
The Preacher's MAGAZINE

Ambassadors of the Compassionate Heart

CROWDS of people affect persons differently. The politician sees in a crowd a chance to swing votes his way; the orator, his chance for "flights of oratory"; the magnate of the ball park, swinging turnstiles and big gate receipts; the merchant, in crowded aisles an opportunity for increased sales. Jesus also saw crowds, but through eyes of compassion.

In his own words, Matthew tells us what he and the other disciples saw with their own eyes, heard with their own ears and felt in their hearts as they went around the villages with Jesus while He mingled with all classes of people—the sick, diseased, aged, sorrowing, ravished, little children, misguided youth, hungry, homeless, slaves of sin. They heard what Jesus said to them and noted the tone of His voice; looked into His face and saw the lines of sympathy and pity. Deep in his soul Matthew felt that this was He of whom Isaiah wrote, "Himself took our infirmities, and bare our diseases." So Matthew wrote, "But when Jesus saw the multitudes, he was moved with compassion." It seemed to Matthew that Jesus could not become accustomed to seeing "distressed, scattered, shepherdless" people without "suffering with them." As Matthew saw Jesus there was compassion in His every thought, word, look, act, step and heart beat. It is not strange that "the common people heard him gladly."

It is conspicuous that Matthew, immediately following this observation of the Master's compassionate emotion, should cite a distinctive characteristic common to these multitudes as Jesus observed them, "The harvest is ripe," the people are responsive; but there is a "scarcity of laborers." Beyond His own disciples, Jesus saw few who really had a thought for them; and also directly following this observation of Jesus, that Matthew should quote the Lord's "Call to Prayer." "Pray ye the Lord of the harvest, that he will send forth labourers into his harvest." but what kind of laborers? Not those who stand off at a distance from the "distressed, scattered, shepherdless" and say, "I am sorry for you," and pass on; but those who give days, years, gifts, life as Jesus did. Laborers with compassionate hearts!—W. H. McP., in *Christian Union Herald*.

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wildered. What shall an aging preacher do when there seems to be no demand for his services? I shall appreciate any suggestion or word or advice or any act of helpfulness you may have for me. And please pray for me. I feel something of the old-time fire in my bones, and there is much of the old-time "champing of the bits" that characterizes the old fire horse. It is hard to be "coming down," when you feel you are still fit and able.

Your brother in the battle,
B. G. W.

A Letter from an Old Preacher

BY THE EDITOR

DEAR EDITOR:

I read your answer to the letter from a young preacher, and I would like to write you from the other end of the age line. I have rounded out forty years in the ministry. I have had at least fair success in the holy calling, I have good health, my mind is active, and I think in many ways I am more competent than I have ever been. But there seems to be a prejudice against old preachers, and my services do not seem to be in demand any more. I hear from many sources of young men's entering the ministry, I read about the organizing of new churches, and I find it even being suggested that more could be done, if only good and competent preachers could be found to lead on with the task. All this seems to but add to the sense of disappointment that I feel in being steadily and surely pushed toward the shelf.

Is it a fact that old preachers are not wanted? Is the work of the ministry such that only young men can do it? Is not experience worth something? Are we old preachers victims of the general trend of the times to set aside old heads to make room for the new generation?

There are so many to defend youth, but there seems to be no champion of the old preachers. There are those who are willing to contribute to a "pension," and to "relief," but I want work. I want an opportunity to continue active and to be an earner. I want a chance to preach and to promote the work that lies so near my heart, and which has been my meat and drink for forty years. But although all are kind to me, and say they hope something will open, none seem to set in to open anything for me. I am not bitter. I am not even blue. But I am be-

Answer to the letter from an old preacher.

MY DEAR BROTHER:

I have just received your letter, and appreciate your writing me, although I am not by any means sure I can be of any service in the present case. It is much easier to make suggestions to "a young preacher," and perhaps that is why we like the young ones better. It is more complimentary to ourselves, you know, to be in position to tell people things than to have to feel that they know as well or better than we do ourselves.

Then you know it is easier to have hope than to exercise appreciation. While the preacher is young it is easy for us to overlook his faults and weaknesses, and to say, "Oh, he is young, and he will learn." But to know that a preacher is already as good as he will ever be is to make pretty big demand upon our supply of appreciation. With the old preacher we must be able to think that what he does is done extra well or else we are likely to account him a failure, and since his "future is in the past," we cannot hold much hope for him.

One of the most common complaints against old preachers is that they preach too long, and yet I have scarcely known an old preacher who will pay the least attention to those who beg him to "boil it down." When he started he was short of material, but as he has gone along he has added, rather than replaced, and he thinks he ought to say all he used to say, as well as what has occurred to him en route. He thinks the people are unwilling to endure his "strong meat," when it is their aversion to having to eat the whole hog at one sitting that he has observed.

And old preachers have a tendency to think that nothing is done well unless they do it themselves, and that makes the people feel they are not much needed, and so they just leave the task to the preacher, and the preacher cannot do much without the people. Preachers have

been known to say the people like to be served, but I think they are mistaken. The people like to be needed, and the preacher who can make his people know that they are indispensable can usually keep the people with him. The people want a leader, but they do not want either a dictator or a slave. I think young preachers take their task seriously, but old preachers have a tendency to take themselves seriously—and there is a continent of difference between these two attitudes.

Then a young preacher knows he is fortunate to have any kind of a place, and he is complimented by the fact that anyone wants him. But the old preacher is pretty likely to feel that either he never did have a chance or else that what he has now is a great come down from what he had once, and people do not like condescension. Even children resent childishness. If you can approach them naturally they like it. But if they catch you leaning over to get on their level, they will despise you. And people generally are like that. Old preachers have a tendency to relate stories about times when they preached in big churches and reached really "leading people," and their present listeners cannot escape concluding that they are listening to a "has been," and that they themselves are just poor substitutes for the great to whom the preacher ministered in his prime; and they would rather have a preacher who is likely to go from them to some of those great places than to have one who is on his way out. Of course the old preacher is on his way out, all right, but others would not be quite so keenly conscious of it if he did not say so much about his brilliant past. The people are living now, and they are likely to be jealous of the former loves of their pastor if he cannot be discreet enough to turn the limelight upon his present flock.

There are many things that an experienced man can do better than a novice, and if he will take care to supplement, rather than to compensate, I think it is possible for an old preacher to do his best work after he has been in the ministry for forty years. Forty years is not necessarily a long time. Moses served that long as an apprentice before he commenced on the real work of his life. And I have known men who continued to be effective for much longer periods. Perhaps I am overoptimistic, but I do not believe there is any general tendency to boycott old preachers. I believe the fault is more often with the preachers than with the people. And I believe the old preacher must steadfastly resist the temptation to think he is not fairly treated, for that very attitude will make him sensitive and less acceptable. Frank-

ly, I believe the majority of substantial people prefer a preacher with some years of successful service to his credit. The prejudice, in my judgment, is in favor of the old preacher. But what the people want is the freshness of the novice combined with the maturity of the experienced, and so often we are not able to give them that; and when we compel them to choose between freshness and staleness, who can blame them if they take the fresh?

After all, life seems to be nothing more than just coming in and going out—there is no level place between the entrance and the exit. And there is just no use for us to ignore this fact. It is better to face the fact and prepare for it. Here is, in my judgment, about the way it should go with the normal preacher: He should make the best preparation he possibly can before he enters the full-time ministry. Then he should serve something of an apprenticeship in three or four pastorates covering the first ten years of his full-time service. Then he should hope to spend about thirty years in the very heat of the fight with the heaviest responsibilities he is capable of carrying, and with the best opportunities that are open to him. Then he should gracefully start down the other slope with service in places of less responsibility and decreased opportunity.

And in that declining service he should keep just as fresh and optimistic as in any other period. He should hold himself down to thirty or forty minute sermons. When he has too much material, he should just give the people the cream of it, rather than to insist on their taking all of it. He should depend more on organization than ever, and should realize that his strong forte is leadership, rather than detailed and exacting service which makes for a strong preacher and a weak church. He should avoid references to his better days, and should help his people to feel that he is happy to have what he has now. He should avoid being without a place, and should take the most unlikely, rather than none at all. But if he gets sick, or he has reached the age for retirement, and if his services are really no longer in demand, he should accept the inevitable gracefully, and pass on into the twilight with the final testimony to the sufficiency of divine grace that he has preached all the way along.

Pensions and relief provisions are not disgraceful. We expect our ministers to devote themselves unselfishly to the task, and we know that when they do that, they are most

(Continued on page eleven)

Thoughts on Holiness

Olive M. Winchester

The Gift of a Better Hope

For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God (Heb. 7:19).

AMONG the scripture phrases applied to the second work of grace, perhaps no one has been more misunderstood than the word "perfect," yet it is a very clear teaching of Scripture that the new dispensation, brought in through the atoning work of Christ, did bring to a culmination in perfection a redemption for man, and that the perfection thus obtained could be realized in this present time.

Since the word "perfect," like so many of our English words, has different connotations in different contexts, we need to note the various meanings of the word to obtain the full sense of the significance of the gift of the better hope and to know the exact nature of the perfection vouchsafed to the Christian believer.

PERFECT IN EQUIPMENT

In writing to the young minister Timothy, the Apostle Paul called to his attention how from a child he had known the scriptures which by faith in his own heart brought to him the light of salvation, then he continued by giving us that proclamation of the inspiration of all scripture whereby it became profitable "for doctrine, for reproof, for correction, for instruction in righteousness." Further he adds, "that the man of God may be perfect, thoroughly furnished unto all good works."

Here the scripture itself defines for us the meaning of the word "perfect" by the following phrase, "thoroughly furnished unto all good works." Moreover as we turn to the Greek, we find that the word is not the same as used in other passages but bears a significance that is expressed in its definite phrase.

Although this may not relate to Christian experience directly, yet it is a very distinct necessity in the life of a Christian and the Christian worker; it is paramount that his hope rest not on words of man but upon the inspired Word of God. Moreover since revelation came to its culmination in Christ Jesus, this we can say was perfected in the unfolding of the better hope.

PERFECT IN SPIRITUAL DYNAMIC

Turning to Hebrews and noting the context which we have chosen as our central theme, we find a contrast between "law and power," or between a formal commandment and an inner dynamic. The law was weak and inoperative, the reason being that it was external and formal; it could not purge the "conscience from dead works," that is, it could not deal with the inherent sin within the heart and it could not introduce into that heart a new intent and spiritual dynamic.

But the new covenant consummated with the offering of Christ, the High Priest, who became High Priest because of His inherent nature, the dynamic of an "indissoluble life," not through any commandment that was human in its origin, and through His ministry as High Priest provided for man the privilege of partaking of this life, having the law written on his heart instead of tables of stone, that is, the law became a spiritual dynamic within.

This law within the heart of man was perfect in its source and in consequence is perfect in its content. The content we learn from another portion of scripture being given us in Matt. 5:48 as a perfection of love. Our intent and love may be perfect. It is true that intent and love working out through the channel of man's human understanding may not always express itself outwardly in perfection of conduct, for man is encompassed with infirmity, but the intent of the heart can always remain true.

PERFECTED IN GROWTH

In discussing the perfecting of our nature we made reference to the fact that the working out in the life has its deficiencies because of the inefficiency of man's understanding. Our natural judgment is not always the best; we have found that true so many times in life and have lamented that we have not been more discreet. Moreover our moral judgment though greatly enlightened by our sanctified experience, yet has not always proved infallible. We have learned, with the passing of the years, understanding of what is good in the secondary or relative things of life.

When we received full salvation in our hearts, we found the "pearl of great price," the greatest good this world has to offer, but we have through the process of time learned how to relate many of the secondary things of life to this one ultimate. This line of thought is brought out in Heb. 5:14 which tells us, "But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." The word for "full age" in the original is the word for "perfect" used in Matt. 5:48 and the related verb is the one in our text. The translation, however, conveys the idea indicated, "full age," that is, maturity and further the development that comes with maturity is expressed, "those who by reason of use have their senses exercised to discern both good and evil."

In defining the nature of the maturity implied here one writer states, "The spiritual maturity of which the apostle speaks is the result of careful exercise. It belongs to those who have their senses—their different organs of spiritual perception—trained, in virtue of their moral state gained by long experience." He continues by stating that the word for exercise "expresses not the process but the result, the condition which has been produced by past exercise and not the separate acts following one on another." Then concludes, "The discernment of 'good and evil' is here regarded in relation to the proper food of the soul, the discrimination of that which contributes to its due strengthening. The mature Christian has already gained the power which he can at once apply, as the occasion arises. This power comes through the discipline of use which shapes a stable character."

Thus we see that there is a perfecting that comes as a result of years of experience, aptitude and skill in Christian living results through practice just as it results in other walks of life. This to be sure is not absolute perfection, it is relative, but it is a phase of perfection clearly set forth in Scripture.

PERFECTED IN A RESURRECTED BODY

The final perfection of man cannot take place in this world of mortal infirmity. He can be made perfect in intent and in love and he may acquire aptitude and skill in Christian living, but he is still encompassed with the shortcomings to which flesh is heir. There is, however, a further perfecting when this mortal shall put on immortality and this corrupted human body shall be raised incorruptible.

Of this perfection it would seem that the Apostle Paul speaks in Philippians chapter three where he expresses his desire to know Christ and the power of His resurrection. Following he says, "Not as though I had already attained, either were already perfect." Clearly here the perfection indicated is that to come in the resurrection transformation of this mortal body. This body that here has been such a poor channel to convey the perfect life vouchsafed unto us will then have perfect responses and man will have entered into the fullness of redemption, a perfect body to carry out the mandates of a perfected spirit.

Each one of these various forms of redemption is the result of the bringing in of the better hope. We mentioned the fullness of revelation of truth as its contribution, the text itself conveys the thought of the perfected dynamic within, and the perfection resulting from experience is included in its scope as part of the thought of the same epistle and finally the resurrected and glorified body is only through the resurrection of Jesus Christ, the firstfruits, and thus is one of the climactic events of the better hope. We would feel like saying with the psalmist, "*Marvelous are thy works: and that my soul knoweth right well.*"

"I Shall Not Want"

"The Lord is my shepherd; I shall not want."

I shall not want rest. "He maketh me to lie down in green pastures."

I shall not want refreshment. "He leadeth me beside the still waters."

I shall not want forgiveness. "He restoreth my soul."

I shall not want guidance. "He leadeth me in the paths of righteousness, for his name's sake."

I shall not want companionship. "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me."

I shall not want comfort. "Thy rod and thy staff they comfort me."

I shall not want food. "Thou preparest a table before me in the presence of mine enemies."

I shall not want joy. "Thou anointest my head with oil."

I shall not want anything. "My cup runneth over."

I shall not want anything in this life. "Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity. "And I will dwell in the house of the Lord forever."
—SELECTED.

Paul's Terms Relating to Holiness

Neal C. Dirkse

PAUL and Silas were the first ones to preach the gospel in Thessalonica, and in reading the letters later sent to the *Thessalonians* together with the account in Acts, we discover something written "between the lines." The Jews raised a terrific tumult when success began to come to Paul in preaching here. So great was the excitement, Paul felt it necessary to slip away in the night to a neighboring community, Berea. Here, once again, success came, for the people heard the truth gladly. But the Jews from Thessalonica seeing what was taking place, came over to Berea, and again raised a tumult. Leaving Timothy and Silas behind, Paul slipped away to Athens. Now it does not call for much use of the imagination to believe that the converts were subjected to severe persecution and abuse by these Jews. Persecution usually purifies the crowd and establishes the individual, crystallizing his convictions. This was the effect, undoubtedly, upon the *Thessalonians* who believed.

All this to say, that some situations and experiences cannot exist unless a previous condition is presupposed. Paul could not have sent a letter like this to, for instance, the Romans. They would not have comprehended it. But the *Thessalonians* must have been experiencing the fullness of salvation, for in the epistles there is more of the teaching than the urging on into an experience. Paul seems to state what is a fact now, only urging them on to persevere, rather than what he desires to be a fact. In other words, the *Thessalonians* were mostly sanctified when the letter was written, and his desire was that they would grow and advance and increase in love. Any other basis could not explain the statements and expressions Paul used regarding the experience of sanctification.

I. THE AUTHOR OF SANCTIFICATION

- 1 *Thessalonians* 4:3—The will of God.
- 1 *Thessalonians* 4:7—The call of God.
- 1 *Thessalonians* 4:8—The gift of God.
- 1 *Thessalonians* 5:23—The God of peace.
- 1 *Thessalonians* 5:24—His power equals his call.
- 2 *Thessalonians* 2:3—God's original plan for man.
- 2 *Thessalonians* 2:14—God called men to holiness through the gospel.

II. PURPOSE OF SANCTIFICATION

- 1 *Thessalonians* 3:13—Establishment in love so as to be prepared for Second Coming.
- 1 *Thessalonians* 4:3—Obedience to God's will.

