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The PREACHER'S MAGAZINE

Faith, Faithfulness, Friction

THESE are three things essential to separation from the world: Faith, faithfulness and friction. Faith in God will have to be exercised, faithfulness will have to be in exercise in us, we shall require strengthening in our souls, we shall be cast upon God, and He will use the friction to polish us.

I once saw a carter polishing the chains of his horse's harness. He had them in a bag which he shook backward and forward. I asked him what he was doing and he replied, "I am polishing these chains by friction." So it is with us. This friction must go on continually—there is no escape from it. Some saints appear to be under the impression that separation from the world can be carried on without suffering, but this is quite impossible. "All that will live godly in Christ Jesus shall suffer persecution." There is not a man living who can carry on separation apart from suffering. In the world ye shall have tribulation, but in Jesus peace. If you are not prepared for suffering, do not begin separation. Too many have started already without this preparation, and I would say do not you increase the number.

If you are not prepared for suffering—for distinct trial—then do not start, but ask God to prepare you for it. If you rush into it without faith you get the friction, it will not polish you but break you. If you have faith and faithfulness, then friction will polish you; but without these necessary qualifications the friction will not brighten you, and the devil will take advantage of your condition so that instead of your being a testimony for Christ you will be a source of weakness in the testimony. We must remember that to be prepared for separation will need God's help. There is not a servant on the earth who can prepare you, nor can a saint do so either. How blessed to know that if one is set for separation of heart to Christ there are all the resources of the grace of God at his disposal. The Father cares, the Son intercedes and the Holy Ghost empowers.—*Scripture Truth.*

The Preacher's Magazine

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When the Goal Is Reached

THE EDITOR

LAST week I met a preacher who has one fine piece of work to his credit, but he is now "without a charge." He is economically, mentally and spiritually pressed, and is in a really critical state of mind. But he grows eloquent when he talks about his one accomplishment. He then seems to get his old fire back and gives one the impression that he is vital and forceful. I listened to him with both interest and sadness. He has done well and I appreciate what he has done, but I am fearful lest he shall not be able to do anything else. He has reached and passed his goal and now his future is all behind him. Perhaps we should be glad that he once found something that challenged him and gave him a place among his fellows. Otherwise, perhaps he would have died defeated. As it is, he can always redeem himself by living again the days of his triumph. But he is a young man. It is tragic to see him die while he still must live. His trouble is, he has arrived. He has reached his goal. His plan has been fulfilled and yet the day is not done. His mistake is a mistake of vision. His horizon dipped too quickly. Now it looks like he will have to choose between just adding a few "warts" to his house and going back for a new beginning. It is bad either way.

But I know how to sympathize with this man. I stood in one such a place myself when I was twenty-two and had rounded out my first general period of ministerial service. I chose to go back and make a new beginning. I went back to school and to years of grinding preparation. It was a strain. Sometimes it looked like a waste. But I am thankful that I emerged with a blue print that has never ceased to challenge me, and now my fear is that I shall die before I can get the house built. I do not say this is the only way. I do not even say it is the best way for every preacher. But I do say it is just one of two possible ways. A number of preachers of my generation took the other way—the way of tacking on additional rooms to a house already architecturally complete. Perhaps that was the best way for them. But there is a better way than either of these two, and that is the way of a better and fuller original. It is the way of full and worthy goals at the start.

These words will be read by some young man who is even now compelled to choose between an immediate opportunity and a fuller preparation. There is just one good way for him—the way of less romance, the way of the plodder, the way of better and fuller preparation. But they will be read by another who has "arrived" so far as the goal which he first saw is concerned. Shall he go back for a new beginning or shall he make patchwork of his life's sphere from here on? This is not so easy to answer. It requires some prescience—how long shall this man live? Will he be able to make over if he tries? Certainly he is in need of divine direction. I would rather pray for him than to advise him.

