

The PREACHER'S MAGAZINE

Our Need of the Atonement

IN EVERY state we need Christ in the following respects.

1. Whatever grace we receive, it is a free gift from Him.

2. We receive it as His purchase, merely in consideration of the price He paid.

3. We have this grace, not only from Christ, but in Him. For our perfection is not like that of a tree, which flourishes by the sap derived from its own root, but, like that of a branch which, united to the vine, bears fruit; but, severed from it, is dried up and withered.

4. All our blessings, temporal, spiritual and eternal, depend on His intercession for us, which is one branch of His priestly office, whereof therefore we have always equal need.

5. The best of men still need Christ in His priestly office, to atone for their omissions, their short-comings, their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement. Yet that they are not properly sins, we apprehend may appear from the words of St. Paul, 'He that loveth, hath fulfilled the law; for love is the fulfilling of the law,' (Romans 13:10). Now, mistakes, and whatever infirmities necessarily flow from the corruptible state of the body, are in no way contrary to love; nor therefore, in the scripture sense, sin."—JOHN WESLEY, in *Christian Perfection*.

The Preacher's Magazine

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The Preacher's Personal Orientation

BY THE EDITOR

THE preacher must learn to work and succeed "under circumstances" of his field. There are of course instances in which a preacher should move. But these instances are not as many as is often supposed, and the cure wrought by moving is not as thorough as is usually hoped; for more often than not the hindrance is in the preacher, rather than in the circumstances of his field.

Speaking in terms of the life scope, the young preacher should begin at the beginning. That is, he should accept a small field as his first. There are fields that always will be small, but they are important for all that, and there never was a field so small but that there was a preacher none too large to fill it. There are some preachers who grow, and if the field is incapable of growth, then the preacher will have to move when his size surpasses his field. If the first pastorate is no more than two or three years in length, there should be another intermediate pastorate—the preacher should accept another field of limited scope that he may not be too mismatched with his task. Usually this second pastorate should be from three to six years in length. The third pastorate, if it comes at the end of from five to ten years from the preacher's beginning, should be considered as at least semi-permanent. That is, the third pastorate should be relatively long. Those who have observed such matters say this third pastorate should average ten years in length. This is about the summary of the moving schedule.

As to the rest, it must be worked out on the principle that if the mountain will not come to Mohammed, Mohammed will go to the mountain. That is, if the preacher cannot move away from his circumstances and cannot change them, then he must himself adjust so that he can live and succeed with circumstances what they are. Take finances, it is a greater accomplishment to learn to live within one's income than to be able to increase his income. The fact is, one must learn to live within his income, for even with the increase of income there is practically always an increase of expenditures and one is not safe until he has learned to adjust himself and his

standard of living to the limits of what he can reasonably expect to earn. Few things are more tragic in a preacher's life than to find himself so strained by economic circumstances as to cause him to suffer more care for his own affairs than he bears for the work of God, and just as many such are found in the brackets where the pay is higher as in those where the pay is low; the time to learn with Paul to be content, economically, with whatsoever one has begins the day he becomes financially responsible, and the time to practice it is from then on to the end of life. It is better to wear a patched coat than to wear one that causes financial worry. The preacher must save all his anxiety for the church.

I suppose there never was a church of any consequence that did not have its problem members. Sometimes these problem members are the type that are easily offended. They take the preacher's words and actions as having significance he never intended. His failure to come to see them when and as often as they plan for him to do are just indication that he does not love them with a pastor's heart. When they do not have their way in the running of the church they are just sure it is because they are themselves not wanted. People like this are not usually so important themselves, but they have their friends and their circle of influence, and if the preacher happens to be a legalist who cannot bend, and who takes every affront to himself as a thrust at the Lord, there is sure to be trouble and the church itself will have to pay the price in division and strife. The preacher will prove he is right and will quote Henry Clay to the effect that he would rather be right than to be President—ignoring the possibility that one might be right and also be President, and forgetting the counsel of Solomon to meet wrath with soft words.

Nine church members out of ten are consistent and considerate and agreeable. But that other one in ten has to be coddled like a baby, honored like a patriarch, corrected like a criminal or tolerated like a boil on the back of the neck, and it is up to the preacher to be discerning enough to know what is needed, and courageous, tender and religious enough to give what is needed inside the boundaries of true righteousness. More preachers fail for want of ability to make proper human adjustments than from any other cause. With no qualification but a sincere heart one can get along with God. But to get along with people—well, in addition to a sincere heart he must have so many qualities of tact that the enumeration would be wearisome. But among the many which by a little study one might enumerate, I place at the top the will to bear without complaint. The preacher who seeks pity will be despised, but the one who can deserve pity without seeming to notice he deserves it will be forgiven many errors on his own part.

The preacher, out of consideration for his calling, is given many favors by the people. But on the other hand, he has surrendered many rights to enter his holy calling. Perhaps no normal man, especially

if he has a considerable family, can look forward to the future in this present life without feeling some desire to prepare for the proverbial "rainy day" for himself and his loved ones. But the average preacher is fortunate if he can get enough money for the daily needs—saving is usually quite out of the question. The temptation will be to undertake business deals and investments "on the side." But this is unadvisable both as dividing the preacher's interests and as being unsafe financially. As a rule preachers are good financiers in that they can make a little money buy more than others can do. But they have no proper time to give to outside business and investment interests and they had better make their adjustments early and give their undivided attention to the business of the King in the full confidence that by doing so the King will see that their business is also taken care of.

Among church leaders when preachers are being

discussed and appraised, it is not unusual for one to ask, "Does this man see from the preacher's point of view?" If you were to press the questioner for an analysis of his question he probably could not give you much that would enlighten. You must know what he means and you must answer discreetly, for the question is serious. Is the preacher oriented as a preacher? Does he know that certain things are behind him? certain other things to his right and left? certain others yet before and above him? Does he know when to contend and when to retire from the field? Does he see things temporal, social and spiritual as a preacher should see them? If he does not, and especially if he has been going long enough that he should know how to do this, his case is just about hopeless. For if a man know not where he is himself, how can he tell others where they ought to go? Preacher, do you know the cardinal points involved in your calling?

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Sinful Anger

A wrathful man stirreth up strife; but he that is slow to anger appeaseth strife (Prov. 15:18).

ONE of the most common sinful passions among men is that of anger. This is regarded as one of the primal emotions and arises from the basic instinct of pugnacity. Like all original tendencies in the human nature it has its right and proper place but diverted from that it becomes evil. Consequently we need to seek to know just what is the nature of sinful anger and what elements resident in it or acquired by it make it sinful.

SINFUL ANGER DIFFERENTIATED

In differentiating sinful anger from what might be a legitimate action of this emotional tendency, we may consider first the nature of divine anger. Here we enter into a different realm entirely, but some light may be thrown on the question.

Divine wrath or anger is not the bursting forth of passion, but is grounded in a fundamental principle, the attribute of holiness. Divine wrath then is the impinging of the divine holiness against sin. Holiness can have no other attitude toward sin. This does not mean that there may not be compassion for the sinner. The supreme love of God in giving His only Son to die for sinners is the greatest expression of compassion that mankind has known, yet while Scripture tells us of this manifestation of love, it also tells us of God's wrath. Thus one writer expresses the thought:

The feeling of God against sin is spoken of in the Scriptures as His wrath, or anger. Of course we do not understand this to be a rage, but a holy passion; and we cannot fail to judge that a holy passion against sin is quite worthy of God, and even a necessary expression of His character. We do Him no wrong when we attribute to Him a holy

passion against sin, but rather praise Him for feeling as He ought. Yet His anger, we should remember, is not directed against persons, except just so far as they are positively identified with the evil that He hates; and even so, His anger at a person, whom by nature He loves, is different from His anger at an evil quality, which by His nature He hates. In either case this anger is not of such character as to need appeasement, or to be capable of it. As a holy passion against evil it cannot be appeased, even as it ought not; and when it glows against persons, it only needs that the occasion for it be removed, in order to cease by its own worthy nature.

We have, then, a brief survey of the divine anger; these are not the only ways of approach to the subject; others have said that divine anger is a necessary correlate with divine love, and herein lies a truth, but we do not need in this connection to discuss the subject further, for one of the essential points is very evident and that is that divine anger is against a state and condition not primarily against persons. When it is exercised against persons it is because these persons have involved themselves in that state and condition; let the state and condition be changed and the anger ceases.

From what has been said about divine anger, we can infer very easily as to what may be the nature of what is denominated righteous anger. Wesley, writing to one of the members of his society, explained:

What you feel is certainly a degree of anger, but not of sinful anger: there ought to be in us (as there was in our Lord) not barely a perception in the understanding that this or that is evil; but also an emotion of mind, a sensation or passion suitable thereto. This anger a sin, accompanied with love and compassion to the sinner, is so far from being itself a sin, that it is rather a duty. St. Paul's word is, "not easily provoked" to any paroxysm of anger;

neither are you: nevertheless, I suppose there is in you, when you feel a proper anger at sin, a hurrying motion of the blood and spirits, which is an imperfection.

Turning now from these phases of anger we will seek to analyze the nature of sinful anger. First, we would say that one of its characteristics is that it is directed against persons. There may be included wrath against the condition of the person, but more particularly it is against persons, springing not from love of holiness but from personal animosity. Often is there commingled with it envy, jealousy, malice or hatred, all of these emotions to be condemned; thus sinful anger has evil associates and can be known in part by these.

Again sinful anger is self-regarding. We said that it springs from the pugnacious instinct. This pugnacity is not the fighting for some right cause or principle, in this case it would be the natural instinct going forth to the end for which it was originally intended, but it is a fighting for self, for self not from the standpoint of self-preservation but for self in a selfish way and for a selfish end. Thus it has the inherent principle of sin in it, for one of the basic factors of sin is selfishness.

Still another element in sinful anger is that very often there accompanies it the desire for revenge. We know that the Scriptures explicitly condemn this. We are told, "Vengeance is mine, I will repay, saith the Lord of hosts." Therefore having this phase of evil as one of its elements would mark it as sinful.

Finally an evidence of sin in this passion of the human heart is that it carries a person beyond the border lines of self-control. The angry man loses command of himself; sometimes this is not so disastrous, and at other times it becomes a possession and bears the person along on its tumultuous tide until he gives himself up to deeds of outrage, even to taking of life. There is no question of the element of sin here.

Thus there are many seeds of sin in anger and to harbor it within the being of man means there is danger lurking. One never can tell when like a wild beast it will master its possessor and overthrow him. The only means of security is to have all evil cleansed from the heart, and the only expression of anger should be that of righteous indignation.

SCRIPTURE ADMONITIONS

Having considered the nature of sinful anger, we would note the Scripture admonitions. They are very definite in their commands. The Apostle Paul, writing to the churches at Philippi and Colosse, gives the injunctions:

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice (Eph. 4:31).

But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth (Col. 3:8).

These passages make it very clear that anger and wrath do not belong in the life of a Christian. In connection with these is the verse in 1 Cor. 13 which tells us that love is not provoked, the word *easily*

not being present in the original. Moreover in Gal. 5:20 wrath is enumerated as one of the works of the flesh.

Following the teaching of Scripture farther we find that when we approach the throne of grace in prayer, all wrath must be absent for we have the admonition:

I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. Moreover anger is unbecoming a bishop for in the commission to Titus we have the charge:

For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre (Titus 1:7).

Then in the practical Book of James the word of exhortation is given that man is to be slow to speak and slow to wrath. The writer is seeking to dissuade the Christians from violent and disputatious speech. Following he states, "For the wrath of man worketh not the righteousness of God." In their violent and disputatious speech there seems to have been a tendency at that time as has been since to cloak personal animosities under the pretense of zeal for God, and when he makes the statement regarding the wrath of man, he seems to be referring to the "petty passion of a single individual soul," asserting that this does not in any way bring to pass any effective working in the line of righteousness. The contrast is not between man's wrath and divine wrath as might seem at first sight, but that wrath never in its human aspect effects righteousness.

There might be added to the passages cited those which lay stress on the ruling of one's own spirit and its value to the soul, but these we have given have been sufficient to show us the Scripture teaching on sinful anger. This passion born of a natural instinct has its proper place and function, but when the diverting elements enter in then it becomes sinful and destroys the inner life of the soul. Moreover wrath has its outward effects also for wrath ever causes strife and divisions. Accordingly that which is destructive both within and without surely we should avoid, and ever seek to follow in the footsteps of the Master "who, when he was reviled, reviled not again."

Unconscious Ministry

We do not realize the importance of the unconscious part of our life-ministry. It goes on continually. In every greeting we give to another on the street, in every moment's conversation, in every letter we write, in every contact with other lives, there is a subtle influence that goes from us that often reaches farther, and leaves a deeper impression than the things themselves that we are doing at the time. It is not so much what we do in this world as what we are, that tells in spiritual results and impressions. A good life is like a flower, which, though it neither toil nor spin, yet ever pours out a rich perfume and thus performs a holy ministry.—J. R. MILLER.

Paul's Terms Related to Holiness

Neal C. Dirkse

IN THIS study of some of the terms used by Paul to designate some phase of entire sanctification, we note his use of the term, "flesh," or "sin in the flesh." He uses the two Greek words, *sarx* and *soma*, the former referring to the evil propensity toward sin, and the latter as the physical body. This becomes evident when we find exhortations to "crucify the flesh," that to live after the flesh is to die, and others. Surely this cannot refer to our physical body, as it is simply matter. It is neither good nor evil, only as the agent within it makes it so. Exhortations to present our bodies as sacrifices mean nothing if they refer only to the physical body, for the physical body is incapable of doing anything of itself. It takes the ego that inhabits it. Before the body can become a living sacrifice, that real *you* must first become a spiritual sacrifice. In other words, action must occur within before it can be effected without. Our bodies are simply the vehicle of expression used by the immortal *you*.

Paul's use of the term "flesh" to designate the carnal mind is expressive again of his originality in coining terms, as well as the definite inspiration of the Holy Spirit.

In his Epistle to the Romans and the one to the Galatians, the term is used most frequently. In Romans it is used in connection with "the sin," while in Galatians it is developed in opposition to the work and leadership of the Holy Spirit. In Ephesians and Colossians he uses it a few times. Though other occurrences of the word "flesh" appear in other passages, as, for instance, Corinthians, yet it is the opinion of the writer after studying and checking with accepted authorities, that these references refer to the physical body.

Following are the references and their general content as conveyed in the suggestive statement following them. Under the headings listed, one finds that several of the references fit in under several of the headings. Though this study is by no means exhaustive, yet a lead is given which will develop into an interesting and soul-blessing study, if followed out. These articles are purposely made brief, with the hope that they may be more fully utilized.

THE NATURE OF THE FLESH

- Romans 7:5—It works in the members of the body.
- Romans 7:18—Thwarts our best desires, and cripples our volitional powers.
- Romans 8:13—A murderer.
- Galatians 4:29—Opposes the leadership of the Holy Spirit.
- Galatians 5:17—Hates the workings of the Spirit within.
- Galatians 6:8—Bears fruit.
- Ephesians 2:3—Influences our conversation (manner of living) our thinking and our physical appetites.

ITS WORK IN ME

- Romans 7:5—Produces poisonous fruit, issuing in death.
- Romans 8:5—Directs life into channels of sinful living.
- Romans 8:8—Renders one displeasing before God.
- Romans 8:13—Produces death.
- Romans 13:14—Robs one of presence of Lord Jesus Christ.
- Galatians 2:19-21—Produces works of fleshly and dispositional sins—an outward and inward life of evil.
- Colossians 2:18—Substitutes human effort for spiritual.
- Colossians 2:23—Begets a salvation of works.
- Romans 8:3—The death of Jesus Christ provides my only release from its bondage.
- Romans 8:9—The indwelling Spirit cleanses out the flesh.
- Romans 8:12—My own volition necessary to make it a reality.
- Romans 13:14—Complete possession by the Lord Jesus Christ makes room for the flesh unavailable.
- Galatians 5:16—A daily life of obedience and submission.
- Galatians 5:24—It is to be crucified.
- Colossians 2:11—Putting aside its activity within us.

PERSONALLY RESPONSIBLE FOR ITS PRESENCE

- Romans 8:1—My privilege to be in Christ and not to walk in obedience to its demands.
- Romans 8:4—Up to me in which path I shall walk.
- Romans 8:12—Up to me to whom I am indebted.
- Galatians 6:8—I am the sower of my own seed.
- Ephesians 2:3—It is mine to choose the company I want to keep.
- Colossians 2:11—Men voluntarily presented themselves, directed by law, for circumcision in Old Testament. Ours to present ourselves for circumcision of Christ.

(It is interesting to note the active verbs used, intimating that though there is a work to be done in us, there is as well a work for us to do, an attitude for us to take.) Also, that in Galatians we find not the flesh, but the *works* of the flesh. One is to be done with, the other is to be crucified. One further thought appears in the direct antithesis of the flesh in its workings and the Spirit and His leadership.

"According to your faith be it unto you." What does *your* faith claim? How deep an experience does it grasp? How great a deliverance from sin and the world does it take? Limit not the Mighty One of Israel.—SELECTED.

The Preacher with a Good Religious Experience

A. S. London

AMONG all the callings and professions of life, it seems to me that the ministry stands as the highest. Paul says, "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" He also writes to the Ephesians, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." He appreciated the honor given him to preach Christ. The ministry is the supreme calling among men.

The gospel preacher is a minister of religion, and it is fundamentally necessary for him to experience what he preaches. Gipsy Smith once said, when asked to speak before a group of business men, that being a preacher they would naturally expect him to talk on religion and experience what he talked about. A minister should have an experience that sweetens, enriches, and ennobles his life. Christianity is primarily a life, and its fundamental facts are to be found in experience and not in some form of doctrine. Christianity is based upon an experience of God in Christ. A preacher cannot teach others what he does not know.