III. RESULT OF SANCTIFICATION

- 1 *Thessalonians* 1:3—A working faith; laboring love; patient hope.
- 1 *Thessalonians* 1:3—Begets one's election of God.
- 1 *Thessalonians* 1:6—Implants the joy of the Holy Ghost.
- 1 *Thessalonians* 1:7—Enables one to be a worthy example.
- 1 *Thessalonians* 1:8—Begets missionary mindedness.
- 1 *Thessalonians* 2:10—Freedom from sin (holy).
Consistency (justly).
Purity of motives (unblamable).
- 1 *Thessalonians* 2:12—A walk worthy of God.
- 1 *Thessalonians* 4:3—Deliverance from prevailing bent of world.
- 1 *Thessalonians* 4:9—Begets a fellowship of love.
- 1 *Thessalonians* 4:11, 12—Enables one to live an exemplary outward life.
- 1 *Thessalonians* 5:8—Makes us genuine and aboveboard; sincere. Implants a dynamic that begets the right attitudes toward life (faith, love, hope).
- 1 *Thessalonians* 5:24—The complete man preserved blameless until Second Coming.

IV. HOW OBTAINED

- 1 *Thessalonians* 4:13—God, through the Holy Spirit.
- 1 *Thessalonians* 5:10—Through the atonement.
- 2 *Thessalonians* 2:13—Through cleansing by the Holy Spirit.
Through the Word.

V. HOW MAINTAINED

- 1 *Thessalonians* 2:12—Walking worthy of God.
- 1 *Thessalonians* 4:1—Same conditions to maintain the relationship that it took to obtain it.
- 1 *Thessalonians* 4:10—Constant increase of love.
- 2 *Thessalonians* 3:13—By His grace.

VI. PROOF OF ITS ATTAINABILITY

- 1 *Thessalonians* 5:27—Some holy brethren already existed.

VII. PAUL'S TESTIMONY

- 1 *Thessalonians* 2:10—Deliverance from sin.
Consistency in life.
Purity in motive.

The Value of the Old Testament to the Preacher of Today

THE idea of calling the Old Testament in question on its value to the preacher of today is merely this materialistic and mechanical age running true to form. It will be noted that the men who have put the Old Testament aside have contributed little or nothing to the advancement of religion and civilization. It would be presumptuous in me to attempt to defend the Old Scriptures. They have always taken care of themselves and will continue to do so. It is my purpose to speak of their value to the preacher of today.

The shibboleth of the novice in theological science is that we do not need the Old Testament any longer, that its day of usefulness is over and it is superseded by the New. However, the expert in this same science finds in it an inexhaustible mine of eternal truth which the preacher of today cannot afford to discard. Those who say the Old Testament is no longer a valuable document for the modern cleric do not know anything about it. It is a tendency of human nature to oppose and criticize that which it does not understand. Anyone can test the truth of this statement by asking the opponent of the Old Book a few questions about it.

The Old Testament is the Book which brought forth upon the earth the three great monotheistic religions of the world—Judaism, Mohammedanism, and Christianity. In Judaism its religious ideas are cast in a narrow and crystallized form, and are in a perverted form in Mohammedanism, but in Christianity they are expanded and are in a spiritual form. The latter perhaps has its fullest expression in the New Testament, but this was made possible only after the way had been paved by the Old Testament. The New is the child of the Old, and God has bound the two together; therefore, let not theological demagogues and novices put them asunder.

Now as to the value of this Sacred Book, consider it from the point of view of history. Let us remember, however, that it is not a profane history giving a detailed account of events in a perfect chronological order. It was not intended to be such in the beginning. It is a religious history of the race through which the Savior of men came into the world. It relates impartially their experiences, their human limitations, and their spiritual failures and successes.

The preacher of today in order to add to his resourcefulness along this line must acquaint himself with the history of the Chosen People, and he must go to the Old Testament for this history. This Book is the background out of

which have grown our religious and social institutions which have been the strong bands protecting us from complete moral and spiritual disintegration.

The history of religious education begins in the early days of the Old Testament. We are glad that this important phase of religious work is coming more and more into its rightful place in our religious programs. It is, however, taking on a more scientific method in recent times. Next to Jesus we owe our greatest debt to the Jews for Christian education. Its fountainhead is found in Deuteronomy 6:4-9: "Hear, O Israel, Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might. And these words which I command thee this day shall be upon thy heart; and thou shalt teach them diligently unto thy children." In this it will be seen that the cradle of religious education was the Hebrew synagogue and the Hebrew home.

History such as this has a vital value for him who proclaims the truth of God. The Old Book is besides this a unique history of a sinful people's experience with a loving heavenly Father.

The preacher of today will have occasion to train his flock in the devotional life. In this phase of his work he will find the Old Testament without an equal for this purpose. It contains the most wonderful devotional books ever written. Who can improve upon the Psalms for devotional study and meditation? The outstanding value of the Psalms lies in their sufficiency to meet the devotional needs of the soul-hunger of God's creatures.

The patriarchs—Abraham, Isaac and Jacob—whose devotional activities are fine examples for us, are not to be thrust aside without impairing our efficiency as devotional leaders. Jesus spent His hours of devotion in the Old Testament. This Book was His weapon against Satan in the wilderness. Would that we all were able to use it as effectively as He! Unfortunately many of us find ourselves mere novices when it comes to using the favorite weapon of Jesus—the Old Scriptures—to combat the tempter and the base intrigues of men. The Master was a thorough student of the Old Book, and His soul was steeped in its eternal truth. He loved it because He knew so much about it.

In that night of evil design just before Jesus and the eleven left the Upper Room for the Garden of Gethsemane they sang a hymn. This

hymn was to give them courage and strength for the ordeal they were soon to face. So they selected it from the 115th, the 116th, and a portion of the 117th Psalms.

We derive the greatest profit from the Old Testament when we study it regularly. We make the mistake of laying it aside too quickly for light, frivolous reading. I recently read a story of a minister who taught an old man in his parish to read. After the teaching had come to an end the minister was not able to call at the cottage for some time, and when he did the old man was not at home. The minister said to the wife, "How's John?" "He's canny, sir," said the wife. "How does he get on with his reading?" "Nicely, sir." "Ah! I suppose he can read his Bible very comfortably now." "Bible, sir! Bless you! He was out of the Bible and into the newspaper long ago." So have many forsaken this fountain of Living Waters and have gone about seeking muddy pools and stagnant morasses for something to slake their thirst.

The Old Testament is not without its academic value to the preacher of today. A study of its languages, customs, manners, beliefs, literature, religious and social institutions will broaden the preacher's field of general biblical knowledge and give him greater resourcefulness in his preaching. It will give anyone a greater appreciation of the New Testament. In fact we cannot understand the New Testament properly unless we know something of the Old. The man who criticizes the Old Book does not know anything about it. The lack of biblical knowledge some of the critics show is quite amusing. Some time ago I read somewhere about a critic of the Old Testament, who was a lumber dealer, talking about the ark. He mentioned that it was 450 feet long, 75 feet wide and 45 feet high, and added that if it was loaded with food and animals it must have weighed thousands of tons. "Now," said he, "you cannot make me believe that men could carry such a thing as that through the wilderness."

It seems to me that more lasting good has been accomplished through expository preaching than through any other kind. The preaching of the early church fathers was expository, and no one can doubt the effectiveness of their sermons. They had a good grasp of the Old Testament. A large store of biblical knowledge gleaned from the Old Book is essential to good, effective preaching. The expositor must know the Old Scriptures. His kind of preaching requires more study than any other kind, whether it be topical, didactic or textual.

The Old Testament has shown its value in the way it has influenced religions and civilizations. No book has made a greater or more lasting impression on civilization and religion than this. No literature gives us a keener insight into human nature.

At one time Martin Luther was looking through a number of books in a library to learn

their authors' names, when he found a copy of the Bible. He was astonished to find in it much that he had never heard read in the churches. He opened it with much emotion and read the story of the boy Samuel. "O that God would give me such a book as that for myself," thought he. He read it more and more and the truth gradually dawned upon his mind, and every student of church history knows the result of the influence of the Bible upon the life of this young man, and through him upon the world.

The Old Book is the mold which has largely shaped our theological thinking. It taught us monotheism instead of polytheism. And who of us is willing to give up his monotheistic belief?

Portions of the Old Testament have been built into the structure of the New. The two are strongly linked together. When you read the New you also read numerous bits of the Old. For instance, you read about one thousand and sixty-seven of them, distributed as follows: Quotations from the Old Testament in Matthew, one hundred and one; Mark, fifty-six; Luke, eighty-six; John, twenty-one; Acts, one hundred and eight; Romans, seventy-four; 1 Corinthians, twenty-nine; 2 Corinthians, twenty; Galatians, thirteen; Ephesians, twenty-two; Philippians, six; Colossians, four; 1 Thessalonians, seven; 2 Thessalonians, nine; Hebrews, eighty-nine; 1 Timothy, two; 2 Timothy, three; and Revelation, three hundred and fifty-four. Titus, the three Epistles of John, and Philemon contain no quotations. These figures are according to Westcott and Hort. If these New Testament men found the Old Scriptures so valuable in that day, surely they have some value for preachers of today.

Let me repeat here that many people undervalue the Old Testament because they know so little about it. The prevalence of this ignorance lies largely in modern social conditions, the collapse of earlier sanctities and beliefs, the secularization of life, and the distaste for serious reading. The effect of this neglect is seen in impaired efficiency of preaching and lowered spiritual vitality.

With Jesus the Old Testament was the infallible court of final appeal. He spoke of the "law and the prophets," "the word of God," and "the scriptures cannot be broken," in His references to the Old Book. He referred to the creation of man, male and female, as a fact.

Paul wrote to Timothy, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Unquestionably, Paul was speaking of the Old Testament. The preacher of today in the instructing of his people in righteousness will find the Old Book as Paul and Jesus found it—an indispensable book for that purpose.

It sometimes happens that men mistake the letter of the Old Testament for its spirit. This mistake would not be made if these same men would look into this Book in the light of the Holy Spirit. Purity of thought, sincerity of motive, singleness of purpose, truthfulness, love, honesty, justice, generosity—these are some of the virtues which the sacred narratives insist upon in the strongest language. The Old Book is full of humanity, and it is full of variety, and thereby it becomes the best textbook of ethics and religion in the world.

Another thing in the Old Testament which gives it a high value for the preacher of today is its insistence upon pure and spiritual religion, and it goes without saying that we as preachers of today should give a large place in our ministry to this same insistence. There is so much room for it. Pure religion and undefiled is not flooding our churches like it might. Isaiah has sounded a clear and unmistakable note of the spirit of the Old Testament: "What unto me is the multitude of your sacrifices? saith Jehovah: I have had enough of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to trample my courts? Bring no more vain oblations; incense is an abomination unto me; new moons and sabbaths, the calling of assemblies—I cannot away with iniquity and the solemn meeting. Your new moons and appointed feasts my soul hateth; they are a trouble unto me; I am weary of bearing them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek justice; relieve the oppressed, judge the fatherless, plead for the widow." If a preacher should be mentally stupid he will never know the spirit and value of the Old Testament. Nevertheless it still stands in all its glory and splendor as a radiant light unto the feet of men.

When I preach the Old Testament I know I am preaching the Book which the Founder of the Christian religion preached. When I pore over its sacred pages and travel down through its golden corridors decorated with the choicest of oriental treasures cast in a quaint and beautiful oriental setting, studded with the radiant promises of my heavenly Father, I behold in a great panorama, depicted in unvarnished fashion, every phase of human experience. I am awed with a deep consciousness that I am on holy ground. The allurements and pleasures of the world lose all their charms for me when I steal away for a little journey with Jesus into the world of Abraham, of Samuel, of David, of Jeremiah and Isaiah. No preacher of today can take such a journey and then say the Old Testament has no value for him.

The Old Testament's historical value, its academic value, its devotional value, its value for its insistence upon pure and spiritual religion, and its powerful impress on religion and civilization commend it more and more to the wide-awake ranks of the Christian ministry of today.

If any man had the right to lay the Old Book aside it would have been Jesus, He made it immortal.

An old Greek scholar once said as he was studying its language: *Pollai men thanatois Glottai, mia d'Anthantoisin*; which is, "There are many mortal tongues, but only one immortal."—KELVIN L. McCRAY, in *Methodist Protestant Recorder*.

The Unity of the Triune God

Paul S. Hill

THE human heart has always longed for God. This is the history of the race so far as its religions have been chronicled. Of all the characteristics of religion, such as consciousness of immortality, moral duty toward our fellowmen, and personal responsibility to truth and duty, the longing for God has been most prominent and persuasive. Men have longed for God.

And this longing has been intense. Humanity knows no other longing or yearning so strong and incessant as this longing for God. This naturally follows from the nature of the case: men are made for God, they are created in His image, without Him they are consciously incomplete. And God himself is constantly appealing to them. God consciousness is ever near the human heart.

The notions and ideas of God prevalent among the heathen are indications of this longing for God asserting itself in pagan religions. Even though they may have been unfaithful to such truth as they have had, and though they have built their religions around many gods, still their universal desire has been for one true and living God in whom all the powers and attributes of Deity dwell. In other words humanity wants a God, wants one God, wants one God in whom dwells all perfections of Deity.

The Triune God answers this universal longing of humanity. The Christian doctrine of the Trinity stands to answer this human longing for one God. It does not tend to destroy the unity of God so much as it stands to forever answer the human longing for One God in whom all the perfections of Deity dwell.

The doctrines of the Christian Church in reference to the divine attributes fill the demand for God so far as human reason and faith are concerned. Though we knew it not, the God revealed in the Bible is just exactly the kind of a God we as humans longed for. And Christianity ascribes alike to each Person in the Trinity the entirety of these divine attributes. Our human demand is for a God who is Creator and Father. We want a God who is a Brother to us and understands us. We want a Holy Spirit who unseen is ever near us. We want these Three Persons in one God. We long for a Triune God who is One.

Christian reason may find this a difficult ground but Christian faith is never confused

with this idea. It intuitively accepts it, and finds in the Triune God the One God who satisfies the great longing of the human heart.

If Christian reason finds the doctrine of the Trinity difficult to harmonize with the unity of God the case would be even more difficult if the unity of God were broken up by a trinity of Gods. Then indeed the difficulty would be great, nor could any answer given ever satisfy the longing heart of humanity. Three Persons in One God is the only possible answer to humanity's need and yearning. After all religion is for the people of the earth, and God has properly revealed Himself to us a Triune Unity. This is God, and with Him the human heart and reason are satisfied.

Three Temptations of a Preacher

By A. S. London

PREACHERS are human beings. They are subjected to many temptations. I think as I travel 35,000 miles a year, and now closing out more than 400,000 miles of travel in mixing and mingling with preachers, I find three outstanding temptations that present themselves very forcefully to the ministry of our day. I believe ministers are the highest type of men to take them as a whole that can be found among men. But they are men. They are not like the boy who said that the world is divided into three classes of people—men, women and preachers.

The first temptation of a minister is to laziness. It is so easy to do nothing. Two preachers in a sister denomination in the city where I am now laboring were asked to give a devotional period over the radio. The first one refused on the ground that two o'clock in the afternoon was his rest period. The second one said that the summer is too hot to spend time in a hot broadcast station. A preacher largely makes his own hours. He is not governed by a time clock.

A preacher to succeed must be an active, earnest man. He must study, pray, work and visit. He must have life, vitality, optimism, faith and perseverance. He must be definite, positive, believe in something intensely, speak with authority, become acquainted with people, love little children, have great respect for old age, hasten to the bedside of those who are ill, comfort those in distress, secure charity for the needy, and often get employment for those without work. There is no place in the ministry for a lazy man. He is doomed.

A preacher went out last night because it is generally known that he is lazy. It is said that as a single man he spends two-thirds of his time sleeping. He is lifeless, hopeless and is now out of the ministry. He is to be pitied, but has no business in the ministry. A man must be an example of the gospel he preaches. Jesus went about doing good. The command is to not be slothful—lazy. A man of faith, vision, courage and love for the broken-hearted will fight laziness and stupidity like monster evils. They are suicidal to the future of any minister.

A preacher is tempted to a prayerless life. That ministry is doomed to mediocrity which does not teach by precept and example its men, women and children to pray. Coleridge, the English preacher, has well said that, "Prayer is the highest exercise of which the human mind is capable." Prayer always precedes, accompanies and follows pentecostal experiences.

George Whitefield, the great English evangelist, said, "O Lord, give me souls, or take my soul." He preached for a verdict. He prayed as if it were a life and death case with him. Hyde, was known as the praying missionary to India. He said, "Father, give me these souls, or I die." A young missionary candidate was praying and said, "O Lord, send me to the darkest spot on earth." He was not whining around about a place to preach, but, was willing to go to the darkest place on the face of the earth, in order to pour out what God had poured in.

I sat recently on a platform and looked out over the audience and counted twenty-five idle preachers. Some of these men were once well

known. They were useful ministers. I arose to speak and all I could see were twenty-five idle preachers with nothing to do in this probably the darkest hour the world has known since the days of the early martyrs. A lack of a burning prayer life helps to put men on the shelf.

As preachers pray, God pours out His blessings upon the people. As preachers pray, Jesus intercedes or prevails. As preachers pray, righteousness triumphs. As preachers faint in prayer, evil has control.

I was recently in an eastern city where the preacher made the statement that there will either be a revival in his church, or a funeral in the parsonage. After praying and visiting several thousand homes, he saw a great revival and 364 people added to his church in three weeks.

