

The PREACHER'S MAGAZINE

The Secret of Steadiness

LITTLE boats are the playthings of restless waves. They quiver and roll in every direction, easily overturn and frequently break up. The big ocean liner cuts through the waves and goes its way without heeding them. What is the reason for this difference? It is a matter of depth. There is steadiness the deeper one goes. So it is in our Christian stability. Dwelling deep in God and His truth produces steadfastness. We have great need of this. Error, unbelief and false doctrine would draw us out of God's great deep. The perilous times in which we have been living and in which we still live likewise tend to make us hectic and spiritually unsteady. Dwell deep in God and His revelation in Christ and you will not be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Speaking the truth in love, therefore, let us "grow up into him in all things, which is the head, even Christ."—Editorial in *The Watchman-Examiner*.

The Preacher's Magazine

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The Preacher as an Organizer

By the EDITOR

ORGANIZATION begins as an individual thing—the organizer must first organize himself. He must marshal his forces, set them in order and insist on obedience to commands. He must check up on himself; teach himself what his place is and then demand that he fill that place full. The organizer must plan his personal schedule. He knows how much time there is at his command day by day, and he must schedule that time. If he finds frequent interferences with his prearranged plans, that must not discourage him. He must allow for the interferences and then resume his regular order. Preachers habitually complain of being overworked and of not having time for certain important phases of their work. But in practically every instance this is because they are unorganized and go about their tasks in haphazard fashion. When men forget to write letters, forget to mail letters, forget to keep appointments, forget due dates on obligations, forget names and faces and forget other things that enter as factors into their success or failure, it is usually because they are unorganized and careless in mind and in life.

There is a prejudice against having propositions "cut and dried," but there should also be a prejudice against coming to the time of action without plans. If a dedication is on and money must be raised, the preacher should have in hand in advance of the occasion the bills that are pressing, the amount that must be covered by pledges, the time limit for paying pledges, and a survey of members and friends on the basis of what they may reasonably be expected to give. To get up and ask, "Who will start us off with a pledge of one hundred dollars," and then to get no response, is a pretty sure way to fail on an offering. When the preacher gets up to open a service and begins by leafing through the hymn book for "something to sing" it is a foregone conclusion he does not know where he is supposed to go in that service and has no plan by which to get there.

Then as organization reaches out to the practical work of the church the preacher who is an organizer will survey his task and consider his human material and then will set in by tactful means to get every man in his place "round about the camp."

After a visit to Marshall Field's in Chicago, I re-

marked to a friend that it is a mystery to me how one man can run an establishment of so many parts and of such tremendous scope. But he answered, "It's no more trouble to be a manager of a store like that than it is to be a General Superintendent in the Church of the Nazarene. For the fact is that no one man there has any more to do than one man has in a small country store. Each man has his work, each manager has his responsibility, and the manager has his scope and his work. Each man does his own part as manager, clerk or buyer and the whole runs along evenly. Just like a church or a district or a whole denomination."

It is no more difficult to run a big church than a small one. In many ways it is not so difficult. In the larger church the preacher can delegate more and give his personal efforts to something for which he is better adapted. But he has to delegate, no one can do it for him. He must learn to "take his work apart," and he must know how to preserve a general unity amidst diversity. He must keep his own sphere, just as he hopes others will do. He must respect his helpers and his group leaders, and he must not ignore them or go over their heads. He must work with and through his department heads. He must be a director, not a meddler. He must be ready to praise excellence and to pass lightly over weaknesses and mistakes. He must be big himself if he is to have caliber in his associates. It is pitiful when a preacher is deserted by his strong men and left to flounder with a group that are good as followers but wanting as leaders, and usually such desertions come because the preacher is a poor organizer.

Some time ago I visited a church on Sunday morning and found it a beehive of activity. I looked about for some commanding figure who might be accredited with responsibility for it all. But everyone seemed to be something and seemed to know how to do it. There were no "foremen" in evidence, and I could not pick out any who seemed to be novices on the job. Everything ran with surprising smoothness and the work was carried on with efficiency. The preacher seemed to be just one among many, and yet no one assumed his functions or failed to pay him respect. I looked and listened, and then explained to myself, "This preacher is an organizer." I could not classify him as a really great preacher. I do not know that he was even a "great pastor" after the usual definition. He seemed to be a man of ordinary ability in practically every sense; but he was an organizer. Perhaps I should say he was a great organizer, and his people and helpers were happy. There was no friction or failures. From what I could see there were not many overlaps. Each person had a worthy task, but was not burdened with too many offices. The offices were distributed and the work was shared. A church like that can scarcely have too many members. And even when the preacher is on vacation, the church will function. And I verily believe that that church will continue even when that preacher goes on to other fields of labor or to his harvest home rest; for the preacher is an organizer.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Man's Tragic Loss

"Cast me not away from thy presence; and take not thy holy spirit from me" (Psalm 52:11).

MANY are the losses that have come to the race of mankind but none so great as that of the presence of God and the upholding power of the Holy Spirit when man sinned in the Garden of Eden. Herein he laid the basis for all the sin and evil throughout the generations upon the earth. Herein is the groundwork for the sinful nature within the heart. From this negative aspect there sprang the positive phases of the inbeing of sin.

Because the sin of man's heart, the original or racial sin, as we often term it, is so fundamental in our teaching, and an inadequate theory here affects the whole superstructure of our doctrinal position, we have thought it might be helpful to make a study of the inbeing of sin, taking first this aspect of deprivation and then following with other features, for original sin is a myriad-headed monster of evil in the heart.

THE LOSS OF GOOD

When we come to the analysis of the loss sustained by man in his first disobedience, we find that different writers give different elements; all of these are included and we need to gather the thoughts from all the sources to obtain a full estimate of the loss. First we note the statement of Jonathan Edwards given by Upham: he remarks, "In respect to the subject of depravity, it is the doctrine of Edwards, in which it is well known he has the concurrence of many distinguished writers of other Christian denominations, that human nature is originally depraved by defect, privation, or absence of what is good, rather than by the positive implantation of what is evil. He maintains that the natural principles which are implanted within us, such as the natural appetites, propensities and affections are good in their place, and that the moral evil which is incident to our present state connects itself with what is taken away or lost."

With this statement agrees Hibbard writing an article for the *Methodist Review* in 1861, "The soul has lost its original righteousness, its supernatural helps, its holy sympathies, affections and aspirations. This righteousness was not a development of constitutional powers, but the gift of God superadded to existence. This the sin of Adam forfeited, not merely for himself, but for the race, for universal humanity."

Thus we see the first factor in the tragic loss of man at the dawn of his creation. We are not considering at this time any positive factor but only the loss sustained. And we should note particularly that the statement is made that this original righteousness

was a gift of God, not a part of the constitutional powers of man. If man had maintained his integrity and had not sinned the question might arise whether he could have transmitted this gracious state in his soul. This is important to note, for sometimes the argument is advanced that the state or condition of man after the fall is an acquired one and therefore could not have been transmitted. From our study thus far the state or condition of man after his disobedience is the state deprived of the gracious mercies of God bestowed upon him in his creation, and therefore he transmits that which he is apart from God's gifts. A gift is not a natural integral, it is superadded. This point more properly belongs under the discussion of the transmission of depravity, but we note it here while we are considering man's primal state and his condition after the fall.

LOSS OF LOVE FOR GOD

Springing forth from the original righteousness in the soul of man would naturally be love for God. Righteousness had been given by God; God was its author and its source, and from it would naturally flow the love for God the Maker who is all righteous. When righteousness went, then love would go also.

The fact that the love of God no longer existed in the heart of man, is depicted to us when we see the first pair hiding away in the garden as God draws near. Before there had been fellowship between man and God, but now fear dominates man. The fear seems to be instinctive, springing from his nature which is no longer filled with the gracious gift of righteousness which would answer as deep calls to deep, had it been resident in his soul. Fear with its tormenting element, with its shrinking and slinking away does not exist with love, the absence of love is the cause of fear.

Referring to this loss of love Upham says, "In this connection with this general view of the subject, we are naturally led to inquire specifically, what that principle is which is wanting in us. Evidently the principle of supreme love to God; by which is meant a love to God which is suited to the nature of the great Being toward whom it is directed, and which consequently holds a leading or paramount position, making every other principle and every other attachment entirely subordinate. Now if we suppose this great principle, in consequence of the fall of Adam, or for any other cause, to be removed or to be inordinately weakened, it is the natural consequence that the lower principles of our nature, such as the appetites and the various propensities of which a particular account is given in systems of mental philosophy, immediately become excessive in their operation." In discussing this subject Upham adds observations as to the positive results which we shall consider at another time, but he is very clear re-

garding the fact that the principle of love constitutes part of the deprivation.

That the principle of love is present in the heart of man is not only indicated by the condition of man after the fall, but also by the state and condition of man in general. Man's heart affections are away from God; the natural heart is enmity against God. The principle of love is absent and never is existent until a regenerating power makes the heart anew.

LOSS OF THE SUSTAINING POWER OF THE HOLY SPIRIT

Just what was the nature of the work of the Holy Spirit in the dispensation of the Father it is difficult for us to understand; we know that it was not such as it is in the hearts of men today, for the Spirit did not work in His dynamic power within until Jesus ascended to the Father. But Scripture clearly sets forth the presence of the Holy Spirit in the Old Testament, and the psalmist prayed that God would not take His Holy Spirit from him. We are inclined to conclude therefore that the statement made by Jesus to His disciples, "He is with you, and shall be in you," contrasts the old dispensation and the new. In the old the Holy Spirit operated on man but from without and in the new He works within the heart.

Man in his original state of righteousness, a gift

from God, needed the presence of the Holy Spirit to sustain and maintain that gift, and we have mention made by writers of this sustenance in man's primal state. Then when man disobeyed, the Spirit's presence would be withdrawn; no longer would He be near to keep man in the paths of God. No longer would He quicken conscience and enlighten the understanding, but darkness of moral judgment would prevail and compunctions of conscience would be stunted.

Thus we find the loss of man was threefold, it was the loss of original righteousness, the loss of the principle of love to God and the loss of the presence of the Holy Spirit; man was deprived of his own state of righteousness given by God and deprived of the sustaining power of the Holy Spirit. The tragedy of this loss is beyond all estimate. Were this the only phase of depravity in the heart, it would be a sad state indeed. Yet this is not all. But this condition of deprivation forms the basis and foundation for all other phases of the depraved nature. Thus we regard it in and of itself a dire calamity. When man loses the presence of God, he loses the greatest blessing ever vouchsafed. When love is gone, he has no heart pull toward his Creator, and when the Holy Spirit withdraws, there is no agency to uphold and sustain him in righteousness.

Chosen Vessels

Joseph H. Smith

WHILE all Christians are called and charged to minister (see 1 Peter 4:10) some are to be "separated unto the gospel of God." Thus as in the former dispensation, there were Levites who were freed from all ordinary cares of business to give themselves wholly to the services of God's house; and as no man might take the honor of the high priesthood unto himself, but "he that was called of God as was Aaron" (see Hebrews 5:4) since early in the Christian age there have been such as God said unto Ananias concerning Saul of Tarsus, who are "chosen vessels" for special ministries and major missions and conditions (see Acts 9:15). So all of the apostles were of such select and eminent class that in the injunctions and encouragements to believers in general to aspire to service and to "covet the best gifts" apostleship was excluded from the list of those to be thus coveted. Only the first to follow this is named as legitimate subject of earnest desire.

Yet close to such there were men, who like Barnabas, that at special crises and junctures in church history have been "separated by the Holy Ghost unto the work whereunto God had called them." "So they being sent forth by the Holy Ghost," etc. (see Acts 13:2, 4). This, at least establishes the fact that in the wisdom of God some are chosen, and called, and at length separated unto ministries as

distinct from that of deacons, elders, or bishops upon the one hand, as from that of apostles upon the other. The history of the church in general and of foreign missions in particular will doubtless show instances of many such special callings and outstanding examples of chosen vessels.

We remarked, a moment ago, that such have been "chosen," "called" and at length "separated" unto their special work. This we want to emphasize by noting a few instances. Paul, while preaching much from the very start of the Christian life, and that with intimation of his ultimate calling in his very first commission to witness and minister, was nevertheless not separated thus and sent to the Gentile world for possibly a decade after his own conversion. Barnabas, too, though wholly consecrated with being and belongings at that early great Holy Ghost revival among the apostles and Christians as recorded in Acts 4:31-36: and though preaching much and fellowshiping Paul, so that he was instrumental in the conversion of many souls (see Acts 11:24) yet it was not until the time of that memorable meeting of prophets and teachers at Antioch that he, too, with Paul was sent out thus on his special mission to the Gentiles and Jews (Acts 13:2). We remember, too, that Moses, while so conscious himself of his special call to deliver his Hebrew people, that he supposed his brethren would have understood this,

and proceeded to take the matter at once in his own hand, was nevertheless detained as a stranger in the land of Midian for some forty years, before God appeared in the burning bush to send him to Pharaoh on his life work special commission.

Joshua was likewise some twoscore years in fellowship and training before he was called and sent—not to take up Moses' work; but to fit into the next niche in God's program and settle and divide the land among the tribes of Israel. *Joseph* likewise we remember got to see in a vision all their sheaves bowing to his own; but he went through pit and slavery and prison and a dozen years or more of exile and checkering experiences before he came to the place where he was chosen and called, to save his father and his household and settle them in the goodly land of Goshen. And we note that each of these—as well as that of the call of Saul through Samuel to be the first king of Israel, and various others were all as crises in the history of God's people—and *at special numbers* on God's program of man's redemption.

And this brings us to the fact that all the spiritual minded and other thoughtful people are recognizing that we are now at, or rapidly approaching, a colossal (and perhaps culminating) crisis in the history of this world and in the fulfillment of prophecy and the triumph of Christianity. As at length the wickedness of the ante-diluvian world met its crisis in the flood; and the gross and universal sins of Sodom and Gomorrah precipitated the rain of "eternal fire" upon the cursed cities of the plain and only Lot escaped; so, too, the drowning of Pharaoh and his host in the Red Sea, and the deliverance of the Hebrews from their cruel bondage in Egypt by God's answer to their cries of woe and hardship under the cruelty of their taskmasters; and likewise the destruction of Jerusalem and the dispersion of the Jews ensued upon their rejection of the Christ and His resurrection inspiring and fulfilling the hope of his people, so, too, the clouds of this darkening night over the world, and the brightening of their uplook who are counting upon the sure coming of the Lord seem conclusive proofs of the near approach of a pending crisis in the history of humanity. State and church alike being involved! Nations and denominations! All mankind and every one of us! And this for better, or for worse!

Evidences seem to multiply that we may be nearing the end of the Gentile age under the gospel. This being true, then the Jewish age of evangelism (foretold by the Apostle Paul in Romans 11:1, 23-27) will probably be the concluding, crowning revival era of this Holy Ghost dispensation; as epochal, perhaps, as our own Gentile era, ushered in as it was by the Day of Pentecost. And if so, then will God who had the man Abraham chosen and prepared to inaugurate Hebrew history, have had some chosen, called and prepared to launch His floodtide of gracious gospel blessing upon His own chosen people, as He had Saul of Tarsus in readiness to found and lead the Christianizing of Gentile nations? And as then He chose a Jew as apostle to

this end for the Gentiles who can tell but that He may have in mind a Gentile leader—or a corps of such to move and marshal the Jewish hosts to Christ?

This much, at least, we see clearly, and would speak softly, though plainly, the school made ministry of the present condition of our times, will not be able to fill the place in the ministry that will be needed for the day that is now dawning upon us.

One must hear the voice of God calling him to prepare himself as a "chosen vessel," and must follow neither his own ambition nor ecclesiastical dictation to fill the place God would have him occupy in the pending era. There must be an acquaintance with the things of the Spirit and an ability to minister the same beyond what our seminaries are now even attempting to furnish. There must be a heroism which only soldiering at the battle front can illustrate. And there must be a travailing prayerhood, for the new birth of souls of men, such as only motherhood can equal. The meaning of the prophets, and the mastery of the psalms, with the memory of the words of Jesus will so absorb the attention and engage the application of the called and chosen minister's mind, that great libraries, latest books and current newspapers will be much lost sight of and oft forgotten as he becomes more and more a man of one Book—and that when on his knees.

Even the average minister may have a sense of being a "chosen vessel" with his real calling still in the Midian mists, while he toils away with the flocks in his care until he is shown a bush aflame and hears a voice telling him he is now upon holy ground. Meanwhile he has his part to play in preparing himself for what God may have chosen him to be.

In 2 Timothy 2:21 we read, "If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use and prepared unto every good work." And while this may be applied also unto others besides those that are called to be "chosen vessels," it is nevertheless apparent that self-qualification for one's particular calling must begin with the heart purification that is here indicated. He has been speaking of "profane and vain babblings." Of errors concerning the truth like that of Hymeneus and Philetus who overthrew the faith of some teaching that "the resurrection was past already." And such, though in God's great house, were nevertheless vessels unto "dishonour." Hence for a chosen vessel to be "unto honour," he must purge himself from all classification with such erratic and fanatical teachers, no matter how striking their gifts may seem to be, or how popular their hearing or following. Not only so, he must purge himself from any word of doctrine that does "eat as a canker," and overthrow the faith once delivered unto the saints. The chosen vessel is not called to be an apostle of some gospel better suited to the age in which we are living. The "Old, Old Story" is suited to any age or generation, and to all the lands and nations until Jesus our Lord shall come.

Elisha's fellowship and training with *Elijah*, as *Joshua's* with *Moses*, and *Timothy's* with *Paul* all

served to give their own special ministries different footing from that of mere adventurers in the field of religion. The chosen vessel while distinct from a priest or other ecclesiastical prelate is, nevertheless, in the "great house" where all the furnishings and chinaware harmonize in pattern and contribute to the harmony of the whole. He is neither mere relic, on the one hand, nor brazen novelty on the other; but with barometer indicating any climatic changes, and thermometer the temperature, he may have face dials to tell of total or partial eclipses, present or pending; but his ticking and striking will be as of the grandfather clock of the old house. A wise man has said that "Anything essentially new in religion is essentially false."

Not only doctrinally, however, but he must "purge himself" as well, from all covetousness of gain; from all love of the pre-eminence; from all lordship over God's heritage; from any speaking evil of dignities, and from either iconoclasm or proselytism.

He will not assume to be dictator or adjuster in matters of sectarian differences as to modes of church government or of the ordinances and the like. The validity and authority and sufficiency of the Scriptures, the honoring of the Holy Ghost that his own ministry may be honored of Him, the actual precipitation of evangelism in gospel benefits of forgiveness, sanctification and a deepening, developing spiritual life of the Christian and spiritual unity and power of the church will about complete the range of his prerogatives and purposes. And in what sense or measure God may give him leadership and open him doors in these things, he simply pledges obedience rather than adventure or exploit.

We have little doubt ourselves that the Lord of the harvest has now some chosen vessels in training camps here and there rather than looking to a theological West Point or Annapolis for its modern products: for the fight is on! and a crisis is surely pending.

The Preacher and His Books

A. S. London

IT SHOULD be said of every preacher as Lowell said of himself, "I am a book man." Books are the juices squeezed from the cluster of the ages. The preacher must read; he must read widely. He must want knowledge and feel its thrill. He must read and ponder lest he be a guide who knows not the road. The preacher's reading should be for the purpose of girding his intellect. He should bring knowledge from afar. He ought to read poetry, biography, history and autobiography in order to give expression to his own soul.

Preachers must be strong. People should feel that a man has come when a preacher invades a place. Preaching is a man's job. It is an eternal working profession. Preachers, read the mighty preachers! Read sermon books that constitute a valued form of literature. Read books that cross your thinking. They will provoke thought. One book will stir your brain to a ripple. Another book will lift to positive exultation.