A preacher must know God in the forgiveness of his sins. He must live what he preaches. The old saying that you are to be as I say and not as I do, will not work in the life of the preacher. He must be an example for others to follow. He must live in communion with God. He must recognize the presence of God, and be in constant harmony with the divine. He ought to acknowledge God in all his actions—his down-sittings, uprisings, lying down, his path, and all his ways. He should live so that God will not be ashamed of any word in his tongue, or any thought in his mind.

A preacher must first be a Christian. What he is speaks a great deal louder than what he says in the pulpit. He cannot stoop to low things, or do little things. He is to be open and above board in all his actions. It ought to be said of him, "I perceive that a holy man passeth by us continually."

The preacher is to give his life for others. He must save his own life by saving the lives of others. He cannot afford to be a trickster, a deceiver, unclean, or fail to live daily what he professes on Sunday. "Blessed are the pure in heart: for they shall see God." Christ must be enthroned in the heart life of the minister and enshrined in his affections. Jesus must be a living reality, "closer than breathing, and nearer than hands or feet." He must be the undisputed sovereign in the heart of a preacher and rule supremely in his life.

Paul says, "I determined not to know anything among you, save Jesus Christ, and him crucified." Christ was the center in Paul's life and ministry.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me, and gave himself for me." What a statement for a man to make—"yet not I, but Christ liveth in me." That is the proper relationship of every true preacher of the gospel of Christ.

For any minister to slip and fall is one of the greatest tragedies that has ever come to a human being. It is bad enough for any man who is trying to be a Christian to fall by the wayside, but for an ambassador, a watchman on the wall, to betray friends, and openly bring the cause of Christ into disrepute, is tragic indeed. For a minister to soil his lips with dirty stories, or live unclean in his moral life, dishonors himself and brings shame to the cause of the Christian religion. The words of our mouth and the meditations of our hearts must be acceptable in the sight of our God.

Gandhi, the great leader in India, was once asked by Dr. Stanley Jones how Christianity might be introduced into that country. He answered, "I would suggest first that all your Christians, missionaries and all, must begin to live more like Jesus Christ. Second, you must practice your religion without toning it down or adulterating it. Its strength is its beauty and glory. Third, you must put your emphasis on love, for love is the center and soul of Christianity." These suggestions are just as appropriate for ministers in this country as they are for heathens in India. Preachers should live more like the Christ. This matter of having a lot of "shadows" hanging over the heads of ministers is not very pleasing to our heavenly Father. There is enough opposition and criticism that naturally comes to the minister of God, without living in such a manner as will cause unnecessary talk, rumors and suspicion.

Preachers must not "tone down," compromise truth, or preach a shallow gospel. Our gospel does not need to be adulterated. Its beauty and strength has never been equaled. It needs to be held up in all its purity. It is a supernatural religion—a revealed religion.

Preachers need to put the emphasis on love. And how can they do this if they do not know God in all His fullness? How can they preach love when they have bitterness, faultfinding, or revenge in their heart life? Love is the center and soul of Christianity. The love of Christ surpasses all knowledge and understanding. It has to be felt and experienced to be told. A preacher must know in whom he has believed and be persuaded that He is able to keep that which he has committed unto Him.

A preacher must be led, filled, guided and empowered by the Holy Spirit. This is impossible without a good Christian experience. It is "not by

might, nor by power, but by my spirit, saith the Lord." Peter preached with such power that three thousand souls were converted in a single day. But before Peter preached this sermon, He had to have the baptism with the Holy Spirit to come into his own life.

Effective preaching requires divine aid. And God is not with us in our slipshod, loose way of living. A preacher should live above fog and low levels. He

must be a prayerful man, a sacrificial man, a compassionate man. Without these elements in the life of a preacher, his preaching is in vain. It is no wonder that Andrew Jackson told a minister when he applied for a government position, that he did not have a job in the government that was half as big as that of being a gospel preacher. A preacher is to spend and be spent for his fellowmen. His sufficiency comes from God only.

A Renewed Emphasis on the Preaching of Holiness*

H. H. McAfee

THE subject of "Holiness" and the renewed emphasis of the preaching of this great truth, is vital to every Christian, of every creed, whether he may be conscious or may not be, of this great fact. To us Nazarenes it is the foundation of our great cause and upon this truth the whole superstructure must stand or fall. Upon the proper preaching of this truth hangs our present and future success of the great work which God has committed to our care, namely, to continue "the spread of scriptural holiness over these lands."

In the discussion of this subject, we desire to mention five reasons why there should be a renewed emphasis of the preaching of Bible holiness by the people called Nazarenes.

I.

The doctrine of holiness is primary, basic and fundamental. 1 Peter 1:16 states, "Be ye holy; for I am holy." And may we define what we mean, as we refer to the doctrine and truth of holiness? We mean that "Holiness without which no man shall see the Lord"; that cleansing the human heart from *all sin*, or all the remains of sin; that removing of the inbred sin; that crucifixion of the "old man," or cleansing the human soul from the transmitted leprosy of sin, and taking out of us the last remains of the last stain of the sin principle, so that we will have reached that experience stated by the psalmist when he said, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." That blessedness which Christ had in mind when He said, "Blessed are the *pure in heart*, for they shall see God." Also we understand that this holiness to which we refer is a second definite and distinct work of grace, wrought in the heart of a child of God, subsequent to regeneration, or after we are converted. Or to be more specific it is entire sanctification, or the act of God's divine grace, wrought in the heart of a child of God, whereby the affections, purposes and desires of the soul are cleansed from all sin.

Justification deals with outward sin or actual transgression. Sanctification deals with inward sin, or sin inherited. Justification is a judicial act of God whereby He pardons the guilty soul and considers

him just, through the righteousness of Christ. Sanctification is a high priestly act of cleansing, whereby God cleanses the heart from the last stain of inherited sin and purifies the affections of the soul. "Christ also loved the Church [the born-again ones], and gave himself for *it*, that he might sanctify and cleanse it, with the washing of water by the Word, that he might present *it* to himself, a glorious church, not having spot or wrinkle or any such thing, but that *it* should be holy and without blemish." This entire sanctification, or high priestly act of cleansing, brings us into the *state* of holiness about which we are speaking.

Since God said, "Be ye holy, for I am holy," we find that this truth is the foundation of the great cause of redemption. If we are to be the children of the Most High, have fellowship with Him, worship Him, be coworkers with Him, live with Him here and hereafter, we *must* be holy. We must be like Him in character. Dr. Jesse T. Peck wrote a great book on the subject of holiness under the title, "Central Idea of Christianity." In this book he makes holiness the great trunkline of the gospel of redemption, and all other truth of salvation pointing directly or indirectly to this unchanging standard of the Almighty, which is God's standard for all ages.

II.

The work of the New Testament Church is to evangelize the world. This includes all classes and types of people and from childhood to old age. Preaching the gospel is teaching the gospel. The Church in many ways is similar to our system of education. Our schools must teach our children and bring them from infancy and illiteracy to manhood and graduation. This requires the emphasizing and re-emphasizing the textbooks and their contents over and over, a thousand times. Also we are living in a time of specialization. Each teacher is required to be a specialist in a certain subject. Does God require any less? Should not every preacher of the gospel be a specialist on the subject of holiness? If we are to represent a holy God and His holy Christ, in the great plan of redemption to an unholy world or a sinful race, certainly we should be specialists and emphasize and re-emphasize this truth

* Paper read at Southeast Atlantic District Preachers' Convention in Roanoke, Va.

over and over again ten thousand times as we approach all classes of sinful men.

Also we Nazarenes have heard holiness preached so much and so often that we may become accustomed to this great truth and feel that everyone has heard it, or that all should know it by this time. Many have heard this truth over and again but, while they have ears to hear, they have *not* heard in their hearts. Also our children may be reared within the holiness movement and under its influences, and yet be without this experience. Every generation *must* have the great truth of sin, repentance, regeneration, brought to their attention. And more especially the truth of holiness. Every sanctified child of God, having reached the state of purity, and holiness of heart, needs constantly the truth of holiness, both in its doctrine to establish, and its power to enrich, deepen and lead on to maturity. We may pass the stage of using the sincere milk of the Word, but never in this life shall we reach the time when we do not need the strong meat of holiness. And since this is God's essential standard of Christian character, we never can get too much holiness.

III.

The great holiness movement in which the Church of the Nazarene was born and out of which the Church of the Nazarene has come (thank God, our church is not a split-off of anything, but was born of holiness) was brought into existence by mighty holiness gospel preachers. Think of the great men such as Inskip, E. I. D. Peper, Fowler, Walker, Carradine, McClurkan, W. A. Dodge, Dunlap, Jarrell, Joseph Smith, Brengle, C. W. Ruth, Will Huff, Dr. P. F. Bresee, H. C. Morrison, J. G. Morrison, Godbey, Pickett, C. B. Jernigan, Uncle Bud Robinson, and a thousand others, most of whom are now resting beneath the shades of the Tree of Life on the golden shore. These were mighty gospel preachers, great holiness men. We have inherited this great cause. If this movement was brought into existence by mighty holiness preachers, will it not require some mighty preachers of holiness to maintain this holy cause; yea, defend it during these days of modernism, unbelief, sin, irreverence, formalism and materialism? Yea, and more than all this, to propagate and lead an advance during the closing days of this dispensation, when the love of many churches and people is waxing cold. If *God* has raised up the Church of the Nazarene, which we believe is the greatest branch of organized holiness in the world today, to take up where others have left off, shall not we gird ourselves afresh, for the most important task which God ever committed to man, namely, *to continue to spread scriptural holiness over the world.*

IV.

The gospel of holiness, means the gospel of the Holy Ghost. No man can hope to have any measure of success preaching holiness, except as God may water his ministry with the dews of heaven and help him to preach the gospel with the Holy Ghost sent down from heaven. Surely, if ever there has been a time in the world's history when we must have a gospel message with the divine element, the super-

natural, the power of God, the Third Person of the Trinity, surely that time is now. We are living in the most unsettled period that the world ever has seen, nationally, internationally, politically, economically and socially. The answer today to "earth's sorrowing cry," to a war-stricken world, is a revival of Bible holiness with Christ as its center, and the Holy Ghost as the Captain of the hosts of the Lord to fill, bless, and lead us to victory. Our answer to Modernism is a Holy Ghost revival. Certainly this calls for a renewed emphasis on the preaching of this truth.

V.

It is stated that a number of the members of the Church of the Nazarene are yet unsanctified. Certainly if they are born again, they are entitled to membership, but as the membership of our church increases, we must as faithful ministers, re-emphasize 'he truth of holiness and lead these into the experience. If this is not done, within a few years time, the voting power of the church could drift into the hands of the unsanctified. We must have holiness people with which to build a holiness church. The Church of the Nazarene is distinctly a holiness church. There is no other reason for our existence. In the beginning, we stated that upon this truth hangs our present and future success. We must renew our efforts in preaching holiness to get more of our people sanctified and to keep those who are sanctified from backsliding.

Brother Jude gives us a sure cure for backsliding. He exhorts us to "earnestly contend for the faith which was once delivered unto the saints." This contention requires the emphasis and re-emphasis again and again. This implies a spiritual fight, a religious warfare, a holy battle or a battle for holiness. The enemy of God and humanity ever has waged his fight against holiness as a truth and as an experience, for if we lose the experience, we soon shall lose the truth. If for no other cause, this makes it necessary that we bring this doctrine before our people and before the world, constantly and with renewed effort, again and again.

Also Brother Jude exhorts us to build up ourselves on our most holy faith. Holiness is the one essential material for foundation and for building, and we must have it in every part of the structure of the cause of holiness and the work of redemption of a lost world back to God and to holiness. Also he requests that we pray in the Holy Ghost; pray until we have divine help in prayer and until someone talks back to us. And to keep ourselves in the love of God. Is not this the experience of holiness? Is there any other experience offered in the Scriptures where we may be kept, on the dusty highway of life, and in constant battle with the enemy? But perfect love will preserve us under all conditions.

Then he states, "Looking for the mercy of our Lord Jesus Christ unto eternal life." This constitutes a sure cure for backsliding, but must ever be kept before our people of all ages and stages in the Christian life. This can be done only by emphasizing and re-emphasizing this great truth.

over and over again ten thousand times as we approach all classes of sinful men.

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VI.

Holy men of old, were moved by the Holy Ghost to write a Holy Bible, to teach us to be a holy people, to serve a holy God, and get home to a holy heaven; to live with the holy angels and the holy redeemed of all ages, in the presence of a holy God forever!

This constitutes the sum and substance of our entire ministry. If we are to succeed, we *must* emphasize and re-emphasize the doctrine and truth of holiness. If we fail in this we have failed in God's whole plan and purpose for us, as coworkers with Him in the plan of redemption.

*A charge to keep I have,
A God to glorify!
A never-dying soul to save,*

And fit it for the sky.

*To serve the present age,
My calling to fulfill;
O may it all my powers engage,
To do my Master's will.*

*Arm me with jealous care,
As in Thy sight to live;
And O Thy servant, Lord, prepare
A strict account to give.*

*Help me to watch and pray,
And on Thyself rely,
Assured if I my trust betray,
I shall forever die.*

The Present Crisis in the Light of Bible Prophecy*

E. Van Houghton

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:13-16).

JESUS said in Matthew 24:37, "But as the days of Noe were, so shall also the coming of the Son of man be."

As we face the present world crisis many people are asking questions similar to the following: "Why is the world on the verge of the most devastating war of the ages?" "What is wrecking morals and governments today?" "Why must nations supposedly civilized go to war?"

A clear understanding of the prophetic side of the Bible is necessary to have the proper outlook on the present world situation. Without it, one is left to grope in darkness. The prospect of another world war causes a shudder to girdle the globe. Peace societies of all kinds have met from time to time to promote peace, to establish justice and good will among the nations, yet never has the Lord of heaven looked down upon so many men in arms.

Jesus said, "If the blind lead the blind, both shall fall into the ditch." When leaders of the nations are warped spiritually it follows that they will be warped mentally and morally. Men have failed to recognize that back of all war there is a supernatural power. War has not only its origin in the hearts of men but farther back in the mind of a personality called

Satan. Many today are denying that there is such a person as Satan, and yet these same people are puzzled over the present outlook in world conditions. The modern revolt against God has proceeded so far that God is virtually ignored in the capitals of the world as well as peace conferences.

The question may rightly be raised, "Is sanity slipping from the civilized world?" I believe that there are three outstanding blights that are making havoc of things today:

1. *Modernism in the pulpits and religious schools.* As I am rewriting this paper, I have just finished talking with a minister who last night attended a religious gathering where a thousand delegates have gathered. This body is one of the leading groups of the old line churches. This minister was thoroughly disgusted with the modernism and denials of the Bible.

2. *Communism and its bed-jellows—Fascism and Nazi-ism—controlling millions of lives.*

3. *Atheism, which is the fruit of the others.*

When men find that they no longer believe seriously that they are governed from heaven, there is anarchy in their souls. This surely explains the European situation today. Democracy is fast fading from the picture. The judgment of the nations is sure to come.

Why must nations go to war? Because they have revolted against God. The world is trying to dethrone God and enthrone man. Some day, and it may be soon, the world will see Satan's masterpiece—a human being superempowered by satanic strength of which the Bible calls the "man of sin," the Antichrist," "the desolator," "the beast," and many other names. Modern history is utterly misinterpreted by those who do not realize that preparations are being made today for the greatest war in human history.

The greatest fact of all history was the Incarna-

* Paper read at the Preachers' Meeting of the Cincinnati Zone, May, 1940, by pastor of Lockland, Ohio, church.

tion of our Lord. The greatest revelation of the present hour is the fact that this same Jesus who lived among men is now acting as our High Priest in the presence of God. The greatest event in the future is the personal return of our Lord to the earth again.

Perhaps no truth is more abused today than the truth of the Second Coming of Christ. Some ridicule it; some scoff at it; others ignore it, and manifest no interest in it, while others bitterly oppose it. But the opposition to this precious truth does not in the least affect the truth. We can draw the shade at our windows, but we succeed only in shutting out the light from our own room. The sun will rise and shine just the same. In spite of the fact that many have twisted the Scriptures on the Second Coming of Christ and have confused many, this should not stop one from reading the Bible and finding out the truth as it is in Jesus. Many have twisted the teaching on holiness, regeneration, and the other great doctrines of the Bible—then should we stifle our message on these also?

Many people are attending prophetic conventions outside of our Nazarene churches because they are hungry for this truth. But one sad thing is that many of these good, straight preachers on the Second Coming are full of "Eternal Security," which we believe to be a very dangerous doctrine.

In the present crisis there are several outstanding trends that are prophesied in God's Word:

There is the trend toward the world dictator. (Rev. 13:1-10). John saw a beast rise out of the sea having seven heads and ten horns and upon his horns ten crowns. Daniel's fourth beast (Daniel 7:26) with the ten horns as shown in Daniel 7:24 and Rev. 17:12 are said to be ten kings or leaders of ten nations, and gives us a picture of the last form of Gentile world power. This fourth beast Daniel tells us shall be strong as iron. When one studies Daniel's prophecy concerning this fourth beast it will be discovered that the Roman empire fulfills this prophecy. Fragments of the ancient Roman empire have never ceased to exist. Today we are witnessing a revival of the Roman empire under the dictator, Mussolini.