The little country of Korea some years ago had a great revival. A few people had been praying. Preachers met and prayed. They did not talk about other preachers' weaknesses, but they prayed. Two thousand people were won to Christ after four months of earnest praying. A prayermeeting was called for forty-three in the morning and four hundred people were waiting at that hour for the doors to be opened. The people of that darkened nation exclaimed, "The living God is among you."

"And when they had prayed the place was shaken." Thirty thousand closed church doors, with 15,000 idle preachers in one state declares a prayerless ministry somewhere. It is time for preachers to "give themselves continually to prayer." Gossip, seeking promotion, public office and such like, does not and cannot thrive under a praying ministry.

A preacher is tempted to quit under existing circumstances. One man said to us, "Nothing can be done." Isaiah says that "Darkness shall cover the earth, and gross darkness the people." It looks like we have come into the orgy of a devil's age. Seventy-five per cent of the church members of our nation never attend a religious service. Statistics are before me. Five hundred thousand less Sunday school pupils in the United States than we had six years ago. One million girls in the United States are infected with venereal diseases. One million babies are born every year in our own fair civilization out of wedlock. I know it is a dark picture. But preachers are watchmen. They must not quit.

Stalin in Russia has closed down 134,000 churches, and burned down 34,000 church buildings. Forty thousand preachers have been executed in the past few years in that country without preachers and churches at the present hour. One of the most dastardly things that I have ever read stands out before me. The little country of Poland had to give up two million girls from the ages of fourteen to twenty-one

years of age, and turned them over to soldiers, and then placed in munition plants to relieve men so they can go to war.

Daniel says that there shall be a time of trouble. It looks like it is upon us. It is no time for preachers to quit proclaiming the gospel of Jesus Christ. We must cry aloud and spare not. The world is in the mess it is in today for a lack of gospel preaching to arouse the consciences of men. Joel speaks of a time that will be the darkest period in the history of the earth.

The name of Jesus should be proclaimed from every housetop. It throbs with all life. It is more imperial than the Cæsars. It is more conquering than was ever Napoleon or Alexander. Its breath is laden with perfumes of the highest fragrance. It groans with all pain, and stoops with all love. Jesus only can mend the broken heart, the shattered nation and lift blasted hope.

PREACHERS, BE TRUE TO YOUR TRUST!

Panthea was a woman famed for her beauty. Cyrus, the king, determined to win her for himself. He sent messengers with rich gifts, but she scorned the offers. At last he went in person, but to no avail. She was true to her husband, Ataxus. Cyrus placed him in the front line of battle and soon he was slain. Panthea cried, "O Ataxus, husband mine. I was true to thee in life, I will be true to thee in death." And so saying she unsheathed his sword, bared her breast and driving it into her heart, fell dead across the lifeless form of her loved one. Cyrus stood and looked at the beautiful form which lay prostrate by her dead husband, and thanked his gods that he had found one woman who was true in life and true in death, whom his money could not buy, nor his threats induce to sell her honor.

May God grant that every true preacher of the gospel of Christ will be as true to Jesus Christ as Panthea was true to her husband! God expects you to be true!

A Letter from an Old Preacher

(Continued from page three)

likely to come to the end of their active years without any material surplus, and it is the joy of the church to make provision for the dependent years of its scarred warriors, and it does it in good grace and with Christian joy.

And I cannot think of anything finer than to come on out to the end of a life devoted to the Christian ministry with the peace and sweetness which is the due of the faithful. And may you and I have that honor when our day is finished.

Yours faithfully,

THE EDITOR.

 N. Y. P. S.
 S. T. Ludwig

Nazarene Youth in Military Camps

AT THE recent General N.Y.P.S. Council Meeting it was voted to send spiritual reading material to our own Nazarene young men who have been placed in military camps; this is to be part of the program to keep them aware of the activities of their church and to assist them in maintaining their own spiritual life.

For this purpose we desire to send them free of charge copies of the *Herald of Holiness*, *The Young People's Journal* and *The Young People's Standard*.

In this enterprise we solicit the co-operation of every pastor who has Nazarene young men from his church in military service. Will you please send us the names and addresses of these individuals so we may perform this Christian service and assist the church in keeping contact with our own youth?

Reports Are Coming In

We are beginning to receive many reports from Young People's Societies which are sponsoring the distribution of the new devotional quarterly, COME YE APART.

This is a fine project for the Literature Committee. To place one of these quarterlies in every Nazarene home is a worth while objective. It can be easily attained with a little planning and effort. Perhaps our pastors will be glad to suggest this to the N.Y.P.S. president and thus help the society to render another service to the local church—and also help spread the gospel "by the printed page."

Divine Fullness

When God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it poor; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He first makes it sensible of its own miseries, wants and nothingness, and then fills it with Himself, which is unspeakably glorious. This is the fullness of New Testament privilege for every Christian.—AUTHOR UNKNOWN,

A Unique Summer Theological Seminary

A THEOLOGICAL school which was founded by Dr. G. Campbell Morgan in 1920, which was continued since 1923 to 1939 under the presidency of Dr. William Edward Biederwolf (now deceased) and which conducts only summer sessions at Winona Lake, Indiana, is coming to be recognized as "America's Summer Seminary."

Upon the decease of the president, Dr. Biederwolf, the board unanimously elected Dr. J. A. Huffman, who had been the dean of the school for thirteen years, as President, to succeed Dr. Biederwolf. A new dean has not yet been chosen, as it was the desire of the board that the president should continue to carry this responsibility until a successor should be chosen later.

The 1940 session, which was held from July 9 to August 14, is reported as one of the very best ever held. The attendance was slightly higher than in 1939. The faculty was composed of the president, Dr. J. A. Huffman, Dr. Peder Stiansen, of the Northern Baptist Seminary of Chicago, Dr. James Charbonnier of Taylor University School of Religion, Dr. Mabel McQueen Weir, of Texas State College for women, Dr. J. C. Massee of the Eastern Baptist Seminary, Dr. Samuel M. Zwemer, formerly of Princeton Theological Seminary, and Rev. John A. Huffman of Boston, Mass., the latter as assistant to the dean.

Students were registered from twenty states and two foreign countries. Twenty-two denominations were represented in the student body.

The commencement was held on the first Wednesday of the Winona Lake Bible Conference, at which time five students received graduate degrees. The commencement music was led by Professor Homer Rodeheaver, and the address was delivered by Mr. R. G. Le Tourneau on the subject "The Sacred Callings as Seen by a Layman."

Announcement of 1941 Session
 July 16 to August 20

FACULTY—Dr. J. A. Huffman, president and dean, Winona Lake School of Theology; Dr. Henry S. Gehman, Princeton Theological Seminary; Dr. Peder Stiansen, Northern Baptist Seminary, Chicago; Dr. James Charbonnier, Taylor University School of Religion; Professor Mabel McQueen Weir, head of Bible Department, Texas State College for Women; Dr. J. C. Massee, Eastern Baptist Seminary, Philadelphia; Dr. Leslie Ray Marston, Greenville College; Rev. John A. Huffman, Boston, assistant to the dean; Dr. R. H. Martin, former president of Geneva College.

COURSES TENTATIVELY ARRANGED FOR 1941—Homiletics, Pastoral Theology, Christian Apologetics, Church History, Modern Cults, Old Testament, Christian Doctrine, Beginner's Greek, Homiletical and Exegetical Use of the Greek New Testament, Old Testament, Psychology of Religion, Religious (Christian) Education, Our Lord's Return, English New Testament, Christian Citizenship.

A twelve-page prospectus of the 1941 session may be had from the dean, Dr. J. A. Huffman, Marion, Indiana.

The Christian has one goal; not a string or a stake, but a Person whose comment, "Well done," upon our whole race is the very purpose of our running.—SELECTED.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

The Planting Season

The springtime is here and the farmers are busy with their planting and sowing. They know also that the time to plant is now and if they neglect this opportunity a later time will not do. Thus, from early until late they are toiling in their fields with hope and faith. They are investing now in time, seed, labor and power with the hope of reaping a harvest in the future.

There is also a planting time for the work of the kingdom. Childhood is the springtime of life and the proper time for the planting of the seed of the kingdom, which is the Word of God. We must plant in hope and faith. From early until late we should be busy at the great task of Christian education. Youth must be trained for Christian living. Youth must have the Word of God. Youth must be led to Christ. If we fail to plant we can expect no harvest. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."—MELZA H. BROWN, in *Chicago Central District Bulletin*.

The Law Cannot Save

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all (James 2:10).

Sergeant McCarty, "Left-handed McCarty" he was known to his intimates, was an artist with a rifle and an enthusiast in marksmanship. Top sergeant in his regiment of hard fighting infantry he inspired the same enthusiasm in his men. He set out to make dead shots of everyone under him and gave them personal training. At his own expense he offered a high prize to the top ranking marksman. Several men in the competition had made perfect scores, every shot a bull's-eye. But one man was too sure of himself. He missed the first shot. He was ordered out of the pit. His pleas for a chance at his other four shots were in vain. He was eliminated on the spot from the match. Why? Perfection was the rule and he had failed in one point. So he had failed in all.—REV. PETER CONNOLLY, Perth, Scotland.

The Plus Sign

But God forbid that I should glory, save in the cross of our Lord Jesus Christ (Galatians 6:14).

A Japanese boy, not acquainted with the meaning of the symbolism of the cross, asked why it was that Christianity always uses the "plus sign" as its trade mark. He had seen this "plus sign" on the churches and on about everything else that Christians had anything to do with.

But was the lad entirely wrong in his conclusions relative to the meaning of the cross? In the dawning hour of the world's redemption did not our Lord "go a little farther"? And does He not ask His disciples to go with Him this extra mile to prove their love and to save the lost? Christianity is religion "plus." and the Christian life is life "plus."

Prayer Helps

Your prayers have comforted me, friend,

Through many a day;

When strength has failed me, then I know

That you will pray;

When any hurt becomes too great

For me to bear,

I feel at ease, remembering

Your power in prayer.

—AUTHOR UNKNOWN.

The Seven Finalities of Faith

1. God is.
2. God created.
3. God spake.
4. God came.
5. God redeemed.
6. God is here.
7. God is coming again.

—DR. CONRAD.

Forgiveness

Forgive us our debts as we forgive our debtors (Matt. 6:12). Jesus said regarding an offending brother, "Not until seven times, but until seventy times seven." That means, of course, forgiveness without number of times. There is no place for arithmetic in the grace of forgiveness.

The man owed his master ten thousand talents. He could not pay, so he went to his master, and upon asking, was forgiven these ten thousand

talents. There was another man owing this man ten talents, but he would not forgive him the debt.

The truth of these great statements is God has forgiven us of the ten thousand talents, and we ought to be willing to forgive our brother of the ten.

A slave woman on an island off the east coast of Africa received her freedom as a gift. For the first time in life she received money for her labor and was slowly saving all she could. "What will you do when you have ten pounds?" she was asked. And quick as a flash, she answered, "I will buy a slave and make her work for me."—H. H. WISE, in *The Nazarene Weekly*.

"Be Still, and Know"

Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us; the God of Jacob is our refuge (Psalm 46:10, 11).

In order really to know God, inward stillness is absolutely necessary. I remember when I first learned this. A time of great emergency had arisen in my life, when every part of my being seemed to throb with anxiety and when the necessity for immediate and vigorous action seemed overpowering, and yet circumstances were such that I could do nothing, and the person who could, would not stir. For a little while it seemed as if I must fly to pieces with the inward turmoil, when suddenly the still small voice whispered in the depths of my soul, "Be still, and know that I am God." The word was with power, and I hearkened. I composed my body to perfect stillness, and I constrained my troubled spirit into quietness, and looked up and waited; and then I did "know" that it was God, God even in the very emergency, and in my helplessness to meet it; and I rested in Him. It was an experience that I would not have missed for anything; and I may add, also, that out of this stillness seemed to arise a power to deal with the emergency, that very soon brought it to a successful issue. I learned then effectually that my "strength was to sit still."—HANNAH WHITALL SMITH, in *Everyday Religion*.

The Prophets to Date

The day of utter bitterness has come upon the world as we pay for past wars and prepare for new ones, and fear them with a petrifying fear. We are in want—of peace, of serenity, of bread, of fellowship, of God.

The woe that fell upon an ancient people is falling on us.

Hear these prophets speaking to us.
 "Listen to this, you men who crush
 the humble, and oppress the poor,
 muttering,

'When will the new moon be over,
 That we may sell our grain?
 When will the sabbath be done
 That our corn may be on sale?'

(Small you make your measures,
 larger your weights, you cheat by
 tampering with the scales.)

And all to buy up innocent folk,
 to buy the needy for a pair of shoes,
 to sell the very refuse of your grain.
 Upon that day, the Lord Eternal de-
 clares,

I will make the sun go down at noon,
 And darken the earth in broad day-
 light,

Turn your festivals into mourning,
 And your ditties into dirges;

I will make you lament as for an only
 son

A day of utter bitterness" (Amos 8:
 4-10, Moffatt).

Again from Isaiah 5:8, 9, Moffatt:
 "Woe to the men who add houses
 to houses, who join one field to an-
 other, till there is room for none but
 them in all the land! The Lord of
 hosts has sworn to me, 'Many a man-
 sion is to lie forlorn, splendid and
 spacious and—empty!'—PUBLISHER
 UNKNOWN.

Conscience versus Casuistry

Tenderness of conscience is always
 to be distinguished from scrupulous-
 ness. The conscience cannot be kept
 too tender and sensitive; but scrupu-
 lousness arises from bodily or mental
 infirmity, and discovers itself in a
 multitude of ridiculous, superstitious
 and painful feelings.—CECIL.

Jesus and I

I cannot do it alone,
 The waves run fast and high,
 And the fogs close chill around,
 And the light goes out of the sky;
 But I know that we two
 Shall win in the end—Jesus and I.

Coward and wayward and weak,
 I change with the changing sky:
 Today so eager and bright,
 Tomorrow too weak to try;
 But He never gives in,
 So we two shall win—Jesus and I.
 —DAN CRAWFORD.

One Reason for Unanswered Prayer

"Why is it that the great mass of
 professing Christians do not get an-
 swers to their prayers?" asked the
 late Mrs. Catherine Booth. "In the

first place, they are not the character
 to whom God has made the promises.
 These promises are made to God's
 saints—to those who keep His com-
 mandments, who walk in the light and
 have fellowship with Him through
 the Holy Spirit, and, therefore, the
 Spirit can make intercession for them.
 How can the Spirit make intercession
 for a man when He is not in him?
 Those who are walking in the light
 see what to ask, when to ask and
 how to ask; they see it all, because
 they are in the light. Such people
 ask and do receive. But, alas! it is be-
 cause there are so few of these that
 God's character is abused every day
 and that infidels laugh at us and at
 our God, too."—*God's Revivalist*.

Make the Best out of Life

"Bestow thy youth so that thou
 mayest have comfort to remember
 it, when it hath forsaken thee, and not
 sigh and grieve at the account thereof.
 Whilst thou art young thou wilt think
 it will never have an end; but behold
 the longest day hath its evening, and
 thou shalt enjoy it but once; it never
 turns again; use it therefore as the
 springtime, which soon departeth, and
 wherein thou oughtest to plant and
 sow all provisions for a long and
 happy life."—SIR WALTER RALEIGH.

Eight Rules on Going to Church

1. Go early to church; not only be punctual, but in your place before the hour announced for services to begin.
2. Go in a reverent spirit. On the way, remember whither you go. Avoid lightness of manner and conversation on worldly topics.
3. Before you enter, or as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.
4. As you take your place, bow your head reverently in prayer, for yourself and for all others who enter the sanctuary.
5. Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come to this place.
6. As the minister enters the pulpit, offer an earnest, silent prayer in his behalf.
7. In all services take an active part as a worshiper.
8. At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you meet, remembering Christian fellowship is a part of worship.

—BISHOP VINCENT, in *The Wesleyan Methodist*.

Time and Space

"When we think of God as the Eter-
 nal, we think of an absolutely perfect
 adjustment of every past to every future
 in a present that is infinite in every di-
 rection. . . . Space is the unconsciousness
 of omniscience."—PROFESSOR ARCHIBALD
 BOWMAN quoted in *The Presbyterian*.

Can You Take Criticism?

Criticism, like any other medicine,
 is apt to cause one to make a wry
 face. Still there may be much virtue
 in that which one finds so unpleas-
 ant. Others never see one in quite
 the same way as one thinks of him-
 self. Instead of resenting another's
 point of view, one should at heart be
 grateful for it—particularly if it helps
 to overcome a fault. To be able to
 take criticism without getting all
 fussed up reveals a well-poised soul:
 also a soul that is striving to grow.—
 PUBLISHER UNKNOWN.

Sentence Sermons

BUFORD BATTIN

We cannot buy experience on
 credit. We must pay as we receive
 it.

You cannot tell by the honk of the
 horn how much power there is in the
 motor.

Nothing pays less income than bor-
 rowed trouble.

Good intentions will not help a
 man along the way if he takes the
 wrong road.

Pray more and you will worry less.

The idea that the liquor business
 creates something economically is on
 a par with the idea of an undertaker
 who complained that the pure milk
 committee in his town had ruined
 his trade in babies' funerals.

The sermon that aims at nothing
 usually hits nothing but the preacher.

If every black cloud had a cyclone
 in it the world would have been blown
 into toothpicks. If every religious
 professor was a religious possessor we
 would take the world for Christ.