The preacher's battle is ever on. It never ceases. The battle of the ministry beats fiercely. The preacher must have the reinforcement that comes from reading the writings of the greatest souls. A good book is a true friend.

Every true preacher of the gospel of Jesus Christ exclaims with the Apostle Paul, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." It was Phillips Brooks who said to a group of business men, "I feel sorry for all you fellows who are not preachers."

"Preaching," as a man once said, "may be a poor business," when viewed from the financial standpoint, as the average salary is less than \$1,000

a year, "but, it is a great calling." Preaching is one of the most worth while tasks given to a finite being. Paul's admonition to Timothy was, "Take heed to thyself, and to the doctrine; for in doing this, thou shalt both save thyself and them that hear thee."

For a man to succeed in the ministry, he must lose his flabby, ease-loving, shrinking self. Only then will he be ready for his life's work. He is to be "a workman that needeth not to be ashamed." The love of ease in the life of a preacher is to be guarded against as one would watch a fatal infection. It is a hard task to hold ourselves to a regular, systematic, course of study. It is much easier to gad about than it is to study. The old question asked by Jeremiah might be asked again, "Why gaddest thou about so much to change thy way?"

The fires of a preacher's heart must be kept at white heat if possible. The fires of zeal, enthusiasm for his work, and a passion for the souls of men, are essentials in the life and ministry of the gospel preacher. If his ministry becomes stale, it is evident that he has not mastered himself in the school of prayer and study. Paul says, "We preach not ourselves, but Christ Jesus the Lord." This demands study.

The "spiritual glow" which must ever be kept alive in the life of the minister, makes it imperative that he read good, wholesome literature. Any preacher worthy of the name keeps his ideas before him. This demands new ideas and best thought as given out in good books. Someone has said that a preacher who does not quote others will never be quoted. For one to quote others, he must give time and attention to careful reading.

A good book gives inspiration, information, and renewed vigor to life. It was said of Bishop Quayle of Methodism that he averaged reading one book a day over a period of several years. He was recognized in Methodism as one of the most versatile men of his day. There was a reason. Men of such strength and mental poise are not just a happen so.

General Superintendent Chapman says that a preacher should read twenty hours each week. The late Rev. Will Huff, of whom it has been said that he had twenty-five sermons as great as it was possible for a human being to build, told the writer that he averaged reading a book every three days for a period of ten years.

"The minister's soul," says Thomas Hamilton Lewis, "is to be saved, cultivated, developed and brought to the measure of the stature of the fullness of Christ." The preacher who does not constantly apply himself to the study of good literature is insincere and will soon be found out and despised. "Thou therefore which teachest another, teachest thou not thyself?"

The minister who succeeds must have reserves in his own spiritual life, or he will labor in vain. It is not the water that comes out of the faucet which gives strength, but the reserve back in the reservoir.

The work of the ministry is hard. It is exacting. It is difficult. It is complicated. It is no wonder that our sainted Dr. P. F. Bresee said, "If I had but ten years to live, I would spend five years of this time in making preparation." An old editor in a sister denomination reads from fifty to one hundred publications each week. For thirty years he has been an editor in the ranks of Methodism. His mind is as clear today as it was when he started thirty years ago.

The ex-governor of Michigan, Mr. Murphy, who has just been appointed attorney-general by President Roosevelt, took his oath of office a few weeks ago with his hand on the Bible that was given him thirty years ago. He says that in thirty years he has not failed to read his Bible one hour each day. There is a dearth among our preachers, as well as among our laymen, in Bible reading. It is much easier to lounge about, ride in an automobile, talk with neighbors, or do nothing, than it is to hold ourselves to a regular, systematic, course of reading.

A preacher should be able to say with the old pilot on a stormy sea, "O Neptune, you may save me if you will, you may sink me if you can, but whatever happens, I will keep my rudder true."

It can truthfully be said of the preacher who reads, as it was said of another, "This man shall be blessed in his doing." Henry Ward Beecher was once asked what he did when he lost his connections for the moment and became confused in the pulpit. He replied, "I *hollow* like the mischief." And could it not be said of many of us that we "*hollow* like the mischief," when we have failed to fill our reserve with wholesome thought found in good books?

"Reading maketh a full man." The reading of a good book brings optimism, thankfulness, gratitude and a cheerful spirit. These qualities are necessary

in the life of a minister if he is to succeed. The little boy could not be blamed for speaking out in meeting and asking, "When will the old fusser get through?" Peevishness, discontent and a gloomy spirit are often caused by a lack of good reading which always brings a light heart and a happy spirit.

It seems that the words of Gideon could be aptly applied to the minister who will not read, "Let him return and depart early." The preacher who does not read will soon go to seed.

Dr. T. DeWitt Talmage, whose sermons were read every Monday morning by twenty millions of people, thought so much of reading that he hired a man to read for him and underscore paragraphs that he could use in his ministry. This was to supplement his own reading.

Paul says to Timothy, "Till I come, give attendance to reading." John must have thought much about books when he said, "And there are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that *should* be written." Dr. Buttrick, one of the preachers of the National Preaching Mission, and pastor of Madison Avenue Presbyterian Church, New York city, said that he goes to his study every morning at eight o'clock, and will not even permit the telephone to ring in his office until noon. It is not just a happen so that he has built a church in ten years from a membership of 150 to 2,700.

Carlyle's last words whispered to a friend might aptly be applied to the preacher and his books, "Give yourself royally." When we cease to read, we cease to bleed. When we cease to bleed, we cease to bless.

The preacher who conscientiously and prayerfully reads the best of literature, and does not permit cheap, trashy and suggestive books or magazines to have a place in his life can say to the world, "Make or break me as you can, by honor or dishonor, by evil report or good report, as dying or living, do your worst." The preacher thus minded will learn in whatever state to be content. He will be happy and efficient and victorious through Him who called him and ordained him as a minister.

The preacher who reads good books as a regular practice in his life will magnify his office as he gets nearer home and say truthfully every year, "I thank God that He put me into the ministry."

In Sermonics

The great English preacher, Dr. J. H. Jowett, pointed out four essential steps in the path which a sermon must travel in order to produce the desired action. It must: (1) enlighten the mind; (2) captivate the judgment; (3) arouse the conscience; (4) conquer the will. Three of these steps, desirable as they may be, are simply not enough. The one thing most needful is for the hearer to yield—to obey—to act. If we fall short of securing that our preaching fails.—*The Messenger*.

Superintendency and Boundaries

P. P. Belew

THE duties of the District Superintendent are manifold. He is required to push the general interests of the church, assist in promoting the educational work of his zone, direct the administrative affairs of his district, and to "organize, recognize, and supervise local churches." His office presents an almost unparalleled opportunity, consequent upon which is great responsibility.

The motivating purpose in any line of activity truly Christian must be objective and not subjective. "Even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." This principle has its counterpart in nature where the individual sacrifices itself in the interest of the species. Such spirit of sacrifice should characterize the Church of the Nazarene from the top to the bottom and from the bottom to the top. The good of the group, the expansion of the work, and, above all, the salvation of men must always be paramount to private and individual wishes.

Churches must be manned with pastors whose interest extends beyond their local constituencies. They must possess a vision which comprehends the work of the district and general interests, and be filled with that holy passion which finds a way to do missionary work at home and abroad. Where at all possible they should welcome the opportunity to assist in the establishment of new churches and when necessary contribute members to their formation. A Church of the Nazarene should not be an ecclesiastical Dead Sea, which continually receives but never gives, except by the process of evaporation. Rather should it be a gospel hive where there is a normal and periodic swarming of the bees for the purpose of starting other hives. We dare affirm that there is here a principle of unselfishness which God would bless. For is it not true in things other than finance that, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty"?

What is true of the local church is also true of the district. We may properly question the advisability of constituting districts with insufficient members to properly carry on; but there seems to be no valid argument against forming new districts when the numerical and financial strength justifies it. No hard and fast rule can be given; but we would suggest, as a broad principle, that the boundaries of a district should be changed when its constituency can with reasonable effort carry the overhead of the two districts; especially is this true when the territory comprises a large area.

First—We take this position in the interest of denominational solidarity. A district with sufficient strength to constitute a block is *potentially* a menace to the best interests of the movement. This is no reflection on my brethren of the larger districts. The group of distinguished Christian gentlemen who fill the high office of District Superintendent in the

Church of the Nazarene cannot be surpassed in any church. We are speaking of a system which is susceptible to abuse and an evil that could arise under it if administered by an unscrupulous leadership.

Second—We take this position in the interest of greater efficiency. Granted that the growth of the Church of the Nazarene has been phenomenal; but who among us would say that we could not do better? It seems evident, all things being equal, that two districts with, say, four thousand members each, under the superintendency of two aggressive men would make greater progress than one district with eight thousand members could make, under the superintendency of one man.

If it be argued that the increased overhead would absorb finance that should go into other branches of the work; my answer is that the increased superintendency would so expand the work, that the increase in membership and money would not only offset the cost of the investment but also return a handsome profit on it.

However efficient a man may be, there is a limit to the number of churches that he can adequately superintend. It is true that much can be done by correspondence, but a local church needs at least occasionally the personal touch of the District Superintendent. Where this is not given there is danger of its becoming an ecclesiastical dwarf or, if it lives through childhood and adolescence, lacking in Nazarene homogeneity.

We readily agree that the work of a District Superintendent is not synonymous with that of a presiding elder who must conduct quarterly conferences; but the fact that a District Superintendent is required to "supervise local churches" shows that he has certain responsibilities in connection with them. If this is not true, a well church district has no need for a District Superintendent. Somewhere between the extremes of officiousness and dereliction is a golden mean of superintendency essential to the greatest success of our Zion. This, we believe, cannot be struck when a district is so large that the District Superintendent rarely, if ever, touches some of the churches.

Again, a district may become so large that its gatherings are unwieldy. In this case it is difficult to provide entertainment or to do genuinely thorough work. Such gatherings are even lacking in the degree of helpful inspiration that is afforded by like bodies of smaller numbers.

Finally, there is a point of saturation in the number of new churches that a district may properly assimilate in a given period of time. But the ratio may be doubled in proportion to the whole membership by making two districts out of one.

For these and other reasons the matter of superintendency and boundaries should be considered by the General Assembly of 1940.

Essentials of a Successful Revival

I. C. Mathis

THERE are certain fundamentals that are essential to the success of any endeavor. This is true both in the natural and spiritual realm, and a revival is no exception. I offer some suggestions as to the essentials of a successful revival.

I. MAKE A THOROUGH PREPARATION—As the farmer prepares the ground and selects his seed, so the pastor and church board should make proper plans and preparation for the coming revival. Three things should be said about this preparation.

1. *The importance of prayer should be emphasized.* God's prerequisite for all blessings is prayer. Ten days of prayer preceded Pentecost; and every other great spiritual outpouring has been preceded by prayer. And I am convinced that the reason we do not have greater spiritual outpourings, real pentecostal refreshings, is that we do not pray enough. Let the preacher pray until he is fully prepared for the revival. Then let him lead the church in special prayer before the beginning of the meetings. All too often it takes the evangelist the first few nights of the meeting to get the church under the burden and praying for the revival.

2. *There should be special preaching to the church.* This preparatory preaching should be continued until the church is aroused. *First*, give the church a vision and realization of the present state and future doom of the lost. *Second*, show the church its responsibility in the salvation of the lost. *Third*, the meetings should be well advertised. All too often the people of our town or city do not know anything about the revival meeting. Or if they do find it out, they do so about the time it is over. We must advertise the meeting by every honorable and legitimate means. We have the greatest thing in the world and we should let the people know about it.

II. SECURE PROPER HELP—Occasionally the pastor will be his own evangelist, but this should be the exception rather than the rule. For we in the Church of the Nazarene recognize that God calls some for pastors, some evangelists, some teachers, etc. The evangelist is divinely called, and woe to that local church or denomination that gets critical of evangelists, and figures that they can get on without them. We should secure the help of an efficient, God-called evangelist. I know that it will cost us extra money, but it will be money well spent. And we should always remember to take good care of our evangelists in a financial way. No church ever had a finer crowd of consecrated workers than the crowd that make up the evangelists in the Church of the Nazarene.

III. KEEP WELL IN MIND THE OBJECTIVE OF THE MEETING—Meetings should not be conducted haphazardly, yet we are afraid this is often the case. But we should have well defined ideas as to what the meeting is expected to do. Do we want a revival

in the church? One that will get our own people who are unsanctified into the blessed experience of holiness? One that shall deepen the devotional life of our people? Or one that shall appeal to a special class? Perhaps you have an unusually large class of unsaved young people attending your church. Is the meeting planned especially for them? In other words, every revival meeting should have a special objective. I know the final objective of every revival is the salvation of the lost. But I also know that different revivals reach different classes of people.

IV. FOLLOW UP THE REVIVAL—As a pastor, I was never so busy as I was after a revival meeting. There is so much followup work to do. So many times there is a "let down" in the thinking of the people when the revival closes. The new converts will need much attention. They will need encouragement and instruction. Perhaps the pastor will have to make some adjustments in his preaching. Likely the evangelist was of a different type and personality. And wise is that pastor who sees these things and goes in to make the necessary adjustments.

Promoting Our Church Paper

Here is some pertinent material which may be of assistance to our pastors in promoting our church paper.

WHEN YOUR PAPER STOPS—YOU LOSE

1. The ministry of your church paper; its assistance in spiritual development through the teaching of the fundamental truths of the Scriptures; the comfort and blessing it affords to the aged and shut-in; the herald of hope it proves to sorrowing and discouraged hearts.

2. The *inspiration* that comes from the messages of evangelism and doctrine of men of faith and vision. It meets a need in supplying soul food necessary for spiritual growth and in producing a zeal for personal evangelism.

3. The *influence* of a religious paper upon the members of your family. It is an agency, a silent partner, working in your interests, for the salvation of your loved ones and friends.

4. The *information* concerning the struggles and victories of our brave missionaries in far-away lands, and the news items of our equally brave workers in the homeland. Keeping posted produces a love and concern for our church and will enable you to pray effectively concerning the problems that confront the church.

5. The *instruction* it offers for all phases of religious work; interesting to everyone—parents and young people, ministers and laymen, Sunday school and young people's workers—is the inspirational, educational and spiritual material published in each issue.—SELECTED.

ILLUSTRATIONS

Influence

When just a boy, before reaching my 'teens, I attended a rural school at which I chummed with and sat in the seat with a boy who was a very kind and agreeable fellow. He was appreciated by both teachers and pupils. I expected him to become a good, law abiding Christian man some day, but he was reared in a home where church and Sunday school were never attended nor cared for.

I was reared in a home where church and Sunday school were attended regularly. God's Word was read daily, and father and mother would gather us children around the family fireside and sometimes it seemed they would almost pull heaven and earth together, as they told God about their children. As I have gone across the years those prayers and instructions have stuck to my heart. Today I am in the ministry enjoying myself, telling people there is a God who can give peace that passeth all understanding. But the chum of my boyhood days is serving a ninety-nine year sentence in the state penitentiary away from home, loved ones and God. May God give us more Christian homes.—Submitted by GRADY GIBSON.

Have We Done Our Best?

Some few years past a young man of sixteen years enrolled in one of our Nazarene Sunday school classes and became an attendant at both Sunday school and church. He was away from home and needed help from God. After some weeks he failed to be present, but neither the teacher nor pastor called on him to help him. Another week rolled by and he was not there. Months passed and it was the same; no inquiry as to his whereabouts.

One day I read in the paper where Mr. A—, this same young man was in the county jail in the town where I lived. He was tried for murder and confessed he did it. I asked him if he ever attended Sunday school. His answer was "Yes, at a certain Church of the Nazarene." He said, "I killed that person, and oh, if I had only taken second thought, I would not have done it." I later stood, between twelve and one o'clock in the morning, in the execution room of the same state, and saw the executioner push the switch that sent that young man out to meet his God. Have we done our best?—Submitted by GRADY GIBSON.

Rattlesnake Dick

(The Granary Revival)

While riding the range in the Dakotas in the fall of 1907, a stockman, named H—, called one afternoon for his cattle. I assisted in cutting them out of the herd and the last I saw of him he was running his livestock down the road, swearing like a pirate. Calling at a store in E— a few weeks later, I overheard a stream of profanity that caused several of us to leave the building. The proprietor, who also was my ranching partner, said with disgust, "I'm not as particular as I should be, but that was too much for me. That's just old S—, he's always that way." Two years later at a restaurant in adjoining R—, I saw another familiar figure mumbling thickly over his meal. It was "Rattlesnake Dick" W—, who on many a stormy night had been brought home dead drunk in the bottom of the wagon box by his faithful team.

Not much of a prospect for spiritual work in that community, one would say. So also thought others in the neighborhood who previously had engaged in religious

work. With them the worldly influences gradually had gained the upper hand. They took up with the most worldly diversions, forgetting the goal they had set.

Then in 1911 Rev. Ira E. Hammer was sent to the circuit. He found only a small Sunday school, almost broken up over the election of officers. He was told nothing could be done from lack of co-operation and the general indifference of the community. Unconvinced, the victorious veteran of many religious conquests announced services in the only auditorium then available. The famous granary revival was a reality that winter of 1912. The outstanding people of the neighborhood were reached; organizing at once, the next summer they built Bethel Chapel. The following winter many more were saved. All sought and were blessed with a deeper work of grace. I heard glowing reports of the work at the new church. The completeness of the victory I was to be surprised with at another time.

Six years after the old herding days, I was back in the once range section. Quarterly Conference was to convene that evening at the church and I was invited to attend. Official board members from Bethel were present. Rev. A. M. Wiley, local pastor, introduced me all around. This is Brother H—; meet Brother S—, and this is Brother W—." In wonderment I grasped the hands of the old homestead neighbors, hardly believing my eyes and ears. Yet there they stood—all earnest, consecrated Christian workers.

At the old ranches in the range country lanterns were often hung at the tops of poles to guide the herders with their bleating, lowing charges to safety through the dark, stormy nights. Brother Hammer and these converts made of Bethel through the power and grace of God a great beacon light for the gospel on those prairies. For these many years Brother W—has been a successful pastor and evangelist. We affectionately think of him now only as the humble minister of God, since transformed by power divine.—Submitted by NELSON A. MASON. (The writer while clerk of the Senate Committee on Indian Affairs in 1929 organized and led the cowboy section of the inaugural parade in Washington.)

A woman in Kansas had raised a family by taking in washings. Their father had died at an early age, and she had a hard time making a living for the children. Rev. I. C. Mathis was her pastor and was raising \$3,500 one Sunday on a special building fund. She came up and said that she would give \$100 which she had saved for her funeral expenses. Brother Mathis hesitated to take it until she assured him that God had told her to give it. In a few days God struck one boy in Arizona, and another in Utah, with conviction and they were both saved. Soon the widowed mother had every need cared for by her two saved sons. In a year or two she died, and Brother Mathis preached her funeral. She was buried in a \$200 casket, paid for by these boys. It pays to obey God!—Submitted by L. P. JACK DURHAM.

Recently in visiting a man in his workshop, a sign attracted my attention, reading: "Wanted—Men not to loaf and smoke in this shop, nor spit on the floor." Upon visiting at a later date, after the owner had returned from a spell of sickness, I noticed that a change had been made in the sign by the man in charge during his absence, and it now read, "Wanted—Men—to loaf and smoke in this shop—spit on the floor." Instead of making their conduct conform to the rule, the rule was made to conform to their conduct. How much like erroneous doctrines based on a misuse of certain passages of scripture, where the Bible is represented as justifying men in their sins, rather than make their lives conform to the scriptural requirements.—Submitted by W. D. MCGRAW, JR.