We know from the Scriptures that the coming superman will arise from the revived Roman empire (Daniel 9:26, 27; 11:23; 11:36-45). This great leader will make a covenant with the Jews as we read in Daniel 11:23, "And after the league made with him he shall work deceitfully: for he shall come up, and shall become strong with a small people." Already it is noted that the Jews in Palestine are dissatisfied with the British protectorate and some day they will seek a strong man to give to them their national homeland.

As the Anti-christ revives the fourth kingdom, making a covenant with Israel in Palestine, the great northern confederacy comes down to take spoils from Palestine. Then the king of the south pushes at him while tidings out of the East (the great yellow peril) shall give him trouble (Daniel 11:40-44).

Let us now look at the present European and Near East outlook. Communistic Russia and Naz-

istic Germany having joined hands form the northern confederacy. Many people were surprised at this move, since Russia was atheistic and fighting all religion. Yet Germany has been preparing for this unification for years. German rationalism in the schools of religion have helped to put a painter and paper hanger up as their God. Many years ago American theological students went to Germany to have the finishing touches put upon their theology and theological training. The result is modernism in the greater number of American pulpits.

In the 38th chapter of Ezekiel we find the prophecy of Germany (Gomer) and Russia (Magog) forming the northern confederacy. At present Germany is very much in the limelight, and with lightninglike "blitzkriegs" has overrun many of the lesser powers. Her main adversary is England. As we were writing this paper the news came over the radio stating that Germany had a new invention in warfare that was startling. It told of a German raid on a Dutch fort containing one thousand men. When this new device was used on the Dutch garrison, the one thousand men quietly laid down their arms and surrendered. Could it be possible that some type of gas or electric wave was used to paralyze the Dutch soldiers? Also the news told of some German device to stop the enemy from firing their guns.

Perhaps an outstanding event in this present crisis is that which we interpret from Ezekiel 38:9, "Thou shalt ascend [that is go up in the air] and come like a storm [great droves of planes], thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee." Up to this hour Germany and Russia are the only nations employing the parachute as a means of getting behind the enemy lines. A news report told of Germans being dropped by parachutes into Holland, equipped with radio sending sets to give to their own army vital positions of the Dutch forces. You will notice this scripture of Ezekiel 38:9 with this method of warfare refers to the northern confederacy only. Germany and Russia will use this same method when they come down together to take a spoil out of Palestine.

Methods of warfare never yet dreamed of are being and will be used in this great conflict. Electric rays that will kill and destroy, strange gases that will choke and blind whole communities back of the battle lines, horrible chemicals that will eat and destroy, guns and shells, planes run by robots and filled with explosives will take their toll in millions of lives. When the seals are broken as recorded in the sixth chapter of Revelation and the horses gallop; we are told by John the Revelator that when the "pale" horse gallops "Death and Hell" followed with him, and a fourth of the world's population shall be destroyed. Great fleets of planes carrying whole divisions of the army have already been used by Germany in Norway. Thus Bible prophecy marches on to its fulfillment while the world gasps in wonderment.

Since Great Britain is the leading Ally against Germany in this present crisis, let us see what God's Word has to say concerning this nation. In Ezekiel

38:13, we read, "Sheba, and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?" Who is Tarshish? This nation is distinguished by two characteristics:

1. It is a merchant nation.
2. It is pro-Jewish.

We believe that Tarshish is Great Britain. The shortness of this paper will not let us prove our point in detail, but we will say that Great Britain is known the world over as the "Mistress of the Seas." The thirteenth verse of this chapter speaks of "all the young lions." We know that England's emblem is the lion; the young lions or cubs represent the possessions of England. At this very moment England has thousands of New Zealand and Australian troops located at Alexandria, Egypt. This is almost within gunshot of Palestine. Sheba and Dedan are situated south of the Persian Gulf, opposite the British Island of Bahrein. Now Sheba, Dedan and Bahrein are controlled by Great Britain.

Just now may we examine a very striking passage of scripture in Isaiah 23:1, "Howl, ye ships of Tarshish." Already Germany has played havoc with British shipping, but the worst is yet in the future. England, too, with all the other nations, has sinned against God.

Again, we read in Daniel 11:40 that at the time of the end the king of the south attacks the leader of the revived Roman empire while the king of the North shall come down to take a spoil.

Now to summarize this setup. Out of this conflict will come the revived Roman empire, with the man of sin, the Anti-christ, as the leader. The king of the north will be Germany and Russia banded together. The king of the south will be Great Britain and her cubs coming to help the Jews in Palestine, after the Anti-christ has broken the covenant with them. The final conflict is to be fought in Palestine, not in Europe, with the kings of the East (the yellow hordes)—see Rev. 16:12—with the above named powers. There is no question but what the United States will be fighting in this conflict on the side of Great Britain. Thus the fulfillment of Rev. 16:13-16 when the Anti-christ spirit goes forth in the whole world to gather the nations to the battle of the great day of God Almighty.

I do not feel I should close this paper without mentioning this outstanding fact. Before the final conflict sets in, a marvelous event will occur. I refer to the Rapture of the true Church. God's people will not witness on earth this tragedy of tragedies, the coming great Tribulation. Paul tells us in 2 Thess. 2:7, 8, "For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked [the Anti-christ] be revealed [come to light], whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." We know that the Holy Spirit is holding back the revelation of the Anti-christ. When the

Spirit is taken out of the way, the Church goes with Him. This corresponds with 1 Thessalonians 4:13-18. In this present world crisis let us work, pray, and preach as never before for lost souls. In the midst of hanging clouds let us lift up the mighty Christ who is able to save to the uttermost, and some day bring back a conquering Christ.

Wesley's Advice on Preaching

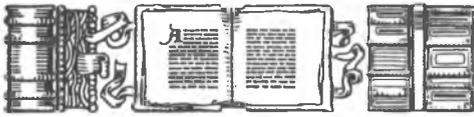
John King was one of the early English Methodist preachers who came to labor in America. He accomplished a vast amount of good. As a pioneer of Methodism in America his name should be held in grateful remembrance; but he was imprudent in the use of his voice and did not appear to know that it is not *thunder* that does the execution, but the *lightning*, and that bodily exercise profiteth little.

John Wesley, knowing his habits, wrote him thus: "Scream no more at the peril of your soul. God now warns you by me, whom He hath set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry.' The word means, 'He shall not scream.' Herein be a follower of me as I am of Christ. I speak loudly, often vehemently, but I never scream. I know it would be a sin against God and my own soul." Loud, screaming preachers, take warning.—*Exchange*.

FOR several years the church had had a good prayermeeting. The attendance, while not large, was steady and the interest and results were both very gratifying. The pastor spent much time in planning for the midweek prayermeeting, varying the style of lessons given and using all available means to help the people in their spiritual problems. After a few years this pastor felt led of the Lord to go to another place of labor. His successor did not give much attention to the prayermeeting. The faithful attendants, through loyalty, kept coming each prayermeeting night, hoping that their new pastor would eventually give them something good and helpful. But, as they were disappointed week after week, their loyalty began to lag, and the number at the midweek prayermeeting gradually became smaller until only a few of the most loyal ones were attending.

THE PROFESSOR SAYS that the only way the people will be convinced of the importance and benefit of the midweek prayermeeting will be by the interest and concern the pastor shows in making the prayermeeting interesting, spiritual and a means of uplift and instruction for the people.

BOOK CHATS



By P. H. Lunn

From the Macmillan Co. comes a book with an interesting title and with a worth while message, *HOW TO READ THE BIBLE* by Julian Price Love (\$2.00). This is not a book recommended for the casual Bible reader but rather for the serious student of the Bible. Chapter two gives some suggestions for reading the Bible, starting with the principles of good reading. Then it goes on to sketch some common methods of Bible reading. This is followed by helps for reading by units of thought. Church school teachers may glean many good things from chapters three and four. The former deals with "Reading a Book as a Book." The three divisions are: (1) The Hero Story Book, (2) Story Books of Prophets, (3) Interpretations of Life Stories. Chapter four is entitled "Reading a Book According to Its Story Divisions." The five divisions cover story units of (1) Character, (2) Occasions, (3) Prophetic Visions, (4) Problems and (5) Teaching. Chapter ten is really along a similar line of thought: "Reading the Bible with Children." Its four parts are (1) Principles of Selection, (2) Unit Readings of the Bible for Children, (3) Using Various Versions, (4) Bible Story Books. The closing chapter, (twelve) is a fitting climax: "The Challenge of the Bible." It is broken up into the following parts: (1) The Challenge of the Bible's Unity, (2) The Challenge of Use, (3) Each Christian Has His Own Bible, (4) The Ultimate Purpose in Reading the Bible. It is a book of 204 pages, including a Bibliography.

Pastors and those interested in religious education will find this a book at least above the average.

From the Zondervan Company comes a book, *SPIRITUAL LESSONS FROM LITERARY MASTERS*, by E. L. Weaver (\$1.00). There are twenty-two messages or addresses in each one of which the author seeks some outstanding lesson propounded or illustrated in the life and writings of a certain author. The writing of such individuals as: Longfellow, Wordsworth, Thoreau, Rosetti, Bryant, Louisa M. Alcott, Carlyle, Emerson, Hawthorne, Shelley and Harriet Beecher Stowe, are included. As material for gospel sermons the Bookman does not see in them a great deal of usable material. However as suggestions for messages to young people or patterns for the young people to use in their devotional services, they are very good.

There should be a ready market for this book—*THE GIST OF THE BIBLE* by Alvin E. Bell (Zondervan—\$1.00). This book gives a brief but very readable analysis of the Bible in which the meaning and messages of each book are compressed into a few hundred words. This seems to be a worth while volume for individual study or for study groups in the Bible.

Dr. Harry Rimmer, who has established himself as one of the foremost proponents of fundamental evangelical religion has added another volume to the several already to his credit. This one is *THE PRAYER PERFECT* (Revell—\$1.25). It is of course, an exposition of the Lord's Prayer. Dr. Rimmer starts with a discussion of the instinctive urge to pray. His treatment of the subject is different from anything we

have read on the subject. He is very thorough yet his material sparkles with human interest. The many illustrations are very much to the point. Dr. Rimmer's appreciation of the intensely spiritual pattern of Christian living is apparent. No matter how many books on the Lord's Prayer a minister may have, this one is sure to prove different and stimulating.

Preachers and Debts

THERE are few things that hurt the ministry like debts which go unpaid. Too many preachers go into debt, sometimes needlessly, and seem to think it matters little about paying them. They grow careless toward their debts, and as a consequence leave a pastoral charge owing merchants and business men, or some individual, and never straighten the matter out. It is not right. It shows the preacher to be dishonest, and if this be the case the people naturally think he is unfit for the ministry. Of all men who should be straightforward and honest in every particular it should be preachers of the gospel. We have an influence that always counts for honesty or against honesty, for or against God and righteousness.

Naturally many people put confidence in a preacher and credit him because of his high calling, or profession, as a minister of the sacred gospel, thinking him to be honest to hold such a sacred trust. Then to betray that confidence is indeed very hurtful. Not only does it hurt the preacher who is careless and dishonest, but it hurts, in a measure, the honest minister, as some people will be afraid of him because they lost confidence in another. However, the honest preacher will always win out. As people come to know him they are not afraid to trust him. Merchants, business men, bankers and individuals will credit him gladly, and will give him a helping hand in time of need, for they know he is absolutely straightforward and honest in every particular. How sad that so many preachers of the gospel have made debts and left without paying them, nor even trying to pay them, nor trying to make satisfaction in some way! This hurts the cause of God very much indeed. Many a church has suffered on account of a pastor or evangelist making debt that he never paid.

Many honest preachers are in debt, but they always pay out if they keep able to preach, or able to work. If they get disabled absolutely and cannot pay that is quite different. Creditors always consider this. However, there is nearly always a way to pay a just and honest debt. We have found it so across the years. God will help us to do so. "Where there is a will there is a way." Absolute honesty finds many a way to meet a debt, even if one has to sacrifice and suffer to get it done. Every preacher of the gospel should be known wherever he goes as truly honest and dependable. This should characterize his ministry.—REV. WALTER E. ISENHOUR, in *The Wesleyan Methodist*.

The prayer that begins with trustfulness, and passes on into waiting, will always end with thankfulness, triumph and praise.—A. MACLAREN,

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

THE MEANING OF CHRISTIAN EXPERIENCE (Galatians 2:20). "I am crucified with Christ [identification]: nevertheless I live; yet not I, but Christ liveth in me [habitation]: and the life which I now live in the flesh I live by the faith of the Son of God [realization], who loved me and gave himself for me" [substitution].—L. WANG, Chinese Christian, in *Missionary Review of the World*.

THE PLATFORM OF THE KINGDOM (Matthew 5:1—7:29). Note: The Citizens of the Kingdom (5:1-16); the Ethics of the Kingdom (5:17-48); the Ruling Principle of the Kingdom, Spiritual Religion—(1) at work in the observances of religion, philanthropy, prayer, fasting (6:1-18); (2) at work in daily life, commerce, ordinary living (6:19-34); The Tests of Citizenship (7:1-23); The King's Signature (7:24-29).

HOW TO LIVE ABOVE FRICTION (Philippians 4:4-9). Observe the recipe: Be cheerful, be temperate, refuse to worry, be prayerful, think high and worthy thoughts. Note finally that the source of all victorious living is the peace of God that keeps the heart and mind through Jesus Christ.

Outdoors of Evening

There is no end to the sky
And the stars are everywhere—
And time is eternity,
And the here is over there;
For the common deeds of the common
day
Are ringing the bells in the far away.

—AUTHOR UNKNOWN.

The Breath of God's Love

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lonely pine on the mountain top waves its somber boughs and cries, "Thou art my sun!" And the little meadow violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun!" And the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun!" So God sits, effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with a childlike confidence, and say, "My Father, Thou art mine!"—HENRY WARD BEECHER.

Steadfast Christians

Amos R. Wells once related the story of a strange clock in an old New York City residential district. The hands of the clock moved in the most erratic manner, each seemingly without respect to the other and neither of them with any respect to the time of day. Suspecting that the clock might be used as a signal for wrongdoers, the police began to watch it. At length they raided the place and found in a garage attached no less than thirty stills.

The marks of a true Christian are a steady life on which both God and man can depend. Even godless men expect something from Christians; they depend on them. Erratic behavior creates immediate suspicion.

Truth Never Dies

Truth never dies. The ages come and go;
The mountains wear away; the seas
retire;
Destruction lays earth's mighty cities low;
And empires, states and dynasties ex-
pire;
But caught and handed onward by the
wise,
Truth never dies!—SELECTED.

Meditation on First Corinthians Thirteen

A very effective message was brought to the adult department of First Church of the Nazarene, Kansas City, Missouri, recently by Mr. Wellington E. Davis, who for many years served there as Sunday school superintendent. After the congregation had joined in reading responsively the thirteenth chapter of First Corinthians, Mr. Davis spoke as follows:

Sitting alone in quiet meditation let us listen to the echo of what we have just read as our church speaks back to us as her members. Listen.

"Though I sing with the voice of a wonderful organ, well trained choir, trio, quartet and solo, and have no souls at my altars I am become a sounding brass and a tinkling cymbal.

"Though I have the gift of understanding prophecy in its relations to the signs of the times, wars, rumors of wars, earthquakes and earthly commotions; and though I am absolutely right in my belief in the Second Coming of my Lord and have no seekers for salvation I am nothing.

"Though I have great faith so that my

friends and members are prospered physically and temporally and mountains are removed at my command at home and abroad, and yet no souls find Christ within my walls, I am nothing.

"And though I bestow much goods to help the poor, and though I pay all my bills promptly, though my budgets, general, district and local are paid in full—and my altars are barren, it profiteth me nothing.

"Though I am privileged to entertain the District Superintendents, missionaries and the General Board, and am able to do it royally, and yet have no penitents' tears shed at my altars, no shouts of newborn souls within my sacred walls, then I have become a virtually useless member of the great group of Nazarene churches throughout the land.

"I fear if I have no revivals that the Master will say at that great day 'These ought ye to have done and not to have left the other undone.'"

Finally can't you hear our church say: "O my dear members! May I in some way put this burden upon your hearts and minds! Will you not pray our Father that this year shall be a time when all of us shall have the joy of bringing others into His kingdom?"

The Greatness of Humble Tasks

"I long to accomplish a great and noble task; but it is my chief duty and joy to accomplish humble tasks as though they were great and noble. . . . The world is moved along, not only by the mighty shoves of its heroes, but also by the aggregate of the tiny pushes of each honest worker."—HELEN KELLER.

Missionaries and the War in China

The Chinese of every religion are saying that the missionaries, because they have stayed in China in her crisis, because they have saved so many of her people's lives at the daily risk of their own, because they have been a spiritual backbone to the whole country, have done more toward strengthening Christianity and the Christian way of life in China during these last two and a half years than in all the hundred and more years since the first missionaries set foot on Chinese soil.

The Chinese people the nation over are looking at the Christians with new eyes. They are saying to themselves, "This Christianity really seems to work. The Christians are doing heroic things for us. They have become our leaders. These people actually practice what they preach. It is incredible!"—JOY HOMER, in the *Federal Council Bulletin*.

Permanent Investment

Five cents for gum may stretch your jaw muscles but contract your dollar. Five cents for Missions may contract your jaw muscles, but may work miracles in

through fingertips, through eyes and hands and feet; everywhere Jesus exhibited it."—OSWALD CHAMBERS.

Where the Christ life is lived out by the indwelling Holy Ghost over the bodily avenues of the human being, the clay not only glorifies its Maker, but the Christ life thus being lived glorifies the vessel of clay itself, even the physical body.

2. In the day of resurrection.

a. Our bodies are realities with eternal destinies, and that along with the soul and spirit.