The life that is hid in Christ is
 visible to man.

We are known by the company we
 do not keep.

We do not always get rid of trouble
 by running from it.

If you are to train a child in the
 way it should go you must go that way
 yourself.

No man has any business to be in
 a bad business.

A man is as good and no better
 than his religion.

No person loves God any more
 than he lives for Him.

Man cannot be safely trusted to
 have his own way until first his way
 is swallowed up in God's way.

HOMILETICAL

A Preaching Program for March, 1941

CHARLES L. HENDERSON

The writer of the Preaching Program for this month was born in Ohio in 1902. In boyhood he attended the Presbyterian church until twelve years of age. In 1922 he was reclaimed, sanctified in Cincinnati that same year, and united with the Pilgrim Holiness Church. He was ordained in this church, and served as pastor at Mt. Orab, Port Clinton and Liberty Center, Ohio. In 1928 he united with the Church of the Nazarene, and became pastor at Felicity, Ohio. While there he organized a group at Bethel, and served the two churches for three years. He then pastored at Mt. Vernon for five years, and is now in his fifth year at Middletown, Ohio. He is a graduate of God's Bible School, and has served on the Ohio District Church School Board for ten years, as secretary and treasurer of the board for seven years. Also he has been on the Ohio District N.Y.P.S. Council for ten years, as vice-chairman, secretary, and elected District President in 1939. He has been president of the Miami Valley and Central Ohio Ministerial Associations, and was secretary-treasurer of the Middletown Association last year, declining the presidency this year. He was delegate to the General Assembly in 1932, 1936, and 1940, also N.Y.P.S. delegate in 1936 and 1940.—MANAGING EDITOR.

SUNDAY MARCH 2, 1941

MORNING SERVICE

Christ, the Foundation of His Church

TEXT—For other foundation can no man lay than that is laid, which is Jesus Christ (1 Cor. 3:11).

LESSON—1 Cor. 3:9-17.

INTRODUCTION

There are many other scriptures, in both the Old and the New Testament, in which our Lord Jesus Christ is held forth unto us as the foundation, and believers (the Church), as a great building on that foundation.

May we this morning consider this foundation and the building thereon. The relation of the foundation and the building is very close, the closer the better. So it is between Christ and his Church. They that are joined to the Lord are one with Him (1 Cor. 6:17 and Heb. 2:11).

This foundation is very necessary and useful. The building cannot stand without it. A foundation may stand a long time without a building, but a building cannot stand without a foundation. Christ can and did exist without us, but we cannot exist without Him.

If the apostles had been asked one by one, who their foundation was they would have answered, "Jesus Christ is our foundation and on Him we depend for life, happiness and eternity. He is our all in all. Therefore he should be ours." Christ was the foundation of which the prophets prophesied, the apostles declared, and John the Baptist exclaimed "Behold the Lamb of God." It was the confession of the faith of Peter that is referred to as the foundation stone. "Thou art the Christ, the Son of the

living God." Immediately Christ said, "Upon this rock [foundation] I will build my church; and the gates of hell shall not prevail against it."

Christ is not only the foundation, but also the corner stone as well. He is both, in different respects (Isa. 28:16 and Eph. 2:13-14; also Psalm 118:22). He can be a part of both and do no violence to either.

I. CHRIST AS THE FOUNDATION

1. A laid foundation (Isa. 28:16). Jesus did not take this upon Himself, but was chosen of the Father to be the Mediator, to satisfy offended justice, to be our comfort and joy, meeting the needs of a fallen and depraved race. Job and David saw him as the great deliverer. "I have found a ransom," says Job (Job 33:24). "I have laid hold upon one that is mighty; I have exalted one chosen out of the people," said the psalmist (Psalm 89:19).

2. A low foundation. Foundations are valued by their depth and security. The greater the superstructure the deeper the foundation. He humbled himself (Phil. 2:8) that he might be a solid foundation for us.

There are several aspects of His humiliation:

a. Into human nature; to be made a man. That the Word should become flesh was more than if a star should turn into a clod.

b. Into subjection to the law: "When the fullness of time was come, God sent forth his Son, made of a woman, made under the law" (Gal. 4:4). The moral law? No, the ceremonial law to the circumcised—presented in the temple—redeemed and ransomed with two doves—bound to go up to all the feasts.

c. Into poverty and persecution, contempt and contradiction; to be spurned and trampled on.

d. To death itself, even the death of the cross; painful, shameful, it is called lifting up, but it was humiliation.

e. To the grave. A borrowed tomb. Would not need it long. In so doing He went as low as man is asked to go. When He was buried He was, as other foundations, laid under the ground. All of this was necessary; without it, there would have been no atonement, and no reconciliation.

3. A foundation of stone (Isa. 28:16). A stone is the fittest of all things for foundations because it is hard and firm yet easily hewn. Jesus is that stone foundation, a rock.

4. A foundation out of sight. All foundations are so, we see the building but not the foundation. He is out of sight. Not below us as once, but above in glory. His person is out of sight, yet we love Him.

His presence is invisible. He is with us everywhere, though invisible we feel Him, we sense His nearness, we are strengthened by Him yet we do not see Him.

His proceedings are invisible; we cannot see the workings of His grace within, or the proceedings of providence without, yet we know He is working for the good of His saints.

5. A precious foundation (Isa. 28:16). Few buildings are built on precious stones but the Church is. Christ is precious in Himself, He is of great worth, the fairest of ten thousand. He is precious in our account and esteem, to others He is a stone of stumbling.

6. A permanent foundation (Isa. 26:4). The rock of ages, from everlasting to everlasting. The saints have been building on Him from the beginning, and will be to the end of time. His righteousness is everlasting; and His promises unchangeable.

7. An elect, chosen foundation (Isa. 28:16). Chosen of God, and precious.

8. A tried foundation. He was tried by God, who laid a load upon Him; by men and devils, who did their best against Him, yet all to no purpose; by the saints, who have had occasion to make use of Him, and He never failed.

II. OUR DUTY TO THIS FOUNDATION

1. To believe in Him. God laid Him purposely as a foundation—anointed and appointed Him to be a Prince and Savior—and gave Him the world, that whosoever believeth in him should not perish but have everlasting life."

2. To see our need of Him. We each have a building to build; and what foundation have we? None in ourselves; no righteousness of our own to commend us to God; no strength, or ability to do anything that is good.

3. Renounce all other foundations. They are all sand. He that builds upon the sand, his building will fall (Matt. 7:24).

4. Go to Him through prayer and faith. Confess your personal need of Him and without Him you are undone.

5. Build upon Him. Grow in grace. Rest in His confidence. Plead the blood of His atonement and build a stalwart Christian character. In all perils and dangers, personal and public, fly to Him, trust in Him; "Faithful is he that hath promised" (Psalm 62:1, 2 and 46:1).

6. Guard what we build upon this foundation in opinion, and practice (1 Cor. 3:12-14). If you build loosely, vain, careless, walking, lowered standards, passionless and unguarded, your building will be that of wood, hay, or stubble.

III. THE CHURCH AS THE BUILDING (Eph. 2:20-22).

1. What kind of a building is the Church?

a. A spiritual building. Other buildings are made of wood or stone but the Church is made of men and women (1 Peter 2:5). Jesus said His kingdom, which is the true church, is not of the world, but it is in the world (John 15:19). It is a building of souls united to Him by faith.

b. It is a great building, one of vast extent and large proportions. It reaches from the north, south, east and west (Matt. 8:11). In comparison with the devil's it is small, he speaks of it as "little flock," "remnant," etc., but when time is no more John the Revelator saw a great multitude in white robes (Rev. 7:9).

c. It is a high building. Part of it in earth and part in heaven. Active saints, spirits of just men, and holy angels all have a part. The aim of men on earth is high, their affections are lifted up, their conversation is in heaven (Phil. 3:20). They trample the things of earth under their feet as did Moses (Heb. 11:24). The world has no attraction they are pilgrims and strangers in a country traveling toward a heavenly city.

d. It is a holy building (Eph. 2:21). The Church (saints) God's temple. The temple was set apart from all other purposes that it might be a holy place to worship God. It is our privilege to consecrate our hearts to be the dwelling place of God. It is our duty to be obedient to His command. He will come in and cleanse the temple and abide within the heart of just men made perfect. Holiness becometh their house.

e. It is a living house. No other is so. The foundation is a living foundation and the superstructure is a living superstructure. All the material in the building is spiritually alive, having been quickened with divine quickenings. Are you awakened this morning?

f. It is a light building. One thing that will make any building pleasant and comfortable is plenty of windows and light. All the world is darkness, the Church only has the true light. There are many things about which men are in darkness until they are in this building. Such as God, His excellencies, and perfections. About Jesus; who He is, what He is, in Himself and to us. About the corruption of nature. The evil of sin—the vanity of the world; the reality of our relationship

to God and His holiness; the reality of the invisible things, heaven and hell. Grace enlightens in all these. The devil's kingdom is a kingdom of darkness (Col. 1:13).

g. It is an enlarging or growing building. "All the building fitly framed together, groweth unto a holy temple in the Lord." The kingdom is growing more and more with each generation. It will be completed soon, and the harvest time will come. It is growing in spite of much opposition from without and with no encouragement other than from the invisible.

h. It is a secure and safe building. Other buildings are subject to wind, fire, time, bombs and assaults of all kinds. The Church has been attacked from the first but it has withstood all and is still outriding the storm as did the ark of Noah.

2. What is our duty toward this building?

a. To seek a place in it. Be a part of it. To fill the gap made for us. Not all adherents are a part of the building, no more than is the ivy or moss on walls a part of the foundation. There is a great difference between them and the true stones in the wall. All true stones in the building are living stones (1 Peter 2:5). They are a habitation of God through the Spirit (Eph. 2:22). How can this be? We must be brought out of the quarry of natural conditions, by redeeming grace. "The dust flies in the face of him that hews; but it must be done—there is no other way."

b. To seek the good of the building (kingdom). If nothing else, we can pray for it. Be a peacemaker, cement the stones together with love, and keep the crevices well filled. It is said that the stones in Solomon's temple fit so closely they looked like one stone. Our prayers must be seconded by our works. What can we do toward its enlargement, growth and repair?

EVENING SERVICE

God's Examination Question

TEXT—Where art thou? (Gen. 3:9).

INTRODUCTION

This question was asked of the entire population of the world at the time. Each one had to answer for himself. It is the same today. The population is divided into four groups today that must answer the same question for themselves.

I. WHERE ART THOU, PROFESSING CHRISTIAN?

1. He should always be in his proper place.
2. He should be engaged in proper work.
3. He should always be in a proper state of mind to derive help.
4. He must always be prepared to meet God in judgment.

II. WHERE ART THOU, BACKSLIDER?

1. He was once saved to the kingdom of God and grace, but now (again) he is lost in sin.
2. He is in a wretched condition. He has known better times.
3. God still loves him.

III. WHERE ART THOU, HYPOCRITE?

1. A bad character. A spy, a traitor and tool of the devil.
2. He is in a false position.
3. He will be found out (Num. 32:23). He will confess in times of sickness, or death. If not before he will be revealed at the judgment.

IV. WHERE ART THOU, SINNER?

1. He is in slavery.
2. He is a wanderer in darkness and gloom.
3. He is under God's immediate eye.

4. He is in the hands of an angry God.
5. He may find mercy at the same hand.
6. He must answer this question at the judgment.
7. Conscience will ask this question throughout eternity.

SUNDAY, MARCH 9, 1941

MORNING SERVICE

Christ the Propitiator of the People

TEXT—*And sent his Son to be the propitiation for our sins* (1 John 4:10).

John gives us a superlative example of God's love manifest to a lost world, in sending His Son to be our atonement.

I. AN ANALYSIS OF THE STATEMENT

Propitiation is used three times in the New Testament (1 John 2:2, Romans 3:25 and the text). In Heb. 9:5 it is translated as mercy seat and it is in this sense we wish first to take it up.

1. Christ is our mercy seat. The mercy seat was a broad plate of pure gold laid upon the ark, in which were the two tables of the law, for a covering to it, just as long and as broad every way as the ark was; having above it two cherubims with their wings stretched out, between which was the shekinah, or manifestation of the presence and glory of God who is said to dwell between the cherubims. Christ is our mercy seat.

As that was pure gold, so He is pure and perfect without spot or blemish.

As that was long enough, broad enough to cover the ark completely so is Christ complete as He is able to meet all the demands of the law in our behalf. He stands between the sinner and the wrath and vengeance of God (Heb. 8:12).

2. It had another significance—sacrifice. Sacrifice had a great place in Israelitish worship, they were divided into four parts or kinds. One to merely honor God; the burnt offering when the whole animal was burned. Second, offering when something was desired; the peace offering. Third, the thank offering for benefits or blessings received. The fourth to make atonement for sins or trespass offering, a bullock, or a sheep, or a goat, or the like duly offered, was a means to make reconciliation for the sin of the offerer. Not that divine justice could be thereby satisfied, but the divine will and pleasure were thereby performed and it sanctified to the purifying of the flesh (Heb. 9:13), that is, continued to the offerer his right and title to all the privileges of the earthly Canaan, which by his sin he had lost. Our sin offering trespass offering, propitiatory sacrifice, is Jesus Christ. These all pointed at Him; they were the shadows, He is the substance (2 Cor. 5:21).

II. WHAT KIND OF PROPITIATORY OFFERING IS CHRIST?

1. He was appointed of God. He was called upon to do it (Rom. 3:25). He, God, is the same that provided the ram for Abraham.

2. He is accepted of God (Eph. 5:2). In the old dispensation the evidence of the offering being accepted was the sending of fire from heaven and consuming the sacrifice (Lev. 9:34; 1 Kings 18:38). The witness of his acceptance was twofold, one the voice at the baptism by John and the other His resurrection. No other offering ever lived again.

3. He is a spotless offering. He was without blemish or sin.

4. He is a slain propitiation. Without the shedding of blood there is no remission of sin, it must be life blood. Christ died to be that sacrifice.

5. He was a voluntary sacrifice, a freewill offering. Here the offerer and the offering were willing to make the sacrifice.

6. He is a universal propitiation. The only one, instead of all other sacrifices, though offered but once. If one application will cure the malady, no reason for repeating. It is universal in its extent, it includes all men everywhere. It is universal in that it atones for all sins.

7. He is a complete propitiation. Three things are required: a priest, an altar and an offering. All these are combined here in Christ.

8. He is a continual propitiation; not continually offered, but of continual virtue and efficacy. The last sinner to repent will find the virtue just as efficacious as did the multitude on the Day of Pentecost.

III. PERSONAL BENEFITS AND APPLICATION OF THIS PROPITIATORY SACRIFICE

There is no waste in God's economy. There was no waste in this offering only as men refuse it to them it is waste.

1. God is angry with sin. It cannot be otherwise. It grieves Him; it vexes Him; His holy nature is against it; as also His righteous law, which forbids it, which threatens it, let the sinner be who he will. 2 Sam. 11:27. Man's tears, prayers, alms, penances, pilgrimages or sacrifice of fellowman will not meet this demand. He, Christ and He alone.

2. Our application. Our approach must be as the guilty Israelite brought his bullock to be offered.

a. Laid his hand upon the head of the beast to be offered. We must lay our hands of faith upon the Christ, that He may become our substitute, died for my sins—paid the price in full. Without there is no atonement.

b. He has to confess his sin, and tell why he brought the offering, acknowledging if he had his just deserts he would die and not the substitute. As did David, Job, the Prodigal, and many others.

c. By faith he was to go away rejoicing in the atonement made, and to sin no more. So must we.

3. If neglected, disregarded, or refused.

The judgments of God are without repentance as well as the promises of God. God is styled as a consuming fire. The sinner as stubble. What takes place when these meet? Flee the judgments of God.

Two things Christ suffered in being made a sacrifice. Pain extraordinary, in body, in soul. Shame extraordinary, in being crucified without the gate, naked, between two thieves, scoffed at. Pain and shame extraordinary, and eternal, is hell; and that is the portion of those that must make their own sacrifice. Draw the contrast and rejoice through merits of the atonement.

4. How may we repay for such sacrifice?

a. Yield wholly to Him. Body, soul and spirit.

b. Crucify self and yield to His will. "This is the will of God even your sanctification."

c. Seek the advancement of His cause on this earth and He will make the eternal preparations.

EVENING SERVICE

The Heart of His Gospel

TEXT—*From that time Jesus began to preach* (Matt. 4:17).

INTRODUCTION

There were many things mentioned in the ministry of Jesus, but there was one thing emphasized more than any other and was repentance. Regardless what may follow in doctrine, ethics, or development this is the foundation on which all Christian experience is built.

I. LET US CONSIDER THE PREACHER OF THIS TEXT

1. Christ Jesus; in His humanity, and in His divinity.
2. Coming from God having complete knowledge, unbounded love, tender mercy, and divine justice.
3. He spake as one with authority.

II. THE HEART OF THE MESSAGE

1. His Father's kingdom.
2. The sinfulness of man.
3. The mercy and justice of God.
4. The door into the kingdom, "Repent for the kingdom of heaven is at hand."