A soldier requested the privilege to go out in No Man's Land and bring back his wounded pal. At first he was denied permission, but was finally granted his request. The officer watched him drag his pal back and said, "I told you it would be of no use to go out there. Your pal is dead and you are mortally wounded." "But it was worth it," the youth replied. "What do you mean?" asked the officer. "It was worth it because when I got to him he said, 'I knew you would come.'" The world rightly expects that if we have been with Jesus we will bring to them the gospel. If we give our lives in this kind of service, it will be worth it to hear the Master say, "Well done, I knew you would do it."—Submitted by JAMES P. MCGRAW (CHRISTIAN F. REISNER in "God's Power for Me.")

A well intentioned caller tried to cheer a sick old Scotchman who for thirty years had lived in a desolate desert. "Never mind, Sandy," he said "you will soon be in heaven, and out of this lonely place." "Heaven?" replied the old saint, "Why I have been there for thirty years." He had experienced the truth of the old hymn "Where Jesus Is, 'Tis Heaven There."—Submitted by JAMES P. MCGRAW (CHRISTIAN F. REISNER in God's Power for Me.)

A skilled English actor recited the Twenty-third Psalm with such skill of voice and manner that spontaneous praise came. Then an aged minister was asked to repeat it. He spoke it with such tenderness and spiritual meaning that when he finished every cheek was wet. The great actor greeted him, "I know the Psalm, but you know the Shepherd."—Submitted by JAMES P. MCGRAW (CHRISTIAN F. REISNER in "God's Power for Me.")

Quite a few years ago a farmer out West was writing the editor of a farm paper about his crops. He was ridiculing the idea that the farmer who worked on the Sabbath would have a poor yield. "That idea is the bunk," he said flatly. "I not only worked my crops on Sunday, but harvested them as well. I will leave it to any fair-minded judge available if mine are not the best crops in this section."

The editor printed his letter with this foot-note at the end, "God doesn't pay all His debts in October."—Submitted by J. RAY BOWMAN.

"Richard Jefferies, the great naturalist, frequently returned from wood and field with such glowing accounts that others followed him, but only to return saying, 'We went to the fen, but there were no pheasants, there was no squirrel in the pine tree, no rabbit in the stubble, and no woodpecker in the copse. How is it that you saw these things and we did not?'"

"'Because,' said Jefferies, 'I didn't mind crouching for two hours in a wet ditch.'"—CHRISTIAN F. REISNER, in "God's Power for Me," Submitted by JAMES P. MCGRAW.

"The fluorescent, which is the healing ray of the sun, is transmitted into milk, and raises the Vitamin D content twenty to thirty times stronger than normally. The Walker-Gordon Company furnished it to infants, and in severe tests with undernourished babies it has averted and cured rickets, which so affects the joints and bones that erect walking becomes impossible. How true that is of the stumbling, faltering disciples who need the healing rays of the Sun of Righteousness."—CHRISTIAN F. REISNER, in "God's Power for Me," Submitted by JAMES P. MCGRAW,

BOOK CHAT



P. H. Lunn

LET'S GO BACK TO THE BIBLE is the challenging title of a new book by Will H. Houghton president of the Moody Bible Institute (Revell—\$1.25).

The book consists of sixteen messages first used in a series of radio broadcasts. The amazing thing about these addresses is their scope. One realizes that the Bible deals with, fits into and concerns all of life but not until sketching through this volume did your Book Man recognize that so many applications of the Bible—its truths, warnings, comforts and promises—could be made. Furthermore, this volume is a revelation of how interesting a thorough discussion of the Bible can be.

Chapter 1 raises the query, "Why Go Back to the Bible?" Then three chapters discuss the "Bread, the Profit and the Wonder of the Bible." Two chapters treat the "Bible and Other Books" and the "Bible and the Average Man." A startlingly challenging chapter is "Wisdom versus Knowledge." The following three messages are rich and thought provoking, "God's Library and Man's," "God in His Word" and "Human Pride and God's Word." "The Bible and the Individual" also the "Bible and Revival" are stirring in every paragraph. Three chapters—pertinent and timely are "The Bible Message for Armistice Day," for "Thanksgiving" and for "Christmas"; also one, "The Bible Message Between Two Holidays."

Brethren, here is a treasure house of material including rich illustrative matter that every one of you needs. And it is a book that should be placed in the hands of (not merely recommended to) every young person.

An unusual book that should interest ministers and workers with youth groups is STORIES OF THE PROPHETS by Barclay Moon (Cokesbury—\$1.25). Here are paraphrased Scripture accounts of the lives and works of some of the major prophets as they might have told the stories themselves. The author wrote this book in an effort to give to boys and girls vivid yet simple stories of these biographies and historical narratives which as told in the Bible are rather ponderous, entailing a strain upon the mental capacities of young readers.

The following characters are covered: Elijah, Amos, Hosea, Isaiah, Micah, Jeremiah, Jonah and the Prophet of the Exile.

For those who enjoy biography (and pity the minister who does not) we mention briefly THE DYNAMIC OF A DREAM by Marie Acomb Riley (Eerdmans—\$1.50). This is an absorbingly well written life story of Rev. William B. Riley, the well known pastor, writer and educator of Minneapolis, Minn. Dr. Riley has achieved fame as an arch enemy of evolution and modernism. How any individual can accomplish as much in a given period of time is a marvel to everyone not gifted with Riley's versatility and driving energy. He possesses all the qualities of a great leader. As a public speaker and preacher he is forceful and witty. His books have been sold throughout the entire religious world. As a financier, builder of churches and organizer of Bible school and seminary, he has a record equalled by few men.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

A Prayer for America

"Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection, that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large. And finally that Thou wilt be graciously pleased to dispose us all to do justice, to love mercy and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation.

"Grant our supplication, we beseech Thee, through Jesus Christ, our Lord. Amen."—GEORGE WASHINGTON.

The Bible and National Progress

"I do not see any method of improving our social and economic relations except through the teachings of religion. In fact it is my belief that we have gone as far as we can in progress and reform until we have a more general acceptance of the truths of the Bible. If these are permitted to slip away from us the progress we have already accomplished will vanish with them.—CALVIN COOLIDGE.

The Bible and History

"The Bible is the chart of history. It affords a panoramic view of the whole course of events from the creation and the fall of man, to the final judgment, and the inauguration of the new heaven and the new earth. It gives us, not events only, but their moral character, tracing the motives of the various actors in the drama, as well as the results of their actions. Events are shown in relation to their causes and their effects, and the judgment of God as to their character is revealed. Without the Bible, history would be a spectacle of unknown rivers flowing from unknown sources to unknown seas; but under its guidance we can trace the complex currents to their springs, and see the end from the beginning."—GRATTAN GUINNESS.

America and Christian Ideals

An order of society which rejects religion, democracy and international good

faith has no place within it for the ideals of the Prince of Peace. The United States rejects such an ordering, and preserves its ancient faith.—FRANKLIN D. ROOSEVELT.

At the Crisis

Once to every man and nation
Comes the moment to decide,
In the strife of truth and falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Off'ring each the bloom or blight
And the choice goes by forever
'Twixt that darkness and that light.
* * *

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside,
Doubting in his abject spirit,
Till his Lord is crucified.

—LOWELL.

America Needs Religion

World Outlook states that in our own fair land today there are

10,000 churchless towns.
30,000 towns without a resident minister.
36,000,000 children and adolescents without any religious training whatever.

That our annual crime bill totals the staggering figure of \$15,000,000,000 according to the statistics of the FBI. That means \$475 every second gone down the rat-hole of iniquity—wasted and worse. Most tragic of all is the fact that most of the crimes are committed by persons 22 years of age and under.

No Time for God

"When the Son of man cometh, shall he find faith on the earth?"

No time for God?

What fools we are, to clutter up
Our lives with common things,
And leave without heart's gate
The Lord of Life and life itself—
Our God!

No time for God?

As soon to say no time
To eat or sleep or love or die,
Take time for God,
Or you shall dwarf your soul,

And when the angel Death
Comes knocking at your door,
A poor, misshapen thing you'll be
To step into eternity!

Some day you'll lay aside
This mortal self, and make your way
To worlds unknown;
And when you meet Him face to face
Will He—should He—
Have time for you?

—AUTHOR UNKNOWN.

The High Cost of Sinning

Dr. Arthur J. Todd, professor of sociology at Northwestern University, recently made a study of the cost of crime for the *American Journal of Jurisprudence*. In the city of Chicago alone the annual bill for the privilege (?) of sinning totals \$200,000,000! This is itemized somewhat as follows:

For commercialized vice	\$30,000,000
In nine thousand taverns	50,000,000
Race track gambling	37,000,000
"Bookies"	63,000,000
Policy games	20,000,000

For what is all this waste? Far worse than being without profit the net proceeds add up to damnation for time and eternity.

Why There Is So Little Money for the Work of the Church

Year	War	Church
1927	\$680,000,000	\$833,000,000
1933	788,000,000	550,000,000
1939	? ? ? ?	? ? ? ?

Freewill Giving

Smoking	\$1,250,000,000
Drinks and Narcotics	850,000,000
Amusements	890,000,000

Can't Give Another Cent

Welfare and Character	
Building	\$557,000,000
Church and Church	
Benevolences	551,000,000

—Evangelical Newsletter

The Shame of America

Senator Sheppard said in Congress not long ago, "At present, three times as many women and girls are working in liquor-selling places as there are women students in public universities, colleges and teacher normals of the country." A shocking state of affairs, indeed.—*Bulletin Utica Avenue*, Brooklyn, N. Y.

Cigarette Arithmetic

Said the Cigarette: "I am not much of a mathematician but I can:

Add to a man's nervous trouble;
Subtract from his physical energy;
Multiply his aches and pains;
Divide his mental powers;
Take interest from his work and
Discount his chances for success."

—SELECTED.

Who Will Tell Them?

"When America's keenest minds are using high-powered modern means of propaganda to entice youth to follow evil and make heroes of criminals, these youths should hear the other side of the argument from someone."—ROGER BABSON.

Boys and Liquor

Judge J. M. Braude of the Chicago Boys' Court makes the following challenging statement relative to the problem of liquor as it affects boys:

"Alcoholic liquor is responsible for between 30 and 35 per cent of all cases that come into Boys' Court. Under its influence boys will commit almost any crime and will steal more money to buy more liquor.

"While we have plenty of laws on our statute books which prohibit the sale of intoxicating liquor to minors, they are, as one may imagine, very difficult to enforce.

"To really do something about this feature of the problem, we must look to those agencies which are charged with the responsibility of character formation in our growing young people—the home, the school and the church."—*Union Signal*.

A Barrel of Whisky

A drayman rolled forth from his cart to the street
A red-headed barrel, well bound and complete.
Emblazoned the grade, number, quality, fame,
And on it red letters, like forked tongues of flame,
Of this world-renowned whisky from somebody's still
Who arrested the grain on the way to the mill.

So there stood the barrel, delivered, but I
Could see that a shadow was hovering nigh,
A sulphurous shadow that grew as I gazed,
To the worm of Mephisto. Though sorely amazed.
I ventured a question this imp in the realm
Where Vice is the pilot, with Crime at the helm.
I asked him politely his mission to name,
And if he was licensed to retail the same
Identical barrel of whisky which he
Was fondly surveying with demoniac glee.

"Oh, I never handle the stuff," he replied;
"My mortal patrons are trusty and tried;
Mayhap, peradventure, you might wish to look
At the invoice complete—I shall read from this book.

"You will find that this barrel contains something more
Than forty gallons of whisky galore,"
And ere I could slip just another word in,
He checked off quite gaily this cargo of sin.

"A barrel of headaches, of heartaches, of woes,
A barrel of curses, a barrel of blows;
A barrel of tears from a world-weary wife;
A barrel of sorrow, a barrel of strife;
A barrel of naught but unavailing regret;
A barrel of cares, and a barrel of debt;
A barrel of crime and a barrel of pain;
A barrel of hopes ever blasted and vain;
A barrel of falsehood, a barrel of cries
That fall from the maniac's lips when he dies.

"A barrel of agony, heavy and dull;
A barrel of poison—of this nearly full;
A barrel of poverty, ruin and blight;
A barrel of terrors that grow with the night;
A barrel of hunger, a barrel of groans;
A barrel of orphan's most pitiful moans;
A barrel of ruin unspeakably vast
That flows from the liquor that glows in the glass."

—AUTHOR UNKNOWN.

Wesley on Strong Drink

"Whatever it is which reason or experience shows to be destructive of health or strength, that we may not submit to."

* * *

"If you add, it is not poison to me though it be poison to others, then I say, throw it away for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish for whom Christ died?"

They Are Slaves

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who do not be
In the right with two or three.

—JAMES RUSSELL LOWELL.

Are All the Heroes Dead?

Not long ago Madame Chiang Kai-shek, addressing a group of missionaries, spoke in high tribute to the high Christian courage of missionaries in China. "You may remember a few years ago it was quite the fashion to decry missionary efforts. . . . There were also people who asked where were the successors of Livingstone, Morrison and Allen. Is the missionary spirit dead? If we are really impartial and look at what has happened in the last nine months, I would say their successors are right here."—*Watchman-Examiner*.

Light a Candle

A protest meeting against the heartless Japanese aggression against China was in progress. Bitterness was in the air. In the congregation was a Chinese Christian gentleman. The leader of the meeting turned to him.

"You love China far more than we do? How do you feel about all this horrible injustice?"

Calmly the Chinese Christian answered, "As a Christian I have discovered a bit of philosophy that has helped me greatly. It is this, 'It is better to light a candle in the dark than it is to curse the darkness.'"

They Have Said

Right Makes Might—"Let us have faith that the right makes might and in that faith let us to the end dare to do our duty as we understand it."—ABRAHAM LINCOLN.

Communism versus Fascism—"The communist says your cow belongs to the state but he lets you have the milk. The fascist says the cow belongs to you and you must feed and milk it—only the milk belongs to the state."—J. T. WHITAKER.

Civilization's Problem—"The problem of civilization today is to develop the consciousness of mutual interests, and the sense of mutual responsibility."—WIN-SLOW.

Boy's Bill of Rights—"The American boy should have a bill of rights, a guaranty to realize opportunities and a freedom to use his initiative."—HERBERT HOOVER.

The Art of Living—"The great art of living is not altogether that of improving our circumstances; but of improving ourselves by our circumstances."—JOSEPH H. SMITH.

Indispensable?—"Most of the luxuries and many of the so-called comforts of life are not only indispensable, but positive hindrances to the elevation of mankind."—THOREAU.

Good Company—"Associate with men of good quality if you esteem your reputation, for it is better to be alone than in bad company."—GEORGE WASHINGTON.

The Great Open Spaces

An old cattle man, on a visit in the East, often referred to his home range as the "great open spaces." A friend inquired, "Where is this wonderful country?"

"Why don't you know?" he replied. "It's bounded on the north by the Aurora Borealis; on the east by the cold gray dawn of the first morning after the Creation; on the south by the Procession of the Equinoxes, and on the west by the Day of Judgment."—S. C. BROWN in *Christian Herald*.

HOMILETICAL

A PREACHING PROGRAM FOR JULY, 1939

J. GLENN GOULD

SUNDAY, JULY 2, 1939

MORNING SERVICE

The Man Who Did No Miracle

SUGGESTED SCRIPTURE LESSON—John 10:22-42.

TEXT—*John did no miracle: but all things that John spake of this man were true* (John 10:41).

I. John the Baptist was one of the strongest and most fascinating characters in the New Testament.

We do not understand him because we cannot. He seems almost out of place in the Gospels, so much of Old Testament flavor is there about him. He is Elijahlike in his aloofness and his unpredictable movements and forthright speech. He is Jeremiahlike in his faithfulness and courage and loyalty to his message. He is Isaiah-like in his clear-eyed Messianic vision. He was a strange and wonderful figure.

1. There are some things about John that seem to erect a barrier between him and us and to isolate him completely from us.

a. He was unique in his birth—a child of promise as truly as ever was Isaac. Moreover, we are told that he was filled with the Holy Ghost from before his birth.

b. His strange habits of life mark him as a unique individual and further increase the distance between us. He was a man of the desert and lived a life of isolated loneliness. His attire was unconventional, to say the least; and his diet was far from appetizing.

c. The peculiar place he occupied in the plan of God is an additional barrier to our complete understanding of this strange figure, for he was commissioned of God as the forerunner of the Christ. His place in God's plan had been indicated in the predictions of the prophets, and his identification as the long-expected outrider of the King is unmistakable. These factors seem to mark John as a person essentially different from us.

2. There are other characteristics about him, however, that bind him to us and mark him as of our flesh and blood.

a. One of those characteristics is his depression in the time of temptation. John in prison seemed a far different person from John in the wide open spaces of the Jordan valley. As he chafed under confinement, he was tempted in his spirit; tempted to wonder if he had blundered in identifying the Messiah with such certainty. Even John was not prepared for the unforeseen course the ministry of Jesus was following. We all know how to sympathize with John in such an hour.

b. Then, again, his joy in the presence of the Savior is something we, too, have known and felt. When we hear the ring of assurance in John's voice as he cries, "Behold the Lamb," there is an answering cry within us. We feel that at this point at least our experience is identical.

c. Moreover, the timeless quality of his message makes him seem like a preacher of righteousness sent directly to us from the presence of God. His denunciations of sin, his hatred of sham and make-believe, his exhortation to repentance, his promise of the cleansing, purifying work which Christ would carry on in us—all of this ministry sounds strangely modern and speaks directly to our need.

II. Now, it is said of John here that he "did no miracle."

1. It is a most interesting fact that this is true. One searches in vain in the record of John's ministry for any miraculous work. It seems strange that this should be true, considering the credulous age in which John lived, an age looking for the miraculous and the sensational. One would expect that some event would occur which might be construed as miraculous by the superstitious throng. Yet nothing of the sort occurred. John's credentials were convincing enough; but the performance of miracles was not among them.

2. But the most striking thing here is that in this respect he is altogether such a one as we. This is one point where we and John stand on the same level.

a. We would not discount the worth and importance of the miraculous in its proper place. It has held a vital and decisive place as a factor in God's revelation. I am convinced, however, that the seeming prevalence of the so-called miracle is due to our own limitations. If we understood more fully the laws by which God works, many things that are beyond our present understanding would be seen to be according to the eternal laws of the immutable God.

b. Moreover it is not invariably true that the seeming miracle is an infallible sign of divine inspiration. There are numerous cults that point with confidence to apparent miracles as a certain indication that God is with them, when by a hundred other tokens it will be seen that the spirit of Christ is outrageously denied. It need not be a matter of too great concern, therefore, that John did no miracle.

III. But John did something far more important than miracles: he told the truth about Jesus.

1. What is there so striking about that? Why should it be a matter of remark that "all things John spake of this man were true"? Well, John came to earth with this commission: to serve as a loyal and faithful forerunner to the Savior. He was charged of God to be true to this task, at any cost. And the testimony of the people in this text simply bears witness that John did not fail.

2. In what manner did John testify about Christ?

a. His preached word was conspicuously loyal to his Lord. At the very height of his stirring ministry to the multitudes who came to sit at his feet, Jesus appeared. Instantly John pointed Him out in the multitude with the words, "Behold, the Lamb of God, which taketh away the sin of the world." That remark cost him a part of his following; for some of John's disciples transferred their allegiance at once to Christ. It mattered not at all that his own following fell away. It was for this one hour that he had lived all his life to this point. "He is mightier than I," declared the devoted Baptist.

b. But more effectively still did he preach Christ by his inmost attitude in the hour of searching test. For that early group of disciples who exchanged the standard of John for that of Jesus was but the earnest of many more: until it was brought to John's attention that Christ's followers far outnumbered his. Many a human spirit has grown bitter in such an hour, but not John's. "He must increase, but I must decrease." Here was a man willing to lose himself completely in the success of the ministry of the Lord he so dearly loved.