The destiny of the human body is eternal (See John 5:28, 29; and Daniel 12:2).

Whatever the destiny of the spirit is, so will be that of the body. And whatever the destiny of the body is, so will it be for the spirit of man.

b. Thus the possibility of a literal eternal heaven and hell.

The glorified body awaits the saint. The resurrected sinful body of damnation awaits the sinner.

3. In the day of Judgment.

If clay can serve and glorify its Maker, surely there is no excuse for the spirit. "Ye shall judge angels," says Paul. The judgment day will reveal to the fallen angels the fact that a lesser being embodied in the clay of the earth has glorified the God that they, as greater beings, have refused to serve. God will thus condemn all demons and fallen spirits by means of redeemed men and women who, in a body of clay, glorified the Maker of the same. This is some of the future glory of the body of the Christian saint. What shall we say, then, of the man or woman who offers the body as an excuse for sinning? Methinks God will cause to stand alongside of all such, a Christian whose body was filled with the Holy Ghost, and truly glorified Him in gaining full victory over sin in the flesh.

And all this, Paul says, "That the excellency of the power may be of God, and not of us."

CONCLUSION

1. The great question for each of us is, "Have I given my body to God as a temple of the Holy Ghost, or do I dishonor it by sin?"

2. What infinite treasures we have in earthen vessels! "Therefore glorify God in your body, and in your spirit, which are God's." For "If any man defile the temple of God, him shall God destroy."

EVENING SERVICE

God's Definition of a Fool

SCRIPTURE—Psalm 14:1-4.

TEXT—*Fools make a mock of sin* (Proverbs 14:9).

INTRODUCTION

1. Some definitions are important.

Fool—one who reasons incorrectly. "One who pursues a course contrary to the dictates of wisdom."—WEBSTER.

Mock—to deride, or hold in derision. To consider of little importance.

Sin—the wilful transgression of God's law.

2. We mock only those things which we consider of little importance; therefore what one will mock depends upon his state of mind, yea, his intrinsic character.

3. God says, "Fools make a mock of sin." How do they mock sin?

I. THEY MOCK GOD'S ATTITUDE TOWARD SIN

1. They say since God is love, surely He will not punish. Adam played the fool and listened to the devil's lie and mocked God's attitude toward sin.

2. Or they think God will surely make an exception of them and overlook their sin.

3. But God hates sin. Not the sinner, of course, but the sin.

He saw to it that many were punished for sin. Sin is subversive to God's kingdom, and He can but hate it.

God sent His Son to put away sin.

4. The soul that sinneth shall die. Do not be fooled!

II. THEY MOCK ITS CHARACTER

1. Many people wink at sin. They say, "It really isn't so bad." A friend of mine once said in regard to her children's sins, "Oh, well, they have no sins but what they will outgrow." Being interested in the nature of sin, I observed that her children did not outgrow their evil habits.

2. Some people even go so far as to think there are some sins which are fashionable and respectable. But, sin is defiance of God. It is a wonder that He stays the death sentence over the sinner so long as He does sometimes.

4. Sin is a habit that only the power of Jesus can break.

5. Sin is a habit that grows on one at a tremendous rate and becomes a tremendous force in one's life.

The man who had taken a young boa constrictor for his pet soon found that his pet became his destroyer.

III. THEY MOCK ITS EFFECTS

1. Sin destroys moral judgment. It involves one in a wrong interpretation of values. It blinds one so that soon he is unable to detect evil.

2. Sin destroys conscience. A man on the street corner was swearing before a group of ladies, and when reprimanded by another was utterly unaware of the manner of language he was using, it had become so habitual with him. Sin brings one eventually to the place where he has no qualms of conscience for flagrant sins.

3. Sin destroys one's moral integrity. It results in a perverse nature. Its fruition is a heart set to do evil continually.

4. Sin destroys the physical body. We shall reap what we sow. Could I stand on the highest peak of the Rockies and shout one message around the world it would be this, "Whatever a man soweth, that shall he also reap." Wasted vital force means physical wreckage. A young man lay dying of typhoid fever (the doctor's diagnosis said it was). But he was dying of sin and dissipation, so all who knew him realized. He lacked the vitality to resist the fever and fight his way back to health.

5. Sin damns the soul in separating it eternally from God (Cf. Isa. 59:2).

IV. THEY MOCK ITS REWARDS

1. This is evidenced by the long chances they take in hopes of escaping hell.

2. Many are possessed with the idea that they will somehow get by. But be sure your sins will find you out.

3. Some mock the rewards of sin by unbelief, when they deny the fact of hell and divine retribution.

4. Sin brings everlasting punishment for the impenitent. The sin principle is eternal, so also is its punishment.

5. Sin brings an eternal separation from God and all good. You cannot hope to arrive in heaven by going continually in the direction of hell. Nor can one spend eternity with God by choosing sin.

6. Sin brings eternal remorse. For one's foolishness. For one's treatment of eternal values. Jesus referred to the reward of sin as weeping, wailing, and gnashing of teeth.

CONCLUSION

1. Here "The Fool's Prayer," by E. R. Sill, may be quoted effectively.

2. Closing illustration:

The king gave a staff to his fool one day saying, "When you see a bigger fool than yourself, give him the staff." Years later the king was on his death bed. He called in his fool and told him that he was going on a long journey to a far country. Said the fool, "Then perhaps you have engaged hotel reservations ahead."

"No," said the king, "I haven't."

"Then you must be taking with you a large sum of gold," the fool replied.

"No," was the king's answer, "where I am going they will not honor my gold, it is of no value there."

"Then you must be taking with you a large retinue of attendants," said the fool.

"Ah, no, I must go, and go alone."

"Surely, then," the fool continued, "you must have many, many friends whither you are going."

But the king replied, "No, I have none. There is no one I am acquainted with there."

"Then why not postpone your going?" the fool again questioned. To which the king again in mournful tones replied,

"Would that I could, sir fool, but my time has come and I must go."

"Then pray tell me what preparation you have made for this journey?" came the fool's final answer.

"None, none whatsoever. Though I knew I should have to go, and though I intended to make preparation some time, yet I delayed and now it is too late."

"Ha! Ha!" cried the fool, "Here take the staff you gave me. You are a bigger fool than I."

Thus do many in this life play the fool mocking at sin and failing to prepare for the hereafter until all hope of salvation is lost.

3. Do not play the fool. Jesus tonight can break the power of sin and give you deliverance. Accept Him now!

SUNDAY, AUGUST 11, 1940

MORNING SERVICE

Who May Receive the Holy Ghost?

SCRIPTURE—John 14:15-27.

TEXT—*Whom the world cannot receive* (John 14:17).

INTRODUCTION

1. The text is one of the "inexorable *cannots* of Christ."

2. There are some things that are spiritual impossibilities. Jesus recognized them and told us of them. To sanctify a worldling is one of them.

3. The world cannot receive the Holy Ghost.

Says Adam Clarke, "By the world Jesus means souls unregenerated by the Holy Spirit."

This is a death blow to Zinzindorfianism, or the "Get sanctified at conversion theory."

The worldling is no candidate for the baptism with the Holy Ghost.

Notice some reasons for Christ's statement:

I. THE HOLY SPIRIT IS A GIFT OF GOD

1. We do not give gifts to rebels. The demands of the divine government upon rebellious sinners is to throw down all weapons and surrender; suing for pardon on the merits of the atonement of Jesus.

2. Personal sinning must cease before we can receive Him.

a. The Holy Ghost does not take up His abode in the heart of a sinner.

b. God does not give His power to the enemies of His kingdom.

3. If, therefore, we are to receive the gift of God, we must meet the conditions for its reception, namely, repentance and the renewal of the Holy Ghost. We must be God's child to receive the Father's gift.

II. IT IS A FAMILY AFFAIR (Luke 11:13)

1. We must be heirs before we receive the family legacy. We must be born of the Spirit and adopted into the family of God before we can claim the promise of the Father. *Illustration*—Just any child cannot make claims upon me as its father. There must be the family relationship established first.

2. "God heareth not sinners" (John 9:31). The only prayer on the part of sinners He has promised to hear is one of penitence. How then can they ask Him for the greatest of all His benefits, the Holy Ghost?

3. It is the promise of the Father. If you are not His child it is not for you until you are first made so.

III. THE HOLY SPIRIT HAS A DIFFERENT MINISTRY TO THE WORLD FROM THAT TO THE CHURCH

1. His work is to condemn and convince the world of sin, of unbelief, and of righteousness.

Conviction and regeneration are distinctly His work to the sinner.

He abides only in the hearts of consecrated believers.

2. The Holy Spirit is given especially for the Church. "I will send him unto *you*," says Jesus (John 16:17). Christ died to sanctify the Church, not sinners (Eph. 5:25-27). Sanctification, or the baptism with the Holy Ghost is essential equipment of the Church.

3. The Church is given especially to minister to the world. The Holy Spirit must evangelize the world through the Church. The Church is the body through which the Holy Ghost seeks contact with the world.

God has said to the Church, "Ye are the temples of the Holy Ghost" (1 Cor. 3:16).

4. The work of conviction of the Spirit is different to the world from what it is to the church or the believer.

It is only the believer that is capable of conviction (in its full sense) for holiness and cleansing.

Sinners are convicted of actual sins and rebellion for repentance and regeneration.

5. The work of faith is different in believers from that in sinners.

a. How shall one receive that which He neither sees nor knows? Cf. the text: "Seeth him not neither knoweth him." But to the Church, "But ye know him," etc.

Compare the twelve Ephesian believers who said, "We have not so much as heard whether there be any Holy Ghost." "Faith cometh by hearing and hearing by the word of God."

b. They seek God on a different basis. When a sinner seeks God, he has an idea of a desired change in relationship, but when a believer seeks sanctification he has as his purpose a change of condition. Justification is for the sinner. It has to do with relationship. Sanctification is for believers, that is, Christians. It has to do with inner conditions.

c. They must present themselves to God on a different basis. A child of the devil cannot be consecrated to God. He must first become God's child before he can consecrate himself to God.

d. Specific faith can be exercised only for a specific promise of the Father.

The Word of God makes it plain who may receive the Holy Ghost.

6. Finally, this is true because sin is different and twofold in its aspects.

Actual sin incurs guilt. This must be forgiven in order that reconciliation become effective.

Inbred sin carries depravity. For this we are not responsible, therefore it requires, not forgiveness, but cleansing.

IV. HENCE, THE UNEQUIVOCAL TRUTH OF TWO WORKS OF GRACE

One for the sinner, the other for the believer-Christian.

1. Every born-again believer-child of God should at once become a candidate for cleansing.

See it! Consecrate for it! Believe for it!

2. Thus Christ used two different Greek prepositions when speaking thus to the disciples: *para*, with, described their condition at the time He spoke; *en*, in, described their condition on the day of Pentecost when the Spirit had actually taken up His abode within them.

In John 20:22; Jesus said to the disciples, "Receive YE," etc. And Paul's statement to the believers at Ephesus was, "Have ye received the Holy Ghost *since* ye believed?"

3. We are commanded, therefore, to go on to perfection (Heb. 6:1).

4. We cannot escape this statement of Christ. Do not be fooled—you did not get it all at once!

CONCLUSION

1. If you are of the world your obligation is repentance.

2. If you are a child of God, your privilege and command is sanctification.

3. Since holiness is imperative to heaven, how important that we get located spiritually and be definite in our relationship with God!

EVENING SERVICE

The King's Dying Words to His Son, or, A Solemn Charge to Believers

TEXT—1 Chronicles 28:9, 10.

1. The dying farewell of a loved one is full of significance: It is indicative of the most important consideration in the mind of its author. It is filled with meaning for the one to whom it is given. How we cherish the last words of a dying loved one.

2. David's charge to Solomon might well be taken as a solemn charge to all who seek eternal life and success.

Consider the setting and background of the text.

Consider the present day significance of it.

I. HERE IS KNOWLEDGE SUPREME

1. Knowledge of the infinite God.

a. The highest of spiritual knowledge comes through personal knowing of God.

Many know only of or about God.

I, too, know about President Roosevelt, but yet I do not know him.

b. This knowledge involves us in the most sacred and highest of spiritual relationships.

c. Here God is spoken of as the "God of thy father."

He was the God of the patriarchs of old.

Blessed is the parent who can say this.

2. This must be a personal knowledge. "Know thou."

a. A second-hand knowledge here is not sufficient. There must be communion with, and love toward God personally.

b. Do you know God personally?

Has He done something for you?

Are you on full speaking terms with Him?

All barriers swept away?

To know Him fully is to love Him!

To know Him fully is to commit yourself to Him fully and without any reserve.

II. HERE IS SERVICE SUPREME

1. Serve Him with a *perfect heart*.

a. This is Christian perfection.

A perfection of the qualities and attitudes of the heart.

b. This is God's standard of service.

Pure motives, perfect love, full allegiance.

There is no greater service, even though one's acts be ever so insignificant.

Works of service aside from this are impure and selfish, scarcely worthy the name of service.

c. Note, it is perfection of *heart* and not of the *head*. You may make mistakes in judgment but God can overrule those mistakes if your heart motives are pure.

And if the heart is perfect the head is less apt to be in error.

2. And a willing mind.

a. Such a mind readily consents to the revealed will of God, and the revealed truth of God.

There is no inveighing against the truth and revelation which God has given.

Consider this relative to:

Eternal security.

Sin and man's need of repentance.

Depravity and man's need of cleansing.

b. Willing service is the only true service.

It is a service of love and not of compulsion.

The child may be compelled by its parent to do certain duties, but this is not service.

God does not compel us to serve, He rather seeks to make us willing.

3. To refuse this service is only to incur a slavery of Satan.

III. GOD IS THE SEARCHER OF HEARTS

1. He searches right now.

He knows your attitude even while I am speaking to you.

2. He will search all hearts at the judgment day.

There every secret thing will be revealed.

3. He understands all the imaginations of the thoughts.

Your very thoughts are open and revealed before Him.

God is the Supreme Mind Reader.

4. The thoughts, the inventions and motives of the heart and brain are continually weighed and evaluated by God.

If your heart be perfect He knows it. Likewise if it be imperfect.

If your mind be unwilling He knows that too.

Just as the Army Aviation Corps has great searchlights for its work, so God the Holy Ghost is the searchlight of heaven here tonight.

IV. GOD'S ATTITUDE IS DETERMINED BY AND IS CONTINGENT UPON OUR OWN

1. "If thou seek him he will be found of thee."

a. God never hides from the seeking heart.

"Seek ye the Lord while he may be found."

"If thou seek him with the whole heart he will be found of you."

b. It is man who invariably hides from God.

Thus did our first parents in the Garden.

So men seek to hide and run from God today.

c. Blessed promise of salvation is this.

Sadhu Sundar Singh found peace in Christianity and Christ after having sought through the religions of India for it.

2. "But if thou forsake him he will cast thee off forever."

a. The forsaking always starts with man.

God has promised, "I will never leave thee nor forsake thee."

Yet man by forsaking God may eventually become a castaway.

b. Here is the danger of reprobation.

Do not take chances on crossing the deadline of God's mercy.

Consider the last days of Solomon.

"His wives turned away his heart from serving the Lord."

What utter tragedy!

And that notwithstanding his Father's solemn warning in this very scripture.

Remember what Paul said, "Lest I become a castaway."

Consider the casting off of Judas Iscariot.

He was not a victim of circumstances but the architect of his own destiny.

Recall what Jesus said about casting "the unprofitable servant into outer darkness."

c. Beware of forsaking God.

Do not run from Him but to Him.

ILLUSTRATION—The efficient horse trainer, in teaching the horse to come to him and follow him about without the need of halter; uses both a whip and the sugar lump. In case the horse turns and starts to run away, then he uses the whip, whenever the horse comes to his master as bidden he receives the sugar lump.

3. God responds to our state of mind and heart.

We determine His bearing to us, in a very real sense. God is to us just what we make Him in our own actions and attitudes (Cf. 2 Chron. 15:2; Ezra 8:22).

What about your present attitude toward God?

Only as we repent and believe do we take an attitude that enables God to help us.

CONCLUSION

1. Take heed now!

Now is the time to give heed to such a warning.

Now is the day of salvation.

Now these things are taking place.

Turn *now* from sin, impenitence, unbelief and forsaking of God, lest that be your final portion forever.

2. God has chosen *you* to build Him a sanctuary.

Beware lest you build a rendezvous for Satan and his imps instead.

Build God a holy dwelling place in the garden of your heart.

3. It will take courage on your part now to meet God's conditions.

Therefore "Be strong, and do it."

SUNDAY, AUGUST 18, 1940

MORNING SERVICE

Identification with Christ, or, The Reason for the World's Antagonism to Christians

SCRIPTURE—John 7:2-9; 15:18-27; 17:14; Matt. 5:11, 12; Acts 5:40-42; and 1 Peter 2:19, 20.

TEXT—*The world cannot hate you* (John 7:7).

INTRODUCTION

Here we have another of the "inexorable *cannots* of Christ." They are challenging and interesting.

Are you somewhat surprised at the text? It is true! Even though most people feel that the world is very capable of hating them. There are two contending forces in our universe: The World and the Church.

The *World* in Christ's language is the aggregate of godless men.

The *Church* has reference only to those who are born again and chosen out of the world.

Consider:

I. THE WORLD'S HATRED FOR GODLINESS

1. The reason Christ incurred the hatred of the world is the testimony He bore of its moral character.

The godless are the dupes of Satan.

To be informed of such a fact is what the world hates.

2. The world hates Christ because His life and character condemn that of the world.

His testimony has uncovered its sin.