III. THE KINGDOM IS AT HAND

1. It is an immediate kingdom.
2. Through preaching men are brought into the kingdom.
3. Through the written Word. The Ethiopian eunuch for example.
4. Through the silent yet effective work of the Holy Spirit.
5. The manifestations of God's power, love, mercy and wrath.
6. Through prayer, invitation and intercession.
7. Christ opens mercy's door to the penitent.
8. His message to all was repent.

IV. REPENTANCE IMPLIES

1. A knowledge of fallen state.
2. A true sorrow for sin.
3. An honest confession to God and before God.
4. Restoration to fellowman, of gains ill-gotten.
5. Forsaking evil thoughts and ways.
6. Have a hatred for all sin.
7. Have a love for God.
8. Have faith in the merits of the shed blood for atonement.

V. REWARD FOR OBEDIENCE

1. A satisfied conscience.
2. Peace with God and fellowman.
3. Prepared the way to holiness and heaven.

SUNDAY, MARCH 16, 1941

MORNING SERVICE

Christ the Sanctifier of His People

TEXT—Who of God is made unto us . . . sanctification (1 Cor. 1:30).

Jesus Christ is made unto us of God, holiness; He is not only holy in himself, the (holy child) Jesus (Acts 4:27-30), but most holy, infinitely, eternally and unchangeably holy, but he is made holiness to us.

He is appointed of God to be the author of our sanctification, to work holiness in us for making us holy. He is the efficient cause of our imputed righteousness, as well as the source of implanted holiness. We are justified, that is, accepted as righteous in the sight of God, through His merits made ours. We are sanctified, that is actually made holy, by His Spirit which is given to us, to abide with us forever (1 Cor. 6:11). We are justified in the name of the Lord Jesus, sanctified by the Spirit of the Lord Jesus (Heb. 2:11). There are many that are willing to be accepted as righteous, acquitted from guilt, that are not willing to go on and be sanctified wholly. This is one of our danger points.

He is the pattern, the sample, the exemplary cause, of our sanctification. Our holiness is a copy or transcript of the holiness that is in Him (John 1:16). As the wax has line for line of the seal, as child has features of the parents, so will our holiness be like His. The sanctified is to be made conformable to the image of Jesus Christ (Rom. 8:29). It is to be made like Him in heart and life; yet there are three things in which there is a difference.

1. He sanctified Himself. We are sanctified by Him (John 17:19).

2. He was originally holy, never otherwise, not only as God, but as God-man (Luke 1:35). We are unsanctified before we are sanctified, unholy before we are holy.

3. He is absolutely, universally, completely holy. He was without error of judgment. We are not. He was without imperfection. We are not. He always was, what we shall be after the resurrection.

I. HOLINESS IS A PERSONAL NEED

1. Because of inherited carnality. The human heart is only evil continually. The depraved nature leads away from God and righteousness. Not subject to the law of God. Rebels against restraint.

2. Is required to fulfill the command of God.

3. It is a necessary preparation for heaven (Heb. 12:14).

4. Sanctification necessary to live the victorious life.

5. It places the individual in an unobstructed relationship with God.

II. HOLINESS IS A DEFINITE EXPERIENCE

1. The experience of the new birth is an undisputed, crisis experience for the penitent, but no more definite than the experience of entire sanctification for the believer. The witness to cleansing is just as clearly manifest, as the witness to forgiveness.

2. The experience comes as a result of definite steps. Meeting the conditions laid down in the Scripture is as necessary to receive the experience of holiness, as is the following of the instructions in a scientific experiment, to get the desired results.

3. No question mark is left in the mind of the sincere seeker after holiness. The Spirit of God that speaks to the sinner in conviction also witnesses to the sanctified of the completion of His work. The witness of the Spirit in recognition of obedience and faith is the strongest possible evidence of indwelling of the Spirit of God in the heart.

III. STEPS TOWARD THE EXPERIENCE

1. The call to holiness. There is the general call, and there is the specific call of the individual. The calling is by another; we do not call ourselves; that other is Christ (2 Tim. 1:9). "He hath not called us unto uncleanness, but unto holiness."

2. The consecration of the offering. The twofold interpretation of the word "sanctification" is brought into play here; that is setting apart, and the act of cleansing. We as individuals consecrate ourselves to be holy, separated from the world, sin, vanity and pride. He, Jesus Christ, by His Spirit performs the second phase, the act of cleansing by the Spirit. The Father creates, the Son redeems, the Holy Ghost sanctifies.

IV. BENEFITS OF THE EXPERIENCE

1. Cleansing. Sin is the pollution of the soul. A foreign matter. The principle of sin cannot be forgiven, it must be removed. It requires an effective solvent to remove the stain. That solvent is the blood of Christ. Zech. 13:1 tells of the fountain open for sin. The believer, plunging beneath its flow, will be made white as snow. Cleansed from the principle of sin.

2. The cure for sin-sickness. Sin is also the sickness of the soul, a dangerous disease, a mortal sickness; though but few (comparatively) are aware of it. Can we cure ourselves? No! Christ, the great Healer of both soul and body, will heal the soul of the mortal malady if given access by the possessor of that soul. The well soul is a happy soul. "With joy, shall we draw water out of the wells of salvation" (Isa. 12:3).

3. The clothing of the soul. The sin-filled soul is spoken of as being naked before God (Rev. 3:17). Holiness is referred to as an experience where the soul is clothed. Let the believer come to the clothes shop of Christ and receive of Him the white raiment of sanctifying grace. Grace is rich raiment, princely, priestly, comely, clothing that does not grow old with wear, but improves with use. The soul thus clothed, can stand in the light of God's judgment without fear. Christ will present him to the Father without spot or wrinkle or any such thing.

V. HOW IS CHRIST MADE THIS TO US?

1. By sanctifying Himself.
2. By suffering outside the city gate.
3. By His resurrection.
4. By the working of His Spirit and grace. The Spirit of Christ is the Sanctifier. He came to sanctify us as well as comfort. He came in response to the petition of the Christ in behalf of the Church (disciples).
5. By the Word. "Sanctify them through thy truth; thy word is truth (John 17:17). Error never sanctifies. False doctrines, erroneous opinions may bring people over to a party, but never turn them from sin to God. To convert, regenerate, or sanctify is the results of truth being received. The Word of truth brings conviction, humiliation, illumination, regeneration, faith and holiness. "Preach the word."

VI. THE PRACTICAL APPLICATION

1. Is Jesus Christ made sanctification to you? We may make our calling and election sure, through our regeneration and sanctification; and our glorification will be made sure through these.

When Christ is made to us sanctification it is a natural thing to walk in all holy obedience to the known will of God. The new nature takes the place of the old. Now what is done is done naturally, is done freely—as water runs from a spring, easily, delightfully, evenly, constantly and perseveringly. Fire always burns, stones always fall downward because it is their nature. Thus the old life or nature was bent to sinning, the new life to obedience.

2. Holiness is enjoyed as the greatest experience of divine grace.

Regeneration brings joy; sanctification brings more joy.

Regeneration brings peace; sanctification brings great peace.

Regeneration brings consolation; sanctification brings great consolation.

Regeneration brings pardon; sanctification brings cleansing.

Regeneration makes us heirs; sanctification makes us joint heirs.

Regeneration makes us believers; sanctification makes us saints.

3. My responsibility as recipient of this blessing.

Witness by precept and example.

Growth in grace each day.

Win my fellowman to this same experience.

EVENING SERVICE

A Leprous Syrian General's Humiliation

TEXT—2 Kings 5:1-14.

INTRODUCTION—Give brief history of Naaman.

I. NAAMAN HAD A MALADY—and so do we.

1. He was a leper, leprosy is a type of sin.
2. The human family has a malady.
 - a. Sin inherited and sin by choice.
3. The symptoms are:
 - a. Poverty.

- b. Crime.
- c. War.
- d. Sickness.
- e. Hate.
- f. Broken homes.
- g. Death.

II. NAAMAN NEEDED A CURE—and so do we.

1. He knew his condition was fatal.
2. Sin has blighted, blasted and ruined the lives of millions,
3. Surely the world needs a definite cure.

III. NAAMAN SOUGHT A REMEDY—and so do we.

1. Naaman had wealth to offer for his healing.
2. Humanity has tried every conceivable way other than God's way.
 - a. Religious education.
 - b. Environment and heredity.
 - c. Culture and refinement.
 - d. Creeds and orders, cults, etc.
3. They have all failed.

IV. NAAMAN HEARD GOD'S PRESCRIPTION—and so have we.

1. Naaman found the prophet of God and heard the requirements for his cleansing.
2. The soul that seeks God whole-heartedly will find His demands for his salvation.
3. This remedy has been fully revealed to Adam's race.

V. NAAMAN GOT PEEVED—and so do we.

1. The Jordan River was too humble for Naaman.
2. Many seekers turn away when they learn they must repent, confess, make restitution, etc.
3. Some become angry at the standards of the Bible.

VI. NAAMAN HAD TO COME GOD'S WAY—and so do we.

1. Naaman could dip seven times and be healed or go on as he was and be lost.
2. Christ is the only solution for the sin problem.
3. Turn down Jesus, spurn the Spirit, trample the blood, reject the truths of the Bible and eternal punishment will be yours.
4. Accept God's way and be cleansed, twofold.

SUNDAY, MARCH 23, 1941

MORNING SERVICE

Christ the Storehouse

TEXT—*But my God shall supply all your need according to his riches in glory by Christ Jesus* (Phil. 4:19).

The supply of all our needs is only from God, and only through Jesus Christ. There is not a sweeter text in the entire Scripture than this.

Supplies for all our needs; not some, but all. Paul is speaking in a personal way about God, but He is the same to every believer today as to Paul when this was written.

"According to his riches in glory" not by our measure, but according to His limitations, of which there is none. All this is ours through Jesus Christ. By Him we were created, by Him we are converted, by Him we are sanctified, by Him we are satisfied and supplied.

I. What are our needs, and with what does the Lord Jesus supply us?

1. Righteousness and strength. We must go to Him for our righteousness for the forgiveness of our sins. This can be had only through Jesus Christ. Everyone must receive strength from God through Jesus Christ to meet temptation, to bear afflictions, perform duties, and go without the camp bearing His reproach. Isa. 45:24 says, "Surely, shall one say, In the Lord have I righteousness and strength."

2. Mercy and grace. If it were not for the mercy of God supplied us through Jesus Christ, we all would be lost because of our shortcomings and errors.

Grace, quickening grace, preventing grace, renewing grace, assisting grace, growing grace, and many others. He who thinks he needs none, needs it most. Heb. 4:16 combines these two in "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

3. Peace and comfort. I mean inward; peace of conscience, joy in the Holy Ghost. He calls it "my peace" in John 14:27. No matter what is on the outside if His peace is on the inside all is well. In Eph. 2:14 Paul says "he is our peace."

4. Food and raiment. Under these two are comprehended all the necessities of life, as He directed His disciples to pray, "Give us this day our daily bread." David adds to this in saying, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

5. Protection from enemies. Our great adversary, the devil, and all the little adversaries. If it were possible every saint would be removed from the earth, but He protects us and leaves us here to minister to the needs of our fellowmen. He is also the Healer of physical diseases. James gives the directions.

6. A guard through death. We will all sooner or later come to the time when we cannot turn back, but must go alone if Christ is not for our side. He alone can still the waves and calm the troubled Jordan.

7. A Guide to glory. The psalmist declares, "For this God is our God for ever and ever."

II. What kind of supplies are to be had through Jesus Christ?

1. Rich supplies. A rich God gives rich supplies. He is rich in mercy, pardon, grace and comfort. Sir John Janeway, while discussing the greatness of Christ and the glory of the invisible world, while lying on his death-bed, declared, "I feel something of it. My heart is as full as it can hold in this lower state. I can hold no more here. Oh that I could but let you know what I feel!"

2. Ready supplies. The storehouse is as close as breath itself. We ask the universal Father of the universe and He is ever present to meet the need. He knew the need before the asking.

3. Glorious supply—according to His riches in glory. No limitations.

4. Gradual supplies. According to the need. The best is yet to come. The blessings of the wilderness were not as great as the fruits of Canaan. "More grace" is the promise, "more wisdom," etc.

5. Universal supplies: all your needs. There is one chief need but it branches itself into many others and Christ is the supply for all persons, at all times, in all things.

6. Undeserved supplies. We bring no goodness with which to merit attention and reward. We are objects of His mercy. If a beggar be blind, sick, sore, naked, dumb, old, his blindness, sickness, his disease, his nakedness, his want of speech, his age speak for him, not in a way of merit, but make him an object of mercy; so it is with us, we have no claim other than the mercy of God.

7. Promised supplies. He is faithful to fulfill His promise.

8. Constant supplies, daily, regular, forever.

III. What comparisons do we find in the world?

1. As the heavens supply the earth with rain, without which there would be no life upon it. As the earth calls for rain so must the saint call on God.

2. As the earth supplies the inhabitants. The earth is our nurse. The earth nourishes and maintains all that live upon it, high and low, rich and poor, old and young, weak and strong, so it is with Jesus Christ. There must be asking by prayer; seeking in the use of means; knocking by importunity; and persevering in both.

3. As the head supplies the body. The head is the treasure house. So all believers, from Christ their Head, receive vital influences—righteousness, strength, grace, peace, comfort and quickening, in that which they have need.

4. As the root supplies the branches, as the sap feeds the branches, so strength comes from Christ to His Church. He himself said, "I am the vine and ye are the branches."

5. As the sun supplies the planets; they have no light of their own, or the moon either, no more than a cloud in the sky. They derive their light from the sun shining on them. Their light is a borrowed light. So all spiritual light that we have—knowledge, grace, comfort—are borrowed from Christ.

6. As the sea supplies the rivers. They come from it and return to it. So the glory comes from Him, and returns daily to Him.

7. As the fountain supplies the storage, to be used, so Christ supplies into our lives to be given out to our fellowmen as needed.

8. As the storehouse supplies the family. Joseph, a type of Christ, built the storehouses in Egypt, from which the nation could draw; our storehouse is Christ from whom we may draw.

IV. Personal application of this great text.

1. Ask God to make needs known (spiritually). Many do not know. The spiritually hungry will be satisfied, says Christ. Luke says, "He hath filled the hungry with good things."

2. Believe the truth of this text; He is not here to proclaim an untruth. It is real.

3. Have recourse to the blessed Christ; tell him thy need—mercy, grace, strength, righteousness, health, courage, or temporal.

4. Acknowledge Him in all His benefits.

EVENING SERVICE

The Universal Call

TEXT—1 Thess. 4:7.

INTRODUCTION

Calls; a call is a desire made known to another of like kind, in the animal kingdom or human race. There are calls that disclose pain, pathos, joy and desire for fellowship. There are calls to a higher life as well as to a lower. God calls to regeneration, by His Spirit. God's call to holiness is universal.

I. ERRONEOUS IDEAS CONCERNING THIS CALL TO HOLINESS

1. For ministers only.
2. Obsolete, for the apostles but not for us.
3. Too high for possible attainment.
4. Cannot be obtained in this life.

II. HOLINESS A NATURAL REQUIREMENT OF GOD

1. Personal nature of God.
2. Creator of holy beings.
3. A holy habitation prepared.
4. Holiness required to enter.

III. HOLINESS IS IMMEDIATELY CONNECTED WITH REGENERATION

1. No tendency to holiness before regeneration.
2. Regeneration a preparatory work to holiness.

3. Natural birth and circumcision are typical of regeneration and sanctification, the latter impossible without the first.

4. Regeneration and holiness compared.

a. In regeneration sin does not reign; in sanctification it does not exist.

b. In regeneration sin is suspended; in sanctification it is destroyed.

c. In regeneration irregular desires such as anger, pride, unbelief, envy, are subdued; in sanctification, they are removed.

d. Regeneration is salvation from the voluntary commission of sin; sanctification is salvation from the being of sin.

e. Regeneration is the old man bound; sanctification is the old man cast out and spoiled of his goods.

f. Regeneration is sanctification begun; entire sanctification is the work completed.

IV. HOLINESS IS THE CONFORMITY OF THE WHOLE OF MAN TO WHOLE WILL OF GOD

1. God is the model of purity, as well as the source.

2. The understanding is illuminated.

3. Judgment is influenced.

4. Affection for God is inflamed.

5. Conscience is cleansed.

6. Will is influenced.

7. The heart is cleansed from all sin.

8. The Holy Ghost takes up His abode in the heart.

V. HOLINESS WILL BE PRACTICED AND OBSERVED IN THIS LIFE

Holy desires, thoughts, purposes and aspirations will manifest themselves in our lives in

1. Holy conversation or life.

VI. THE CALL MUST BE OBEYED

Holiness is willed, required and demanded of God. Obey His call tonight.

SUNDAY, MARCH 30, 1941

MORNING SERVICE

Christ the All, and in All

TEXT—*But Christ is all, and in all* (Col. 3:11).

Twice, and just twice, is this phrase found in the Bible; here and in 1 Cor. 15:28. Here it is spoken of Christ, what He is in this world; there of God the Father, what He will be in the world to come. If Christ is our all in all now, the Father will be our all in all in eternity, else not.

He alone is sufficient to make us happy, and without Him nothing else can do it.

What is a sick man's all in all? A physician. A condemned man's? A pardon. A captive? A ransom. A hungry man's? Food. A thirsty man's? Drink. A man in debt? A receipt. This in all respects, is our condition, and all this He is to us.

