25, 26).
  - Outwardly (2 Cor. 6:14-18).
- Dedicate the temple (Rom. 12:1).
  - God will not occupy anything not His.
  - He sets his seal on it (2 Tim. 2:19).

#### III. HOW TO KEEP GOD WITH US

- Loving and obeying Jesus (Jno. 14:23).
- By keeping humble (Isa. 57:15).
- By loving one another (1 John 4:12, 16).

#### IV. SOME EVIDENCES THAT GOD DWELLS IN US

- Negatively—
  - We are not selfish (1 John 3:17).
- Positively—
  - We have unity and harmony (Eph. 2:21, 22).

### How to Keep Saved

(1 Thess. 3:8 and Jude 21)

H. C. HATHCOAT

We can neither save nor keep ourselves, but we can co-operate with God in doing both.

The rate of mortality is highest in infancy.

The young Christian is a babe (1 Cor. 3:1-3).

(It will be a great time when people keep saved.)

#### I. WHY ONE SHOULD NEVER BACKSLIDE

- For his own soul's sake.
- For the sake of others (influence).

#### II. SOME RULES FOR KEEPING SAVED

- Spend lots of time in prayer (1 Tim. 2:8).
  - It gives strength (Jude 20).
  - Family prayers, secret prayers, thanks (Matt. 28:20).
- Obey the ordinances (John 14:21; 15:10).
  - Proves our relation to Jesus (Matt. 12:47-50).
  - Strengthens our experience (Isa. 1:19-20).
- Walk by faith (1 John 5:4) (measuring worm).
  - Feelings come and go. (Don't cast away confidence to easily.)
  - It is "a fight of faith."

- Read the Bible daily (Psalm 119:11).

- It is spiritual food (John 6:33).
  - Jesus defeated the devil with it.
- Attend services regularly (Heb. 10:25).

- There is a blessing in public worship.

- We see opportunities to measure up.

- Have a decision (Rev. 3:11).

- It is half the battle.
- Too many leave the old bed tumbled up.

- Learn to live a day at a time.

- Do not borrow trouble for the future.

- Little girl who supposed a lot of things.

- Go on to perfection (Heb. 6:1-3).

- This is "standing grace."
- Many backslide because they do not go on.

- Give God a tithe (Mal. 3:10).

### A Man's Search for Happiness

EDWARD PAUL

(Eccl. 12:1)

Solomon is the seeker for happiness. He had better opportunities to try the things of the world than almost anyone else.

#### I. WHAT HE TRIED

- Knowledge and wisdom.
 

It was not able to straighten the crooked.

It multiplied sorrow.
- Mirth.
 

It only covered a bitter heart.
- Wine.
 

It was only temporary in its effect. It produced more unhappiness when worn off.
- Nice home and estate.
 

This was vanity.

#### II. WHAT HE SAID. HIS OBSERVATIONS AS HE SEARCHED

- The wise man and the fool die alike (2:16).
- The wise man leaves possessions to fools (2:18-9).
- The natural man, without God, lives as beast (3:19-20).
- A poor and wise child is better than an old and foolish king (4:13).
- Silver does not satisfy (5:10).
- An untimely birth is better than life of sin (6:3).
- The wicked are soon forgotten. (8:10).
- The race is not to the swift nor the battle to the strong (9:10).

#### III. WHAT HE CONCLUDED

- Remember Creator.
 

In days of youth.

Before evil days set in.
- Fear God and keep His commandments.
 

Because it is not vanity here.

Because of judgment.

**More Like Jesus**

EDWARD PAUL

(Philippians 2:8)

1. This is the prayer of every Christian.
2. Too often, we think of this as an elevation. It is not, to be like Jesus is to take the way of humility.
3. His success was not His power but His humility. Many would have His power. Few are willing to take the path to it.
4. What was He like?

**INTRODUCTION****I. HE DELIBERATELY AND FREELY SACRIFICED POSITION**

1. It was a sacrifice for the "Word" to become flesh.
2. Left angel's obeisance to be spit upon.
3. Left the worshipful names called in heaven to be called a devil.
4. Left comforts of heaven, not only to come to an uncomfortable world, but to choose a life of denial.

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**II. HE WAS CONTENT TO "LOSE FACE"**

1. "Being reviled, reviled not again."
2. Made no effort to defend His reputation from lies.
3. He was snubbed and finally crucified.

**III. HE WAS POSSESSED OF GENUINE HUMILITY**

1. He gave the Father credit for His works.
2. He left greater works for disciples.
3. He is known as the meek and lowly Nazarene.