3. In hating Christ the world hated also the Father.

4. The world's hatred for Christ culminated in His cross.

II. TO BE IDENTIFIED WITH CHRIST IS TO INCUR THE HATRED OF THE WORLD

1. The world loves its own.

Simple logic declares that to be true.

Sin hates purity, love and righteousness; but loves its own nature and self.

Good and evil are at eternal warfare.

2. If you would discover the sting of the world's hatred, become identified with Christ. Renounce worldliness. Cry out against sin and injustice. You will see the flash of its venom then.

When you become identified with Christ's passion for purity and rebuke the sin of those about you, then comes the hatred of the world.

3. When you refuse to worship at the feet of the prince of this world, then he inspires his subjects to hate you.

Yet it is not you, but Christ and the Christ life within you that they hate.

Christ sent His disciples out as sheep among wolves.

4. Only when we show real evidence of loving another world better than this, does the world come to hate us.

a. To love God supremely is to become the avowed enemy of this sinful world.

b. To love the world is to be God's enemy (1 John 2:15-17; James 4:4).

What is meant by this love of the world?

God does not condemn the love of nature and beauty.

God does not condemn the love of mankind after a godly sort which love exhibits itself in a concern for the lost. But

God does condemn the love of the spirit, the purpose, and sinful pleasures of this world.

c. If, therefore, the world loves you, the reason is because you are of it and the world loves its own.

5. And yet the average Christianity of our age deserves little antagonism by the world and receives less.

Oh for a vital Christianity that characterized the martyrs of the early church.

The world vented its hatred upon them in the persecutions of the lion's tooth and the tiger's claw.

The challenge comes to us today to be "out-and-out" for Christ.

ILLUSTRATIONS

What made the Jews hate Stephen and gnash upon him with their teeth?

Was it not because of his stern rebuke in Acts 7:51, 52?

And because his face shone like that of an angel?

What made the world hate Paul and stone him and hound him for his very life?

Why those imprisonments?

One sentence explains it all!

"I am crucified with Christ," or again, "I have suffered the loss of all things that I might win Christ."

Yea, it lies in His very title, "Paul, the apostle of Jesus Christ."

Thus, too, he could say, "I bear in my body the marks of the Lord Jesus."

Consider also the disciples in Acts 5:40-42.

III. WHAT, THEN, SHALL BE THE CHRISTIAN'S ATTITUDE IN RESPONSE?

1. Let us not try to conciliate the world by compromise.

Let not the clearness of our testimony be diminished once by the world's unwillingness to receive it.

Let the persecution of the world drive us only to a greater and more outspoken identification with Jesus.

2. It is consoling to know that the world's hatred for us will be only in proportion to our faith and holiness, therefore, instead of being troubled at the prospect of persecution, let us rejoice (Matt. 5:11, 12; 2 Tim. 3:12; John 15:18-20).

Let us leap for joy as did Peter and John (Acts 5:41).

3. Let us be careful that it is indeed Christ in us that men hate and not ourselves and our own weaknesses, inconsistencies, or hypocrisy (Cf. 1 Peter 2:19, 20 here).

Let us be sure it is persecution that we incur and not mere buffetings for our faults.

4. Therefore, do not be all the time feeling sorry for yourself as is the manner of some.

After all, it is not you they fight, but Christ in you.

Consider the text again here.

CONCLUSION

1. How comforting are the words of Christ!

2. Only as we are identified with Christ here can we fellowship Him hereafter.

3. Are you identified with Christ? Then the world *cannot* hate you. And, remember, in all the thrusts of the world's hatred you must bear it patiently for Jesus' sake, knowing that "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

EVENING SERVICE

The Shepherd's Warning, or, Preparing for the Inevitable

SCRIPTURE—Amos 4:6-13.

TEXT—*Prepare to meet thy God* (Amos 4:12).

INTRODUCTION

1. "The shepherd's warning."

a. Amos the herdsman of Tekoa.

A native of the southern kingdom preaching in the northern kingdom of Bethel.

Consider Amaziah's remonstrance and Amos' response; not

a prophet, nor the son of a prophet, but called of God from herding to preaching.

b. Our message tonight is that of Amos.

2. The disaster of 1914 was the unpreparedness of the Allied forces vs. German preparedness.

The disaster of modern times is not military but spiritual.

The coming of the Lord draweth nigh and but few are prepared to meet Him.

3. Therefore Hear our message to you tonight, "Prepare to meet thy God."

I. GOD AND MAN MUST SURELY MEET SOME TIME

Since both are personalities.

Since God is Creator and man is creature.

Since God is the Giver and man the receiver.

Since God is Lord and man is the steward.

1. God has ever been seeking to meet man as friend and companion. He seeks a trysting place with each man.

a. Throughout man's history.

In the Garden of Eden it was so.

In the case of Enoch it was so.

He met with Moses on Mount Sinai.

He met with Abraham.

He met Elijah and spoke to him.

b. In the case of Jesus.

He met men and had compassion upon them. "Come unto me," "Follow me," etc., were His words. He revealed His glory unto the three on the Mount of Transfiguration.

c. He seeks a meeting and reckoning with each of us in life.

That we might be reconciled to Him.

That He might deliver us from sin.

2. Man, on the other hand, has been continually evading this meeting with God.

a. Men run from God nowadays.

Endeavoring to stamp out the consciousness of God, His love and His call.

Thus they often prefer carousals to communion.

They avoid the church and the means of grace to escape conviction for sins.

Knowing God's will and way, they rush madly on in their own.

b. Man has endeavored to drive God out of existence.

By argument and false philosophy.

c. Because of unbelief men are skeptical about ever meeting Him. They doubt His existence and authority.

d. Many hope to escape Him through life and thus forever.

3. Yet their meeting is inevitable.

a. The facts are, we must meet God in spite of the fact that we may have done all this to escape Him.

b. He is inescapable.

The fact of Christ is universal. All are obliged to do something with Him.

Now in this life.

"Whither shall I go from his presence?"

God sees and calls, though we turn Him ever a deaf ear.

In the life to come.

An accounting day is coming for the deeds done in the body.

Death and the judgment are certain (Hebrews 9:27).

Your spirit will meet Him at death.

All will meet Him at the judgment.

4. What will be the nature of that meeting?

a. What do you suppose you will think of at that meeting?

Sins unforgiven?

Deeds of rejection of God and His mercy?

Or a glorious personal salvation through His Son?

b. That man and God might have a common meeting ground, Jesus died on the cross to make reconciliation.

On that basis God may forgive.

On that basis man may seek pardon and forgiveness.

c. God seeks to meet all in Jesus.

To really meet Jesus once is to want to be like Him.

Have you ever met Him face to face?

Then what have you done about it?

Did you surrender to Him or reject Him?

d. God has left it to man's decision as to what their final meeting shall be like.

But remember, He will not forget sins that are unforgiven (see Amos 8:7).

Do not take it for granted your sins are forgiven if you have never repented or asked forgiveness.

Only when God forgives does He forget.

II. SINCE MAN MUST MEET GOD, PREPARATION IS NECESSARY FOR THAT MEETING

1. In order that one might meet Him in peace.

"No peace, saith God, to the wicked."

"There is an innate desire in the human heart to meet God in peace, but there is absolutely no hope for any soul that fails in the required preparation."—C. H. HOLDEN.

2. Because man in his natural condition is not fit for heaven (Matt. 5:8).

Heaven itself would be the worst hell for the soul that might enter there unprepared. Consider the case of the saloon keeper who, thinking he was on a boat where a beer drinking party was going to be featured, discovered he had taken the wrong boat and was on one that carried a Sunday school group on a chartered picnic instead. The entire day was torment to him.

Nothing sinful or unclean can enter heaven (Rev. 21:27).

You must get rid of sin and the sin principle before you are prepared for heaven.

3. What is that necessary preparation?

Repentance.

Forgiveness of sins and regeneration.

You must have on the wedding garment, which is holiness.

Watchfulness.

Faithfulness.

To this end give heed to the Word and the voice of the Spirit (Psalm 119:9; Romans 1:16; 1 Peter 1:22, 23).

Thorough readiness for His coming again.

4. The time for preparation: NOW!!

The command of the text is present tense.

Let us practice the Boy Scout motto: "Be Prepared."

To keep this we must prepare today without delay. Procrastination brings disaster.

The greatest disaster is that day spoken of in Rev. 6:17. And all because of the prevailing unpreparedness.

Why will they cry for the rocks and the mountains? One answer. They are unprepared.

Yet no one expects to meet God unprepared. All expect to prepare some time.

Life is the time God has given us for that preparation. But life is, oh, so uncertain!

5. To meet God unprepared is eternal disaster.

Queen Elizabeth of England cried on her death bed, "All my possessions for one moment of time."

Saul of Israel met him thus, crying, "God has departed from me and answereth me no more."

Judas Iscariot met Him thus. Rushed into the presence of God uncalled with the blood of His Son on his hands.

Many today are meeting God still unprepared.

Damnation follows in the path of unpreparedness.

CONCLUSION

1. Amos' prophecy was rejected but it came true nevertheless. The earthquake came in two years and the Captivity soon followed.

2. Listen to the voice that calls thee, "Prepare to meet thy God."

The voice of wisdom says, "Prepare to meet thy God."

The voice of eternity cries, "Prepare to meet thy God."

The voice of the ages of time speaks, "Prepare to meet thy God."

Conscience cries out, "Prepare to meet thy God."

A voice from the glory world cries, "Prepare to meet thy God!"

A wail from the confines of the damned shrieks, "Prepare to meet thy God."

3. Here one may quote effectively the poem by Gertrude Manly Jones, entitled, "Some Other Day," or the following: "Tomorrow," he promised his conscience; "Tomorrow I mean to believe;

Tomorrow I'll think as I ought to; tomorrow my Savior receive;

Tomorrow I'll conquer the habits that hold me from heaven away."

Tomorrow, tomorrow, tomorrow—till youth like a vision was gone;

Till age and his passions had written the message of fate on his brow;

And forth from the shadows came Death with the pitiless syllable "NOW!"

4. How does this hour find you, my friend?

Thank God it is one in which you may prepare to meet your God! Act now!

SUNDAY, AUGUST 25, 1940

MORNING SERVICE

Christianity in the Crucible

SCRIPTURES—Job 13:15; Rev. 2:10; 21:7; 1 John 5:4.

TEXT—*Nay, in all these things we are more than conquerors through him that loved us* (Romans 8:37).

Opposite this text in the margin of my Bible I have penciled in this memorable statement and comment on this verse by Oswald Chambers, namely, "Out of the wreck I rise."

Christianity is a religion of crises. It is especially adapted to meet the need of the Christian *in* a crisis, and it begins in the experience of the Christian *with* a crisis. To begin with we have that great experiential crisis known as conversion, which is preceded by another crisis of genuine repentance and godly sorrow for sin and accompanied by a further crisis known as regeneration in which the divine life is miraculously imparted to the believing penitent. This is followed, wherever Christianity is allowed to take its normal course, but a second crisis of heart cleansing subsequent to conversion and conditioned upon the crisis of confession of depravity and consecration completely to the whole will of God. Again, wherever Christianity goes it forces the issue in regard to human loyalties. The reason is, Christ himself forces the issue everywhere. He says to every person, "Choose ye this day whom ye will serve." Moreover, Christianity is adequate to meet the need of the human heart in times of emergency.

The word "crucible" is defined by Webster as a melting pot. A place where precious ores and metals are refined and purified. Webster gives another definition for the word "crucible," however, which seems more appropriate to our subject. He defines it as a "severe test or trial."

And so today we have Christianity in the crucible. God will see to it that the dross is burned away from Christianity by putting the Christian himself in the crucible. Daniel's prophetic vision of these last days is, "Many shall be purified, made white, and tried." This seems to be the thing that is taking place in the present days' crisis in which Christianity finds herself. Hypocrites and mere professors cannot, as it were, stand the heat and the pressure to which Christianity is being subjected. Thus they will drop any affiliation with the church in the supreme test about to come. Christianity will be tried and found wanting. But in the midst of it all Daniel had another vision which tells us, "The people that do know their God shall be strong, and do exploits." What a promise! Therefore the great test of one's Christianity is what it does

for him in a crisis. It is easy to be religious when everything is going well, but what about the day of reverses? These reverses are the things that really test our Christianity.

LET US LOOK AT THE PRESENT DAY CRISIS FOR A MOMENT. We find ourselves in a day when the providential judgments of God are falling upon a world of God forgetting, God defying men and women. Jesus revealed to His beloved disciples that in the end of the age God will even allow His enemies to destroy one another in order to prepare the way for the King of kings and Lord of lords. The elements of nature are being tremendously disturbed. On the earth we see distress of nations with the war clouds hanging low on every hand. These days are days of economic distress also. Spiritually speaking, the spirit of the Antichrist is manifesting itself on every hand. Lawlessness and irreligion seem to be the latest things in law and ethics. In the midst of it all the question arises, "What has Christianity to offer in the present crisis?"

In the first place let me suggest that **NOTHING BUT GENUINE CHRISTIANITY WILL EVER STAND THE TEST OF OUR DAY.** *The heat is becoming too terrific for a sham.* For many people (if not in this land surely in others) awaits the martyr's crown and the "baptism of blood" (of which the Bible speaks) if they would be true and not deny their Lord and Christ. The great question for each of us in this day is, "Am I willing to give my blood for the testimony of Him who gave His blood for me?" *God is forcing the issue between the true and the false.* Even now the war in the spiritual realm is waging between right and wrong. We face the burning question of our personal allegiance to our faith. Our family relationship is being determined. The lines are becoming more closely drawn. Let us not forget that a sinning religion is no Christianity.

Now I am not a pessimist for I realize as I consider such a picture that on the basis of God's Word, *out of the wreckage of such an age will rise the kingdom of God.* All human systems are being tried and found wanting. Communism has been found wanting, in that it ruthlessly disregards the value of human personality. The same may be said for Fascism. Even Democracy as a system will fail for it makes room for the corruption it cannot avoid. God never planned that sinners should rule the world. His plan for mankind in the beginning was that He himself should rule the world through those who are completely His. Only the Divine Theocracy makes possible the highest realization of the highest good for all.

Therefore we contend that **CHRISTIANITY ALONE MEETS THE NEED OF THE HUMAN HEART AND LIFE IN SUCH A CRISIS, for it alone offers to man both a life and experience of deliverance.** *First*, it offers deliverance from sin, both actual and inborn. Sin is suicide and self-destruction. While it strives for self-realization and self-worship it loses the true self by a rejection of God. Only deliverance from all sin is a true deliverance. *Second*, it offers deliverance from disaster by a God who marks the sparrow's fall, clothes the lilies of the field, and numbers the hairs of our heads. Thus Christianity cries out in triumph, "He careth for you, why worry?" Or again, "Fear not him that is able to destroy the body, but rather fear him who is able to destroy both soul and body in hell." Or in the words of our text, "Nay, in all these things we are more than conquerors through him that loved us." So we say, in the *third* place, Christianity offers a personal deliverance to the Christian in the midst of trials. We are not promised immunity from troubles as a Christian. Oh, no! Nor are we promised that we shall never be tempted. Temptations are common and peculiar to the sanctified. God wants a tried and tested people. But in every furnace of affliction the Christian has the promise that there shall be a Fourth One like unto the Son of God who shall walk by our side and see that the fire does not hurt us. With every temptation God has promised to provide a way of escape so that we may be able to bear it. He has told us in His Word that when we walk through the waters they shall not overflow. In this

faith the Christian is made to rejoice, even though for a time, if need be, he is in heaviness through manifold temptations.

Again, *Christianity offers to the Christian a life of victory*, for the Christian realizes that in the great consummation of all things he will be on the winning side if he is on the side of Christ. Defeat can never overtake the man or woman of faith. Hear again what the Apostle Paul says about it, "But we have this treasure in earthen vessels that the excellency of the power may be of God and not of us. We are troubled on every side, yet not distressed; we are perplexed but not in despair; persecuted but not forsaken; cast down, but not destroyed." Truly the man of God with such faith is able to rejoice in realizing personal victory through the victory of Christ. Yes, He alone can say, "Nay, in all these things we are more than conquerors," or "Out of the wreck I rise."

Moreover, *Christianity offers a life of triumph*. Out of the wreck and devastation of each succeeding crisis it rises to flourish more than ever. His disciples thought it a great disaster when Jesus had been crucified, and buried in Joseph's new tomb; but forth from the tomb He came in resurrection power and glory to institute the New Testament Church which has filled the world with His teachings. Suffering the loss of all things temporal, Christianity lays hold upon things eternal. When this habitation here on earth is destroyed it realizes that here we have no continuing city, but rejoices in the hope of a city to come whose builder and ruler is God. Being deprived of material inheritances here, Christianity rejoices in an inheritance among all them that are sanctified. Losing the riches and material things of this world, Christianity lays hold of the riches incorruptible. Being crowned with ignominy and shame, it rejoices in the Christ who is able to give us beauty for ashes and the oil of gladness for the spirit of heaviness. It realizes that weeping may endure for the night but joy cometh in the morning, for God's tomorrow is a day of gladness. Yea, even while the thorn is piercing its side, Christianity sings for joy in the realization that God has prepared for His own a place where pain and sorrow can never come. So when the works of man's hands are being bombed and are crashing in ruin about his feet, the Christian still triumphs in the thought that he has a building not made with hands, eternal and in the heavens. Yes, neighbor, Christianity offers not a mere experience that will barely get us by in the day of crises, but it enables us to say, "Not somehow, but triumphantly." This is the abundance of the resources of infinite grace which God has placed at the disposal of the true Christian.