I. Wherein is Christ our all in all?

1. He is everything to all men, whether Gentile, Jew, colored, rich, poor, aged, young, learned or unlearned, He is alike to all.

2. He is our all through the benefits received through Him.

a. Called to repentance through Him. God called us to Himself because He loved us, and no other reason. God gave Him to the Church to be its Head, and it, to Him to be His body. We are called by Him to be partakers of His likeness and His image.

b. He is all in all in creation. Without Him the world would not have been. We owe our being to Him. Young men are urged to remember their Creator in the days of their youth. Their Creator is Christ.

c. He is our all in all in providence; universal to all; special to His Church and particular to us. He alone hath the ordering of events concerning us. If He be for us, it matters not who is against us.

d. He is our all in all in redemption. He alone is our Redeemer, and there is no other but He; He paid the price alone; there are no joint purchasers with Him for the satisfying of God's justice. He fought the devil alone, whose captives we were, and by destroying him, rescued us (1 Tim. 2:5).

e. He is our all in all in conviction and conversion. When a man is brought it is not himself, not the minister, for he is just the tool or instrument; but it is the blessed Jesus, by His Holy Spirit. He is the all in all in the work of conviction, illumination, humiliation, confession, opening the eyes and softening the heart. Faith displaces doubt, peace takes the place of condemnation, and it is through Him that this takes place.

f. He is our all in all in justification. It is through His righteousness alone, that we may appear before God acquitted, accepted, pardoned, and He becomes our righteousness. He is our peace, our propitiation and our advocate (1 John 2:2).

g. He is our all in all in sanctification. He sanctified Himself that He might sanctify the Church. He suffered outside the gate to sanctify the people. He is made unto us "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30).

h. He is our consolation. He is our comfort through the Spirit sent into the world by Him at Pentecost. He comforts by giving assurance of His continued approval.

i. He is our all in all in preservation (Jude 1). We are not our own preservers neither are we the preservers of one another. He alone is our keeper.

j. He is our all in all as Teacher. He is the best Teacher (John 3:2, and Matt. 1:29).

k. He is our all in all for strength. If He is our arm for doing—our back for bearing, we can do all things through Him.

l. He is our all in all in death. There is no dying safety without Him. There is no fear of death when He is near. There is no dying comfortably without Him. He has taken the sting out of death. Even infidels feel their need of Him in that hour.

m. He will be our all in all at the judgment. He is the Judge; the absolution must come out of His mouth. He is the Advocate to plead in our behalf. This one that accepted me loved, lived for me, trusts me, now I will love and own Him forever. He is our plea also; our best plea, our only plea. This I have to say, Christ died for me, yes, risen again, I have accepted Him and yielded myself to Him, renounced all others.

n. He will be our all in all to eternity. What would heaven be without Jesus? He desires the fellowship of the saints. What would we do without Him, beholding His glory and partaking of it with Him.

3. In respect to duty to be done to Him. As He is our Alpha, He also is our Omega, the last, to whom all tends.

a. He is our all in all to be known. In 1 Cor. 2:2 and Phil. 3:8-10, Paul suggests that man finds no satisfaction in study, unless it has a relationship to Him in either time or eternity.

b. He is our all in all to be chosen. He is not only the truest truth, and the best good. Nothing to be chosen in preference to Him, He is the universal good, good for everything.

c. He is our all in all to be loved. Many things bid for our love. There is no danger of overloving Him. Love Him with all thy soul, mind and strength, and He deserves it, both because of His loveliness and His love for us.

d. He is our all in all to be desired. He is the desire of all nations. What is your desire toward Him? A warm, hearty, lively passionate, and consuming; as the hart panteth after the water brooks.

e. He is our all in all to be delighted in (Phil. 3:3). He is our song, the Head, the gladness of our joy.

f. He is our all in all to be trusted. He has never failed, may be trusted in this life and the life to come.

g. He is our all in all to think on. He is the most excellent, lovely, amiable, sweet and comforting when my thoughts are upon Him (Psalm 139:17).

h. He is our all in all, as our pattern. He is a copy without a blot (Eph. 5:1, 2; Heb. 12:2).

i. He is our all in all to be preached (2 Cor. 4:5). He is the heart of every true message, testimony, or prayer.

j. He is our all in all in the Scriptures. He is the treasure in that field, the marrow in that bone, the manna in that dew, the diamond, and the milk in that breast (John 5:39).

k. He is our all in all in the sacraments. What is baptism without Christ? What is the Lord's Supper without Christ?

l. He is our all in all in the Sabbath. The day is His, it bears His name, may keep it as His Sabbath.

II. How may He become this to us?

1. By searching.
2. By discovery.
3. By acceptance of Him. He brings all these with Him.

EVENING SERVICE

Eternal Fire Insurance

TEXT—1 Kings 18:38.

INTRODUCTION

Fire has had a prominent place in God's dealings with man in the past and according to Scripture will have a very important place in the future dealing with the wicked. Fire was a token of approval at the time of sacrifice, other times a judgment.

I. INCIDENTS WHEN FIRE WAS USED OF GOD

1. Showing authority and displeasure.
 - a. The flaming sword at the Garden of Eden.
 - b. Sodom and Gomorrah.
2. Approval.
 - a. Abel's offering.
 - b. Noah's offering.
 - c. Moses leading Israel.
 - d. Elijah's offering.
 - e. In the temple, or tabernacle.
3. Deliverance.
 - a. Three Hebrew children.

II. HUMANITY ARE INSURANCE CONSCIOUS

1. Life insurance.
2. Health insurance.
3. Accident insurance.
4. Hospital insurance.
5. Fire insurance.
6. Theft insurance.
7. Automobile insurance.
8. Tornado insurance.

Anything materially tangible may be insured. Approximately \$10,000,000,000 is spent annually in the United States for fire insurance alone.

III. MANY TRY TO ESCAPE THE INEVITABLE WITHOUT COMPLYING WITH REQUIREMENTS

1. Try to buy favor with God by good works.
2. Pleading morality, heredity, church membership, etc.

IV. GOD'S LAST STROKE AT SIN AND THE DEVIL WILL BE WITH FIRE

1. The souls of lost men will be in fire forever.
 - a. The souls of men are eternal.
 - b. The souls of men are conscious eternally.
 - c. The souls of men are valuable beyond gold.
2. The devil will be chained and cast into fire.

V. THE ETERNAL INSURANCE COMPANY

1. Will insure the part of man (soul) that is humanly impossible.
2. The policy is perpetual.
3. The premium is light (obedience).
4. Dividends are paid in this life. Peace, joy, assurance.
5. Becomes an endowment at death through faith in His name.

ILLUSTRATIONS

Basil Miller

A Step at a Time

"This light is too small for that dark stairway," said an Englishman to the attendant at the Bunker Hill Monument.

"Yes, it is a small light, but since you have to take only one step at a time, there will be enough light for that one, and by the time you take that step there will be enough light for the next one."

When the visiting foreigner had made the trip up the unlighted monument, he met the attendant again and said, "I found that your advice was just right. I put my foot on the lighted step, and as I arose to take the next step there was sufficient light for it."

So it is with life and God's grace. There is enough light promised for a step at a time. And when we take that step there will be added grace and light for the next one. God has not promised that we shall see the end of our days and lives from the beginning, but He will walk by our sides with the light of his life and shine out each step that we are to take. By the time we take that step, He will be a little ahead with His glorious illumination.

If we walk in Him there will be thus no darkness at all.

The Drawing Room Fan

"Bill," asked Roger Babson, of a youth who had just made a quick trip to San Francisco for the Christmas holidays, "did you have a good trip?"

"No," retorted the lad whose folks own the largest department store in the western city, and which was founded by his grandfather who crossed the plains in a covered wagon, "the fan in the drawing room wouldn't work."

The lad was registered in the Babson Institute where the tuition is about two thousand dollars a year. Here the statistician and his corps of workers train future business executives.

"This young fellow," said Babson speaking yesterday at the Community Church in Estes Park, where I am camped for the summer, "lacked the fundamental principle which determines which way one's life will go."

The same is true in spiritual life. We cannot expect to sit idly by and grow in grace. We must "exercise ourselves unto godliness." Paul says to Timothy, "If any would not work, neither should he eat" (1 Thess. 3: 10).

God's law of spiritual growth is the same as that in the natural realm. If we will not work at righteousness the soul will not be fed on the manna of life. The bread of heaven is only for the soul that will seek for it. You cannot go out and pick this heavenly bread from the trees of the spiritual world without some effort.

I was down in Mexico a few years ago. The tropical jungles were all around us, and life seemed to be geared to a slow tempo. If you could call it geared at all. Seemed more to be running along idle in neutral. I asked a native how the people lived.

"That's easy," he replied, "yonder is a coconut tree. There," pointing to another tree, "is a wild orange, and back of it a ways is a wild lemon."

He kept on naming trees until he had found nine within sight of where we stood that the natives could live off of. Avocados, papayas, mangoes, limes, wild coffee, wild plums and back a ways were even wild bananas and wild pineapples.

"So you see," he said, "living is not a problem here."

Then I remembered that only recently when the Pan-American Highway went through there had the natives ever seen a wheel used for any kind of transportation. Many of the Indians could not even speak Spanish, but clung to their long-lost Aztec languages.

God says, "If you pick heavenly fruit, you must be active in my vineyard."

Spiritual versus Material Progress

"Babson, I'm not a very religious man," said Thomas Edison, the wizard inventor, shortly before he died to his friend Roger Babson, the world-renowned statistician, "but I don't believe God is going to let the world go ahead materially much farther until it has gone ahead spiritually."

He went on to say that we had made more material advancement in the past one hundred years than in the previous twenty centuries, but at the same time we were farther from brotherhood, self-denial in the realm of the spiritual life, and from the ideal of Jesus than we were back yonder.

"If the world is to grow its progress must be along religious and spiritual lines," said another great scientist, Robert Millikan, head of the California Institute of Technology. "Spiritual progress must keep abreast material advancement."

Christ laid down the same rule when He said, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

It has been the Church that gave birth to science, and now the world is forgetting the claims of Christ because she had prospered materially. A calamity is certain to follow when men's hearts do not keep up with their heads.

Swim or Be Swallowed

"Roger, have you ever noticed that the only fish that need legislative protection are the shell fish," said Roger Babson's father to his son. The old man was talking to his boy at Boston, where the family lived, and which at that time was the greatest fishing port in the world. "There are such fish as oysters and lobsters and mussels that the government is afraid will be destroyed, so they are protecting them by laws."

"Yes," returned the boy, "who ever heard of them making a law to protect the mackerel!"

"The shell fish," broke in the older man, "rely upon their shells and inactivity to save themselves."

"But," the sharp-witted lad said, "the mackerel knows it is swim or be swallowed."

So in this world. The man who sits idly by will have to be fed or protected by the government. Such people find themselves without jobs and ask Uncle Sam to provide them, and without a means of living and ask for an English dole or an American PWA job.

But the man who takes care of himself plays the part of the mackerel; he is swimming so he will not be swallowed.

In the spiritual world the same applies. The person who is content to ask God to feed him, and is disappointed when his spiritual dinner is not set before him on the table of his heart, dwindles in his soul and dies.

The mackerel-like person knows that he must swim or be swallowed by sin or evil. So he is up early reading his Bible. He prays when trouble comes. He seeks the communion of the saints, and does not absent himself from the means of grace. He feeds his soul by these spiritual means, and as a consequence he is not swallowed by the engulfing tide of worldliness. So keep facing the tide and swim upstream. Do not find a soft bed deep down in the muck of the River of Life. You will be lost if you do.

Hands Are Too Short

"You came half way around the world to save me," said a famous Boston physician to his dying brother, "and now that you are dying, with all my skill, I can't do a thing for you. My hands are too short."

Years earlier the young physician went with his wife to Italy, where she became infatuated with an Italian nobleman, who worked it around so that the doctor was thrown into an insane asylum, and the courts declared him mentally incompetent. No letters were allowed sent from the asylum to the Boston relatives. So the doctor knew his case was hopeless.

In Kansas City there was an older brother who was principal of the city schools, and in Boston was the father.

One day the doctor wrote a note to the American consul giving an address in Boston. This he dropped from the window as the wind was blowing hard. Along came an Italian peasant and seeing the name of the consul on it, he knew though the writing was in English and he could not read it, that the message must be important.

So he delivered the message, and immediately the consul visited the asylum, where he demanded the right to see the doctor.

"I am here unjustly," the physician said.

"And I will notify your brother and we will get you out of here," returned the consul.

At once word was sent to the brother, who made arrangements to finance himself to the last penny of his money, and started for his younger brother's aid. It took him eighteen months, long, weary months, when the Italian courts fought the matter out against the nobleman and the doctor's wife, but at last he won, and the doctor was freed.

In Kansas City years later the brother, then superintendent of the city schools, fell across a picket fence, and thinking nothing of it went on with his work. Weeks passed and quack doctors were called, but they could not help him.

The physician on receiving the wire took the first train, and when he arrived at the bedside, he found that the brother was in the last stages of cancer.

"There's no hope. It's too late. Had you called me at first I could have saved your life. But now, my hands are too short."

Sixty years later I sat in the apartment of a granddaughter of that school superintendent, and as she told me the story, I said, "Thank God, Landy, there's one whose arms are never too short, and for whom it is never too late. We can call—"

"Yes, I know—my Auntie Hortense, a dear old blind soul, has called and she found His arms were long enough to reach her when she went blind. Now she's happy, oh, so happy. I too will call for those long, strong arms."

They are the arms of the Lord, long enough and strong for every emergency. There is no soul too far away from heaven's portals, but his call will reach the ears of the Lord.

Now Only God

"Miss," said Tony, the bootlegger, whom the G-men had finally caught, "when I first came in here I was afraid of God and everybody."

He had been caught for breaking the federal law against paying a tax on illicit liquor, and the government men had fined him heavily, rather than throwing him in the federal prison. He was allowed to make small monthly payments, so he became well acquainted with the Kansas City office force of the federal men.

When he came in to make his last payment, he went to the window where my wife's cousin was the clerk, and said, "When I first came in here, I was afraid of God and everybody, and now I'm only afraid of God."

There is written in men an inherent fear of God and of the consequences of their sins, from which men cannot get away. This is the voice of conscience calling one back to God and paths of right.

I met not long ago a retired army officer, who had no family and no close relatives. He bought a trailer and followed the weather throughout the year. In winter he would work from California down through southern Arizona on to the tip of south Texas, and with the spring he would take to the National Parks. He would strike for the Rocky Mountain National Park when July's sun was

burning the plains. And as summer got hotter he would land up in the Glacier National Park where it is cool practically all the time. He would break the ice from his washpan in August, and as the winter set in he would head again south.

"All I have to worry about," he said, "is telling Uncle Sam where to forward my check, and how to get ready to meet my Maker!"

This is the inherent worry of all men. It is better to prepare now, and this worry will be eliminated, and as Tony said, "You won't even be afraid of God." Perfect love, love of God, casts out fear.

Contentment

"Nobody ever saw a bumblebee," said Uncle Buddy at the General Assembly, "with his head in a clover flower full of honey, cussin' the high cost of livin'."

"Lord," said this servant, "I have a difficulty."

Back came God's answer, "I never saw one."

"Lord, I have a surrounding circumstance." "Never saw one," said God.

"Lord, I have an impossibility," said Bud. "Never saw one," replied God.

"When God met me, I had no mind. Didn't know enough to keep out of the crick when it was up." Said God, "I'll be your mind. I'll give you the mind of Christ." "Which," added Buddy, "was enough for me."

They Will Not Follow

"The people will not follow me," is a common lament among preachers and lay workers.

Possibly the difficulty lies in a truth uncovered by Doctor Chapman's statement when he made his speech after being re-elected General Superintendent on June 21, 1940: "You can't get our people to go with you unless you go right."

The next time you try to go somewhere, and the folks will not follow, put this acid test to the direction in which you are trying to get them to go.

Where the Treasure Is

We have been convinced long ago that the excuses people make for not attending church have their origin in the heart rather than in the head. They are neither valid nor intelligent. Just how utterly absurd some of them are a pastor of the Lutheran Synod of New York recently showed graphically. He applied these excuses to one of the things that such people usually really like to do, going to the movies. Here it is.

WHY I DON'T GO TO THE MOVIES

Because my parents made me go too often when I was a boy.

Because no one speaks to me when I am there.

Because they always want money.

Because the manager never visited me in my home.

Because the people who go there never live up to what the movies teach anyway.

(The above is silly, isn't it? Of course, if we substitute the word church . . .)—
Christian Union Herald.

Expository Outlines for March

Lewis T. Corlett

Godliness

(1 Timothy 3:16-4:16)

I. GODLINESS IS A MYSTERY (3:16)

1. Revealed in the incarnation of Christ. "God manifested in the flesh."
2. Given by and sustained by the Holy Spirit. "Justified in the Spirit."
3. Rests in a risen Christ. "Seen of angels."
4. Propagating by preaching. "Preached unto the Gentiles."
5. Godliness is practical. "Believed on in the world."

II. GODLINESS IS THE PROTECTION FROM THE EVILS OF THE LAST DAYS (4:1-4)

1. Godliness is the sustainer of faith.

2. The standard of godliness will reveal erroneous doctrines.
3. Observing the requirements of godliness will enable the believer to keep a good conscience.
4. Following the requirements of godliness will give a person the proper standard of purity and chastity in a world of careless morals.