3. John's courageous loyalty earned a noble tribute from Jesus. On one occasion, referring to John, Jesus asked, "What went ye out in the wilderness for to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? A prophet? Yea, I say unto you, and more than a prophet. . . . Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist" (Matt. 11:7-11).

IV. But how does this truth speak to us?

1. The rank and file of us, like John, do no miracle. That is a comfort. The best we can do in most cases is to plod along steadily with the utmost loyalty we can command. It would be a relief many times if we did possess miraculous power. We might then be able to cut mercifully short a tedious process that tries our patience to the utmost. We are forgetful many times that the bulk of the world's work, and the kingdom's too for that matter, is done by plodders. The "miracle man" is so frequently only "a flash in the pan." Our inability in the realm of miracle may give us a false sense of satisfaction, however. We are in danger of believing that because the miraculous is not expected of us, nothing of any serious consequence is expected.

2. But John did something greater than miracle. He spoke the truth about Jesus. Do we?

a. Our lips are speaking of Him, and they should speak. "With the mouth confession is made unto salvation." To have meaning the testimony of the mouth must be an echo of the confession of the heart. This is of great importance.

b. But there is something about me that speaks far more convincingly than my words; and that is *my daily living*. Is that Christlike? Under pressure and in times of grievous trial do I reflect the spirit of my Master?

c. But deepest and most significant of all, what does the total attitude of my life say about my Lord? It is conceivable that by discipline a man might hold himself to an isolated moment of noble living. But if it is not a steady flow out of a transformed heart, such living will be confined to isolated moments. Our lives are a ceaseless stream, however, and at any point in that current there must be a faithful witness of Christ. C. F. Andrews, noted Anglican missionary in India, is so well known for his Christlike living that his initials are said to stand for "Christ's Faithful Apostle." We do no miracle. But do our lives speak truth concerning Christ?

EVENING SERVICE

Esau, the Profane

SUGGESTED SCRIPTURE LESSON—Genesis 27 (selected excerpts)

TEXT—*Lest there be any . . . profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears* (Heb. 12:16, 17).

I. The name of Esau does not appear in the eleventh chapter of Hebrews.

He was not the sort of man who could achieve a place in so noble a catalog of men of faith. One must look into the warnings of this twelfth chapter to discover any reference to him. He was not a man whose example should be followed, but rather shunned. Every reference to Esau in the Word of God points to him as an example of all that should be avoided—a man who missed the mark and was rejected of God.

1. So bitter a judgment as this is remarkable, especially in view of the fact that Esau was not a repulsive type of man. Indeed there were some qualities of soul and body in this man that make him a somewhat attractive figure. He was possessed of a magnificent physique: and that in itself would attract our attention. In contrast with Jacob, the whole-souled Esau seems almost lovable. Jacob seems anemic in contrast with this vigorous brother. Esau was made of the same red-blooded sort of stuff one finds in Simon Peter; and who would deny there is a lure in such a personality?

2. In fact there is only one act of Esau's life that merits such sweepnig condemnation as that passed upon him in the Word: Alas! a man has only to sin once to have an eternal stigma attached to him. Thomas doubted just once, and has been "doubting Thomas" ever since. And Esau's one weak moment was at the sale of his birthright. That incident, how-

ever, gives the index to his character. God says he was a profane man.

II. Let us look for a moment at the situation in Isaac's home.

Here were these two sons, twins, but so utterly different that they scarcely seem the sons of a common mother.

1. Jacob moves us to a feeling of contempt in spite of ourselves. He embodied all those vices that make a man unsocial; vices that have been apparent in many of his descendants until they are looked upon as racial characteristics. He was crafty, scheming and unscrupulous. He knew how to profit by the other fellow's distress and could drive a sharp bargain to perfection. He lived indoors and wore a countenance "sicklied o'er with the pale cast of thought."

2. What a contrast Esau presents! He was a man of the fields and the open air. The smell of the fields was on his garments and his face was bronzed and weather-beaten. A lovable, hearty fellow he was, abounding in vigor and life. On the face of it, he rather than Jacob must command our admiration.

3. There was one other force at work in that ancient home, a force which must be taken into account if we would understand this tragic story. These boys all their lives through had been surrounded with an unhealthy favoritism. Isaac loved Esau, while Rebekah loved Jacob. No home can be normal and healthy while such divisive forces are at work.

III. It was in the sale of the birthright, however that the true character of these brothers becomes apparent.

1. What was this birthright? In the society of those ancient days the birthright, normally the privilege of the eldest son in the family, carried with it the patriarchal succession. The man to whom the birthright belonged would become the head of the family upon the death of the father. Along with this position of primacy went the inheritance of the father's wealth. All the cattle and sheep, the camels and asses, the menservants and maidservants would become the property of the fortunate holder of the birthright. But in the family of Isaac there was more at stake than simply these material considerations. For God had made some amazing promises to the children of Abraham, promises which must be fulfilled through the holder of the birthright. There was a spiritual primogeniture which appertained to the son of the household who could succeed to these patriarchal honors.

2. God had declared at the birth of these two sons that "the elder should serve the younger." But the plain word of God was not enough for Jacob. He determined by craftiness to make assurance doubly sure. One day as Esau returned from a hunting trip ravenously hungry, he found Jacob making a delicious mess of pottage. Esau exaggerated the mood of the moment in his plea for some of Jacob's pottage; for, said he, "Behold, I am at the point to die." It was and still is a common enough exaggeration.

3. This was Jacob's long-awaited opportunity. Instantly he proposed a bargain. If Esau would sell him the birthright, he would give him some of the life-saving pottage. Craftily he made his proposition, hoping that Esau's ravenous appetite and reckless mood of the moment gave him promise of success.

4. One can easily see the fatal process of reasoning by which Esau sought to rationalize this extraordinary proposal. "Behold, I am at the point to die; and what profit shall this birthright do to me?" In other words, "If I don't get something to eat, I shall die of hunger; and what good would this birthright do me then? Better to live without the birthright than to die with it." As Solomon put it, "A living dog is better than a dead lion."

5. Thus was Esau induced to swear away the prized birthright and, unrealizing, forgot the episode—for a season. He was open, bluff and hearty himself and the chicanery of a man like his subtle brother was too difficult for his easy comprehension.

IV. But there is always a reckoning day.

1. One day Isaac, old and blind, called for his favorite elder son, Esau, and arranged for the patriarchal blessing. Out to the fields he sent him to kill a deer and prepare him savory venison, "that my soul may bless thee before I die." This was a fateful moment. Isaac, realizing that the end is at hand, is going to hand on to Esau the birthright privileges. Esau hastened away on his errand, eager to receive the blessing at his father's hand.

2. Then came Jacob's opportunity. Prompted by his deceitful mother, he prepared a kid of the flock and made savory meat for his father. Then covering his hands and "the smooth of this neck" with the skin of the kid, in order to resemble, as closely as possible his hairy brother and attiring himself in Esau's clothing he bore the dish to his blind father and announced himself as Esau, the firstborn. Isaac was suspicious, for the voice sounded like Jacob's rather than Esau's. He felt of Jacob's hairy arms and neck and smelled of his raiment, and was satisfied. He then ate of the meat and conferred the patriarchal blessing on Jacob rather than Esau.

3. There is no more dramatic and moving chapter in all literature than Genesis 27, in which this amazing story is related. And no sooner had Jacob left his father's presence than Esau entered with his venison prepared, only to discover that the supplanter had been there before him and had taken away his blessing. Remorse filled his soul and he uttered "a great and exceeding bitter cry": "Hast thou but one blessing, my father? bless me, even me also, O my father." But it was too late. And though remorse was followed by burning hatred and he pledged himself to take his brother's life.

V. God's final judgment in respect to Esau declares that he was a "profane person."

1. Profane does not mean blasphemous, but rather secular. Literally "profane" means "that which may be trodden"; that is, that which is unfenced and open to the feet of all. It means that Esau had nothing in his life that was not for sale. Everything about him was wide open to any chance desecration which he might encounter.

2. Esau is accursed because, underneath his lovable, attractive qualities there is no depth of soul, no realization of God and eternal values, no spiritual sensitivity. There was no sanctuary within his spirit where only God could reside. On the other hand, Jacob is blessed because, beneath the contemptible faults which lay on the surface of his personality there was a sacred place in his soul where he treasured a sense of God. He valued the birthright, which Esau despised, and was accepted while Esau was rejected.

The plain warning of our text is this: That men today stand in fearful danger of the profanation which cursed the soul of Esau. There is only one antidote for it—a walk close by the Savior. Let us propose never to be guilty of the error of Esau and have our names go down to posterity as a warning rather than an inspiration.

SUNDAY, JULY 9, 1939

MORNING SERVICE

Victory over Limitations

SUGGESTED SCRIPTURE—John 16:1-14.

TEXT—I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you (John 16:12-14).

1. It seems to us a very strange thing indeed that the disciples of Christ should have so utterly failed to grasp many of the deeper and more significant meanings of His life and ministry.

From the vantage ground of nineteen centuries, those meanings seem crystal clear to us. But to these men who stood in the immediate physical presence of the Man of Galilee, the redemptive necessity under which Christ labored was beyond understanding.

1. On the whole, it can be said of them justly that they were responsive and apt pupils, with frequent flashes of amazing insight. They were men of the first century and were possessed of no background in whose light the words and deeds of Jesus could be understood. Yet they made astonishing progress in the school of the Master. And when, one day, Peter arrived at the full-grown conviction that Jesus was "the Christ, the Son of the living God," he and the others with him had passed a notable milestone in their pilgrimage of faith.

2. But having said that, we must perforce admit that frequently, so great were their limitations, they utterly missed the true significance of His life and death. This is nowhere more evident than in the reception they gave to our Lord's predictions concerning the cross. As the Savior sought to prepare their minds for the sure day of fearful disillusionment, telling them that He must be betrayed into the hands of sinners, and crucified and slain, and rise again from the dead, they revolted inwardly against anything so preposterous. To them Calvary could mean only one thing—defeat. Death had only one significance—the end. The grave was no thoroughfare, but a dead end street.

Sure enough, just as the Master had foreseen, these events came to pass. And so poorly prepared were these, despite Jesus' efforts to forewarn them, that they were indeed as sheep without a shepherd. Overwhelmed by fear and hopelessness, they were completely demoralized between Good Friday and Easter; and whatever faith they had must be expressed in the past tense: "We trusted that it had been he which should have redeemed Israel."

3. In the words of this text Jesus is giving His farewell message to His own. He is endeavoring to help them see that tomorrow's events do not mean the total eclipse of faith; that there is a divine necessity in the cross and a divine philosophy amid all this welter of hectic events. Yet every attempt He makes to bring this home to them is defeated by their lack of capacity to receive it. There is a deeply touching pathos in these words of Christ: "I have yet many things to say unto you, but ye cannot bear them now."

II. It is still true that Christ is thwarted in His desire to reveal to His people the deeper truths of His kingdom by limitations within their own minds and hearts.

What are some of those limitations?

1. One of those hindering limitations is undoubtedly prejudice. For prejudice is prejudgment. It is arriving at a verdict in the absence of the evidence. And the human mind is very susceptible to it. A good example is found in the case of Nathanael. When Philip came to him with the eager testimony, "We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth," blinded by the prevailing prejudice against that little Galilean town, Nathanael replied, "Can any good thing come out of Nazareth?" That was a prejudice so common among the Jews that it was embodied in this proverbial saying of Nathanael.

Prejudice lingered in the mind of Simon Peter even after the Spirit's fullness had come to his heart. You will recall how God had to adopt drastic measures to prepare him for the coming of the messengers from the household of Cornelius. Orthodox Jew that he was, Peter was far from ready to preach to Gentiles. And when God gave him the vision of the sheet full of living creatures and commanded that he kill and eat, Peter gave classic statement to his prejudice in the words, "Not so, Lord, I never have. . ." John Wesley was so prejudiced by his inherited notions of churchmanship that he would not preach the gospel outside of consecrated walls until he witnessed the example of George Whitefield at Bristol. So is it that prejudice hampers and cramps

the desire of Christ to enlarge the souls and deepen the understanding of His people.

2. A second very great hindrance to the mind of Christ within us is our gross humanity. However great the miracle of divine grace in our lives, that grace must express itself through our defective and earthen human bodies. The mind that God must use is a mind warped and twisted by humanity. The inward tempers of the soul can be revealed only by tones of voice and looks of the eye and gestures of the hand, all of which are a hopelessly inadequate media of expression. It is as though a master organist were endeavoring to get music out of an old cabinet organ, with reeds out of tune, stops broken and bellows wheezy. No matter how great the harmonies in the soul of the musician and the mastery of his technique, he would be all but hopelessly hindered by the inadequate instrument. So does our humanity cramp and limit the expression of God's holy purposes within us. And nothing short of heaven will rid us of these limitations which inhere in our humanity and in the structure of our minds.

3. The most serious limitation of all, however, is carnality. Prejudice and gross humanity can exist along with a spirit that is sweet and pure. But carnality prisons the spirit and threatens to spread its deadly contagion to the very springs of the life. It was carnality that prompted James and John to ask for fire to consume a certain village of the Samaritans. Jesus' rebuke, "Ye know not what spirit ye are of," brings that out clearly. It was carnality that prompted those same disciples, when questioned by the Savior as to whether they were able to pay the price demanded of men who would excel in the kingdom, to reply, "We are able." It was carnality that prompted that argument in the Upper Room as to who would be accounted the greatest among them; an argument settled only by the moving foot-washing scene.

St. Paul found these same carnal limitations in the church at Corinth. There were divisions and strife as to human leadership, some following the standard of Paul, others that of Apollos, still others that of Peter; while a fourth group rejected all three and adhered only to Christ. All of this was a mark of carnality and bad spirit.

The writer to the Hebrews refers to a similar limitation in those to whom he addresses himself, chiding them (in Hebrews 5:12) that "when for the time ye ought to be teachers, ye have need that one teach you again what be the first principles of the oracles of God;" and exhorting (in Hebrews 6:1) that they leave first principles and "go on unto perfection."

III. Now, Christ offers a remedy for this carnal limitation.

It is found in the baptism with the Holy Ghost and fire.

1. It is John the Baptist who gives most significant expression to the cleansing property of the Spirit's incoming. Christ, said the Baptist, had His fan in His hand, and would thoroughly purge His floor and gather the wheat into the garner; but the chaff would He burn with unquenchable fire. In this connection "unquenchable fire" means the fire of the Holy Ghost, not the fires of hell. The Spirit will effect a separation between wheat and chaff in the heart, and will consume the chaff completely.

2. Into the heart cleansed as by fire the Spirit will come for a rich and blessed residence.

a. He will guide into all truth, says the Lord. It is as though the Spirit would take the child of God by the hand and lead him unerringly through the temple of truth, unfolding all of its wonders.

b. "He shall not speak of himself," said Christ. Herein lies the key to the perennial mystery of the Spirit. He is not concerned to reveal Himself so much as to reveal Christ.

c. "Whatsoever he shall hear, that shall he speak," Christ continued. In other words, He is God's mouthpiece, the agent of divine revelation. It is He who makes known the mysteries of God.

d. "He will show you things to come," declared the Lord. There is a certain prophetic ministry exercised by the Spirit. He may not reveal future events to us as He did to the prophets, but He does foresee and anticipate the coming of future events and fortifies the sanctified heart against them.

e. Finally, said Jesus, "He shall glorify me" (Christ). No one can understand Jesus but by the Spirit. It is He who illuminates the figure of the Savior. This is the Spirit's specific responsibility.

Herein lies the secret of victory over limitations. It is to be found in the cleansing baptism with the Holy Ghost, followed by a life of Spirit-guidance. A life so lived must of necessity increase in righteousness and true holiness "unto the measure of the stature of the fulness of Christ."

EVENING SERVICE

Achan, the Covetous

SUGGESTED SCRIPTURE LESSON—Joshua 7:1-27.

TEXT—*And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it" (Joshua 7:20-21).*

I. The sin of Achan, followed by the defeat of Israel at the hands of men of Ai, came at a time when Israel was flushed with victory.

1. They had just completed a most remarkable conquest of the city of Jericho. Without striking a blow, and only by the device of obeying God's command that they march around the city once a day for six days and seven times on the seventh day, culminating this strange procedure with a blast of trumpets and a shout of victory, the walls of Jericho fell down flat and the city was delivered into their hands. It has been quite the vogue among destructive critics of the Old Testament writings to laugh derisively at this pretty story of Jericho's fall. One by one its meticulous details have been held up to ridicule until many have concluded that the story is untrustworthy. Within the past ten years, however, archeological exploration has been carried on at the site of Jericho, and item by item the biblical story of its fall has been confirmed. The double wall of Jericho enclosed a space only seven acres in area, more like a stronghold in time of danger than our usual conception of a huge walled city: and it is literally true that walls, except in one place, fell down flat, falling in an outward direction.

2. Moreover, God commanded that the city and all it contained should be accursed (devoted) to the Lord. "All the silver, and gold, and vessels of brass and iron, are consecrated to the Lord." Thus must Israel recognize and honor its great Ally, the Lord Jehovah. This, the first spoil of the Promised Land, must enrich no one but Almighty God. Here, again, the recent investigations have thrown in a flood of light. The explorers among the unearthed ruins of Jericho have discovered that the city was systematically burned, exactly as the record in Joshua states. Professor Garstang, who directed the investigation, says, "Every room in the palace area tells the same tale of walls half fallen, reddened by fire amid layers of white ashes and masses of charcoal, rising through and above the ruins. The storerooms were filled with great pottery vessels ranged in rows, and, though now crushed to fragments and their contents burnt, some of them may be seen to have been filled with grain and other foodstuffs, while some were sealed up and still show the dregs of their once fluid contents." Thus was the city destroyed, and the gold and silver, brass and iron devoted to the treasury of the Lord.

3. But Achan's sin was in defiance of all this command of God. He found it possible to forget that God had spoken. He may have reasoned that amid the noise and confusion of the debacle of Jericho, he could sin without being observed. In-

deed his deed of disobedience and shame did elude every eye but the eye of God. In the midst of the sack of the city he saw some treasures that he coveted for himself. The temptation was too great for his powers of resistance. Forgetful of the command of God, he stealthily secured a lovely garment, some silver and a wedge of gold. These he carried to his tent and buried them in the earth. His sin was covered, so he fondly imagined; only to be terribly disillusioned.

The name of Achan has had a sinister suggestion ever since that day. He stands for the man who disobeys God and breaks faith with his fellowmen. I grant you, much preaching has been done upon this theme that has had no holier result than to set men snooping on their fellowmen in an effort to assess responsibility for the seeming failures in the work of the kingdom. Certainly such an application is without any justification in the Word of God. It was God who revealed the offense and located the offender, and no man should ever usurp the divine prerogatives in this regard. Achan's shameful sin does teach us, however, that no man can sin with impunity, and that one act of deliberate disobedience is enough to defeat the fondest purpose of a loving God.

II. The defeat of Israel before Ai was more than a military reverse, though it was that most decisively.

More serious than the size and strategic importance of their defeat was the shattered morale that was bound to follow. Moreover the hope of the Canaanites would be certain to rise in proportion as the confidence of the Israelites declined. There was good reason for the cry that Joshua addressed to God when he said that "the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?"