Do you ask WHAT IS THE SECRET OF CHRISTIAN VICTORY? Ah, friend, it is no other than the enthroned Christ himself. *He is the Victor*. He has utterly defeated the enemies of our soul. His victory may be our victory through faith. As we read in this same eighth chapter of Romans and the first verse, "There is therefore now no condemnation to them which are in Christ Jesus." *A clear conscience is the secret of victory*. For the "law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." Before Christ left His disciples He promised them He would send the Comforter unto them. *It is He alone who baptizes with the Holy Ghost*. The Holy Spirit is Jesus' other self. He comes to the Christian with a full supply of purity, power and plenteous grace. Wherever Christ is crowned King he bestows the coronation gift, which is the gift of the Holy Ghost. Therefore, *without Christ we can never hope to succeed*.

In conclusion, then, the great question for each of us today is, "Do I daily and continually enthrone Jesus Christ in my life?" Remember, dear listener, that in every heart there is a throne and a cross. If self is on the throne, then Christ must be on the cross; but if, on the other hand, self be on the cross, then Christ may have the throne of one's life. Wherever Christ is thus enthroned, the Christian becomes not a mere victim, but a victor.

Now is the time when God seeks to put Christianity on demonstration before the world. Let us as Christians prove that our God is able. Now is our opportunity to do exploits for the Lord. "Thanks be to God who giveth us the victory through our Lord Jesus Christ." "Nay in all these things we are more than conquerors through him that loved us." Yea, verily it is the Christian who can fearlessly say, "Out of the wreck I rise."

EVENING SERVICE

The Call to Decision

SCRIPTURE—I Kings 18:17-40.

TEXT—*How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him* (1 Kings 18:21).

INTRODUCTION

1. Man is a third-rate personality.

This is humiliating, but true.

God is the Supreme Personality, angels, both good and fallen, are second, and man is third.

Man must inevitably serve one another.

He is the slave either of Satan or of God.

If the servant of God, he is God's love slave.

If the servant of Satan, he is a shackled slave of sin and evil.

2. Man is also a worshipful being.

This is one of His inherent qualities.

God created him thus in order that he might find complete satisfaction in the worship and service of God.

3. Man is an imitator. He follows another's lead.

4. Satan seeks to turn man's allegiance and worship from God to himself.

On the basis of these facts consider Elijah's challenge:

I. INDECISION IS CHALLENGED

"How long halt ye between two opinions?"

1. The sin of mankind is indecision.

a. Men do not, as a rule, decide definitely and once for all against God.

They all expect to be saved and to serve Him eventually. Everyone hopes to qualify for heaven.

b. Satan seeks to encourage them in their indecision. Thus he consoles them with the idea of repentance at some future date but not now.

c. Men are thus guilty of rejecting God.

Indecision is adverse decision.

Neglecting to decide for God is only to decide against Him.

d. God, on the other hand, forces man to a decision.

2. Procrastination is evidenced everywhere.

Men seek in these days to "pass the buck" as they say, or to "dodge the blame," or to "get by." Thus they take a chance. This procrastination is the great thief of spiritual opportunities.

3. Indecision, if persisted in, will be damning to the soul, for man is already under suspended sentence in order that he might have time for a personal decision. (This is the reason for probation; and the reason why God has not cut everyone off in his sins.)

The principle of sin in the heart will be followed by the principle of death, spiritually, physically, and eternally.

4. Man faces the alternatives; to falter is to continue in sin. In Deut. 30:15; we see it is a choice between life and death, between good and evil. No decision is an adverse decision.

II. FALSE GODS ARE CHALLENGED

"But if Baal [be god] then follow him."

1. The meaning of Baal.

A false god.

Baal—master, owner, possessor.

He was a work of man's hands, an idol.

There are many modern Baals.

2. If money be god—

Many make it so today. If money can supply life, health, happiness and the like, then serve it! If money can succor you in your hour of need, serve it! If it can give assurance for your dying pillow, then serve it! If it can assure you of life everlasting, serve it! If it can answer your cry for help, serve it! It is not unreasonable, you know, to expect all this of your god. But if you serve money as god, then do not expect help from Jehovah, for money is one of Satan's substitutes for God.

3. If friends and associates be god—

If they can take your place at the judgment and answer in your stead, serve them! If they can console you in the time of supreme need, serve them! If they can afford you spiritual satisfaction, serve them! If they can walk with you through the valley of death, then serve them! If they can assure you of eternal happiness, serve them! Again I say this is not too much to expect from your god. But if friends and associates be your god, then do not expect comfort and help from the *Friend of friends*.

4. If popularity and fame be your god—

If the applause of the public can bring peace to your soul, serve it. If newspaper headlines can cleanse from a guilty conscience, serve them! If a high position can fill you with eternal hope, serve it! If these things be a never-changing friend and source of comfort, serve them! But do not complain when you feel the lash of gossiping tongues as it often falls upon the seeker after applause. If popularity and fame will never fail you in the time of supreme need, serve them! But if you live to be seen of men and honored of men, verily you have your reward. Do not expect any beyond this (Cf. Matt. 6:2, 5).

5. If pleasure be god—serve it!

But do not expect a chew of tobacco or a smoke to ease the gnawings of a guilty conscience. And do not expect another drink of liquor to undo the damage of the first one. And do not expect a movie to make you great and noble of soul. Nor should you expect the dance to conquer the demon of lust and passion within your breast. And surely you cannot hope that the gambling table will ever win you "the pearl of great price." Serve pleasure, but do not expect it to bring you "joy unspeakable and full of glory."

6. If self be god—serve it! Follow it!

But be consistent! Do not ask God for help when your resources have failed. Do not ask God for love when bereft of your friends. Do not ask God to hold your hand in the dark hours of trial and death. And do not expect to be clothed with the righteousness of Jesus Christ. And do not blame God if you make shipwreck of life and miss heaven. A young man once said to me, "I do as I please, I allow myself more liberty than do you narrow Nazarenes." But he lives to find that human independence is but another name for Satanic slavery (Luke 14:26; and 33).

7. Consistency, thou art a jewel.

Yet how inconsistent people are in their attitude toward God Almighty.

Thank God, He will have mercy rather than justice upon all who will turn and repent of their indecision and idolatry.

III. WE ARE CHALLENGED TO FOLLOW THE TRUE GOD

"If the Lord be God, follow him!"

1. Why waste your love and service on something or someone that cannot meet the supreme need of your soul?

2. Why worship that which deserts you in the hour that you need it most?

3. Why imitate that which destroys you as you do so?

4. *The God that answers by fire, let him be God.*

a. The God that really answers:

And does not go off on a journey, or take a sleep, in your hour of crisis.

Consider, if you will, the simple prayer of Elijah, it was very short, but it brought results! The reason was the God to whom it was addressed.

b. Answers by fire:

For regeneration, cleansing, power, victory and life.

c. That satisfies the full need we have for a God.

Are you satisfied with your little gods?

Why not give the Almighty a chance to help you?

He can:

Give peace in turmoil, succor in trial, joy in adversity, and calamity; forgiveness for sins, and cleansing for carnality, power for weakness, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness.

Prove Him! And you will say, "*The Lord, he is God.*"

4. His service is joyous.

5. You can never go wrong imitating Him.

Jesus is a safe guide to follow.

IV. A CHALLENGE TO IMMEDIATE DECISION

1. To destroy the idols and false prophets.

Quit listening to the lies of Satan. Quit chasing shadows. Why spend your time and money for that which satisfieth not? Why put your wages into pockets that have holes in them?

2. Immediate decision is imperative.

You cannot carry water on both shoulders. "*Ye cannot serve God and mammon!*" Nor can you serve God and Baal.

3. Choose ye *this* day.

Make a willing and complete surrender to God Almighty.

CONCLUSION

1. Has your life quest brought satisfaction and victory?

2. Whom do you serve?

Romans 6:16; 2 Peter 2:19; John 8:34-36.

3. Why not decide tonight? Why be the slave of sin and Satan any longer?



ILLUSTRATIONS

Basil Miller

"Don't Take That Boat"

"Dr. Williams, I feel we can't take that boat," said General Superintendent Goodwin to his colleague while in Singapore waiting for a boat to Calcutta.

"Let's hunt up the agent and see what he can do about it," Dr. Williams suggested.

The agent informed them that the boat they were scheduled to travel on would be delayed two days in sailing, but there was a slower freighter they could book passage on at a slight saving.

"All right," said Dr. Goodwin, "let's take the freighter."

"But that will make us so late arriving in Calcutta that I'd rather stay here the two days and get in on time," came the reply.

"I must tell you, Doctor, something has said to me, 'Don't take that boat.' It may be a hunch, or the Spirit's leading," said the older worker.

"If that's the way you feel we'll take the freighter."

When they arrived in Calcutta they were met by the missionary, George Franklin, whom they had wired that they were on the freighter.

"I guess you are disappointed in our not coming on the faster boat," said Dr. Roy T. Williams. "It was two days late and Dr. Goodwin wanted to come on the freighter. When did the other boat get in?"

"Arrive? It isn't in yet. Haven't you heard that it was in a wreck? The passengers lost all their baggage, and barely escaped with their lives."

"After this, Dr. Goodwin, when you have a divine leading about changing boats or trains, let me know. This is of

God, and I thank Him for leading us safely across the sea," said Dr. Williams.

God's hand can be upon our lives so He will direct us through storms and accidents, if we will only *trust him explicitly*.

Healed of Cancer

"I am sorry to report that you have tuberculosis," said the lung specialist to Mae Taylor Roberts, who had been ill for months, having lost many pounds of weight.

"But, Doctor, what is this other trouble on my skin?" the gospel worker asked.

"I didn't want to tell you that. It is cancer, and we can do nothing for it."

At the time she and her evangelist husband were engaged in a revival meeting with Rev. C. W. Griffin in the Church of the Nazarene, Whittier, California. They were being assisted by Fred Suffield and his wife. When they returned to Whittier for the evening meeting, Mrs. Roberts felt that she should be anointed with oil for her healing.

"This is the only way I know," she said. "My father [the famous B. S. Taylor] believed and practiced healing. James commands us to anoint with oil. I want Fred to anoint me, and all you workers to lay your hands on me. I believe God is able to heal me."

She was anointed according to James 5:14, and faith prevailed. She felt a peculiar power enter her body, and the assurance of faith said, "The work is done."

The group of workers shouted and rejoiced and magnified God for His healing power. Then came the test of faith—the doctor's report. When she returned for a thorough examination the specialist could find not a trace of the trouble.

"I've been healed, Doctor," Mrs. Roberts began.

"'Healed?' I've heard about such things, but let's see what we can find."

The outward evidence of the cancer was gone, and no trace of it could be discerned. The doctor took her through the usual checkup, and then reported.

"There's absolutely no trace of any tuberculosis, and the cancer, so far as I can see, is not there. Some higher power than I worked this miracle," said the doctor.

Many years have passed by, and those troubles have never returned. Mrs. Roberts has enjoyed perfect health since that time.

God's Protecting Care

"Now, Lord, I submit myself unto Thee. Thou canst watch over me as carefully as this train speeds to Kansas City as though I were at home. Thou hast protected me thus far, for which I thank Thee. Watch over this train, I ask for Jesus' sake." So praying Dr. J. W. Goodwin retired to his berth on an express train coming out of Chicago.

He slept soundly until about midnight when he heard people getting out of their berths, so he decided to get up and see what the trouble was. He joined the questioning crowd to discover that a cloudburst had flooded the tracks, and the train was forced to stop. Men were cursing the conductor and the engineer for the delay.

"Let's go on," a business man said, "I must be in Kansas City in the morning. Why did you stop?" he asked the engineer.

"You men that are cursing can thank your lucky stars that you are here at all. I was following the express and I decided that if they could make it I could also. So I held the throttle wide open through the storm. When the water got over the tracks, I followed the express, knowing I could get through, for they had. "Something said to me, 'Stop her.' But the express had gone through, and I went full steam ahead. The second time the voice said, 'Stop her!' But I went on knowing that the express had just passed over the

same tracks. But believe me when the voice said the third time 'Stop her!' *I stopped her.*

"And I stopped her just in time, for not more than the length of the engine ahead of where I stopped, the bridge is washed out."

"Thank you, Father, for your protecting care," the General Superintendent breathed a prayer.

Prayer-saying men can have the protecting hand of God placed over them. The divine Voice will say to engineers of our fate, *Stop her! and accidents will obey His command.*

The Late Train

"Arriving on the evening train," Dr. R. T. Williams wired his wife, then living in Nashville, Tennessee. He had been out for many weeks overseeing the church, conducting assemblies and holding revivals, and was heading home.

At a certain town he had to change trains. Ordinarily the other train waited to make connection with the one the preacher was riding, but this time one was so late that the other pulled out before it came in. When Dr. Williams arrived at the transfer point and found his train gone, he sent a second wire to Mrs. Williams, saying that he would be on the morning train.

Mrs. Williams and her son heard that the evening train had been in a bad wreck and many passengers were injured and several killed. Dr. Williams' wire of the change in trains had not yet arrived, so she and her son met the train bearing the injured.

"That's Daddy right there. It's just his size," Reginald said. Investigation showed he was mistaken. When all the injured had been brought out, and they were assured Dr. Williams was not among them, they returned home to receive the wire.

God's protecting hand was over that train. Divine providence slowed that engine and caused the other train to leave without making connections.

God Gets the Glory

"God gets the glory, I got the \$25," said B. S. Taylor, the fiery preacher of holiness of the Methodist Church during the early part of this century.

He was then an old man, and his preaching ministry was at a close, but one little booklet still carried his message around the world. Let him tell the story.

"I preached a sermon on 'Death, Hell, and the Judgment' many times during my ministry. God blessed it with souls, stirred communities, aroused the devil. Finally I decided to put it in print. The *God's Revivalist* took the manuscript and paid me \$25 for it. I never thought much of the sale of the booklet, for I was glad for service to God's kingdom."

The booklet took fire. It sold by the thousands, going through edition after edition. It swept around the world until it stacked up sales of two million copies.

When the old preacher came down to his end, like most preachers he was not blessed with an abundance of money, and could have used more of it. He thought of the sale of the book for \$25, and the royalties it would have earned if sold on a royalty basis. Then he said:

"Thank God that I have been of this service to His kingdom. *God gets the glory, I got the \$25.*

Recharging Spiritual Energies

"Lord, give me four months alone to prepare for this trip to America," E. Stanley Jones prayed on receiving an invitation to be the principal speaker during the last Preaching Mission which the Federated Churches conducted throughout the nation.

He was then in India, preaching Christ to the students of the nation, discussing Jesus' way with the Hindus, and leading many into the kingdom. When the call came he realized that the only adequate way by which he could meet it, was to go to the Himalayas.

He spent four months praying and communing with God that he might recharge his spiritual energies for the conflict. These were seasons of close contact with God.

America remembers those marvelous messages, and hundreds of preachers will date their conversion from the hour of his meetings. In many of the leading cities of the nation there were scores of preachers, filling important churches, who arose and said, "I have never been converted. Pray for me that I may receive the experience."

Many of these men found God under Jones' ministry.

Jones acquired the spiritual energy for this task of leading preachers to Christ through a four-month season of prayer.

Saved from the Electric Chair

He was charged with murder—a murder of which he was not guilty. Still no proof existed of his innocence. Six months he languished in a southern prison, praying, hoping that he might be freed. The lawyers had woven a careful chain of circumstantial evidence around him until no one could doubt but he killed the man.

"God, reveal some way by which I can prove my innocence. But if it is Thy will for me to die in the chair for Jesus' sake, I am willing. Remember my wife and children in Thy mercy," the prisoner prayed.

"A telegram for you, prisoner," the warden said, not trusting the message to a guard.

"I found a program," eagerly the condemned man read the yellow slip of paper, "with your name on it where you were to have sung in the college recital the very night you were supposed to be three hundred miles away, murdering the salesman."

"Warden, I recall it distinctly now," said the prisoner with a new hope shining in his eyes, "I was to have sung on a college program last February, but I took a bad cold and went to the program with my throat wrapped up. When it came time for me to sing, I arose and said I was unable."

"All you have to do is to prove that you were present at that program whether or not you sang," remarked the warden, who had begun to suspect that the singing preacher had been framed for the murder.

The evidence was soon gathered, scores of reputable citizens of that college town being willing to testify that they recalled the sore throat incident. On the day of the new trial when the judge called for the witnesses for the condemned man to stand (having first read the program) twenty-five fine appearing men and women arose.

"The case is dismissed," the judge said when he knew what they came to testify to.

"I was saved from the electric chair when the Lord directed my wife to find that little program with my name on it," the prisoner testified.

With such a miracle marking him, he became a preacher and won hundreds to the Lord before his ministry ended.

"Ask and ye shall receive," is God's promise. Nothing is too great for Him to perform, if we will *only ask with faith strong in God's promise.*

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Communion Sermons

Power of Communion

TEXT—*Blessed be God . . . who has blessed us with all spiritual blessings in heavenly places in Christ* (Ephesians 1:3).

INTRODUCTION—The first Lord's Supper was a direct season of communion between Christ and His disciples. Each Communion Service should also be a season of contact with Christ through spiritual fellowship. We must enter into the

communion room, through this sacrament, where Christ and the soul become united. When we do this we partake of those spiritual blessings in heavenly places about which Paul writes.

I. CREATING A SPIRITUAL ATMOSPHERE—Communion partaking lifts the soul into a spiritual atmosphere. It makes possible, when entered into rightly, a fellowship directly between the soul and its Lord. It should help the soul to shut out worldly clamors that the Master's clear voice be heard. Enter into the communion room today where your soul can rest in a heavenly atmosphere.