III. THE BELIEVER'S RESPONSIBILITY TO GODLINESS

1. Be an example in living according to the requirements of godliness (4:12).
2. Refuse to be sidetracked from the standard of godliness (4:7).
 - a. By current rumors.
 - b. By doctrines that are antagonistic.

3. Have a sense of personal responsibility. "Take heed unto thyself" (v. 16).
4. Plan definitely to develop in godliness.
 - a. Nourish the character in words of faith and good doctrine.
 - b. Read such writings as will strengthen the soul in godliness. "Meditate on these things" (4:15).
 - c. Tell others of the good news and benefits of godliness. "Give attention to exhortation" (4:13). "These things command and teach" (4:11).

IV. THE PROSPECT OF GODLINESS

1. A means of personal favor with God. "For in doing this thou shalt save thyself" (4:16).
2. A means of helping others. "In doing this thou shalt save . . . them that hear thee."
3. The promise of joy, happiness, strength and grace in daily life. "Godliness is profitable unto all things, having promise of the life that now is" (4:8).
4. The assurance of the life that is to come. "Having promise of the life . . . which is to come" (4:8).
 - a. Admittance to the joys of heaven."
 - b. The assurance of eternal bliss.

The End of the Commandment

(1 Timothy 1:3-17)

I. THE CHRISTIAN IS EXHORTED TO VIEW THE WHOLE OF LIFE

1. In relation to the law (v. 9).
2. In view of the changing things of time.
3. In regard to obedience to Christ.
4. To gain the greatest happiness and render the most efficient usefulness.

II. CHRIST CAME TO MAKE THE PROVISION WHEREBY MAN CAN FULFILL THE COMMANDMENTS (v. 15)

1. Christ came into the world to save sinners.
2. The redemptive plan of Christ gives proper motivating power to all who will accept Christ.
3. The atonement made by Christ is sufficient for the worst of wrongdoers.

III. THE COMMANDMENT OF GOD PROVIDES A SAFEGUARDING OBJECTIVE

1. Against false doctrines. "Teach no other doctrine" (v. 3).
2. Give ideals for the stimulating and edifying of faith.
3. In the midst of adverse theories which minister questions (v. 4).

4. As a cure for jangling (v. 6).
5. As a curb to selfish ambitions (v. 7).
6. The commandment promises an abundant supply of grace (v. 14).
7. The commandment clears the vision so one can keep the eye on the Lord (v. 17).

IV. ONLY THOSE WITH PURE HEARTS CAN COMPLETELY MEET THE REQUIREMENTS OF THE COMMANDMENTS (v. 5)

1. The believers must be cleansed by the baptism with the Holy Spirit in order to meet all the requirements of the commandment.
2. A pure heart gives a person a purified conscience sensitive to the leading of the Spirit (Heb. 9:14).
3. The removal of all seeds of doubt from the moral nature gives the believer the proper motivation.
 - a. "Faith unfeigned."
 - b. A faith completely unified in a holy heart (1 Thess. 3:10, 13).
4. The only means of properly seeing God is through a pure heart (Matt. 5:8).

V. PAUL VERIFIES THIS GLORIOUS TRUTH (vs. 12-17)

1. He enjoyed deliverance from sin.
2. He realized that his life had been transformed.
3. He felt like the Lord wanted him to be a witness.

The Student of Divine Things

(2 Timothy 2:14-26)

I. THE ADMONITION OF A VETERAN SOLDIER OF THE CROSS UNTO A YOUNG MAN

1. He exhorts him to be a good soldier.
2. He admonishes him to be a spiritual giant. "Strong in the grace that is in Christ Jesus."
3. He challenges him to be skilful in handling divine truth.
4. This is the message of God, through Paul, to all Christians of every generation.

II. REASONS FOR THE CHRISTIAN'S BEING A STUDENT

1. In order that he may not waste time in unprofitable discussions (v. 14).
2. That he may learn to distinguish between the relative values of the sacred and profane (v. 16).
3. That he might develop personally in confidence and faith toward God. "A workman that needeth not to be ashamed."

4. In order that each may better assist in encouraging others in the faith, so that their confidence will not be overthrown (v. 18).
5. By doing these things the child of God will have a deeper sense of appreciation of divine truth. "Rightly dividing the word of truth."

III. THE ENCOURAGEMENT PROMISED TO THE STUDENT OF DIVINE TRUTH (v. 19)

1. The assurance that comes through a sense of security. "The foundation of God standeth sure."
 - a. Christ is the foundation.
 - b. He is the tried foundation that will not be removed (Isa. 28:16).
 - c. His Word gives directions regarding the foundation and it too will last forever (1 Peter 1:25).
2. The joy and happiness that comes through divine approval. "Having this seal the Lord knoweth them that are his."
 - a. The assurance of divine acceptance.
 - b. The consciousness of divine sympathy.
 - c. The sense of entire commitment to God and the seal of divine ownership on the entire heart and life.

IV. THE MEANS OF IMPROVEMENT AS A STUDENT OF DIVINE TRUTH

1. A strong desire to render a service that is approved of God (v. 15).
2. A recognition of the privilege of being a colaborer together with God.
3. The determination to avoid all iniquity (v. 19b).
4. The pure in heart can sense spiritual truths more quickly than one with mixed motives (v. 21).
5. Keep ever in mind the privilege that each child of God has of being an example to others (vs. 22-26).

V. EACH CHILD OF GOD SHOULD LABOR DEFINITELY TO "STUDY TO SHEW THYSELF APPROVED UNTO GOD, A WORKMAN THAT NEEDETH NOT TO BE ASHAMED RIGHTLY DIVIDING THE WORD OF TRUTH"

1. God desires each of His children to be skilful.
2. Regardless of educational advantages the followers of Jesus can be skilful in the handling of divine truth.
3. The Church is handicapped today because her members are not diligent in the study of divine truth.

The Peace that Jesus Gives

After the terror of a Japanese air raid, a Chinese Christian woman wrote:

"What a blessing to be Christians—the 'Given Peace' in our hearts, though physically we are the same as others and are greatly bothered by the air raids and the hostility to the innocent. . . . It is altogether unbearable and pitiful to see people trembling with fear, never knowing that God is their refuge and shelter during the air raids. Of course, we never know what is God's will; we might be bombed as others; but the 'Peace' inside is a blessed comfort and protection from the necessary fears."

Another wrote:

"One hour of devotion in the morning

and another hour at night help to release me from the human side of affairs. . . . Our assurance of God and eternity form the foundation of our hope.

"I am deep in refugee work from 8 a. m. to 9 p. m. It is only through constant expression of love for our suffering people that one feels one can have the right to exist today. . . . If it were not for serving my own suffering people, I would have brought my son and come over to your sweet land of liberty for a shelter. But as conditions are now, I live and die with them. . . . The missionaries here are our saving grace. They encourage and strengthen us."—*Missionary Review of the World*. Used by permission.

be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper (Psalm 1:1-3).

The Bible is God's Book of instruction—not only for guiding men into the way of life—but for guiding them into all holy living; all holy service; and the realization of the possibilities of the experiences of His grace. Without this it would be an incomplete Book. God has designed ways whereby His children may have all the help they need. The Bible is one of His outstanding helps. It is God's Book of life for all of His people. Fulfilling God's plans and purposes for our lives, is something we can do only by His direction. He alone knows what His plans and purposes are, and He alone can guide us into their fulfillment. Too much is involved in human life and living to make safe our having them, without having with them the guidance of their Giver.

I. *That there is a negative side to Christian experience and living, is a matter to be kept steadily in mind.* God makes this plain in the first verse of our text. That there is blessedness in taking this matter seriously is equally plain. It might be read, "O the blessednesses of the man who walketh not in the counsel of the ungodly." Of these blessednesses, we all should know more. The less we know of sin, the better for all concerned; the more we know of unsullied holiness, the better. Sin changes things—personalities. One of the devices of the devil is to deceive people into thinking that they can sin and be the same as they would have been if they had not sinned. Sin leaves its mark, and no one has ever sinned and been the same afterward that he would have been if he had not sinned. There is one way to avoid the marks of sin; to avoid sinning.

II. *There is a positive, as well as a negative side to Christian life and living.* "But his delight is in the law of the Lord." No man can delight himself in the law of the Lord, while walking in the ways of the ungodly; standing in the way of sinners; sitting in the seat of the scornful. The posture involved in life and living are presented here—walking, standing, sitting. Progression is indicated. A start in the wrong direction, persisted in brings one to a settled place of ignominy and shame. Every step in this direction lessens one's probabilities of being saved; and intensifies the probabilities that he will not

Suggestions for Prayermeetings

H. O. Fanning

FEW people need help as do the wholly sanctified. They do not need help to get into the experience of regeneration. They have received this help. They do not need help to get into the experience of entire sanctification. They have received this help. They have had the help they needed to get started in grace. They need help in getting the grace they need to live the sanctified life; to render sanctified service; to realize the possibilities of the sanctified experience. They need help to hear and understand the voice of God; to get His plan for their lives; to co-operate with Him in the working out of that plan. Initial sanctification—the crisis work—is a gateway experience opening up the way to a life of tremendous possibilities. This life is to be lived; these possibilities are to be realized. Much in the way of help is needed.

The Holy Spirit is with us to teach us all things; to guide us into all truth. His work in sanctifying us is in order to this further work that He comes to do. The Word of God is before us to give us general direction in the ways of life. The Holy Spirit is here to give us particular directions. We need the help of godly men and women who have been longer in the way than have we. God has ever used more experienced men in leading men of lesser experiences. We need help from all the sources from which it is available.

It is well for us to often remind ourselves of the fact that we are not only creatures for time, but for eter-

nity as well. This world is a place of brief sojourning for us. The work God has for us here is important. Life here and life hereafter, are not two, but one. The preparation we make here will be of no inconsiderable importance in the matter of its influence upon the life that is to come. We are learning that the background of life as we have made it, is no inconsiderable matter in its effects upon the lives we are here living. The effect of the lives we are here living will have no inconsiderable effect upon the lives we are to live hereafter. It is important that God's plans for our lives here have our hearty co-operation in His outworking of them. As eternity bound creatures God has given us an experience that nothing short of eternity will make its complete enjoyment possible. This experience is made possible for us by the death of our Lord upon Calvary's cross. It is made actual by His grace and power; His intercession at the right hand of the Father; and the continuous exercise of the power of God, and the forces necessary to its complete enjoyment, both here and hereafter.

Bible Helps to Holiness

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall

so be. Delight in the law of the Lord is not only a matter of fact, but it is a matter of degrees. It may come to some more slowly than it does to others, but it is a possibility to all who will persist in his efforts. We must persist in our study of the Word of God until through appreciation of its value, our hearts delight themselves therein.

III. *The psalmist is not setting forth something that will be easy, and to the enjoyment of which we may come speedily.* He is showing us the heights to which we may rise if we will. "And in his law doth he meditate day and night." Meditation is an art, to which many—it may be feared—do not attain to much in the way of efficiency. As there are processes by which our physical food becomes a veritable part of us: so there are processes by which our spiritual food becomes a veritable part of us. Meditation is one of these processes. Persistence will bring us to the place of successful meditation. Some measure of this may be attained by early effort; but there will be room for ever increasing attainment in the practice of this needful exercise. Superior strength does not come to us by the practice of the lesser virtues of divine grace. The possibilities of grace are of such magnitude that we may make progress in their realization eternally. With every step of progress made, there are occasions for thanking God and taking courage.

IV. *All this tends to establishment in grace.* "And he shall be like a tree planted by the rivers of water." Establishment in grace is not such an inconsequential matter that we can hope to reach it quickly or easily. It is high time for many of us to get away from the idea that grace is so small a matter, that the realization of its possibilities can be easily achieved. Too many of God's people have ever lived on the lower levels of grace, because they were not willing to put forth the effort necessary to the reaching of the higher levels. God has made it possible for His children to enjoy the riches of His grace here below. Making this provision is one thing; persuading us who are believers to avail ourselves of this provision is another matter. He has made the provision without asking our advice in the matter. In getting us to avail ourselves of His glorious provisions He must gain our consent and our co-operation in going on to this enjoyment. Too often this is no easy matter.

V. *There are compensations in grace; effects produced by these causes.* "That bringeth forth his fruit in his season." To ask that we may

become fruit-bearing believers involves the necessity of our meeting the conditions for becoming such believers. Expecting ends without the use of the means designed for their achievement is an unscriptural and dangerous thing. In the realm of nature we soon learn that if we are to have the desirable things of life we must meet divinely imposed conditions, or suffer disappointment in the fulfillment of our desires. What is true in the realm of nature is true in the realm of the Spirit. Christian experience and living are matters of constantly meeting conditions. In no other field are there greater quantities of unrealized possibilities than in the field of spiritual matters. Wealth of incalculable value is there awaiting human claimants. There is a way to fruitfulness. God would have us take it.

VI. *Well colored foliage is an indication of a well conditioned tree.* Fading foliage is undesirable and indicates unsatisfactory conditions. The true believer has this encouraging sign, "His leaf also shall not wither." Fruit bearing is but part of the work of the tree. The fruit producing work of the tree goes on throughout the year and involves the necessity of right functioning of all of its powers. Fruit bearing without the exercise of fruit producing powers is not possible. The fruit bearing believer spends much time in preparation for his fruit bearing work. Much of failure in fruit bearing is due to lack of preparation for this work.

VII. *Not only is there establishment in grace for the believer, but there is establishment in the proper functioning of his powers, and the effectiveness of his living.* "Whatsoever he doeth shall prosper." God is not dealing here with things which will be true of the believer the day he is converted or wholly sanctified, but which may be true of him as he goes on in the realization of the possibilities of the experience he is already in. It would be a sad thing indeed if no more was revealed than what might be true of one in the beginnings of his experiences of grace. In His Word God has revealed to us all that is possible to us in the life we are now living. No one has gone beyond what is revealed; no one will go beyond it while here in the flesh. Do not allow yourself to be deceived into thinking you are not in an experience of grace because you do not "measure up" to all that is revealed in the Word of God concerning its possibilities. It would be surprising and disappointing if there were not multitudes of things in the way of possibilities for us as believ-

ers, which we have not yet realized. God is giving us a glimpse of the heights here, and beckoning us on to the enjoyment of the greater possibilities of grace which He has provided for us. The heights are not easily or quickly reached, but the reaching of them is worth all it costs, and vastly more. In all worth while walks of life it is the people who have gone on in the realization of their possibilities that God has used in blessing others. God has a place for the believer where, "Whatsoever he doeth shall prosper." In this direction—for the most of us—there remaineth very much land to be possessed. God would have us go forward in possessing that which he has so bountifully provided.

The Way of the Ungodly

The ungodly are not so; but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish (Psalm 1:4-6).

There is no other matter that is comparable in importance with that of the direction of one's life; with what he does with it. This matter is of such importance that God illustrates it with a comparison of the experience of one who fails to avail himself of the provisions of grace. Such a one may call himself an optimist and insist that all will come out all right in the end. God is merciful in His dealings with mankind, and that the sacrifices incident to a life of godliness are unnecessary. He will go his own way; live his own life; instead of a life of conformity to the Word and will of God. He may insist that it costs one too much to live as God would have him live. In the end he will find that it has cost him vastly more not to live that life than it would have cost him to live it. He may insist that it is a mistake to make success in the Christian life so costly in the way of sacrifices. He may be much worse than all this. But his way of life leads to a destination, as well as does that of the child of God. Let him keep this in mind.

I. *God sums it up in a word, "The ungodly are not so."* What a world of meaning is wrapped up in this brief sentence. What is true of the godly, is not true of the ungodly. What the godly have gained, the ungodly have failed to gain. Many deceive themselves into thinking that there must be some "short cut" to

the worth while things in the spiritual realm. Men are constantly advertising short cuts to the worth while things in the natural realm. Those who gain these things take the regular route to their obtainment. Short cuts get people to "short cut destinations. God has His ways of working, and men can make no improvement on His methods. He has marked out the way to the desirable things of life. We will get them by taking that way.

II. *The ungodly find no delight in the law of the Lord.* Their way is that of conformity to the ways of the world. In them they seek their delight. By so doing they cut themselves off from things spiritual and eternal; things satisfactory to the spirit of man. Not having had a spiritual birth, they are incapable of comprehending, or enjoying spiritual things. There must be a spiritual birth, a spiritual baptism, before there can be delight in spiritual things. One must be a child of God in order to find delight in the things of God.

III. *There is no disposition in the ungodly to meditate in the law of the Lord, either day or night.* He has no taste for it; no powers to assimilate it. Its results are foreign to all that goes into the making of his life. Giving attention to God and His Word would indicate a change in life of the ungodly. A change which—if allowed—would soon lead him out of his ungodliness into a life of godliness. One must become a Christian before he has the instincts and the appetites of a Christian; the powers of a Christian; the possibilities that pertain to the Christian. "The ungodly are not so."