**IV. HE WAS CONTENT TO BE A SERVANT**

1. He washed the feet of the disciples.
2. He fried fish on the fire.
3. John the Baptist roughness may win some, but it was love coupled with humility that made Him what He was.
4. Do we really want to be like Jesus?
5. We may have His power with God and man, if we will take the same route that He took.

**Suggestions for Prayermeetings****H. O. Fanning****Keeping Romance in Our Work**

While romance is a much abused term, in its purity it stands for that which is most potent and powerful, as well as beautiful, in the whole range of human affairs. Romance—rightly regarded—is of God. It moves men to the greatest of undertakings, and inspires them with courage for the severest tests, and all that is noblest in human life and effort. And this is what we need in our work as the servants of the living God. We are not engaged in an easy task, but in one that is demanding the exercise of our every power; one that is calling for courage indomitable. Nothing in life demands more of men than the exercise of that faith in God which brings things to pass in His service; that faith in men that challenges all there is in us, and all there is in them, to bring ourselves and them to places of fruitfulness in the service of our Lord. Success in the service of God is demanding more of the most of us than we are giving. But not more than we are capable of giving, by the grace and power of God. There is no place for being at ease in the service of God, with the destinies of immortal souls in view as a result of success in our efforts. Men have been lifted to the highest pinnacles of possibility in the service of God, by the power of God. We are in constant need of putting ourselves in the way of greater usefulness in the service of God and men. The outstanding men of the ages have been men of God, and this is as it ever should be. The power of God upon the people of God is the outstanding need of the hour for the Church, and the outstanding need of the world through the Church. We will have a better world, when we have a better Church. The Church of God should be a channel for the outflow of the power of God, in every community in which it is located. The fear of God upon the people of God has brought the fear of God upon the men of the world with whom they have come in contact. The Church is the instrument

through which God is working. What it is has a large place in determining what He does. We are responsible to God and men for being usable instruments in His hands for the doing of His work.

**The Holy Spirit in Prayer**

*Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Romans 8:26, 27).*

Human life is the crowning achievement of God's creative power. In the midst of the errors of the days in which

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we live, we need constantly to remind ourselves that God has created us in His own image and after His own likeness. We are of God, for Him, and without Him forever incomplete. Prayer is intercourse with God. It has to do with human life in all the ramifications of its development, its unfoldings; the realization of its possibilities. It has to do with all in us that pertains to godlikeness, both here and hereafter. It has to do with the direction of life, both positive and negative. God has created us with powers subject to vast improvement far beyond our present capacities for comprehension. Only the God who has created us can know the possibilities of the life with which He has endowed us. Only He can know the vastness of the import of that life. Having human life involves us in the necessity of discovering the import of that life. Having human powers lays upon us the necessity of discovering, developing and using those powers. Prayer has to do with vastly more than the temporalities of life. It has its place in the whole of that life.

I. *We know not what we should pray for as we ought.* The most of us are beginners in the school of prayer, as we are beginners in the school of life. It is only as we become conversant with matters of life that we become conversant with matters of prayer. Our state of ignorance is due to our state of immaturity, of inexperience, of lack of progress in the school of life.

II. *This matter of ignorance has its place in the outworkings of the divine plan for our lives.* God has seen it to be wise to bring us into the world at the beginning of things. What we know we learn subsequent to our coming into the world. We may rest assured that this is best for all concerned under present circumstances. God makes no mistakes. Failure on our part to co-operate with Him in the outworking of His purposes is the hindering thing.

III. *We learn to pray by praying.* Eminence in prayer involves much in the way of practice, of waiting upon God, of dependence upon Him. Rising to eminence in prayer is not the result of accident. In its place prayer is the great business of life. We cannot hope to rise to eminence in a matter of such supreme importance without commensurate effort on our part. Our Lord not only spent many hours, but frequently whole nights in prayer.

IV. *The Holy Spirit is our Helper in prayer.* We may learn much about prayer from others more advanced in the things of God. But no one less than God himself can be to us the Helper we need in prayer. Likewise the Spirit also helpeth our infirmities. Two things are emphatic here. One is that we know not what to pray for as we ought. The other is that the Spirit helpeth our infirmities. There is no cause for shame that we are

in the beginnings of these things. Blame-worthiness comes with our lack of co-operation with God in making progress in these matters.

V. *The Spirit's methods in helping us.* Not always with words we understand, but often with groanings we do not understand. However much more may be involved here, the Spirit seems to be laboring in the unfolding of our lives, and bringing us progressively to better understandings in matters of prayer. Progress in the development of our powers makes for progress in our use of them. We are capable of far greater things in prayer than we are now realizing.