It meant, in addition, that "the anger of the Lord was kindled against the children of Israel." Their great Ally was the God of Abraham, Isaac and Jacob. It was He who had brought them through that dreadful wilderness, across the Jordan and up to Jericho. He was who had delivered Jericho into their hand. They were powerless without Him. And now His anger was kindled against them. It was a dark and tragic moment.

We need to realize anew how far-reaching and fateful is the sin of one man. It is true, only one man in all Israel had sinned. But Achan's breach of trust had brought defeat and dismay upon a whole nation. No one lives a completely isolate existence. No man lives to himself, and no man dies to himself. However secretive his sin, it is bound to have repercussions that will affect vitally the souls of other men.

Achan's sin was the sin of covetousness, and God has a peculiar hatred of such iniquity. Theft is theft, whatever the circumstances. But we have come to recognize a moral difference between the man who steals to feed his starving babies and the man who steals simply to satisfy his lustful desire. There was not one vestige of justification for Achan's sin. There was not the slightest mitigating circumstance. He was guilty before God; and fully as guilty for his covetousness as for his thievery.

III. The confession of Achan is a very striking analysis of the method by which temptation eventuates in sin.

It should be noted that the confession was not made voluntarily, but only after the guilty man had been identified by a process of elimination. Then, under the castigation of Joshua's words, Achan acknowledged his guilt.

1. First, he said "I saw." Here was the outside appeal by which temptation so frequently approaches the soul. He saw a goodly sight, and allowed his gaze to linger there too long. A Babylonish garment, two hundred shekels of silver, and a wedge of gold were not found every day. Instead of devoting these treasures to God, as the Lord had commanded, he allowed his mind free play.

2. Then, he said, "I coveted." This is the appetite rising up within. Called forth by the outward temptation, his heart conceived a craving for these forbidden treasures.

3. Then, said the guilty man, "I took." Here is the tragic yielding to temptation. His lustful desire has now borne its natural fruitage and the guilt of a fearful trespass rests upon his soul.

4. Finally he confessed, "It is hid." Here is the utterly futile attempt to cover his sin. No eye but the eye of God witnessed Achan's guilty act. But it did not escape the vigilance of the Almighty. Nor does your sin and mine. Everything we say and do is a part of the experience of God. He sees and hears and keeps record: and one day that tragic record will be read in the ears of all.

IV. Such sin could not go unpunished.

And the punishment that God inflicted was fearful indeed. Achan was stoned and burned with fire, he and all his possessions, and his remains were covered with a great heap of stones. And, tragically enough, his family was included in his punishment. It would seem that God would teach this lesson: that the sinner is bound to bring sorrow and shame upon innocent men and women by reason of his sin.

Have we come upon days when men can sin with impunity? I think not. It may be that the judgment of God will not be visited upon sin with such devastating swiftness as in the case of Achan. But sin will be punished, and the judgments of the Almighty cannot fail.

But there is hope. For God has said that "if we confess our sins, he is faithful and just to forgive us our sins." Here is a recourse to which Achan had no access—the precious blood of Jesus. He offers a haven for the guilty soul that will confess—a haven in the open wounds of the Son of God. Here alone is hope. Seek it today.

SUNDAY, JULY 16, 1939

MORNING SERVICE

Life to the Full

SUGGESTED SCRIPTURE LESSON—John 10:1-18.

TEXT—I am come that they might have life, and that they might have it more abundantly (John 10:10).

I. Life is a much abused term, so comprehensive in its meaning that it almost defies definition.

It covers everything from the furious activity of a Theodore Roosevelt to the quiet contemplation of a Gandhi; from the eager devotion of a saint to the illicit indulgence of a libertine. It might seem that a term which means so much must actually mean very little. Yet life does have meaning; deep, hidden meaning; meaning that is completely obscured to the man who knows not God, but is graciously revealed to those who humble themselves under God's mighty hand.

1. "Life" is a term Jesus frequently employed; and on His lips, invested with the meaning He could put into it, it became a most precious and revealing term indeed. He represented Himself as the Giver of life. That which all men craved and sought after is found in Him. In this Gospel of Saint John "life" is one of the categories under which Jesus is represented. He is the Light of the world, declares the Evangelist. He is love personified; truth incarnate. But supremely He is represented as the Life-giver; and nowhere more eloquently than in the passage of our text.

2. What a radiant exemplar of life at its best was Jesus! Above the sordid and mean, out of the pettiness and strife, away from the smallness and sinfulness that cursed it and made it horrible, Jesus lifted and redeemed life by living as He lived and dying as He died. In the presence of the Son of God no one can ever again believe that life is always petty, narrow and self-centered.

3. And here our Lord declares that the purpose of His coming is to give life in its fullness to all who will receive it.

It hardly need be said that He is eminently qualified to do just this. It was He, according to the Prologue of John's Gospel, who brought order out of chaos in the beginning and breathed into existence life as we know it. As truly as He was the moving figure in creation, so is He the dominant figure in the great task of recreation. In Him and through Him sinful humanity can be refashioned in the divine image.

II. The thought of life implies the existence of its opposite—death.

Henry Drummond declares that "next to life, the most pregnant symbol in religion is its antithesis, death."

1. The fact of physical death is overwhelming. Life insurance companies, undertaker's establishments, memorial parks all offer compelling testimony to the fact of death. Christian Science has chosen to ignore and attempted to deny the existence of death. But the fact of it remains.

2. Life, according to Henry Drummond, is "correspondence with environment." And it follows naturally that death is the lack of that correspondence. That means that death may be both partial and complete. The person so unfortunate as to lose his sight is put out of correspondence with those wonders of the universe that can be apprehended only by the eye. In so far he is dead; dead to the visible beauties of the world. The person afflicted by loss of hearing is put out of correspondence with the sounds and harmonies, as well as the discords, of our busy world. In so far he is dead. In both of these cases, of course, it is obvious that death is only partial. When it reaches its ultimate, the lack of correspondence becomes complete. The lungs have no further use for the life-sustaining atmosphere. The body can no longer assimilate the healthful properties of food and drink. There is no hearing, seeing, taste, smell or feeling. This is death.

3. The definition of spiritual death easily follows. It is complete lack of correspondence with one's spiritual environment. Our physical world is not the only environment that surrounds us. In addition thereto, we have about us a spiritual universe, equally real and far more permanent than the physical. Whether we heed it or no, we are all surrounded by the mercy and grace of God. He is endeavoring to thwart and save us by His prevenient grace. He is bringing influences to bear upon us out of this unseen but terribly real environment, the purpose of which is to bring us to repentance and faith. There are hours of remorse and contrition when it seems that this spiritual atmosphere is the only thing that matters. And for the saint of God, this spiritual environment affords "a little heaven to go to heaven in."

Yet most men are utterly lacking in any sort of correspondence with that environment. They do not give God so much as a passing thought, and have no fear of Him before their eyes. Prayer is meaningless and gratitude for the mercy of God never enters their souls. Life is a dizzy dance that persists for a time and then passes away, leaving nothing in its wake but blasted hopes and shattered ideals. God, Christ, holiness, the precious blood, the judgment, heaven, hell—all are without meaning to such men. They are completely out of correspondence with the world with which such terms have to do. They are dead—in trespasses and sins.

III. Now, Jesus offers life to a world of such men—men who are living in darkness and the shadow of death.

1. We can never transcend the Savior's definition of life: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent" (John 17:3). In view of the definition of life we have been expounding, it seems fair to say that God is every man's environment. A man may seal himself hermetically against any intrusion of that environment into his soul, though such a thing would prove to be extremely difficult. But whatever his attitude toward this environment may be, the fact remains that God

is all about every one of us. Saint Paul at Athens declared that He is "not far from every one of us."

Now correspondence with this environment is to know God through Jesus Christ. There is only one way by which God may be understood and intelligently apprehended; and that is through Jesus Christ. God is Christlike; and to know Jesus is to know the Father.

2. In the language of our text, Jesus declares that He is come that men may have life. Without His coming there had been no possibility of this gift ever reaching us. But He has come. His life, ministry, death and triumph were all to this intent: that dead men might live.

3. Moreover the life He gives is *eternal life*. That is a term of peculiar and striking meaning. It is more than mere everlastingness. Life on some levels would be hideous if prolonged forever. But eternal life is a different kind of life; a life that endures because it deserves to endure.

IV. There is a twofold measure in which such life comes to men.

1. "I am come that they might have life," said the Lord. Here is envisaged that miracle of passing from death unto life; the miracle by which the soul consciously out of touch with God comes into correspondence with God through Christ and becomes conscious of a new world of spiritual ideals. The soul seeking life comes with nothing to give and everything to get. He is empty-handed. He has nothing but his sins and they must be forsaken. But for Jesus' sake, and in tender mercy, God receives such a seeking soul and makes him gloriously alive. This is the life that Christ gives.

2. But Jesus declared, furthermore, that His coming was to the intent that they might have life "more abundantly"; as Moffat renders it, "life to the full." To live at a poor dying rate, a life always threatened by the encroachment of death, does not satisfy either Christ or His people. It is more abundant life alone that will render one content. And the soul seeking it comes to give everything and receive in return the fullness of God, a plentiful, abounding supply.

3. No finer illustration of this truth can be found than the symbolism employed by our Lord in two striking figures of speech. In dealing with the woman of Samaria He declared that the water He would give to a thirsty soul would be "in him a well of water springing up into everlasting life." This is life. But "in the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on his should receive.)" That is life more abundant. So thoroughly does the grace of God satisfy the cravings of a thirsty soul, and make one sufficient by grace to live a life of righteousness and true holiness.

EVENING SERVICE

Absalom, the Usurper

SUGGESTED SCRIPTURE LESSON—2 Samuel 18:6-33.

TEXT—*And the king said unto Cush, Is the young man Absalom safe? And Cush answered, The enemies of my Lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!* (2 Samuel 18:32, 33).

I. It has been said that "a large portion of the Book of 2 Samuel is devoted, not to the glories, but to the disasters, of David's reign." The logical reasons for these reverses it is not difficult to determine.

1. David's household was polygamous, after the custom of the times, and his reign was bound to partake of the ener-

vating moral weakness implicit in so unnatural a social order. We are not to believe that God has ever blessed polygamous marriages. In the days of long ago God "winked at" certain transgressions of the ideal moral code, transgressions that today would bring swift tokens of divine displeasure. The best that can be said of David's generation is that it lived in the twilight of moral and spiritual revelation; and the deeds of David and his contemporaries should be judged in the light of this lack of clear moral perception. But, granting that this does constitute a mitigating circumstance, it is still true that a civilization erected upon such sandy foundation must of necessity be unsettled and insecure.

2. Moreover, David himself allowed a most atrocious sin to defile his record. He was guilty of adulterous relationship with the wife of one of his most devoted servants; and then, finding it impossible to conceal his sin, gave orders that his servant should be abandoned in the heat of the battle where he would be certain to die. It was a dark and terrible episode. And though David repented magnificently, as the fifty-first Psalm gives abundant witness, this fearful transgression had its devastating reaction upon the whole court circle.

3. The conduct of Absalom is colored by both of these factors. He was born of a polygamous marriage. He was of royal blood on both sides. He was half a foreigner, for his mother was the daughter of the king of Geshur. In so multifarious a household as that of David, with his numerous wives and hordes of sons and daughters, the young man Absalom was very much a law unto himself. He never felt the weight of that salutary discipline by which a child's human energies are directed along constructive lines.

And, furthermore, in his most impressionable years he had before him the example of his father's shameful sin. This eager, vital young fellow could not help but be influenced by David's transgression. Whatever ideals of uprightness and chastity he may possibly have entertained must have toppled when David fell into such iniquity.

II. The Bible says much of the personal qualities of Absalom.

1. He was possessed of a rare comeliness and dignity "every inch a king." There was no blemish whatever in him. The cynical Prince Bismarck once said, "I have seen four kings naked and, believe me, the sight was not always a pleasant one." But Absalom was kingliness personified. He had beautiful hair, famous in all Israel; and he was inordinately proud of his impressive appearance.

2. There was a native craftiness about Absalom that came out conspicuously in his rebellion against his father. Second Samuel 15 describes how he stole the hearts of the men of Israel away from David. He appointed himself to sit by the gate and hear the complaints of the disaffected. Then, branding their discontent as perfectly legitimate, he expressed the wish that "I were made a judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice!" Absalom was the original pre-election promiser, and weaned the hearts of David's subjects away from the king by such specious assurances as this.

3. Absalom, furthermore, was possessed of an unscrupulous disposition. He would allow nothing to stand in his progress toward power. Promises impossible of fulfillment he made glibly in the hope of furthering thereby his personal ambitions. And there is no doubt that he was a man of genius. As someone has said, "He was endowed with every grace except the grace of God."

III. Listen to the whole sordid tale.

It is striking to note how faithful to all the facts is the Word of God. The Bible never attempts to gloss over any man's sins. It tells the whole story, let the shame rest on whomsoever it may.

1. Absalom's criminal career began with a terrible incident in which his sister, Tamar, was ravished by his half-brother, Amnon, the crown prince. Sins of such violence were common enough in that day. But this sin aroused a sleeping beast of vengeance in the soul of Absalom and he resolved to avenge the crime against his sister.

2. The time came, ere long, when the awaited opportunity was his. Amnon was heavy with wine; and Absalom's servants, acting under Absalom's orders, slew him; thus avenging Tamar and, incidentally, clearing the way to the throne. For Absalom was shrewd enough to make even his vengeance serve his political ambition. As a result, Absalom fled to Geshur, where his maternal grandfather was king; but subsequently was reconciled with his father David. As one reads this story, it is easy to note the weakness of David in the performance of his parental duties. He was more of an overindulgent grandfather than a righteous and just father. One can easily believe that a vigorous attitude on the part of the king might have altered the course of history in Israel.

3. Restored to his father's favor, Absalom proceeded to steal away the hearts of the people of Israel by subtle suggestions as to the era of justice he would inaugurate when he became king. There is always a fringe of discontent that can be fed by such an insinuating approach, and Absalom's guile awakened a favorable response.

4. At last the hour came when a blow could be struck against the throne of David. Marshalling all his forces, Absalom took the field against his father. When the news reached the king, he promptly forsook his capital city, Jerusalem, and Absalom as promptly occupied it. David, ordinarily a resourceful warrior, seemed utterly weak and impotent against his son.

5. The final struggle came on quickly. The story of the battle that broke the back of this rebellion is given in 2 Samuel 17. In the woods of Ephraim the two armies clashed, and twenty thousand men were slain. "For the battle was there scattered over the face of all the country: and the woods devoured more people that day than the sword devoured." Away from this scene of carnage Absalom fled upon a mule. David had commanded that he should be dealt with gently. But in his eagerness to escape Absalom appears never to have thought about the possibility of reconciliation with his outraged father. Riding pell-mell through the forest, his head was caught in the branches of an oak, and his mule went on, leaving him suspended there. There Joab and his men found him and slew him.

6. No one can fail to be moved by the deep and terrible grief of David as he heard the news of his son's death. His first concern when word of the battle reached him was expressed in his eager query, "Is the young man Absalom safe?" He had hoped that the rebellion might be crushed without the death of his wayward son. When the true situation came home to him, he went to "the chamber over the gate" and there sobbed out his grief. "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!" It was a bitter lament indeed.

One cannot escape the conviction, however, that if David had mourned over Absalom's sins as he did over his death, the story might have been vastly different. To him, it would appear, the worst thing that could overtake this wilful son was death. But in the sight of God Absalom's sin was far more terrible than his death. Indeed his sin was the cause of his death. Many a parent looks at his child's sin with dry eyes; but if that child is dangerously ill, he is plunged into a torrent of emotion. We need to revise our value judgments at this point and bring them into harmony with the ideals of the kingdom.

IV. Thus do we see the character of Absalom graphically portrayed.

1. First of all, he lost his life and his soul through his all-engrossing egotism. Pride lay at the root of his life and

pride was largely responsible for his damnation. He was well favored and his grace of person became a snare to his soul.

2. A second cause that led up to his fatal hour was his unscrupulous ambition. He was determined at any cost of ingratitude and filial disloyalty to make a large place in Israel for himself. He succeeded only in making his name a by-word and a hissing.

3. A third cause that brought about his ruin was his utter godlessness. Here is the real key to his career and his ultimate perdition. There is no evidence whatever that he ever knew the fear of God. One studies his life in vain to discover any sense of moral responsibility. We neither see him at worship, nor do we hear him pray. And godlessness will accomplish the eternal undoing of any man, however brilliant.

SUNDAY, JULY 23, 1939

MORNING SERVICE

Away With Fear

SUGGESTED SCRIPTURE LESSON—Matt. 10:16-33.

TEXT—*Away then with fear* (Matt. 10:31, Weymouth).

I. Fear is an emotion that has been experienced in one form or other by practically every man who ever lived.

It is true, one occasionally meets someone who is said to have never been afraid; only to be reminded of the adage that "those who know nothing fear nothing." For fear is a legitimate enough experience and one which, under certain conditions, should be reason for profound gratitude. One should thank God that some situations inspire within him a healthy sense of fear.

1. The Word of God has much to say about fear. There are some fears which, according to the Book, men may well have. One should fear God and be driven by that fear to live a holy and godly life. One should fear sin, realizing full well its deadly power of destruction. One should fear hell, where the worm dieth not and the fire is not quenched; should fear it enough to labor to escape it, even at cost of right hand or right eye.

There are other fears of which men may well rid themselves. Why fear tomorrow, if one has faith in God? The psalmist has expressed the triumph of the child of God in the words, "The young lion and the dragon shalt thou trample under feet." Young lions are real antagonists; but dragons are mythical creatures that have no real existence. The young lion is the real danger we face. But the dragon is the imaginary terror; the threat we fear, but which never actually materializes. And the child of God can trample on them both. Why fear, then?

God's Word deals also with the "fear that hath torment," and its cure by the grace of God. There is a fear that is as the "pains of hell got hold" upon one; the solemnity of judgment casting its shadow before. And the only true deliverance is through God's forgiving mercy.

2. No doubt we have all noticed the literature of fear that has gained such a vogue among men of this generation. Every bookseller's shelves are loaded with books purporting to offer help to men toward release from fear. The modern psychology, thanks to Freud and others, has made us conscious of phobias of a hundred sorts, all of which are supposed to constitute deadly threats to our personalities. However seriously or lightly we may regard this literary output, we cannot escape the conviction that it does, at least, constitute a most significant testimony to the universality of this human experience of fear.

Men everywhere are timorous and hesitant. Some fear the present; others the future. Some fear sickness and old age, and live all of their mature years amid shadows of uncertainty as to how they shall provide for life's evening.

Some there are who fear to live, life is so uncertain in its fulfillments; while others fear to die. Some fear men; others God. And some men fear both.

II. In the midst of these aggravated terrors of life stands One courageous and unafraid.

It is Jesus Christ, our Lord.

1. Christ lived on earth in a fearful age. Human life was exceedingly cheap, and human personality was treated with scant courtesy. Diseases whose causes were unknown ravaged the bodies of men; and in the absence of sound knowledge of pathology and hygiene it was easy to supply the lack with conjured mysteries, all of which added to the horrors of physical dissolution. There were no isolation wards where malignant and highly communicable diseases could be treated, and no asylums where the insane could be dealt with intelligently. Consequently on any country road of Palestine one might meet a leper or a madman and be inspired anew with the haunting terrors that were pursuing men steadily toward destruction.

2. Yet in the presence of tempest, disease, insanity, human hatred and death, Jesus knew no fear. When the Sea of Galilee raged in fury, He counseled that men fear not. When your enemies threaten you, be not afraid. When you do not know where tomorrow's food is coming from, have faith and not fear. If God careth for the sparrows, useless though it may seem they are, will He not care equally for you? "Away then with fear!" This was always the attitude of Jesus.