IV. *There is not that in the ungodly that corresponds to that of being like a tree planted by the rivers of water.* This tree is fixed. It has a settled purpose in life. The ungodly are adrift from all such moorings. Their lives are bounded by the horizon of time. There is nothing beyond its confines concerning which they may exercise control. When time ends, their term of life control ends. They must go out to meet the God they have spurned in this life. They have sold time and eternity for the miserable mess of pottage, of usurping life control for a few fleeting years. They have forfeited life for the folly of making a mess of it. "The ungodly are not so."

V. *There is nothing in the way of desirable fruitfulness in the ungodly.* At the best their influence has been for time only. At the worst it has been indescribably bad. They have pointed no one to the Lamb of God which taketh away the sin of the world. Their influence has been worldly; their example has been worldly. They will have plenty of reaping, and plenty of time for it. But such reaping! They will hear a voice such as the rich man heard in hell, "Son, remember"; and that remembrance will be of the life they have lived on earth; and of the follies and sins of their choices while here.

VI. *Nothing in the way of greenness of foliage pertains to the lives of the ungodly.* The opposite is true of them. There has been no health to produce such foliage; nothing to produce this sign of wholesomeness. Unwholesomeness has characterized the things that have gone into the making

of their lives, as well as what has come out of their lives. Some of them have been well meaning from their viewpoint of life; but their well meaning has come to them because of the Christianity they have not welcomed. One of the saddest of the sad things concerning the ungodly, is their ingratitude.

VII. *The end of the ungodly is the end of the way they have chosen for themselves.* "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous." They pass off of the present scene of action, but the effects of their having lived continue. What they have done has not prospered; either for themselves, or for the benefit of those who have been influenced by them. Lives that might have been lived for the glory of God, and the good of men have been spent in dishonor and to the injury of those who have been influenced by them. Every man, be he saint or sinner, is on his way to the judgment bar of God. The man who has lived worthily, goes joyfully. He has a good account to give of himself, by the grace and power of God. A reward is awaiting him there. The ungodly, unwillingly. There is for him there only the condemnation to which he has doomed himself by his folly and sin. "The ungodly are not so, but are like the chaff which the wind driveth away." They are so because they have made themselves so. God would have made them otherwise.

Progress in the Sanctified Experience

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity (2 Peter 1:5-7).

Peter was the outstanding holiness preacher among the original twelve apostles. His epistles are addressed to the wholly sanctified, and are designed as helps to those who are enjoying the blessedness of that experience. In this Second Epistle he seems to have a twofold objective in view, that of guarding his readers against the peril of falling from their own steadfastness on the one hand; and that of encouraging and helping them in the living of the sanctified life, and encouraging them in the making of progress in their sanctified experience. His final word in the epistle is, "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away

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by the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

I. *The sanctified experience is one in which provision is made to meet the needs of its possessors for time and for eternity.* It will take eternity to realize its possibilities and enjoy its benefits. Escaping the corruption that is in the world through lust and becoming partakers of the divine nature, puts the believer where he may come into the enjoyment of the benefits of the exceeding great and precious promises of our God. These promises are inexhaustible, and our capacities for their enjoyment are subject to ever increasing enlargement. The Spirit, through Peter, suggests some fundamental benefits into the enjoyment of which we should now enter. There is a place for our volition in this matter, and for the exercise of our developing powers. Besides this which we already enjoy; giving all diligence, we are to add to our faith, virtue. This seems to embrace our first need and make way for the supply of other needs. We are safe in assuming that courage and strength are indicated here, and whatever is needed to give us a good start in our sanctified life and living.

II. *This seems to be in order to the meeting of our succeeding needs.* As we would expect, the next one mentioned is knowledge. Some knowledge of the magnitude of the experience; some knowledge of how to enter into the enjoyment of the benefits that are ours as wholly sanctified believers, and of how to enter into the enjoyments of its privileges and possibilities. This will be an ever increasing need with us and an ever enlarging one. It is one of which we are keenly conscious now, and ever will be. The immensity of the experience is an indication of the degree of knowledge we shall need. Concerning these things, we have everything to learn.

III. *And to knowledge, temperance,* As knowledge comes to us concerning the vastness of the experience that is ours, one of our immediate needs is that of temperance. Self-control, as used in the Revised Version, is nearer to the meaning of the word in the original. This need, in no way interferes with the control of the Spirit which we must have. Our need of self-control is that mastery of our powers necessary to our ability to get the mind of the Spirit and follow His leadings. We can exercise our powers under the direction of another as we develop the power to have them under our own control. Man is vastly

more than an inanimate object. He is a being created in the image and after the likeness of God; endowed with powers and possibilities which he must discover, develop and properly use. Well trained men are those who have discovered and developed their own powers, and are adept in the handling of them. God needs well trained men in His service, and we need to be well trained to be useful in that service.

IV. *Our next need suggests itself to us as we give the matter thought.* It is that of patience. And who among us does not need more of it. This is an outstanding need with every one. Even in the smaller matters, patience is needed. The greater the undertaking in which one is engaged, the greater the need of patience. Every additional matter requires a corresponding measure to our need of patience. The greatest enterprise possible to man is that of living the sanctified life performing sanctified service; and realizing the possibilities of the sanctified experience. If you have not felt the need of patience, put yourself in the way of making greater progress in your sanctified experience, and you will soon feel it.

V. *Another need that comes to us with great force is that of godliness.* We should keep in mind that we are at the beginnings of things here with reference to our sanctified experience and life. These needs will come to us in ever increasing force as we travel this holy and glorious way.

When we think of the transcendent greatness that is involved in godliness we are impressed with the character and length of the journey that lies before us. Earth is our present abiding place; godliness is the goal God has for us, by His grace; to the reaching of which we give ourselves by His power, and unfailing help.

VI. *Another need of which we are keenly conscious, is that of brotherly kindness.* Humanly speaking, this is one of the outstanding needs among us as a people. Someone may be saying, "Do not we have all these things now, as sanctified people?" Do we have them in such measure that we need no more of them? That there is no room for improvement in our condition? The fact that we have them in some measure accounts for our need of them in ever increasing measure. When the world sees more of this virtue among us it will have more respect for us, and we will have more respect for ourselves. We are bound to admit that there is vast room for improvement in this matter. When we have more of this, we will have more of that melting atmosphere that brings us into a oneness that is most desirable.

VII. *The last need mentioned here is so vast that there will be an ever-increasing demand for its supply.* "And to brotherly kindness, love." Our need of an increase in brotherly kindness, emphasizes the fact of our need of greater measures of love. What we need is love in action. But we must

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have it in measure before we can have it in action. The magnitude of love is indicated by the fact that God is love. It is this fact that has made possible all that He is making Himself to us. It is love that will make possible our making of ourselves more to God; more to our fellowmen; more to ourselves. Our poverty of life is an indication of our poverty of love. Increase in love is increase in godlikeness, and all that goes into the making of what life should be to us as wholly sanctified believers; children of the living God. The matters suggested here are matters that are subject to increase. They are matters for which we have abilities to enjoy. They are matters that go into the making of life as God would have us live, and as we desire to make it.

Some Benefits of Sanctified Living

For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things; ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Peter 1:8-11).

In every realm of life there should be something in the way of results as a result of one's having lived. Especially is this true in the spiritual realm, where God has provided all

things that pertain to life and godliness, to enable us to make the best possible showing. One of the saddest of wastes in this world, is the waste of human life. Notably this is due to two great causes, failure on the part of men to discover and develop the powers with which God has endowed them. Failure to use these powers as God has designed they should be used. God has given to every man an endowment that will make possible—if properly used—the meeting of all of His demands upon us for life and service. Our lives are poor because we make them so by our failure to make use of what He has given us to make possible their enrichment. To what end are we living? This is a question we should ask ourselves most seriously. For the accomplishment of what purposes has God placed us here? Such questions should have their proper place in our consideration. Saints and sinners, we are all on our way to the judgment bar of God to give an account of ourselves concerning our stewardship of that with which He has entrusted us. Over against His abundant provisions we will see our meager lives in all their poverty. God shows us the way to make our lives count for His glory and man's good.

I. *By availing ourselves of the divine provisions, we may avoid barrenness of life.* A barren life—where unnecessarily so—is in the nature of a tragedy. It is neither for God's glory; for man's good; nor for our advantage that this should be so. What we make of life here will have its place in determining the start we will have hereafter. Failure here is more than failure for time. Its effects

will be seen beyond the confines of time.

II. *The right use of that with which God has endowed us saves us from unfruitfulness in the knowledge of our Lord Jesus Christ.* Not only should we know Him for a definite purpose, but for all He has in mind for us. Not only for our salvation, but for the accomplishment of His purposes in and through us. He has a purpose to work out through us, and the working out of that purpose may be of vast importance in His dealings with others.

III. *There is a blindness that is incident to our not using the things God has provided for us.* Few things are more disappointing in life than eyes that do not see; ears that do not hear; hearts that do not feel. Powers that do not function normally and faithfully.

IV. *There is a near-sightedness to a barren, fruitless life that is appalling.* A condition in which one does not see things in their true perspective. A condition in which one fails to see life in its true values. That does not see afar off. Eyes that do not see into the future, do not see the need of the proper use of our powers with which God has endowed us, at the cost of the sacrifices necessary to our so doing. They do not see as far as the judgment, and the preparation we shall need when we are there.

V. *There is a forgetfulness associated with leanness of life that is deplorable, and may lead to serious consequences.* One may even go so far in this as to forget that he was purged from his old sins. There is such a weakening of all one's powers that they do not function properly. Things are out of balance generally in all that goes into the making of personality, life and living. As our Hoosier brethren used to say, "Things are all out of kilter." Normal life is not the result of accident, but of the proper functioning of the forces of life. We may not be very far astray in saying that only as all the forces of life function properly do any of them so function.

VI. *Here we are given a most timely exhortation, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."* It is ours to decide whether or not we shall become partakers of the benefits of the grace of God; it is ours to determine to what extent we will partake of these benefits; it is for us to choose in the matter of making our calling and election sure. God shows us here how we may do this. The way to avoid the peril of falling from our own steadfastness is that of

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going forward in the enjoyment of the privileges of divine grace. He reveals to us the way of assurance in this matter. "If ye do these things, ye shall never fall." The way of safety is the way of progress in the right direction. Christianity is a life, and life is progressive; it is a moving institution.

VII. *It is for us to determine what sort of an entrance we shall have into the eternal kingdom of our Lord and Savior Jesus Christ.* The sort of life we live here will have its place in determining this matter. It looks as though we would begin in the world to come where we leave off in the world that now is. We may be sure that a lean life here will be no sort of a proper preparation for a full one hereafter.

It is to be feared that there has been a thought in the minds of many, that heaven would be a sort of an equalizer. That in so far as the place is concerned, it will be the same for all, and all that mattered much was the matter of one's getting there. But here we see that the condition one is in when he gets to heaven is a most important matter. That it is this that determines what sort of entrance we shall have into the place. We are prone to forget that wealth and magnificence have no power in themselves to bring joy and satisfaction to the human soul. It is the capacity we take to heaven for its enjoyment that will have a large place in determining what our getting there will mean to us. Someone may be saying, "But we haven't all had an equal chance." That is true. Sadly true. We may be sure that our Lord will make all proper adjustments in such matters. The Judge of all the earth will do right. God is dealing here with what may be known, and should be known, by all of His people, and by what they do about these things when they know them. The better we are fitted for heaven when we get there, the better it will be for all concerned. We will let God be the Judge of the nature and extent of this fitness.

Prayer as a Help to Holiness

In nothing be anxious; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus (Phil. 4:6, 7, R.V.).

In few directions do we find such help to holiness and holy living as we find in prayer. In this we enter into communion and fellowship with Him who is in Himself the personification

of holiness; with the God who would have us to be a holy people; and makes possible to us that which He requires of us. The essential element in holiness is love, and God is love. the more closely we walk with Him, the better we will know Him, and the more we will desire to be like Him. God created man a holy being. This holiness he lost in the fall. God in Christ alone can restore man to such a condition. We are bound for a world of holy beings in the presence of the holy God. It is as we choose holiness in God here that we can have the experience hereafter.

I. *In the enjoyment of the experience of holiness, and in holy living, one of our first needs is that of freedom from anxiety.* The idea of being a holy person and living a holy life, is a staggering proposition. It is one in which there are things provocative of anxiety. In this experience and life all things pertaining to godliness and life are involved. Being holy is the supreme undertaking for human beings in this present world. Counter currents are running, opposition to holiness is on every hand, subtle temptations to compromise are before us. In the midst of the difficulties with which we are surrounded comes this wholesome command, "In nothing be anxious." The God who has called us to holiness knows every difficulty we will have to meet and overcome, and He has made such abundant provision to supply our

every need that He speaks this word, "In nothing be anxious." The Lord is at hand. We are not alone in this conflict.

II. *"But in everything."* All that is involved in being holy; in living holily; serving in holiness, in all that is involved in our being holy, we have One in whom we can trust, and on whom we can depend. Holiness is an "all things" experience. Efforts to be holy in some things, and not so in other things, must ever prove disastrous failures. No exclusions are permissible in this matter. In the long run—and this is the run that counts—reservations tend to fatal results.

III. *How are we to meet the momentous issues of holy living and service?* "By prayer." A holy life must be lived in an atmosphere of prayer. Holiness cannot long survive in any other atmosphere. Whatever chills the atmosphere of prayer chills the soul of the sanctified believer. The more fervent and wholesome is the atmosphere of prayer, the greater will be the prosperity of the holy soul. Experience will soon teach us there must be as much fervency in prayer for the supply of our needs in holy living, as there was in the prayer that was instrumental in bringing us into the experience. In the crisis experience the inward foe to holiness is slain—eradicated. The outward foes and forces remain and challenge us to conflict. In this God has made

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no mistake. He knows best how we can prosper in holiness. Spend no time thinking a mistake has been made. Meet every issue of life by prayer; co-operate with God in the working out of His purposes in His own ways. There must be harmony here if there is to be success in the effort.

IV. *In coming to grips with foes in the conflicts of life, in meeting some of the issues connected with the background of our own lives, we may have conflicts of unusual severity.* The most of us have done some sowing that it would have been better for us to have left undone. There will be need of transforming grace in many of our lives. What shall we do in these issues? "And supplication." Add supplication to prayer. However difficult the way may seem and however difficult it may be, there is a way through, a way of victory in every conflict. Freedom from sin is one thing. Thank God for it and never lose sight of its value. Meeting the issues of life is another matter. This we can do far better because of our freedom from sin than we otherwise could. Where there has been sinning, there is suffering. "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap." Sowing to the flesh is followed by the reaping of corruption. Thank God that it may be done in a condition of freedom from sin, and by the help of the God who has called us to holiness. Walk with Him and victory is sure.

V. *In all that pertains to life and living in the providence of God, one thing is needful on our part, "with thanksgiving."* Few things are more conducive to progress in holiness than a spirit of genuine thanksgiving. In this we have a matter of degrees. There may not be much of heart in our earlier efforts in thanksgiving; there may not be any too much in our later efforts; but in one thing we can succeed, we can cultivate and develop a spirit of thanksgiving. Naturally as we learn by experience more of God's ways of dealing with us, we will see more of the benefit of developing a spirit of genuine thanksgiving. The lack of such a spirit must ever prove detrimental in its effects upon the sanctified believer.

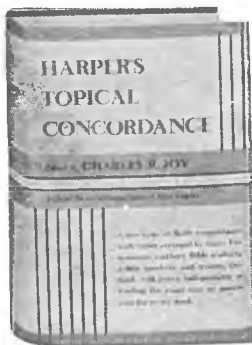
VI. *The scope of prayer is vast in its area.* It covers all that pertains to our relationship to God, to others, to ourselves. Request has its place and a most important place in this exercise. "Let your requests be made known unto God." Take everything to God. Seek to withhold nothing

from Him. To you some things may seem unimportant. As to the facts in the case, nothing is unimportant in life. Some things may be more important than others; but all are important. It is as the whole range of life is covered and considered in our relationship to God that we can reasonably hope for the best results. Bring your failures to God as well as your successes; your difficulties as well as your helps; the things for which you are sorry as well as the things for which you are glad; your weaknesses as well as your strength; the things that are humiliating as well as the things that are uplifting; things of which you are ashamed as well as the things in which you rejoice. There is a way through for you. Thank God that He knows you altogether. There is nothing hidden from Him. He can best help you who best knows you. Be fair with Him. He is fair with you.

VII. *"And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus."* Be not deceived, the way of holiness is not an easy way. It would be little worth if it were. We are not here for lives of ease. We are here for lives of strenuous en-

deavor; to bring out the best there is in us; the best of which we are now capable. A life of ease must inevitably be a life of failure. This is inevitable. Someone may be saying, "Well, the rich have an easy time of it." If they were no more than animals, and needed no more than food and shelter, this might be true. It takes just as much for a rich person to make his life worth something as it does for a pauper to do the same. Life is vastly more than food, shelter and raiment; than the pleasures of the world, which may be bought with wealth. God is dealing with men as men here and elsewhere. Making one's life worth something to God and men is strenuous, sweaty business. And this is the business for which we are here. To fail in this is to fail in the purpose for which we are here. We are here to put something into our lives that will be worthy of the guarding power of our God. We are to do this in co-operation with Him. We can do this in no other way. For whatever of progress in life we have made, let us thank God and take courage. Having made some progress—however small it may seem—is an assurance that we can make more progress.

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