VI. *God, the Searcher of hearts, understands the ministry of the Spirit, and the groanings which may be inexplicable to us in our present state.* There is perfect co-operation on the part of the Spirit working in our hearts, our Savior interceding for us, and the Father at whose right hand He is. It is as we join in this co-operation that progress is made.

VII. *The Spirit's intercession is according to the will of God.* The Trinity is engaged in this matter of bringing us to our own in our prayer lives. Forces are working without us, clamoring for our attention and seeking to lead us in ways contrary to the will of God. But God the Father, Son and Spirit, with all the forces of righteousness at their command are seeking to lead us aright. We must close our lives to the one and open them to the other that the will of God may be done in us, and through us, as well as by us.

#### All Things Working Together for Good

*And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren (Romans 8:28-29).*

In some sort of general way there is a feeling among the people of God that

human life was not only created by Him, but is planned and purposes for His glory and human good. It would be well if there were more evidence of practical efforts on our part to find, and co-operate with Him in the outworkings of His purposes for us. That God has chosen to work through human instrumentality is demonstrated on every hand. A little consideration should convince us that if more is to be done through us we must yield ourselves to God in ever increasing measure and constantly put forth efforts to become better instruments in His hands. We are agreed that conditions must be met in obtaining the initial experiences of justification and entire sanctification. May we not be equally sure that if the divine purposes are worked out through our lives, it will be through our meeting conditions for such outworking?

I. *The words of our text were written by the Apostle Paul.* He speaks with assurance and without hesitation. What he knows concerning this matter, is not only by precept, but by practice—by practical experience. With him the crises experiences of grace were in order to that which was gradual and progressive. What wilt thou have me to do? is the language of Paul's life. To him, the

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working out of the divine purposes for his life, was the all-important thing subsequent to his coming into grace.

II. *To whom do all things work together for good?* To them that love God. The love in view here is more than emotional love. With Paul love was one of the most powerful of the emotions. It was the working force of his life. The love of Christ constraineth us. With him, love found expression in action for its object. It was love that moved the Father to give His Son. It was love that moved the Son to give Himself. It was love that moved Paul to a life of Christlikeness, unexcelled by others.

III. *To them who realize that they are called of God according to His purposes.* Who realize in a practical way that they have a place to fill in the outworkings of the divine plans, and seek to find and fill that place. This is not a general, but a very specific promise, wisely conditioned. Rewards are for services rendered. Not that the performance of service merits reward, but it puts one in the way of receiving reward.

IV. *To them who rightly consider the outworking of the divine purposes through them, as the one consumingly desirable thing in life.* To them in whom the Spirit is making intercessions with groanings that cannot be uttered, and for whom the Christ is making intercession at the right hand of the Father.

V. *To them who by co-operation with God who has called them, are seeking to have His purposes worked out in and through them.*

VI. *To them in whom the Lord is having His way concerning their past, their present, their future.* The days of their crises experiences were big days because they opened the way and led on to days and years of sacrificial service. Lives consisting of this sort of thing.

VII. *To them who look forward to their coming glorification, as well worth all the sacrifice of the lesser things of life for its perfecting.* Who esteem the will of God in this matter, and in all that is involved in it, as the sum of all good to them, as it is to His glory to Him. Not necessarily in the temporal affairs of this life, or in things pertaining to it. Paul had learned in whatever state he was, therewith to be content. There was little that came to him in the way of the comforts and conveniences of life. His was a life of endurance of hardship as a good soldier of Jesus Christ. The good he had in mind far transcended all pertaining to this life. Paul's attitude toward life here below was a good of inestimable value to him. And such an attitude is of inestimable value to all who have it. It is good that far transcends all that goes into the workings of things here below. And good even in these things when rightly appreciated.

#### Newborn Babies in Christ

*Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever . . . Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious (1 Peter 1:23-2:3).*

As we come into the realm of nature by natural birth, and as newborn babes; so also we come into the spiritual realm by spiritual birth and as newborn babes in Christ. We learn the things of natural life subsequent to our natural birth and the things of spiritual life subsequent to our spiritual birth. God sees this to be a wise provision, and has provided no other way in these matters.

I. *Spiritually we are born, not of corruptible seed.* Not of the wisdom of men, or wisdom of human origin. The religions of the world are the religions of the teachings of men, long since dead. Whatever there is of value in them is of

the wisdom of these men. But there is no new birth, no birth into the spiritual realm in them. Corruptible results follow the sowing of corruptible seed.

II. *Spiritual birth is by incorruptible seed, by the word of God, which liveth and abideth forever.* Not by the words of dead men, but by the words of the living God. Words living and active; life-giving in their nature and power.