II. BRINGING THE SOUL INTO DIVINE FELLOWSHIP—The disciples entered into a closed room and freely conversed with their Master. They sat around a common table, ate a common meal, the bread and the wine, and had their feet washed by the Master. In presence they were one with the Lord, if not entirely in spirit. At this table today enter into this close friendship with your Lord. Be one with Him in spirit. Enter into the closed room of communion that your soul might partake of His heavenly blessings.

III. UTILIZING THE POWER OF SONG—Jesus blessed His first Communion Service with the power of song. He gave a concluding touch to the heavenly atmosphere by singing. He also made it possible for the communion relationship and atmosphere to be carried out into the crises that were to follow. The heavenly atmosphere which the soul basks in at the table can be carried with you through song. Sing today of the broken body and the shed blood. Eat and arise singing. Carry into tomorrow's duties the blessings which this table affords you today.

CONCLUSION—God through Christ can bless your soul this day with spiritual blessings in heavenly places. He can cause your soul to sit together in heavenly places in Christ Jesus. Eat of this broken body in symbol that you might be partakers of Christ's life.

Spiritual Examination

TEXT—*But let a man examine himself . . . for he that eateth and drinketh unworthily, eateth and drinketh damnation to himself* (1 Cor. 11:28, 29).

INTRODUCTION—None should partake of the Communion Service who is not certain of his spiritual relationship with Christ. While this is a privilege of the Christian and a source of spiritual power it may become the source of damnation to one who partakes unworthily.

I. THOSE WHO ARE WORTHY—Who has a spiritual right to partake of this service: (1) Those who have been divinely made alive in Jesus. (2) Those who follow the heavenly light which Christ sheds upon their pathway. (3) Those who live daily so that God can bless with heavenly blessings. (4) Those in whom there is no vileness or sin.

II. PARTAKING UNWORTHILY—(1) The unworthy participant of this table brings trouble to his conscience. (2) He keeps his soul from partaking of the spiritual power of Christ. (3) He finally brings damnation and spiritual death to his soul. (4) He also brings weakness, sickness and finally death upon himself because of this. (See 2 Cor. 11:30.)

III. EXAMINE YOURSELF TODAY—Before you come to this table this morning look into your heart and see if you are worthy to partake. (1) Look to your motives. See what prompts your actions. (2) Look to your love life. See what you are drawn to love, the world or Christ and spiritual things. (3) Examine your relationship to God. Are you and He one in communion, spiritual nature? (4) Do you keep the divine commands daily? (5) Has the shed blood been applied for the remission of your sins?

CONCLUSION—After a careful examination of your life, if you find you are worthy, before you come to the table renew your life in God. Enter into this New Covenant with God's

blessings. Do not throw away your confidence in God, but renew your vows and partake. Let this service be a means of drawing you nearer your Redeemer.

CONCLUSION—Do not grieve for our departed friend whose humble life we honor today with these brief words. He is not dead, but he lives beyond the reach of death.

Funeral Sermons

Beyond Death's Icy Grip

TEXT—*And there shall be no more death* (Rev. 21:4).

INTRODUCTION—Death's icy grip has seized another friend and we gather here today in death's presence. We look into the cold face of a loved one whom death lured away from us. This parting is harsh, but God be praised there is a homeland of the soul far beyond death's icy hand.

I. **AGELONG DREAMS**—In that heavenly land ambitions and dreams with which the saint filled his vision while on earth can be worked out to fruition, for there is no more death.

II. **MAN'S WORST ENEMY BECOMES HIS BEST FRIEND**—Death is man's worst enemy measured in the light of time. But for the saint, measured by heaven's standard, it becomes his best friend. For it gives one an eternal hold on man's greatest possession, eternal life. Death opens a door that looks like decay upon a vista of immortal glory.

III. **REGIMES OF TIME AND ETERNITY**—Time's law is death—eternity's principle is life. Death says that all things must come to an end—all friendships cease, all dreams blur, all ideals vanish, all consuming loves lost in the grave. But heaven—far beyond the bony fingers of death—heralds the glorious fact that friendships never come to an end over there, meetings never break up, shouting never dies down, tears never flow.

No More Death

TEXT—*And there shall be no more death* (Rev. 21:4).

INTRODUCTION—On earth all things end—in heaven all things only begin. Things over there have but one end—the beginning. What life starts ends, but what heaven starts always goes on. Death has ended another life, but for the redeemed it comes with but a new beginning.

I. **THE GLORIOUS NOTE**—Funerals are solemn occasions to which only the hope of heaven can add a glorious note, for when earth recedes from view heaven comes in prospect. This loved one is dead. No thought can change this fact. But he is today dwelling in a land where death never comes.

II. **THERE IS NO DEATH**: (1) Heaven's friendships never die. (2) Heaven's love never ceases. (3) Heaven's rejoicing never comes to an end. (4) Heaven's day is cloudless. (5) Heaven's joy is never darkened by human sorrow. (6) Heaven's perfect health is never marred by tiredness, sickness nor death. (7) In heaven there is no death of any type—nothing but perfect life, joy and bliss.

III. **HEAVEN ONCE GAINED NEVER LOST**—Once the gates of pearl close on a soul, as they have on this loved one who has departed, they never open wide again for his departure. There are no sailings on the good ship Zion marked "time of departure," for in heaven there are only arrivals. We sail into the heavenly port but never leave.

CONCLUSION—Our loved one, today honored by our presence, these gracious flowers, these few words of remembrance, can never die again. He has gained the port of eternity, and shall never again sail the small barque of his life upon the raging storms of death, for in heaven there is no death.

Expository Outlines for August

Lewis T. Corlett

The New and Living Way

(Hebrews 10:4-25)

I. THE EPISTLE TO THE HEBREWS IS A BOOK OF COMPARISONS

1. The better revelation.
2. The better brotherhood.
3. The better covenant.
4. The better priest.
5. The better sacrifice.
6. The better provision.

II. A WAY PROVIDED THROUGH THE SACRIFICE OF CHRIST

1. A superior sacrifice to that of the Old Covenant (vs. 3, 12).
 - a. In the character of the sacrifice.
 - b. In the extent of the provision.
 - c. In that it was offered once for all.
2. A voluntary shedding of His own blood (vs. 19, 20).
 - a. The guiltless taking the place of the guilty.
 - b. The pure taking the place of the impure.
 - c. The clean giving himself for the unclean.
 - d. The free man taking the place of the condemned.
3. A Way maintained by the priest-

hood of Christ (v. 21).

- a. He offers Himself as a sacrifice.
- b. He, being above, maintains the provision for the remission of sin.
- c. He is the divine party to assure the continuance and perpetuity of the divine covenant (v. 16).

III. THE PROVISIONS OF THE NEW AND LIVING WAY

1. Full assurance with God (v. 22).
 - a. Through boldness of purity of motives (vs. 16, 19).
 - b. Through a consciousness of cleanness before God. "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water."
 - c. Through the definite witness of the Holy Spirit to the reality of sanctification (v. 15).
2. Steadfastness in God (v. 23).
 - a. Trusting in the faithfulness of God to verify His promise. "For he is faithful that promised."
 - b. By a settled determination and conviction to obey the Lord. "Without wavering."
 - c. By a purposeful faithfulness in

maintaining a profession of word and deed. "Let us hold fast the profession of our faith."

- d. As man depends upon God, he is made strong for any circumstance of life.
3. The provision for encouraging others (vs. 24, 25).
 - a. To provoke, arouse and stir others to a greater fervency of love.
 - b. To challenge all men to greater activity in the kingdom of God.
 - c. Setting the proper example in attending the hour of God and in worship.

IV. THE GREATEST BLESSINGS OF THIS NEW AND LIVING WAY ARE FOR THE SANCTIFIED

1. This is the group the writer was discussing when this truth was introduced (vs. 10, 14, 15).
2. The sanctified will enjoy it most because of their complete separation from the distracting element of sin in the heart.
3. The sanctified are in a closer bond of union with the divine whereby God can direct them more accurately.

ly and more easily guide their steps in the way of truth.

4. The sanctified are fervent in appreciation and love for their Savior and set a better example for others to follow.

The Power of the Gospel

(Isaiah 35)

I. ISAIAH PROPHESIED MUCH CONCERNING THE GOSPEL

1. That it would be a reasonable religion.
2. That it would be for all who desired it.
3. That the Suffering Servant of Jehovah would provide it.
4. That the Conquering Servant of Jehovah would give victory to those who would accept His gospel.

II. THE GOSPEL HAS POWER TO REFRESH (vs. 1, 7).

1. The wilderness shall bring forth vegetation.
2. The secluded and solitary place would abound with beauty.
3. The desert would be a scene of bursting life.
4. The parched ground would be bubbling with water.
5. All of these are typical of the glory and freshness that God can and does give to the individuals who accept His gospel.

III. THE GOSPEL HAS POWER TO TRANSFORM CHARACTER

1. It gives vision to blind men. "And the eyes of the blind shall be opened."
 - a. To see the wrongness of sin.
 - b. To see the error of serving Satan.
 - c. To see the glory of salvation.
 - d. To see the path of righteousness.
2. It clarifies the hearing. "And the ears of the deaf shall be unstopped."
 - a. To hear the still small voice of God.
 - b. To listen to the instruction of the Lord.
 - c. To hear the call of the distressed and needy in the world.
3. It restores the power of speech. "And the tongue of the dumb sing."
 - a. The gospel not only lifts the individual up out of the mire and clay but also puts a new song within the heart of the redeemed.
 - b. Enables all believers to speak of the glory of God.
 - c. Prompts the child of God to magnify the grace of God.
 - d. Gives power to His disciples to witness for Him.

IV. THE GOSPEL MAKES THE JOURNEY OF LIFE MORE SIMPLE (vs. 8-10).

1. It makes roadbed in the desert.
 - a. Provides clear markings to properly designate the way to be traveled.

- b. Makes a way of travel that is above the shifting sands.
- c. Regeneration does this for the believer in a spiritual sense.

- (1) The person is separated from the wandering in sin.
- (2) It gives a definite direction and bearing in life.
- (3) The Spirit gives life and energy to travel the highway and directs the shortest route toward God.

2. The gospel also provides a way within the roadbed.

- a. Likened unto the strip of pavement in the center of the roadbed.
- b. A way free from chug-holes and ditches.
- c. A smooth way on which to travel through the valleys and over the hills.
- d. It is called the way of holiness because sanctification will do this for the believer.

- (1) It gives assurance in the firm footing of perfect love.
- (2) It gives joy and assurance in the enjoyment of heart purity.
- (3) By the cleansing of the heart from all sin the believer is enabled to live with the absence of strife and uncertainty in the inner life.
- (4) The sanctified are not delivered from the hills and valleys but are strengthened for every good work.

3. The way is attractive (vs. 9, 10).
 - a. It is a safe way, wherein the travelers are protected by power divine.

- b. It is a way of happiness and joy and gladness.
- c. The people who travel this way have mutual interests and desires.
- d. It is a way of beauty for the desert is blossoming as the rose.

V. ALL MEN ARE INVITED TO TRAVEL THIS WAY

1. Christ died to provide it.
2. The directions are so clear and explicit that wayfaring men though fools need not miss it.
3. It is the only way to get to God and heaven.

Victorious Life

(2 Cor. 2:14-17)

I. THE APOSTLE PAUL WAS CONFIDENT OF PERSONAL VICTORY. "Now thanks be unto God, which always causeth us to triumph."

1. He remembered the past victories that God had given and they had been many.

2. He was confident in the consciousness of personal spiritual victory.
3. He had a firm faith in future triumphs (Phil. 4:13).

II. THE SOURCE OF A LIFE OF VICTORY IS IN CHRIST (v. 14).

1. He provided the means of deliverance from the captivity and bondage of Satan.
2. He transforms character by the new birth, freeing man from outward transgressions and imparting the divine nature within the soul.
3. He frees man from the bondage to self by the eradication of carnality and the filling with the Holy Spirit in sanctification.
4. He gives daily grace and strength to enable His children to be victorious.

III. A LIFE OF VICTORY IS PLEASING TO GOD

1. It reveals the wisdom and knowledge of God in dealing with mankind. "And maketh manifest the savour of his knowledge by us in every place."
 - a. This is the primary means God uses to win men (Ezek. 36:23).
 - b. This is the way the world is convinced that the Father hath sent the Son (John 17:21).
2. It manifests the efficacy of Christ's atonement. "For we are unto God a sweet savour of Christ."
 - a. Each person enjoying salvation is another proof that Christ did not die in vain.
 - b. The greater the spiritual victory, the greater the honor to the sacrifice of Christ.
 - c. The triumphs of His followers exalts the triumph of the Savior.

IV. A LIFE OF VICTORY IS ONE LIVED ACCORDING TO THE WORD OF GOD. "For we are not as many, which corrupt the word of God."

1. The Christian has clear directions for every spiritual problem.
2. The Bible contains the principles for the solution of every problem of life.
3. The Bible is the only book that gives details regarding the relation of this life and the one to come.
4. The Bible is the source Book of liberty to all men.
5. The Christian obtains victory most of the time through faith in God, based on the promises of the Book.

V. EVERY CHRISTIAN SHOULD LIVE A VICTORIOUS LIFE AND BRING GREATER HONOR TO GOD AND HIS CAUSE IN THIS WORLD.

Your life is worth living so long as your enthusiasm lives. Rejecting things because they are old-fashioned would rule out sunshine.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and our Young People

GOD has blessed us with a great company of splendid young people. They are in our hands for training. In the measure of our success in this work—under God—the future of our church will depend. They are a goodly heritage and a great responsibility. In them we have a wonderful opportunity. Organization has helped us in some of our problems in this field; other problems have grown out of it. Our young people need our older people; our older people need our young people. We are not two groups, but one. How to promote and conserve the benefits of our organizations is a problem of many problems. How to mold the whole into a compact, interworking force is another. Maintaining a proper balance in this whole may not be an easy matter, but it is one in which we must succeed if we are to find our place, and fill it in the purposes of God. This is a matter in which the interests of God, and of the fields in which we labor are involved. Our success involves vastly more than our own preservation. We are here for that, but we are here for vastly more than that. Great fields are before us for evangelization and Christianization. We are here in the providences and purposes of God. He is greatly favoring us. The destinies—under God—of millions are in our hands. Our responsibilities are commensurate with the magnitude of our opportunities. The performance of our task will prove no easy matter. Our prayermeetings should be strong factors in this.

We shall need all the help we can get, and all the wisdom available to us. God is able to give us success in this matter; only in Him can we hope for this. Whatever is necessary in the fulfillment of His purposes, He is able to accomplish through us, as He has our co-operation. It is His work, but we have our place to fill in the accomplishment of it. Few things are more important in the building of the church than the investment we make in our young people. What we do for them in giving them a good start in life; what we make of them today, our church will be tomorrow. This is one of our most exalted privileges, our most solemn responsibilities. We owe to God, to them, to ourselves, to mankind, our best in these matters.

God's Will for Us

Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel (Acts 9:15, 16).

The belief that God has plans and

purposes to be worked out through His people as individuals and groups is general among us. The record of His dealings with His people confirms this. In His infinite wisdom He has chosen His people as instruments through which He works out His plans in dealing with others. We are laborers together with God. That He has done this is an indication of the magnitude of the powers with which He has endowed us. Our wisdom is to find our places in His plans, and fill them by His grace and power. The measure of our success in doing this will be the measure of the enduring value of our work in His name. It would be folly for us to assume that a work of such importance should be easy. It is one that challenges the best there is in us, and all there is of us.

I. *In all things God has shown Himself to be purposeful.* He has made things to bring forth after their kind. When timber is wanted He plants forests. When fruit is needed, He plants orchards. When vegetables and grain are needed, He furnishes them. When there is need of the fruit of the vine, vineyards are planted. Before man was created, provision was made for the supply of his every need. In the realm of nature things find and fill the places for which they were created.

II. *In this mundane sphere, man is the being with the divinely bestowed attribute of freedom of choice.* He decides for himself as to whether or not he will fill the place for which God designed him, and the measure in which he will fill it. This attribute is an indication of the grandeur of human nature as God designed it, and of the possibilities to which man, created in the image of God, and after His likeness, may rise; of the dignity and glory to which he may attain.

III. *That God has made no mistake in giving us this attribute, we may be sure.* That man has made many and grievous mistakes in his use, nontuse, and misuse of it is certain. Few things are more important than the right use of the things with which God has endowed us, and the measureable realization of their possibilities.

IV. *That some men have risen to eminence in this matter is certain.* Holy men of God have spoken as they were moved by the Holy Spirit. Through them God has given us His Word. Others have preached that Word in the Holy Spirit sent down from heaven. The will of God has been accomplished in multitudinous ways by men in co-operation with Him. Under God, we owe them a debt of gratitude we can never repay.

They are the men and women through whom God has blessed the world. Without them—or others like them—we should have been greatly impoverished. Through them we have been greatly enriched. What we do in this matter will determine our worth to God and our fellowmen.

V. *Under the figure of a vineyard, the people of Israel were given their opportunity as God's representative people.* They were set aside because of their failure as instruments through which God was working out His purposes. Following their own traditions, they set aside much of the Word of God, rejected their Messiah and insisted on His crucifixion. The privileges of the kingdom were taken from them, and the Church was raised up as the divinely chosen instrument through which God would work out His purposes in His dealings with mankind. Our continuance is conditioned on the measure in which we are useful in this matter.

VI. *We are living in a time when there is much of failure in these matters; a time when Laodicean lukewarmness is increasing, and the time when our Lord will catch away His believing people, and spue the formal church out of His mouth.* That there is danger of our being affected by this lowering temperature is certain. We must set our faces heavenward, flintlike, if we would escape this peril. It will be no easy matter, but God is able to keep His fires burning in our hearts in the presence of a cold and antagonistic world and lukewarm bodies of formal religionists. Good men are among them, and God has His own, and is using them there. Our hearts rejoice in every man who is doing the will of God, whoever, and wherever he is.