III. Jesus counseled fearlessness.

1. In the presence of life's dire necessities. In Matt. 6: 25-33 He argues that we take no anxious thought for our life as to eating or drinking, or our body as to raiment. We do not understand that the Master is advising thriftlessness or improvidence in respect to one's temporal necessities. But He is warning against that corroding anxiety that wears and harasses men and utterly destroys their peace of mind. Be not afraid; but "seek first the kingdom of God and his righteousness; and all these things shall be added unto you."

2. Jesus counseled fearlessness in the presence of life's great uncertainties. In Matthew 10 our Lord warns that it will cost men dearly to be followers of His. They shall be hated and persecuted, and in some instances put to death. Men may kill your bodies, but they can never kill your spirits. Trust the God who notes the sparrow's fall, and be not afraid.

3. Jesus counseled fearlessness in the presence of life's physical dangers. In Matthew 14 we are given a picture of a very common situation in the lives of Jesus' disciples, yet one full of potential disaster. The disciples were alone in a boat on the sea, tossed with a fearful tempest and about to sink. Then over the tumultuous waves came Jesus walking. When they saw Him they believed Him a spirit and were more fearful of Him than of the waves that threatened to engulf them. But He said, "Be of good cheer; it is I; be not afraid." These words inspire a quiet confidence in our hearts even yet.

4. Jesus counseled fearlessness in the presence of suffering and death. Mark 5 tells the story of Jairus, a ruler of the synagogue, who came to the Savior imploring help for his stricken daughter. Then while the Lord is detained momentarily comes the distressing word that his daughter is dead and he need trouble the Master no further. But Christ's first word was, "Be not afraid, only believe." Into the stricken household He came and in two words of command gave life again to the dead child. There need be no fear with Christ present.

5. Christ counseled fearlessness in the presence of experiences that look like life's supreme tragedies. In John 14 the Lord is seeking to forewarn His followers that His death is at hand; that this Christian movement must be tried in the fires of hate and of hell. They are poorly

prepared for such news and are loath to believe it. But with tender insistence He unfolds the truth concerning His departure. Then, calm in His amazing self-mastery, He says (in verse 27), "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Marvelous Master! Peace and fearlessness enough for His own needs and some to give away!

6. The Word of God counsels fearlessness in full view of the judgment. In a beautiful passage in 1 John 4:17, 18, we are told that "there is no fear in love; but perfect love casteth out fear: because fear hath torment." But the true significance of those words is given in these: "Herein is our love made perfect, that we may have boldness in the day of judgment." By the grace of God, and through His forgiving mercy, we can face even the judgment absolutely unafraid.

IV. One final word: How may one be delivered from fear?

1. One must recognize that the fear that hath torment is a guilty fear. It is the fear of a God whose laws have been broken and whose mercy has been outraged. In the last analysis, it is guilt that makes men tremble before God.

2. The grace of pardon will put one right with God; and when forgiveness comes in the door, fear goes out the window. What a comfort to know that one has no guilty secrets, nothing concealed, nothing unconfessed and unforgiven. There is no satisfaction can compare with this. It is the perfect solvent for fear of the judgment.

"Away then with fear." If your heart is not right in the sight of God, get right today, and have done with fear. If you are the child of His care, trust Him. "Be not afraid, only believe." This is Christ's unfailing antidote for the terrors of life.

EVENING SERVICE

Gehazi, the Leper

SUGGESTED SCRIPTURE LESSON—2 Kings 5:9-27.

TEXT—*Gehazi, the servant of Elisha, . . . went out from his presence a leper white as snow* (2 Kings 5:20, 27).

I. The figure of Gehazi does not loom large on the horizon of the Old Testament narrative.

He was one of the least known men of that distant day; and was, tragically enough, the sort of man we are at pains to forget as quickly as possible. Yet he is a type, and a type we have with us always. Gehazi was a courteous liar; a man whose scruples never forbade an impromptu story if it could be made to serve a useful purpose. He might be called the Ananias of the Old Testament; for, like Ananias, while he lived close by the sanctuary, he still had a heart of deceit and dishonesty.

It is remarkable that a man could live with a saint and yet be a devil. Yet it is a phenomenon that is all too frequent. There is no doubt that Elisha was God's man, the recipient of a double portion of the spirit of his great predecessor, Elijah. Yet here in his household and sharing his confidence was a man who proved to be of very opposite character. The truth about Gehazi did not come to light until the incident of the coming of Naaman; and it may well be that Elisha never suspected the insincerity of his servant until that hour. But in the hour of testing the real Gehazi emerged, and the sort of man he was became apparent. We cannot escape a feeling of amazement that the character of the prophet had made so slight an impression on the spirit of his servant. It is something that occurs frequently, however. John Wesley was one of God's great noblemen, but the wife whom he married late in life turned out to be a very devil. We today who believe that to have stood for even a few moments in the presence of Mr. Wesley would make of us better men cannot fail to be impressed that his own

wife should have been so little benefited by his fellowship. So do we wonder about Gehazi.

It is only truth to say that Gehazi was ruined by his very familiarity with holy things. He had had commerce with Elisha, and through Elisha with God, for so long that the things of worship and devotion had grown commonplace to him, and he had lost his capacity for reverence. This is not so rare a tragedy as we might think. In fact it is a threat that stares us all in the face, and against which we should guard with the utmost vigilance.

II. But Gehazi was not without his generous impulses.

1. The better side of Gehazi and the character of his insight are seen in the story of the Shunammite woman, who did Elisha the honor to build a prophet's chamber in her home for the convenience of the old prophet when he passed that way. Elisha was anxious to give her something in the way of reward for her kindness but was at his wit's end to know what to offer. It was Gehazi, with an insight keener at the moment than Elisha's, who suggested that if God would give her a son, it would gladden her heart; a thing which eventually came to pass.

2. Gehazi's further relations with Elisha are given us in the story of the subsequent developments in the household of the Shunammite, for the day came when the child was stricken with a sunstroke and died; and the sorrowing mother left his dead form in the prophet's chamber while she sought the prophet's presence. Elisha set out at once to bring life to the lad, but sent his servant, the younger Gehazi, on ahead to lay the prophet's staff on the face of the dead child; all without result. Finally Elisha did raise the dead boy to life. But in the whole episode the intimate relationship that existed between Elisha and Gehazi is clearly evident.

III. Then came the Naaman incident, an ill-fated event for Gehazi.

And the part Gehazi played in this affair reveals him clearly as a finished example of covetousness.

1. Naaman's was a remarkable case of healing. A disease from which there was no known deliverance departed from him instantly. It is striking, too, that Elisha so sedulously avoided everything that looked like mere dramatics. It seemed that he wanted Naaman to know that it was neither by incantations nor cryptic utterance that this healing came to pass, but rather as a mark of the power of God in response to implicit obedience.

It was only to be expected, therefore, that Elisha would refuse Naaman's gifts. He had good reason for his refusal. In the first place, it was God, and not he, who had healed. Why should he be enriched in return for mercies granted directly from God? In the second place, he wanted to emphasize a truth that we need to hear repeated that God's gifts cannot be purchased with money.

2. But Gehazi, with his covetous heart, was amazed at Elisha's refusal. Here was a supreme opportunity for the prophet to enrich himself at the expense of a man well able and evidently in the mood to be generous; and, moreover, one who had received a priceless boon for which, as it seemed to Gehazi, some recompense should be given. He could scarcely believe his ears when he heard Elisha refusing Naaman's gift with the words, "As the Lord liveth, before whom I stand, I will receive none."

3. The servant of the prophet did some quick, shrewd thinking. He resolved that he would enrich himself at Naaman's expense. This was surely too good an opportunity to be missed. He therefore ran after the departing Syrian with this lie on his lips, "My master hath sent me, saying, behold, even now there be come to me two young men of the sons of the prophets: give them, I pray thee, a talent of silver and two changes of garments." It was a likely story and accomplished all that Gehazi had hoped. Carefully concealing his loot, he

came back into the presence of Elisha, to face a question as to where he had been. How easily a tongue, once lent to falsehood, can falsify again! "Thy servant went no whither," said Gehazi, a lie on his lips and guilt in his heart.

4. With kindness, but in utter firmness, Elisha unmasked his servant's sin, and pronounced a terrible judgment: "The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed forever." And instantly it was so.

5. Why this spectacle of weakness and sin? It is the old, old story. A sudden temptation is presented, temptation which in a moment of complete self-possession, would have had no serious threat. But in a moment of weakness it comes with all but irresistible power. A covetousness lingers in the heart and is aroused into a passion by this temptation. The will, normally qualified to say a vigorous nay to such a proposal, seems flaccid and weak. The result is a shameful sin and a horrible and swift judgment.

IV. This is the tragedy of Gehazi.

1. It is, first of all, the tragedy of unrealized possibilities. It is easy to speculate as to what might have been if conditions had been different. However it is not fantastic to believe that Gehazi might have succeeded Elisha as Elisha succeeded Elijah. The relationship was a somewhat parallel one, and it does not strain the imagination to conceive it thus. This was the possibility that was sacrificed so easily and so thoughtlessly when Gehazi sinned. And everywhere we see it duplicated; men who might have been great and noble and wise and holy, but blighted and blasted by sin.

2. It is, secondly, the tragedy of the man who could stoop to make religion a means of gain. There are men who serve the sanctuary solely for the financial return which they receive; who make the Christian ministry a means of personal aggrandizement; who sell indulgences for a consideration. Men despise such mercenary souls, and God despises them even more.

3. It is, finally, the tragedy of a man who becomes unduly familiar with holy things. The danger that faces us all is that religion will become commonplace, and the sense of God will fail to inspire within us a great awe. No man should be able to stand in God's presence without a sense of breathless wonder. The fact that we can do so is proof that our souls are imperiled this very hour. No man can take the road of Gehazi without meeting the judgment of God; equally sure, though possibly not so swift. Let us beware the sin of Gehazi.

SUNDAY, JULY 30, 1939

MORNING SERVICE

The Humble Man's Boast

SUGGESTED SCRIPTURE LESSON—Phil. 4:1-13.

TEXT—*My soul shall make her boast in the Lord; the humble shall hear thereof and be glad* (Psalm 34:2).

I. Under normal conditions nobody loves a boaster.

The man who is so sure of himself and his abilities and his attainments that he can find nothing else about which to speak becomes an unutterable bore. It makes no difference whether it be his physical prowess or his intellectual abilities that is the subject of his boast, the puffed-up individual is one of nature's worst nuisances. I knew a man once who spent his time gathering collegiate degrees much as children gather sea-shells, until he was educated beyond his intelligence. Lacking that humility which is so essential a part of true culture, his boasting of his attainments in the realm of arts and letters became so insufferable that he was practically without friends. For friendship is a lovely flower that cannot bloom in an atmosphere poisoned by prideful boasting.

No, it is humility, simplicity, kindness that are properly regarded as the marks of one who is truly great. The noble men of history have been men who were marked by the simple virtues. Abraham was great because of his friendship with

God. Moses was great because he was very meek. There is no place for boasting here. Least of all does it have a place in religion. If a man is ever humble, it should be when he stands in the presence of the living God.

1. There was never a greater Teacher of humility than Christ. And the pupils in His school gave Him frequent occasion for driving home this lesson. They were forever aspiring to be great and influential, to hold the chief places in the kingdom; and almost without occasion dissension could break out among them over some foolish issue of precedence. But every such outbreak received a stern rebuke from our Lord.

2. It is notable, too, that Jesus set such a striking example for His disciples and us to follow. If ever man would have reason to go strutting through God's universe, it would be Jesus. But no tinge of that spirit ever appeared in the exemplary conduct of the great Son of God. He was always a model of simplicity, transparent sincerity, sympathy and tender compassion.

3. Saint Paul has caught this emphasis of the Master and beautifully reflected it in a passage in Romans 3. After pointing to the futility of expecting justification by the deeds of the law, he declares the shed blood of Jesus to be our only hope; and announces that in virtue of Calvary, God can "be just and the justifier of him which believeth in Jesus." He then comes to this question, "Where is boasting then?" and answers it, as it can only be answered this side of the cross, with the words, "It is excluded."

II. But now, strangely enough, comes this striking testimony of the psalmist, "My soul shall make her boast in the Lord."

1. "My soul." Not my lips, but my soul; the very heart of me, the essential "I." It is not that apparently boastful demeanor by which some men render a testimony that is essentially false to their own inner spirit. We all know men who sound boastful; but once one comes to know them, it is discovered that their heart is sound. But the psalmist does not seek to extenuate this boastful disposition of his by any such ameliorating device. He declares that his boastfulness rises from his very soul and is an integral part of his deep inner disposition.

2. He asserts, furthermore, that his soul "shall make her boast." This is the very thing, it would appear, against which we have been pleading. In spite of all this Bible has to say about boasters, in spite of the universal feeling of revulsion that greets them, in spite of the example of our Lord, here is a man, declared to be a man after God's own heart, who not only makes his boast, but here utters a shameless justification of the principle that underlies it.

3. The situation is rendered still more striking by the statement that "the humble shall hear thereof and be glad." What paradox is this, that men truly humble could ever be brought gladness by hearing a boaster? If this can be true, then one's orderly universe becomes a jumbled multiverse, and white is black.

4. But the secret, as you have guessed, is not far to seek. It is boasting "in the Lord" that glorifies God, and delights the heart of the humble. A man can make his boast in God and still be a humble man. In fact this is the only sort of humility that Christian teaching recognizes. "My soul shall make her boast in the Lord." What a lovely and Christian thing this testimony becomes, taken in its entirety!

III. Now, there are some things absolutely essential to such a boast.

1. One essential is an experience of the grace and power of God. You will find no one boasting in God who has not tasted and seen that the Lord is good. And the beautiful thing about it is that such an experience is readily available to us all instantly. A man can know God, and become God-conscious, though his native fitness for such an experience and the past

of his life might seem to close the door to all hope. In one instant of time all the aspirations of that soul, until that moment absolutely earthbound, are centered and fixed on God. Jesus called it a birth into a new world, as different a world from all one's past experience as that which greets the human embryo when he makes his advent into the physical world. The Book describes it as a resurrection from death to life, with all the element of surprise that would attend such an experience in the physical world. I have stood at the plain, severe tomb of George Washington and wondered how the world would appear to the father of his country if he were to emerge from his crypt to look out on the current American scene. But such a thing would be no more amazing than the experience of the person who has passed from death unto life by God's infinite grace.

2. A second essential to such a boast is the confidence born of such an experience. No man realizes fully what God stands ready to do for him until he has put Him to the test. It never occurs to him that God is concerned and available for this or that homely and commonplace situation until he is driven to trust God amid his simple distresses. But as experiences of deliverance accumulate, he realizes gradually that there is nothing too hard for the Lord. Thus does confidence increase by experience.

3. Built on such a confidence, a man does come in time to the point where he has a disposition to trust God recklessly and dare the consequences. Gideon reached that point when he made evident his willingness to go against the hosts of Midian with only three hundred men and them armed only with torches and pitchers. The Spirit of the Lord wore Gideon as a garment that night; literally, "He clothed himself with Gideon." We are all familiar with the result. Gideon might justly have shouted in the language of this text.

Saint Paul in Romans 1:15, speaking of his responsibility for preaching the gospel at Rome, declares quietly, "I am ready." That sounds boastful, self-confident. Actually it is boastful because it is God-confident. How far those words are from the easy, flippant reply made by James and John when asked by Jesus if they were prepared to suffer with Him in order to excel in His kingdom. "Are ye able?" asked the Master. And with no thought of the meaning of their words, they replied, "We are!" Yet how far from "able" they were! There is a different spirit in Paul's deliberate assertion, "I am ready."

Again, this great apostle has uttered a boast that has meaning only because it is based on the strength and power of God. In Phil. 4:13 he declares, "I can do all things through Christ which strengtheneth me." A glance at the context will indicate that the "all things" to which he refers have to do with his own inner spirit. "I know both how to be abased, and I know how to abound. . . . I can do all things through Christ which strengtheneth me." It takes the grace of God to make possible a testimony such as that.

IV. I venture to suggest that this spirit of confident boasting is our greatest need and greatest lack.

1. We must have it if humility is not to become passivity. God's people must be humble in respect to their own abilities and achievements, but bold in respect to the power and grace of God.

2. And why should we not be boasters in God? God's promises are all yea and amen in Christ. All heaven is pledged to our assistance and support. And who would dare to question the sufficiency of God in the face of David's testimony? Note the assurances in verses 4, 6, 7, 10, 15, 19 and 22 of this remarkable Psalm. Therefore, let us make our boast in God and thus rejoice the hearts of the humble.

EVENING SERVICE

It Is Later than You Think!

SUGGESTED SCRIPTURE LESSON—Romans 13:1-14.

TEXT—*The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light* (Romans 13:12).

I. The imagery of God's Word is so rich and varied that no single magic formula can ever fully interpret it.

Take, for instance, the numerous analogies that are drawn with light and darkness, day and night. Our Lord describes men who follow Him as those who love light rather than darkness. Again, the Word likens the transformation wrought in one by the grace of God as a passing from darkness to light. In this text, however, this meaning is linked to another not infrequent use of this striking analogy. For "the day" which is "at hand" is the moment of our blessed Lord's return to catch away His waiting bride; and the darkness in which we now live, occasioned by the fact that our Lord has gone from us into heaven, will soon be dispelled by His glorious appearing.

The burden of this text is extremely practical, however. For in view of our Lord's imminent appearing, the apostle addresses to us a specific exhortation. We are urged to an instant readiness for the dawning of that day. "The night is far spent, the day is at hand," says the apostle. "Let us, therefore, cast off . . . let us put on . . ." Let us prepare ourselves for that great and awful day.

Alexander Woolcott tells of staying overnight in an ancient tavern off the beaten path in old England. It was midafternoon when he arrived; and, when he was settled in his quarters, he noticed a most unusual sundial in the yard in front of the tavern. But its most arresting feature appeared only upon close inspection; for around the face of the dial were these words: "It is later than you think." How true those words are! Every day time is getting away from us; and when we become aware of its passage, we discover almost invariably that it is later than we think. And by God's eternal time-piece, the chronometer by which cosmic events are run off, the apostle is warning us that it is later than we think.

II. The regimentation of life by the clock is a development of the past two hundred years.

1. Primitive men know nothing whatever of the measurement of time by such artificial devices as clocks. They know only that the sun invariably rises and as invariably sets. They can estimate approximately whether the day is just begun, half-done, or about to end. Beyond that they cannot tell. Dr. Chapman tells of the native Christians in the mountains of Peru starting their meetings after dark and having no way of knowing whether the service runs one hour or six. It was thus with our forebears far back in the centuries.

2. Some interesting stories are told of the early colonial days in New England when watches were rare and the most accurate instrument for measuring time that most people knew was the hour-glass. Some years ago I visited the museum of the Concord Historical Society at Concord, Mass., and saw there the huge hour-glass that used to stand on the pulpit of the village church. I was told that day that frequently the glass had to be turned over twice in the course of one sermon. Rather different from the streamlined preaching to which we have grown accustomed! Those were the days before the tyranny of the clock.

3. Then came the factory, with its definite hours to be observed; the train, with its time for leaving and arriving fixed to the minute; the public school, with its invariable opening hour and its penalty for tardiness. As a result, we are the slaves of the clock. It arouses us in the morning; determines the size and character of the breakfast we eat; hurries us to work and rushes us home; crowds our evenings full of every sort of thing; and then leaves us at midnight spent and weary, only to lay violent hands upon us with the coming of another

day. It is a fearful, though inescapable, domination; and it has to do entirely with this present world, leaving us little time or energy to think of the time schedule of eternity.