III. *Babes in Christ may be wholly sanctified.* In his epistles Peter is dealing with the wholly sanctified. He knows the importance of getting babes in Christ into the experience of entire sanctification. He knows that purity is one thing, and that maturity is another. He knows also that purity is an important factor in believers going on to maturity. Growth in grace is much more certain, and much more rapid when hindering carnality is removed.

IV. *Wherefore laying aside.* Not that they were indwelt by these things, but that such things clamor for attention and seek reinstatement. Being made free from these things is one thing, keeping free from them may sometimes be another. The attempted encroachments of all that is contrary to holiness must be resisted at every approach, or attempted approach.

V. *But there is a positive as well as a negative aspect to holiness.* With the appetite and fervor of healthy, vigorous, newborn babes in Christ, these new believers are to desire the sincere milk of the Word of God. Not only must there be the new birth—the beginning of life—but there must be the sustenance of that life. That life which is through being born again of the Word of God, that life must be sustained through feeding upon that Word.

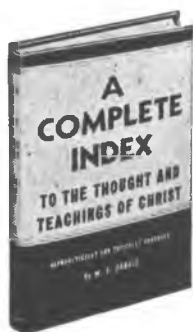
VI. *The sincere milk of the word, is food suitable for newborn babes in Christ.* The strong meat of the Word is for those who have made progress in grace and are able to bear it (Hebrews

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5:12-14; 1 Cor. 3:1, 2). Babes in Christ, and many of them, should be the order of the day—the normal condition—in all holiness churches. Where there are no babes in Christ, there will be no men and women in Christ. Infancy is as normal, necessary and natural in the spiritual realm as it is in the natural. The sincere milk of the Word of God is their proper diet. There should be large demands for this milk of the Word in every healthy, normal church.

VII. *There can be no growth until there is someone to grow.* There is no such thing as growing into grace. There is no progress in grace without growth. Growth is for those who have tasted and found the Lord gracious. Peter rightly believed that one of the best indications of vigor in a holiness church is a large number of healthy, vigorous, hungry babes in Christ, going on vigorously toward spiritual manhood and womanhood. Babes in Christ are as necessary to normal holiness churches as are babes in the realm of nature in properly functioning homes. Ever increasing skill in winning babes in Christ and ever increasing success in caring for them are among our outstanding needs.

#### Opportunity Improved

*Wherefore, O king Agrippa, I was not disobedient to the heavenly vision* (Acts 26:19).

That there have been men of unusual human abilities, appearing occasionally among men, is the testimony of history, confirmed by human observation and experience. That some of these men have devoted their superior powers to the betterment of their fellowmen accounts for much of our enjoyment and many of the things we enjoy. Take from us what has come to us through the ministry of these men and we would be poor indeed. Take from us what God has given us through Moses, Joshua, Samuel, David and the prophets and apostles and little would be left us that would make life worth living. God has used these men as instruments through whom He has made known His will concerning mankind. Among them few, if any, have been more useful than the Apostle Paul. And this because God gave him his opportunity and by His grace he improved it. Opportunity comes to all. Some improve it. Others fail in this.

I. *Paul was a chosen vessel unto our Lord* (Acts 9:15). When God chooses a man for the performance of a great work, one thing is certain, the man chosen has the ability to perform that work. He may fail in its performance, but he need not. Some fail, not for lack of ability, but for lack of disposition to discover, develop and use their God-given abilities. Paul did not fail. He proved by experience his divinely given

endowments were equal to his divinely imposed responsibilities.

II. *The call was to a great task.* To bear my name before the Gentiles, and kings, and the children of Israel. One of the greatest commissions given to man. Paul was to be the apostle to the Gentiles. To their kings, and to the entire range of Gentiledom. This aroused the envy and enmity of the Jews, brought Paul into conflict with Gentile governments and Gentile religions.

III. *Great suffering was involved in the fulfilling of this commission.* I will show him how great things he must suffer for my name's sake (Acts 9:16). The ministry demanded of him, exposed him to perils of every conceivable sort. Our Lord knew His man and knew that he was capable of developing the courage and fortitude necessary to the performance of his work. God has endowed men with resources capable of great improvement.

IV. *Facing it all, Paul was not disobedient to the heavenly vision.* There is vastly more than glory in a great

work. The man who would undertake such a work must be ready to face all that is involved in the doing of it. The worth while things of life have their price and whoever would have them must pay that price. Paul paid it to the last farthing.

V. *The all-consuming desire of Paul's heart was that he might finish his course with joy.* "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God" (Acts 20:24). This is what it takes to do a worth while work.