VII. *These conditions indicate the trend of our work among our young people.* We should seek in every possible way to establish them in their faith in the Bible as the infallible Word of God. Much of it they may not be able to understand, but there should be none of it which they do not believe. Every means of establishment in God and His truth should be requisitioned and used. Outstanding men of faith have come up during the darker periods of human history. Enoch and Noah lived in these darker periods; Abraham and Job, Moses and Joshua, Jeremiah, Ezekiel and Daniel arose during such periods. Luther and Wesley were shining examples of this during dark periods of the Church age. God is giving us our opportunity now. He is challenging us to heights more sublime than we have yet reached; to achievements beyond those to which we have attained. Special attention should be given to the development of the moral and spiritual powers of our young people. In meeting our responsibilities to

them—under God—we ourselves must go forward.

The Way of Spiritual Prosperity

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper (Psalm 1:1-3).

That there is a way of spiritual prosperity is clearly set forth in this Psalm. Those who have it, do so because they walk in this way. A dangerous form of error is that of supposing that desirable ends may be reached without the use of divinely appointed means for reaching them. Experience demonstrates that it is one thing to be a Christian and another to be in a prosperous spiritual condition; that spiritual prosperity is not universal among the children of God. One of the outstanding purposes of the Word of God is that of showing mankind the way to become Christians. Another is to show the way of prosperity in Christian experience. This is one of the divine purposes in the Book of Psalms, of which the first may be regarded as the key.

I. *There are differences in the life that is in a germinant seed, and the life that is in the fruit-bearing tree.* It is the same life, but in an advanced stage in the tree. The change is the result of growth and development. There are differences between a newborn babe in Christ, and a person more advanced in Christian experience. The change is due to growth in grace and in the knowledge of our Lord and Savior Jesus Christ. Spiritual life—like other life—is progressive in its development, and in the realization of its possibilities.

II. *To insist that all who are really Christians are spiritually prosperous, is to insist upon something that is not justified by the facts in the case.* Prosperity in the spiritual realm is as rare as it is in other realms. That there are possibilities in the spiritual realm is certain; that the realization of these possibilities is subsequent to one's being in this realm is equally certain. Prosperity in the spiritual realm is the prize of those who pay the price of such prosperity.

III. *The Christian is still a self-determining being.* In Christianization, freedom of choice is not forfeited. The Christian still acts volitionally. God recognizes this in His Word, and in His dealings with mankind. This recognition is before us in our text. The man who avoids the counsel of the ungodly; the way of sinners; the seat of the scornful, is a blessed man. Negatively, he is in the way of spiritual prosperity. He is where

he may make the Word of God the man of his counsel. He is free from worldly contamination, and the trend to worldly conformity, because he keeps himself free.

IV. *There is such a thing as delighting ourselves in the law of the Lord.* To insist that all Christians so delight themselves is to insist on too much. It is folly for us to expect that such an important matter as that of delighting oneself in the law of the Lord is an easy matter. This delight comes with persistent application of ourselves in the reading and study of the Word of God. That this should be common among the people of God, is certain. That it is so is another matter. They delight themselves in the law of the Lord who put themselves in the way of such delight. The way to this experience is not easy, but it is worth vastly more than it costs. It is a rugged way, but it is the way to the heights in spiritual prosperity.

V. *Many are disappointed in their experiences, thinking these things will be true of them merely by virtue of their being Christians.* This Psalm makes it plain that they are true only of those who put themselves in the way of their becoming true in their experiences. Whatever is true of us as Christians is true because we put ourselves in the way of its being true and co-operating with God in making it true.

VI. *The way of spiritual prosperity is one of persistent meeting of conditions.* As such prosperity increases, the keeping of conditions increases proportionately. The price must be constantly paid. The larger the fruit bearing, the larger the drafts must be made upon the resources that make such bearing possible. Being planted by the rivers of water makes this possible. Not only must there be delight in the law of the Lord, but there must be meditation therein day and night. Meditation comes by practice. It is cumulative in its development, its practice demands the best there is of us, and all there is of us. It is worse than folly to suppose that such a thing should be easy. We must keep in mind that there are no easy ways to the worth while things of life. Those who would have them must take the ways that lead to them.

VII. *Fruit-bearing in the realm of nature demands the best to be found in soil and climatic conditions; the best there is in the tree; and the employment of all of its powers.* Fruit-bearing in the spiritual realm demands continuous appropriation of the inexhaustible resources of divine grace, the right functioning of all the powers of our being; co-operation with God in His efforts on our behalf; the fulfillment of His plans and purposes in our creation; the ever-increasing realization of the possibilities of that with which he has endowed us.

Prosperity in the spiritual realm is like prosperity in other realms; it is to one who conforms himself to its requirements, devotes himself to the realization of its possibilities. We are shown the way of such prosperity here, that we may walk in it, avail ourselves of its privileges, and realize its possibilities. These things should be impressed upon the minds of our young people early in life.

Some Values of Morality

Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me (Mark 10:21).

While morality is not an immediate condition of salvation, it has its values, and they are far from inconsequential in magnitude and importance. Men are not saved through morality, or lost through lack of it. They are saved by the grace of God through faith—not by what they have done—but by what God has done for them in Christ. Nothing less than His sacrifice on Calvary's cross could make salvation possible. They are lost through failure to avail themselves of the remedy God has provided for them in His only begotten Son. "He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:14-21).

I. *It is to be feared that many fail to properly value morality because they take refuge in the thought that salvation will set everything right—that they can get saved later in life, and get to heaven finally.* It is true that men may be saved after a life of sinning; but being forgiven for having lived such a life is one thing, and being saved from the consequences of so living is another matter. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap" (Gal. 6:7, 8). God saves what is brought to Him for salvation. Nicodemus needed salvation as certainly as did the woman of Samaria; his was salvation after a well-spent life, hers was salvation after an ill-spent life.

II. *Providentially this young man had been saved from a life of immorality.* To be saved from living such a life was a far more desirable thing than to be saved after having lived such a life. Jesus knew men. Beholding this young man with his well-spent life, He loved him. To live morally is to live in harmony with the laws of God, and in harmony with the constitution of our own being. Such a life has its rewards, as well as its values. It is far better to live honorably than it is to live dishonorably. God puts no premium on immorality. Morality

—not immorality—tends to bring out the lovable characteristics of human personality.

III. *This young man had been blessed with a good home, and appreciated its value.* He recognized the worth of the moral training he was receiving, and lived in harmony with God's Commandments. He recognized the value of good people, and identified himself with a body of them. By his merit he had risen to a place of leadership among them. He was reaping the rewards of his manner of living.

IV. *He had made some wise choices in life.* He had not chosen his own home, or his own parents. He wisely chose to appreciate his good home, and honor his God-fearing parents. He had seen the folly of associating with immoral people, and avoided associations with them. He had seen the value of morality in the lives of others, and wisely had chosen to identify himself with them. He had seen the value of good habits, and wisely chose to form them. He appreciated the value of good character, and wisely chose to build upon such principles as tended to the formation of such character.

V. *This young man had a good start in life.* Time lost in the formation of good habits, the building of right character, is lost forever. "Backward, turn backward, O time in thy flight" is a vain petition. Time wasted, opportunities unimproved, are gone forever. In many ways the earlier years of our lives are our most important years. The value of well spent childhood and youth is beyond our powers of computation. Blessed indeed are those who have learned how to use their time, and improve their opportunities. They are well started in life.

VI. *Largely unconsciously, perhaps, this young man had allowed himself to become confused in the proper exercise of his sense of relative values.* Our Lord sought to bring him to a better understanding in this matter. The real values of life are not of the material, tangible kind. The things that are seen are temporal; the things that are unseen are eternal. This young man's material possessions were great, but they were passing. They would benefit him—at the best—for but a brief period. His wealth, his position, his prestige, his power, were passing things. He might so use them that enduring treasures might be his; treasures that were not passing, but eternal; treasures in the possession of which he would be forever secure.

VII. *This young man had come to the forks in the road.* Had he chosen the right fork, he might have risen to eminence in the service of God and man; he might have become one of the truly great men of the ages. Jesus offered him the best that heaven afforded; the

highest honor that even He could bestow upon a man, "Come, take up the cross, and follow me." He was offering this young man what He had chosen for Himself; and this is what Jesus offers to our young people. It is what He offers to all of us. The glory that is His He offers to share with us. In the work that He is doing, He invites us to have our part. As the Father hath sent Him, so He would send us. He calls us to oneness with Himself in His manner of living and service. That which is good enough for Him, He would have us enjoy. Morality has its values in this life as certainly as it has them in the life to come. No service can be what it should be without it; no life is what it should be that lacks it; fellowship with Him demands it.

The Promises of God

The Word of God is abounding with its revelations of the promises of God. These promises have a large place in God's dealings with mankind. Not only is He a promise-making God, but He is also a promise-keeping God. Many things may be uncertain in life, but there is certainty in the promises of God. Not only are His promises revealed in His Word, but therein we have a record of His faithfulness to them, and His manner of fulfilling them in His dealings with men. Men may fail in meeting the conditions upon which these promises are made, but God never fails in keeping His promises when they are met.

There failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass (Joshua 21:43-45).

I. *Many things attend the fulfillment of the promises of God.* Conditions are to be met; developments must be made; times of fitness for their fulfillment must come. Among our follies is that of becoming impatient in the matter of their fulfillment. This was one of the follies of Israel. But two of the generation of men of war that were numbered at Sinai, found their way into the Promised Land. Impatience was Israel's besetting sin. Promises that are worth having require time for their fulfillment.

II. *Preparation for the receiving of these promises must be made on our part.* This preparation is no unimportant part of the fulfillment of the promise. To be prepared to receive the benefit of a promise, is a long step in the direction of that enjoyment. In this the men of the generation that were brought out of Egypt failed. It was one thing to be brought out of the house of bondage; entering into the Promised Land was another matter. God brought them out that He might bring them in. They failed in their co-operation with Him in His

efforts to bring them into the land of Canaan.

III. *There is the putting of ourselves in the way of having the promises fulfilled to us.* One who desires preferment at the hands of God, wisely puts himself in the way of receiving that preferment. This is a good evidence of genuineness of our desire for it. We do little in the way of putting ourselves in the way of receiving things for which we care little. The things of God are too precious to be bestowed indiscriminately upon people who care little—or nothing—for them. In this matter the Children of Israel failed; in it, we too may fail.

IV. *Some of these promises must await their places of fulfillment in the purposes of God.* Delays in the fulfillment of the promises of God, are not denials of their validity. In taking our places as recipients of the promises of God, we take our places as laborers together with Him, and sharers of His interest in the affairs of His kingdom. As such, we expect the fulfillment of the divine promises in the divine order of their fulfillment. They are ours while we are waiting for their fulfillment as certainly as they will be ours subsequent to their fulfillment. Enjoyment of their benefits may have to wait; but enjoyment of the promises is our present possession. Enjoyment of anticipation may be as real as enjoyment of participation.

V. *Not only should we avoid the folly of impatience on our part, but we should keep in mind the needlessness of it.* Nothing can be gained by impatience. Much may be lost by it. Anxious thought and abiding faith are antagonistic in their results, as well as in their operations. There must be much of patient waiting on our part, for the outworking of the divine purposes. Caleb and Joshua were ready to enter the Promised Land thirty-eight years before the remainder of the people were prepared for that entrance. They had their parts to play in the development of the generation that finally crossed the Jordan. From their experience we learn that delays are not necessarily denials. They held steadily on. The promises were sure. Impatience may prove a great hindrance.

VI. *We need constantly to remind ourselves of the necessity of co-operation on our part with God in the outworking of His plans and purposes if we are to enjoy the fulfillment of His promises.* It is as we walk—not in our ways—but in His ways that we come into the enjoyment of the fulfillment of His promises. These were made not for indiscriminate fulfillment, but for fulfillment in the outworking of the divine purposes. We are individuals, but we are more than individuals. We are parts of a great whole, and have our places to fill in that great whole. There is no

place for our living unto ourselves. God has designed matters otherwise.

VII. *Let us settle this in our minds. All of God's promises will be fulfilled in His own good time, and ways; not in our times or ways.* Not one word of them can ever fail. We may well get over being in too much of a hurry. Their fulfillment will not only take time, but eternity, and all of it. While we are waiting, we should be working. Waiting in idleness is wasting time and allowing opportunities to go by unimproved. Everything that tends to the wastage of time, and the unimprovement of opportunities should be avoided. Time is too precious to be wasted, opportunities are too valuable to be neglected. The right use of time, and the proper improvement of opportunities have large places in making possible the enjoyment of the fulfillment of God's promises. The earlier in life we learn this, the better it will be for all concerned. The fulfillment of God's promises is vastly more than a one-sided matter. When we are as much concerned about filling our places here, as we are about the fulfillment of the promises, we will be in the way of the enjoyment of ever-increasing measures of their benefits.

Some Things About Faith

And the apostles said unto the Lord, Increase our faith (Luke 17:3-6).

Faith links us to God, to His omnipotence. It is the channel through which flows that dynamic force with which we meet the issues of life, and by which alone we may meet them successfully. While love is properly said to be the greatest thing in the world, faith may properly be spoken of as the foremost thing among men. It is foundational and fundamental to love. It is through our knowledge of the worthiness of God that our love for Him flourishes. Confidence in its object has its place in the unstinted outpouring of our heart affections.

I. *Faith is not only a matter of fact, but it is a matter of degrees.* It is subject to increase. Concerning the Thessalonians, Paul said, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly." Our wisdom is to thank God for what faith we have, and press on into its possession in ever increasing measures. What we have is in the nature of an earnest of what we may have.

II. *Not only is faith in our Lord, but it is of Him, and from Him.* The apostles came to Him for its increase. The measure of faith we enjoy is subject to our own limitations. As to the measure of faith possible to us, there are no limitations on the divine side. "Now unto him that is able to do exceeding abundantly above all that we ask or think,

according to the power that worketh in us."

III. *Being subject to growth implies processes of growth.* Conditions of growth should be maintained. Time and opportunities for growth must be reckoned with. Co-operation with God is essential to such growth. The Thessalonian believers were the model group of believers in the first work of grace, of the apostolic age. Recognizing this, Paul persistently urges them on to the enjoyment of the second work, that of entire sanctification. Diligence in the use of God's Word, in the formation of Christian habits, the development of Christian personality, have their place in the development of faith.

IV. *Faith is a present, personal possession of every child of God.* Some measure of faith all such have. The apostles are not praying for faith; they are praying for an increase of the faith they already have. More than once it was necessary for our Lord to say to these men, "O ye of little faith." Twice His commendation of faith is recorded; once in a Roman centurion, once in a Syro-phenician woman. However small may be the measure of our faith, we should cherish it as one of our choicest possessions. It is worth its full face value in the realm of grace.

V. *Prayer for the increase of faith seems to be proper.* These apostles were wise in recognizing the insufficiency of their faith, and for seeking its increase. The forgiveness of an offender seventy times seven, staggered the measure of faith they then possessed. And we will meet things that will stagger the measure of faith we possess as we go on in the conflicts of life. Life is progressive and with its progress will come ever increasing demands for enlargements of our faith. Only as we put ourselves in the way of ever increasing measures of faith can we hope to rise to eminence in the service of God or men.

VI. *There are conditions for having faith.* There are conditions for having our faith increased. Conditions for its increase must be met as certainly as conditions for its beginning had to be met. Faith not only has to do with our salvation, but also it has to do with our living and service. It covers the whole field of Christian life and activity. It has its place in our enjoyment of the benefits of the promises of God. The greatest undertakings and achievements of history have been the undertakings of faith; and so have the smallest ones, and all the others. Without faith, the accomplishment of what is worth while is impossible.

VII. *It is no disgrace to acknowledge our need of increased faith, seek for its increase, and put ourselves in the way of getting a supply for our need.* Our shame

is that we do not see the littleness of our faith, and put ourselves in the way of having our supply increased. By consistent seeking for increased faith, these apostles rose to heights of eminence in the service of God and their fellowmen.

How long must such seeking persist? As long as life shall last. Our powers for believing, like our powers for other things, are subject to vast improvement. Our young people—and our older ones as well—should not be discouraged by the measure of faith we now have. We should put ourselves in the way of increases in faith that will carry us to heights to which we now are strangers. The experience of entire sanctification puts us where our faith powers—and all of our other powers—may be vastly increased. Sanctification is not a goal, but a gateway in these matters.

It was through meeting staggering conditions that the faith of the apostles was developed; and it will be through meeting such conditions that our faith will be developed. The staggering conditions are upon us; the opportunities are ours. They are challenges to us to develop—under God—a faith that will make us overcomers of them all. John writes, "This is the victory that overcometh the world, even our faith." Faith is as world overcoming today as it was in John's day. They had more faith then; we may have more faith today. Progress in all that pertains to life, godliness and service, is the need of the wholly sanctified, as certainly as is the need of the crises experiences to all not in their present enjoyment.

Dear Lord and Father of Mankind

Dear Lord and Father of mankind,

Forgive our feverish ways!
Reclothe us in our rightful mind;
In purer lives Thy service find,
In deeper rev'rence praise.

O Sabbath rest by Galilee!

O calm of hills above!
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love.

Drop Thy still dews of quietness,
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.

Breathe through the heat of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire:
Speak through the earthquake, wind and fire,

O still small voice of calm.

—JOHN GREENLEAF WHITTIER.



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