III. But God has a schedule by which He operates, forgetful of it though we may be. And by God's time, it is later than we think.

1. There is a serious import attaching to these words: "The night is far spent, the day is at hand." They mean that the break of day, as God looks upon it, is about to be; that Jesus' coming is near; that this natural order, apparently settled and secure, is about to be shaken as never in all time. That imminent crisis may not seem to be the daybreak to one who is a stranger to the grace of God. But to God's saints it is a prospect that gives the utmost satisfaction. This is the night of our waiting; and like the ancient watchers in Mount Seir we are asking, "What of the night?" The answer of God is unequivocal: "The night is far spent, the day is at hand."

2. It is not just any day that is about to dawn, but "the day." God has in mind a certain day, one of great and awful consequence. There are specified days in human affairs, days toward which we look with great eagerness. Holidays and birthdays are of this sort; and the day of college graduation and of marriage. In Germany ever since the Treaty of Versailles, confirming the fact of Germany's defeat in the World War, there has been an eager and vengeful looking forward to the day when the stinging defeat of those days can be fully avenged. Germans talk of *der Tag*; and everyone knows the day to which that expression refers. So has God "appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained."

3. Now that day of God will be characterized by the appearance of our Lord, received into the heavens from our sight so long ago. On that day He will return in like manner as He was seen to go. He is now awaiting the fullness of time until He shall come again; and every eye shall see Him. That day will be characterized, moreover, by that scene of final judgment so graphically portrayed by our Lord. It will be God's red letter day of justice, righteous and eternal. On that day destiny will be fixed forever. Today our destiny is in a liquid state, and can be profoundly modified by our conduct and our choices. But then destiny will crystallize into its final mold, to be unchanged throughout countless ages.

IV. That day is one of the utmost importance to you and me.

And the fact that it is imminent should cause us to reflect most seriously as to the manner of persons we are. "Let us cast off the works of darkness," exhorts Saint Paul, "and let us put on the armour of light."

1. Here alone is fitness for that great day. We must be changed—transformed by the miracle working power of God. The things of darkness must be put away—"cast off" is the apostle's forceful language. There is neither safety nor comfort for the man who fails to have done with sin. It must be put aside forever. And in its place we must "put on the armour of light." It is more than a mere garment; it is a defense, an armor. This is our only readiness for "the day."

2. How strange it is that the tyranny of the clock means so little to us in these all-important matters! We are conscious of the passage of time in our work and our play; but we are so apt to overlook entirely matters of the utmost and eternal consequence. Yet right now it is later than you think. If you could look at the face of God's eternal timepiece, you would see that "the night is far spent, the day is at hand." God help us to realize it and be wise.

Number One in a Series of Four Sermons on *The Speaking Blood*

NOBLE J. HAMILTON

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

The story of Cain and Abel calls our attention to a crimson spot in the Bible. Cain, bringing an offering of the fruit of the ground, was rejected; while Abel, bringing an offering of the firstlings of his flock, was accepted. Abel's offering was acceptable because it represented a life that had been sacrificed and blood that had been shed. "By faith Abel offered a more excellent sacrifice than Cain" (Heb. 11:4). Cain became the first murderer when he slew his brother, Abel. God said to Cain, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground" (Gen. 4:9). This is the voice of speaking blood!

I. THE BLOOD SPEAKS OF ATONEMENT

The atonement, which has been the occasion for bitter theological disputes, is an important doctrine. The word "atonement" occurs in only one passage in the New Testament, Rom. 5:11; but it was of frequent occurrence in the Old Testament.

The theological meaning of the word atonement is: the expiation or satisfaction made for sin, by the sufferings and death of Christ, whereby salvation is made possible to man.

The necessity of the atonement is threefold. *First*, the fall of man necessitates the atonement. When Adam and Eve fell they plunged the whole human race into dismal sin. But if there were no such thing as sin and man was not a sinner, such as Christian Scientists and others claim, no atonement would be necessary. God hates sin and He can look with no degree of approval upon it. Binney says, "If the atonement had not been necessary, neither the Father nor the Son would have consented to the death of the latter to effect it." Sin is diametrically opposed to the nature of a holy and righteous God. Hence the fall of the human race necessitated atonement—at-one-ment.

Second, the difficulties in the way of man's salvation rendered the atonement necessary. Man had wilfully, by exercise of his own free moral agency, chosen disobedience to God. Now the human race will have to die, paying the penalty of broken law and satisfying the justice of an outraged God, unless an atonement is provided. Thank God for the Savior promised in Gen. 3:15!

Third, without the shedding of blood there is no remission for sin. This is plainly proved in the offerings of Cain and Abel. Abel's offering was acceptable because it was a sacrifice by which blood was shed. When Adam sinned he hid from God and tried to cover up his sin, just like thousands of supposedly respectable folks are doing today. But God found him and brought him out of hiding. Then God made him a coat of skins to cover his body. Some animal was slain, blood was shed, a life was taken, that Adam might be placed in a presentable condition before God.

II. THE BLOOD SPEAKS OF THE COVENANT

Heb. 10:29 speaks of the "Blood of the Covenant." Heb. 8:10-12 tells us of the covenant. No covenant, sworn in by oath, sealed by authority, and made binding by signature, was ever made more reliable and unailing than this covenant God made with His people. It is the new and better covenant that supersedes the old.

God once covenanted with His people that He never again would destroy the world by water; the rainbow, painted in the sky on the tresses of the storm, was the sign. Then the Lord covenanted with the Israelites that He would bring them from Egypt to Canaan; the cloud by day and the fire by night were the sign. But now God has made a new covenant that He will

remember them no more against us, removing our sins from us as far as the east is from the west; the vast number of redeemed all over the world is the sign that validates this covenant.

There are some covenants in this world that we cherish and hold sacred. The marriage covenant is one. The salvation covenant that a sinner makes with God is another. The pledge of church membership is still another. The promise a son makes to meet his dying mother in heaven is one. But this covenant God has made with His people far outshines all other covenants. The authority of Almighty God has sealed the covenant and it will never fail.

Married people sometimes break their covenant; church members sometimes break their covenant; sons and daughters sometimes break their dying mother's covenant; but rest assured that God's covenant with His people will never be broken.

III. THE BLOOD SPEAKS TO PURGE YOUR CONSCIENCE

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God" (Heb. 9:14).

Conscience is the God-given monitor of your soul which pursues you when you sin. As the hands of a clock point to the hour, so conscience untiringly points at man's crime. The voice of conscience cannot be stilled. Men may try to smother their conscience, but it will follow them through long days and restless nights. Although they may hide their hideous deeds from a prying public there will still be an inner accusing voice they will have to live with. Conscience haunts one until it makes him remorseful. It becomes seared, hardened, calloused. Conscience was given to man to be a check to evil and a prompter to righteousness.

The brothers of Joseph see again the coat of many colors dyed in blood; again that lie told to Jacob lives; again they see the boy sold into slavery; and their conscience has so pursued them that they cry out, "We are guilty of our brother's blood!" Oh, the speaking blood!

IV. THE BLOOD SPEAKS TO REDEEM

That we are justified through the blood of Jesus is clearly stated in Rom. 5:9, "Much more then, being now justified by his blood, we shall be saved from wrath through him."

It matters not how black with sin, nor how charged with punishments the scroll, when we repent and confess our sins

to God and become willing to turn our backs on sin, Jesus dips the quill of forgiveness in His own precious blood and writes, "Justified by the Blood" across our record. Thus redemption through the blood becomes ours.

In the blood of Jesus the sinner finds a shelter for his soul. It is his refuge in every time of need. The blood of Jesus is all our plea—it is our shelter from the storm, from temptation, from the devil! The blood applied is the identification of a Christian.

No wonder Haldor Lillenas could sing:

*I have found a precious resting place,
In the shelter of redeeming grace;
Here with joy I see my Savior's face,
Under the atoning blood.*

When Abraham Lincoln was in his youth in the early part of the Nineteenth Century, he took a trip down the Mississippi River and there he saw the slave trade. Seeing the abuse and the oppression of the colored race, he vowed that if ever the opportunity came he would smash that traffic. Years rolled by, and finally the time came during the great Civil War when his vow materialized in the Emancipation Proclamation. Lincoln once said, "If slavery is not wrong, nothing is wrong."

The Emancipation Proclamation is one of the immortal documents in the history of the long struggle of men everywhere for liberty. It made free men of three and one-half million slaves. Lincoln issued the Proclamation on Sept. 22, 1862, to become effective on Jan. 1, 1863. It read, "All persons held as slaves within any state or designated part of a state, the people whereof shall then be in rebellion against the United States, shall be then, thenceforward and forever free."

Jesus Christ, my great Emancipator, issued a spiritual Emancipation Proclamation when He died on the cross. It was to become effective when the individual would surrender his arms of sinful and carnal rebellion, throw off his allegiance to the devil, and declare his loyalty to his new Master, Jesus Christ.

Friend, your only escape from sin and the pit is through the blood. Plead the blood today, and forever turn your back on sin. Plead the blood to be saved; plead the blood to be sanctified; plead the blood to be kept. The blood will speak pardon to your sins and redemption to your soul! It is your only escape!

Sermon Suggestions and Outlines

Some Elements of Church Strength (Eph. 6:10-17)

H. C. HATHCOAT

INTRODUCTION

An army, a mustard seed and a mountain all show that God's Church was to be strong.

Numbers, noise and wealth do not necessarily make a strong church within themselves.

I. WHY GOD WANTS A STRONG CHURCH

1. To withstand the forces of evil.
2. To produce signs and exalt Christ.
3. To reproduce itself and bring forth children.

II. THINGS THAT CAUSE A BODY TO BECOME WEAK

1. A lack of food and a lack of variety.
2. A lack of digestion and germ parasites.
3. Improper exercise and development of the individual members.

III. SOME THINGS THAT MAKE A STRONG CHURCH

1. Be filled with the Spirit (Acts 1:8).
2. Unity and co-operation of effort (Acts 2:1).
3. Confidence in each other as members.
4. Consecration and giving (Acts 4:32).
5. Prayer and intercession. Church in Acts.
6. Sound in doctrine and teaching.
7. Appreciation of pastor and congregation.
8. Missionary in spirit and activities.

CONCLUSION

There is a crying need for power in the

Church and we can have it by paying the price to obtain it.

Evidences of the New Life According to John

H. C. HATHCOAT

(2 Cor. 5:17; Gal. 6:15; 1 John 5:13)

Children can prove their lineage only by their parents' testimony—so we can prove our sonship only by the testimony of the individual members.

I. A NEW WALK (1 John 1:6). The Difference (1 Peter 2:9)

1. Salvation takes us out of darkness Col. 1:12, 13).
2. This light is in Christ (John 8:12).
3. We should be full of light (Luke 11:34-36).

II. A NEW DESIRE (1 John 2:3) to keep commandments.

1. Our "fathers" tell us what we are. (Prov. 23:7).
2. To profess and break them is hypocrisy (1 John 2:4).

3. Salvation takes the grief out (1 John 5:3).
- III. A NEW CHOICE (1 John 2:15).
 1. Moses chose to suffer with God's people.
 2. "Safety First" is the best policy.
- IV. A NEW IDEAL (1 John 3:3).
 2. "Safety First" is the best policy.
 1. We may live as "good as others" and not live as good as we ought to live (1 Peter 2:21).
 2. We are to come to His measure (Eph. 4:11-13).
- V. A NEW LOVE (1 John 3:14).
 1. We love God's people better than relatives.
 2. This love is without partiality (James 3:17).
- VI. A NEW WITNESS (1 John 4:13).
 1. Story of laying the Atlantic cable.
 2. His witness is not His presence (story).
- VII. A NEW POWER (1 John 5:4).
 1. This "causes" us (Ezk. 36:25-27).
 2. Our weakness perfects God's power (2 Cor. 12:9).
- VIII. A NEW PRIVILEGE (1 John 5:14).
 1. Cast all our cares on Him (1 Peter 5:7).
 2. Renew our strength daily (Isa. 40:31).
- IX. A NEW UNDERSTANDING (1 John 5:20).
 1. We are taught by divine revelation.
 2. The natural man cannot understand.

Our Divine Keeper

DOUGLAS G. STEWART

Text: Jude 24.

INTRODUCTION

1. Jude sounds a warning against false teachers.
2. Assures the faithful in the words of our text that they have a divine Keeper.

Consider therefore:

- I. THE ABILITY OF OUR DIVINE KEEPER
"Able to keep."
 1. He is able to deliver:
Illust.—Daniel from lion's den. Paul from shipwreck.
 - a. Able to deliver from sin and sinful habits.
 2. Able to "save to the uttermost" (Heb. 7:25).
 3. Able to guard the soul's treasures: "I know whom I have believed."
 4. Able to "make all grace abound" (2 Cor. 9:3).
 5. Able to "do exceeding abundantly above all that we ask or think" (Eph. 3:20).
- II. THE PURPOSE OF OUR DIVINE KEEPER
"To keep you from falling"
 1. Not "once in grace, always in grace."
 2. God never wills that any should fall.
Illus.—Christ seeking the one lost sheep.

3. Satan seeks the downfall of every true believer.
4. God's purpose is to "keep from falling."
- III. THE FINAL OBJECTIVE OF OUR DIVINE KEEPER
"To present you faultless."
 1. Here we may be blameless, not faultless (2 Peter 3:14).
 - a. God overlooks ignorant faults if motive is right.
 2. On "that day" we shall be faultless, without blemish.
 - a. Now we may have a perfect heart.
 - b. Then perfect judgment, reason, body.
 - c. Picture saints of all ages being "presented."
 3. This the final objective of our divine Keeper.

CONCLUSION

1. God is more willing to keep us than we are to be kept.
2. Even God cannot keep us against our wills.
3. There is a sense in which we must keep ourselves (See Jude 21).

Five Figures of Sin

H. C. HATHCOAT

(Matt. 1:18-25. Text, v. 21)

I cannot understand why people will plead for sin since it does so much harm to them.

- I. REPRESENTED AS DEBT (Matt. 18:23-25) LEGAL
 1. Sin has made man a slave (Rom. 7:14; Psalm 52:3).
 2. He serves with rigor (Ex. 1:13, 14).

3. Jesus brought the Jubilee (Luke 4:18, 19).
4. A promissory note was given (Gen. 3:15, with Rom. 5:6).
5. We are not our own (1 Cor. 6:19, 20).
- II. A DISEASE — LEPROSY (Isa. 1:6) PHYSICAL
 1. It is inherited (Eph. 2:2).
 2. It spreads like leaven.
 3. It separates one from society (Isa. 59:2).
 4. There is no cure for it but divine (Acts).
- III. DARKNESS (John 9:40, 41) MENTAL
 1. Cannot comprehend spiritual truths. (See 1 Cor. 2:14, 15; Rom. 1:21, 22).
 2. Christ was a stumbling block and foolishness (1 Cor. 1:22, 23).
 3. Christ came as the Sun (Mal. 4:2).
 4. Salvation illuminates (Heb. 10:32).
- IV. DEFILEMENT (Matt. 15:18, 19) MORAL
 1. Defilers of the flesh (Jude 8; 1 Cor. 3:17).
 2. Mind and conscience defiled (Titus 1:15).
 3. Tongue defiles (Jas. 3:6).
 4. It will keep us out of heaven (Rev. 21:27).
- V. DEATH (John 5:24, 25) A FACT AS WELL
 1. Millions now living are already dead.
 2. They are separated from God's pardon and fellowship.
 3. The first resurrection is spiritual (Eph. 2:1, 5).
 4. Twice-born men die once (Rev. 20:6).

Expository Outlines for July

Lewis T. Corlett

Walking in the Light

(1 John 1)

- I. GOD IS THE SOURCE OF LIGHT (v. 5)
 1. He gave commandment and said, "Let there be light," and physical light came into being.
 2. This is not the primary idea contained in the lesson but refers to spiritual light.
 3. Spiritual light is the symbol for three things, knowledge, joy, and purity.
 - a. The omniscience of God renders knowledge complete; all things are plain and evident to Him, nothing at all in darkness.
 - b. The constant character of God produces joy over His own character and the truth He personifies.
 - c. His holiness renders all parts of His nature pure and no relation-

ship of darkness or mental and spiritual germs to germinate.

4. The greatest revelation of this Light was in Christ, the word of Life (v. 1).
- II. WALKING IN THE LIGHT IS CONDITIONED UPON THE PROPER CONCEPT OF SIN
 1. That all men have sinned (v. 8).
 2. That God is not the author or Condoner of sin. "In him is no darkness at all (Also 3:8, 9).
 3. That God expects man to live free from sin. "These things write I unto you, that ye sin not" (2:1).
 4. Man must acknowledge his sin and forsake all sin (v. 9).
 5. That people who walk in darkness and sin do not have fellowship with God (v. 6).
- III. WALKING IN THE LIGHT IS DETERMINED BY MAN'S CONFORMITY TO GOD'S WILL

1. Implies that some men do not walk with God. "If we walk."
2. Indicates that the ones to whom this epistle was addressed knew the way and had seen the light (vs. 1, 2).
3. Denotes a continued action on the part of the individuals, as walking is movement.
4. Religious experiences are maintained by the individual keeping himself in proper relationship to God's will and plan.
5. Promises that walking in the light will bring conformity of heart and life to God.

IV. WALKING IN THE LIGHT ALWAYS BRINGS THE INDIVIDUAL CHRISTIAN TO FREEDOM FROM SINFUL NATURE AND PROPENSITIES

1. The person who is enjoying the fellowship with God, in the light, does not walk in darkness (v. 6).
2. The promise is given that God will cleanse from all unrighteousness (v. 9).
3. Walking in the light brings one to the place of a definite decision in consecration to God.
4. The tense of the verb "cleanseth" in verse seven, indicates instantaneous action already completed.
5. This is necessary to have unbroken fellowship with God.
6. The cleansing takes place in the experience of sanctification.

V. RESULTS OF WALKING IN THE LIGHT (vs. 3, 7)

1. Fellowship one with another.
 - a. This is closer than the bond of blood relationship.
 - b. This is one of the great privileges of the Christian.
 - c. This is one of the greatest sources of strength to the church.
2. Fellowship with God.
 - a. Restoration of the communion that was broken by the fall.

- b. Interesting companionship in everyday life and activity.
- c. A continuous drawing and lifting to higher spiritual truths and planes of living.
3. Freedom from all sin
 - a. Delivered from the bondage of a corrupted moral nature.
 - b. Liberty from the double-minded state.
 - c. A state of joy and purity in the Holy Ghost.
 - d. Enjoyment of power in service to God and His kingdom.

God's Relationship to His Children

(Psalm 103)

I. GOD HAS MADE IT POSSIBLE FOR MAN TO DRAW NEAR TO HIM AND FOR HIM TO DRAW NEAR TO MAN

1. Based on the inner nature of man as received from God when he was created in the image of God.
2. Provided through the vicarious suffering and atonement of Jesus Christ that opened up a new and living way whereby man could come back to God.

II. A HEALER—"Who healeth all thy diseases" (v. 3)

1. Christ showed Himself a conqueror over all types of diseases of mankind.
2. History provides many examples of God's healing power.
3. Christ is anxious to manifest His sympathy in healing, for He is touched with the feeling of our infirmities.
4. Christ is just as able to heal today as when He was here upon earth in physical form.