VI. *The entire range of Paul's powers was brought into action.* "I am made all things to all men, that I might by all means save some" (1 Cor. 9:17-23). In no other field of endeavor could the whole range of Paul's splendid powers have found scope for unrestricted action. Christianity is the religion of opportunity. It is the one field of service that calls into activity all that is worth while

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**A***FTER these things Jē'sus went over the sea of Gal'i-lee, which is the sea of Ti-bē'ri-as. 2 And a great multitude followed* **ceived that they w**  
**take him by force,**  
**king, he departed**  
**mountain himself ;**

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in a man; that tests his every power to the limit.

VII. *The closing scene of a well-spent life.* "I have fought a good fight, I have finished my course, I have kept the faith" (2 Timothy 4:6-8). In a life like that of the Apostle Paul every foe of light must be met and conquered. In this Paul could say, "I have fought a good fight." A divinely prescribed course must be finished. Here Paul could say, "I have finished my course." A divinely given deposit must be guarded and kept. Here also Paul was triumphant. He could say, "I have kept the faith." The scenes of Paul's earthly life closed with the descent of the weapon of a Roman executioner, but the scenes of his life beyond the tomb will have no close. For nineteen hundred years the ministry of Paul has been a blessing to multiplied millions of humankind. The blessings of that ministry will never end. The most real thing in this world is the service of God. The most real rewards are the rewards of that service. We are here to improve our opportunities, in the service of God.

#### Opportunity Proffered, but not Improved

*After this thing Jeroboam returned not from his evil way, but made again of the lowest of the people priests of the high places. . . . And this thing became sin unto the house of Jeroboam, even to cut it off, and to destroy it from off the face of the earth* (1 Kings 13:33-34).

The difference between success and failure in life usually is the difference between opportunity improved or unimproved. That God has a plan for every life seems certain. That He should create human life with its transcendent powers and possibilities without plans for its unfoldings is inconceivable. The God who made men knows them and He alone knows how to order their lives. His purposes are all-inclusive. He alone knows our place in them. To miss that place, is to miss the most important thing in life.

I. *Jeroboam was a mighty man of valor; a master of men* (1 Kings 11:26-28). Jeroboam was capable of filling a large place in the service of God.

II. *Solomon recognized Jeroboam's superior abilities, and made him ruler over all the charge of the house of Joseph.* The tribes of Ephraim and Manasseh, the important tribes of the northern kingdom.

III. *The offer of the ten tribes of the northern kingdom of Jeroboam, through the Prophet Ahijah.* God recognized the superior talents with which He had endowed Jeroboam, and made him this offer (1 Kings 11:29-37).

IV. *The condition upon which the house of Jeroboam was to be established.*

Walking in God's ways, in obedience to His commandments (1 Kings 11:38). As a self-determining being, Jeroboam was to abandon any plans he may have had for life, and enter voluntarily upon a life of co-operation with God in the working out of His plans.

V. *A new garment torn.* A symbol of the disruption of the kingdom subsequent to the death of Solomon. Solomon had so far failed in the matter of working with God that the kingdom was ready for disruption at the close of his life.

VI. *Jeroboam's effort to establish his own throne by devising a system of false worship for the people of his kingdom* (1 Kings 12:25-33). In this he sinned and was the occasion of the sinning of others. Instead of establishment, he brought ruin to himself and his house and destruction to his kingdom. "And he shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin" (1 Kings 14:16).

VII. *The end of Jeroboam's house and kingdom* (1 Kings 14:5-16). It is a fearful thing for a man to fail as an in-

dividual. It is a tragedy when he fails in his influence. Jeroboam not only failed as a man, but in his failure he dragged multitudes down with himself and ruined a kingdom given to him from the hand of God. There is a reality in God's dealings with men that far transcends the power of human wisdom and activity and far transcends the operation of all material forces. Obedience to God would have put Jeroboam in the way of establishment in his throne, and made him a blessing to all who came within the sphere of his influence. He had in him the making of a good man. Putting himself in God's hands would have brought out those possibilities. He had in him the making of a bad man, and taking his own way in defiance to God opened the way for the development of the evil of which he was capable. The one thing that makes right living possible in this world, is a right relationship to God, with a life lived according to His will. The secret of our Lord's marvelous life, He gives us in His own words, "I seek not mine own will, but the will of the Father which hath sent me" (John 5:30).



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<p>13 And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves,</p>	<p>1 ch. 26. 24 2 ch. 24. 25. 1 ch. 11. 18. ver. 28. Joel 2. 27.</p>	<p>ing covenant with them: and I will place them, and multiply them, and I will set my sanctuary in the midst of them for evermore.</p>
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