III. A SAVIOR—"Who forgiveth all thine iniquities" (v. 3). "Who redeemeth thy life from destruction" (v. 4).

1. The giving of Christ as a Savior came through the mercy of God (vs. 8, 13, 17).
2. He is a Savior to forgive all transgressions (v. 3).
3. As Savior He removes the guilt far from man so that all condemnation is gone (v. 12).
4. A Savior who is capable of completely redeeming from all the corruption of carnality as well as the acts of sin (v. 4).
5. This plan of redemption is so provided that it can take care of all human weaknesses and finite limitations (v. 14).
6. The mercy of God that brought salvation is constant to take care of man's transient relationships.

IV. THE LORD IS A KING

1. In sovereignty and judgment (vs. 6, 9).

- a. His reign and rulership are far superior to any earthly monarch and ruler (v. 11).
- b. Heaven is the headquarters of the King (v. 19a).
- c. His reign is a universal one (v. 19b).
- d. His rulership is primarily spiritual at present but there is a day coming when He will exercise judgment and sway over all men.
2. In taking care of His subjects.
 - a. Providing sustenance and care (v. 5a).
 - b. He encourages His followers to fresh endeavors (v. 5b).
 - c. He reveals His plans and activity to His people (v. 7).
3. In sharing royal privileges and blessings.
 - a. Dividing spiritual blessing and power.
 - b. Making His children priests and kings unto their God (Rev. 1:6).
 - c. The Lord divides with all His children alike regardless of rank or position, if they keep His covenant (v. 18).
 - d. He gives spiritual crowns here, and a crown of life when this life is over (v. 4b; Rev. 2:10).

V. REQUIREMENTS TO BE MET FOR MAN TO ENJOY THESE RELATIONSHIPS

1. Keep His covenant and do His commandments (v. 18).
 - a. They are clean, sure and right.
 - b. They will bring the greatest good to all concerned.
 - c. They will bring the child of God to the place of greatest efficiency.
2. To "forget not all his benefits" (v. 2).
 - a. Remember the goodness of the Lord.
 - b. Recount the gracious acts of God.
 - c. Be ever mindful of all His kindness and mercy.

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- d. Be assured of His righteousness in judgment.
3. To "bless the Lord."
- Offer the sacrifice of praise.
 - Bring the whole being to the glory of praising God (v. 1).
 - Bless the Lord at all times and in all places (v. 22).

Four Precious Things in Peter

I. PETER GETS AN APPRECIATIVE VISION OF THE GOSPEL

- Started with divine revelation referred to by Christ in Matt. 16:16.
- Took Peter a long time to learn some lessons but now He has learned and appreciates the gospel more.
- Appreciation shows the high value of the person and things involved.

II. THE FOUR PRECIOUS THINGS

- The precious blood of Christ (1 Peter 1:18, 19).
 - Superior to the blood of bulls and goats, etc.
 - To bring all of the plan of salvation to all men.
 - Superior to gold, silver and precious material things.
- Christ is precious (1 Peter 2, 4, 7).
 - He was precious to God.
 - He became precious to men.
 - Because He is man's Savior.
 - He is the Lord and coming Bridegroom.
- Precious faith (2 Peter 1:1).
 - Through confidence in the resurrected Christ.
 - Because it brings into living union with God.
 - Because it is the secret of a comforting assurance with God.
- Precious promises (2 Peter 1:3).
 - Because they come from God.
 - Because they come through Him who is precious.
 - Because they are the means of man becoming partakers of the divine nature.

III. MAN SHOULD BECOME PRECIOUS TO GOD ALSO

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Suggestions for Prayermeetings

H. O. Fanning

The Personality and Deity of the Spirit

By common consent we are living in the age in which the Holy Spirit is especially active in matters connected with God's dealings with mankind. He is, in an unusual sense, the Executive of the Godhead in connection with His dealings with mankind and in matters of human welfare. Because of this there are special reasons why we should be especially interested and informed concerning His position in the Godhead, and His place in the administration of God's dealings with mankind. It is to be feared that many have fallen into the habit of thinking of the Holy Spirit as a power, or influence emanating from God and going out from His presence. In view of the fact that the Church came into being with the dispensational coming of the Spirit on the day of Pentecost following the resurrection of our Lord, and continues by His presence and power; believers being born of the Spirit; baptized with the Spirit; and effective service being performed in the power of the Spirit, matters concerning His personality and deity are of special importance. Whether He is an influence or power which we are to possess and use, or a Person who is to possess and use us; an impersonal power with which we can have no fellowship, or a Person with whom we can have fellowship and communion; a power which we are to direct, or a Person who is to direct us; a power emanating from God, or a Person who is God; are matters of supreme importance in our relationship with Him. To regard Him as a power, or influence from God, rather than a Person who is God, is to rob Him of the worship and adoration which are His as God; to rob ourselves of the joys and blessings that are ours through fellowship and communion with Him, and rob the world of mankind of the blessings which should be theirs through our ministry of the gospel. In the purpose of God, the world has a right to hear the gospel preached in the power of the Holy Spirit. We will be called to give an account of ourselves for so preaching it.

The Personality of the Spirit

In the minds of the people of God, the thought of the personality of the Father is comparatively easy. From our childhood up, those of us who have heard the gospel have thought of God the Father as a Person. Where this is otherwise, it

has been due—measurably at least—to teachings that are out of harmony with the Word of God, and the general trend of human thought concerning this matter. By His incarnation and life here among men, the personality of Christ the Son has been strongly impressed upon our mind and consciousness. With reference to the Holy Spirit, so much has been said of His influence, His grace, His power, that many have come to regard Him as an influence or power coming out from God, rather than as a distinct Person who is God. In the nature of the case, this matter is one of such vital importance to us that we should give it special attention, and come to distinct and well defined thinking concerning these matters. Does the Spirit, or does He not, have the attributes of personality?

I. Some factors contributing to the present state of mind concerning this matter. The names, Father and Son, clearly indicate personality. That of the Spirit—comparatively speaking—seems lacking in this definiteness. The term translated Spirit is a neuter term. In our Authorized Version neuter pronouns are used in connection with His name (Romans 8:16, 26). Properly, these are corrected in the Revised Version.

II. In promising the Spirit—dispensationally—our Lord gave Him a name implying personality, the Comforter; One called to stand by our side, and being

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to us what is involved in filling to us the place of the Comforter. He spoke of the coming Comforter in connection with His own departure to be with the Father, implying that—in many respects at least—this other Comforter was to fill the place in the lives of His disciples, that He himself had filled. In speaking of Him, Jesus used the masculine definite article, indicating His personality.

III. Masculine personal pronouns are used by our Lord in His promises of the Holy Spirit to His disciples. In John 16:7, 8, 13-15, a number of such are used, indicating His personality. Such pronouns are used in other promises concerning the Holy Spirit.

IV. The Holy Spirit is identified with the Father and the Son in ways that clearly indicate His personality. In the baptismal formula (Matthew 28:19). In the apostolic benediction (2 Cor. 13:14). He is associated with believers in ways indicating personality (Acts 15:28).

V. The Holy Spirit has characteristics that indicate personality. He helps our infirmities; makes intercessions for us with groanings which cannot be uttered, according to the will of God; He has a mind; He searches the deep things of God and is used of Him in revealing them to us (Romans 8:26, 27; 1 Cor. 2:10, 11).

VI. Personal acts are ascribed to the Holy Spirit. He speaks (Rev. 2:7, 17, 29). He comes to guide believers into all truth; to speak that which He shall hear; to glorify Christ and continue the work He began in His disciples (John 16:12-15). He comes to teach us all things (John 14:16). He testifies of Christ. We bear witness with Him (John 17:26, 27). He called Barnabas and Saul to the work of ministering to the Gentiles, and guided them and others in that work

(Acts 13:1-5; 16:6, 7). He reproves the world of sin, of righteousness, of judgment (John 16:7-11).

VII. He is susceptible to personal treatment. Men may grieve Him (Eph. 4:30). Men may lie to Him (Acts 5:3, 4). Men may do despite—offer insult—to Him (Heb. 10:29-31). Men may resist Him (Acts 7:51). Men may blaspheme Him, and sin against Him (Matt. 12:31, 32; Mark 3:28-30). Throughout the Word of God He is described as having the attributes of personality and is everywhere regarded as a Person; the third Person of the adorable Trinity.

The Deity of the Holy Spirit

Why hath Satan filled thine heart to lie to the Holy Ghost? . . . Thou hast not lied unto men, but unto God (Acts 5:1-5).

In the present dispensation few things can be more important to the child of God than a clear cut apprehension of the place of the Holy Spirit in the outworking of the divine plans, in the matter of His deity. No one less than God can guide beings created in His image and after His likeness, into Godlike living, and God-pleasing, and man-profitting service. This, and more, the Holy Spirit comes to do for us. No one less than God can make actual that which God himself has made possible in the matter of our eternal redemption.

I. Names applicable only to God are given to the Holy Spirit in the Word of God. He is called the Spirit of God (Genesis 1:2; 1 Cor. 3:16). We are indwelt by God the Spirit. He is called the Spirit of Christ (Romans 8:9). He is called God (Acts 5:1-4).

II. Divine attributes are ascribed to the Holy Spirit. He is eternal (Heb 9: 14). He is omnipresent (Psalm 139:7-10). He is omnipotent (Luke 1:35). He is omniscient (1 Cor. 2:10, 11; John 14:26; 16:12-15).

III. Divine works are ascribed to the Holy Spirit. He has His part in creation (Job 33:4; Psalm 104: 30). The Spirit is life giving (Romans 8:11; John 6:63).

IV. The Holy Spirit is associated with the Father and the Son in ways that indicate His deity (Matt. 28:19; 2 Cor. 13:14; Ephesians 2:16-18).

V. The Holy Spirit is declared to be the Author of prophecy (2 Peter 1:20, 21; 2 Samuel 23:1-3). Only God could perform this work (Isaiah 41:21-26; Jeremiah 25:5-11; Acts 15:13-18).

VI. His work in the salvation of men is indicative of His deity. Men are born of the Spirit (John 3:3-7). They are baptized with the Spirit; sanctified wholly by Him (Acts 1:5; John 17:17; Acts 2:1-4; Romans 15:16).

VII. His work of glorifying Christ is indicative of His deity (John 16:14, 15;

2 Cor. 3:17, 18). Only God can know Christ as is here indicated.

Much more may be said on this subject. Above are but a few suggestions. The entire work of the Spirit, and the place He fills, are indicative of His deity and equality with the Father and the Son.

Being Guided into All Truth

Howbeit, when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come (John 16:13).

The difficulties in the way have turned many of us, not only from the pursuit of truth, but from the pursuit of knowledge. The meagerness of our knowledge is accounted for by the feebleness of our pursuit of it. It is impossible for us to come to our own in the things of life without effort. Eminence in the acquisition of truth is commensurate with the effort we put forth in its attainment. Being guided into all truth is a gradual and progressive matter. It is an enterprise of such magnitude that eternity will be necessary to complete it. But a definite part of it pertains to this life and is essential to the full rounding out of our present experience.

I. It is no small matter to be a human being, created in the image and after the likeness of God. It carries with it responsibilities commensurate with its exalted privileges. Being endowed with the powers of such beings involves us in an obligation to discover, develop and use them. The fact that we are capable of being guided into all truth is indicative of the magnitude of the powers with which God has endowed us and the account we must soon give of our use of them.

II. Truth is no small matter. It is not something that can be mastered with speed, or with little effort. It is as great as God himself, and infinite in its proportions. It is so great that no one less than the Holy Spirit of God could

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undertake to guide us into all of it. We must co-operate with Him in this work.

III. We will not go far in the matter of being guided into all truth without discovering that the mastery of truth is no easy matter. Its pursuit involves us in the necessity of developing our capacities for comprehending and grasping it. We can know only as we develop our capacities for knowing. The importance of being guided into all truth is commensurate with the difficulties involved in such guidance. The Spirit does not do our studying for us. Our powers for knowing are developed by use—by studying.

IV. We have learned little of the truth known among men during our brief pilgrimage here below. We are little acquainted with human knowledge, and are strangers to vast fields of it. This is as true of the most of us in the spiritual realm as it is in the realm of nature. Guiding us into all truth is as certainly the work of the Holy Spirit as is saving and sanctifying us. We are here to be guided into all truth, as surely as we are to be saved and sanctified. Guidance is not a one-sided, but a mutual affair. One to guide, one to be guided.

V. There is no royal road to guidance into all truth. It takes effort to gain knowledge, and the farther we go in the pursuit of truth, the greater the efforts necessary to its mastery. We must cultivate a love for the truth.

VI. Being guided into truth is necessary for our establishment in faith, and in grace, in living sanctified lives, and rendering sanctified service; is essential to our proper functioning in all the ramifications of life as sanctified children of God. Living truth is essential to true living. It is essential to progress in grace.

VII. God has capacitated us for being guided into all truth. But these capacities must be discovered, developed and used. And this discovery, development and use is an essential and important part of our sanctified living and service. There is vastly more to sanctification than the obtainment of the experience. This obtainment is in order to what God designs to follow. That which is gradual

and progressive in the experience is as important in its place as is that which is instantaneous and complete. Being guided into all truth has its difficulties, but its compensations are commensurate with its difficulties. With this part of our experience many of us should have a better acquaintance. We should put ourselves in the way of being guided into all truth by giving ourselves to the study of the Word of God.

Establishment and Advancement

And so were the churches established in the faith, and increased in number daily (Acts 16:5).

Rightly we are all eager for the advancement of the affairs of the kingdom of God among men. It is well that we be intelligently so, and cognizant of the factors tending to such advancement. One of the foremost of these is increase in numbers. There is always a danger that the passion for this sort of increase may obscure our vision of other things contributing to this end. Establishment in the faith means the establishment of the individual believer, tends to the like establishment of others, and is a decisive factor in winning men to our Lord and Savior Jesus Christ. Other things being equal, the better established believers stand the tests of life better, and render better service, than those lacking in such establishment.

I. Establishment in the faith is not the result of accident. It is to be as definitely sought as other desirable things are sought. Its accomplishment was one of the objectives of the apostles with all of their converts. Paul was constantly putting forth efforts for the confirmation of new converts and their establishment in the faith; that establishment of the faith of the individual believer which comes with his establishment in the larger rounds of Christian truth.

II. Man is a habit forming creature. Some sort of establishment he is going to make, in programs human or divine. Life is a matter of meeting conditions. From the hobo to the most honorable citizen; from the most depraved to the most distinguished characters. Not all are equally willing in meeting these conditions, but all meet them in one way or another. The objective of Christianity is the glory of God in the redemption of man, and lifting him from earth likeness to Godlikeness. Establishment in the faith is pleasing to God. It is one of the things He designs for men. He needs such men as His representatives of His kingdom.

III. Men are made for that establishment in the faith which meets their needs for time and for eternity. The faith that is adapted to the constitution of our

being when functioning normally. Man was created a holy being and designed for holy living. All that is contrary to holiness is contrary, not only to his best interests, but to his very being.

IV. The effect of this establishment upon the unsaved. They have a right, not only to hear the gospel from our lips, but to see it in our lives. To see it in its transforming effects. To see it in our home life; our community life, our church life, our civic life; to see us in our enjoyment of the favor of God. Holy living is convincing to the most skeptical.

V. Christianity is an experience; it is a life. It takes an instant to become a Christian. It takes a lifetime to be one. Life is based upon Christian principles, firmly established and properly functioning. Men hear our professions. They see our lives and our living. They hear our words. They see our performances.

VI. One becomes a Christian by meeting conditions for becoming one. He lives the Christian life by knowing and practicing the principles of such living. The gospel is the power of God unto salvation unto all that believe. We enjoy this salvation in holy living, not as inanimate objects, but as self-determining beings, co-operating with God in His application, and our enjoyment of this power.

VII. Christian living is a matter of meeting conditions for such living. This is a gradual and progressive process. Christian living is conditional as well as Christian experience. The one as certainly as the other. We can no more live the Christian life without meeting its conditions than we can enjoy Christian experience without meeting its con-

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ditions. Living is a business. For proper living, as well as proper experience, we need establishment in the faith.

A Divinely Opened Heart

And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house and abide there. And she constrained us (Acts 16:14, 15).

Here we have the lifting of the curtain, and the record of an unusual manifestation of a not unusual occurrence; an uncommon demonstration of the effectiveness of a not uncommon operation of divine grace and power. The opening of a human heart for the reception of divine truth. We are here given a glimpse of the supernatural character of the divine operations in all of their offices; of salvation in all of its various aspects.

I. Lydia was in the way of such an experience. She was a worshiper of God, walking in what light she had, and seeking for more. She put herself in the way of being led by our Lord, and followed on as He led. In this she gives us a valuable lesson. In the spiritual realm, as in other realms, we should put ourselves in the way of having the things we desire of the Lord. The story of this day's work would have been different if Lydia had not been there.

II. Hers was an ideal conversion in the matter of her ready co-operation with our Lord in His doing of the work. The Lord opened her heart, and so will He open the heart of anyone whose owner is willing to have Him open it. We do not understand that Lydia was passive, but active in her co-operation with our Lord in this transaction. Having human powers, she had human responsibilities. God deals with men as with human beings, not as with inanimate objects.

III. A properly functioning heart of a being created by God in His image and after His likeness is one functioning in harmony with the heart of its Creator. We are agreed that men can resist the Holy Spirit, and refuse to allow Him to open their hearts, or to enter them. This carries with it the conviction that they have power to yield when he comes to them, if they so will. They may allow Him to open their hearts and to enter them. God has created man a self-determining being, and does not violate his self-determining powers. How he uses these powers settles his destiny.

IV. Men have power to consent to the opening of their hearts by our Lord. In

so doing for Lydia, He was working in harmony with her will and in no wise interfering with her powers of self-determination. He opened her heart by the use of means He uses in opening other hearts; by the means He uses in opening my heart, and your heart, and that of every man whose heart He opens.

V. The opening of her mind and her mouth was also in harmony with her own will. She was willing to have them opened, and so will He open other minds, and other mouths, to confess Him, and to declare their allegiance to Him and to His cause. This is not saying that these things will always be easy for us. Our difficulties will be largely due to our gaining the consent of our own wills. The record may make it appear that all was easy for Lydia. We will ask her about it when we meet her in the world to come. If you can do these things easily, well and good. But do them, whatever may be the cost.

VI. The opening of her hand, of her house, was all in accordance with her own will as our Lord led on through the truths she heard from the heart of Paul. Our Lord was working through Paul, as well as within Lydia. A divinely led preacher and a divinely led listener make a perfect combination for the accomplishment of God's purposes. Here we are shown what may occur under untable conditions, where they exist.

VII. The sealing of this woman's influence, of her example, of her zeal for our Lord, of her concern for His cause,

the comfort and convenience of His servants, her appreciation of the benefits of the gospel, and her desire that others might enjoy its privileges; all were in harmony with the will of this woman, incident to her willingness to co-operate with Him for His glory, and for man's good. And this willingness was far deeper than mere words. It was a moving force in her life. She was a woman of character, of purpose in life, a woman who knew something of the cost of worth while achievement. She had paid the price and knew something of the satisfaction accompanying well doing. While character is not a condition of salvation—the most unworthy and ill deserving may be saved—it is a valuable asset anywhere. And this as certainly in the spiritual as in the natural realm. Lydia had discovered some of the powers with which God had endowed her, and knew something of the satisfaction incident to their development and use. She knew something of life in its better aspects. But her salvation—like that of all others—was all of grace, and none of merit. For nineteen hundred years, what she did by the grace and power of God, has been recorded for our encouragement, comfort and consolation. We may be sure she constrained our Lord to make her heart His home, as she constrained the apostles to make her house their home. In her experience we see something of the wonders of divine grace. What God did for her, He can do for us.

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