But so far we have been thinking only in terms of whole lives and epochs in lives. But life is divided into years, months, weeks, days, hours and even minutes, and there are goals of second, third, fourth and fifth magnitude. But the sum of these goals equals the epochs and the whole life itself. Most preachers have insufficient time for study. Usually this is because they have not learned to husband their minutes. Many preachers are slack in pastoral visitation. This is usually based upon the false premise, "the people do not care for my visits." Some stop with a flimsy preparation for the worship service and the preaching effort. They are content with the mediocre. They reach their goal too soon. They are not bad, but they are not really good. They are not complete failures, but their success is not outstanding. Their pastorates are not outstanding because their lesser units are not superior. They are not exactly lazy, but their standard of industry is too easily approximated. They make their goals without doing their best. This is not because they are so strong or so fast, but because their goals are made for slighter men.

I think it was Beecher who exhorted us not to pray for a task suited to our strength. But rather to pray for strength commensurate to our task. But there is an element of consistency in us all that holds us back from asking much help from God when our task is so small that we can almost do it alone. Let us, then, all move our goal posts out to new positions this morning. Let us include within our scope of effort and expectation more than is reasonable, and then let us work and pray to get it done.

Doing Good

"As we have opportunity, let us do good unto all men" (Gal. 6:19).

We all know very well that we are each our brother's keeper. We are all agreed that he was a poor specimen of the race who, in the beginning, questioned it. We know that we are, in all kinds of ways, responsible for one another; so that a good man today could not sleep at nights if he knew that someone was in dire distress whom he could relieve without doing injury to him or to others. Our text answers the question, "What best use can I make of my life?"—JOHN A. HUTTON.

Thoughts on Holiness from the Old Writers

Goodness—A Fruit of the Spirit

Olive M. Winchester

Now the fruit of the Spirit is . . . goodness (Galatians 5:22).

GOODNESS, a fruit of the Spirit; how often is this lost in our thinking! The good man is regarded as good to be sure, but he often is not considered highly spiritual unless he possesses some other credentials; yet goodness is given as a fruit of the Spirit while some of the more bizarre qualities are not mentioned. Would we not consider the various elements recorded as the fruit of the Spirit the primary indications of spirituality? No doubt we feel this way, but lose sight of the fact in much of our ordinary thinking. We are caught by that which appears striking and often stands forth in prominence without weighing its relative value. One writer has said, "I esteem a dram of goodness worth a whole world of greatness."

THE SCRIPTURAL USE OF THE WORD

While the adjective good was frequently used in the older Greek literature the noun is a contribution made by the Scriptures to the Greek language. It does not appear until used in the translations of the Old Testament into Greek. In these translations we find it in reference to Jehoida, the priest, who was buried among the kings in Jerusalem, because of his loyalty to the worship of Jehovah, repairing the house of the Lord and defeating the evil purpose of Athaliah. The second time the word appears it is used in reference to God (Neh. 9:25). Then the final occurrence in the Old Testament translation is in Eccl. 9:18. In this last instance there is nothing especially contributory to our understanding of the word in our New Testament connection. The fact is of the three uses in the Greek translation the one in reference to Jehoida is the most pertinent. Studying his life we find the qualities of a man who was regarded as doing good. We might draw from his life forms and standards for our own life if we would manifest this fruit of the Spirit.

When we turn to the New Testament, we discover that the noun appears only in the writings of St. Paul and then only four times. One of these is in the passage which we are discussing. Then there is another passage which is closely allied to this, "For the fruit of the Spirit is in all goodness and righteousness and truth" (Eph. 5:9). Another passage is Thess. 1:11, but here it is not a quality of human character but an attribute of Deity, therefore does not apply so specifically to the present discussion, although we might consider that a quality stated as an attribute of Deity should not be regarded as any secondary element in the human realm. (We note that it appears both in the Old Testament translations and in the New Testament as an attribute of God.) The other passage in Pauline literature is: "And I myself also am persuaded of you, my brethren, that ye also

are full of goodness, filled with all knowledge, able to admonish one another" (Rom. 15:14). In this connection the apostle had been discussing the attitude toward the weaker brother who abounded in conscientious scruples, and then concluding the discussion he tells these Roman Christians that he is persuaded concerning them that they have a magnanimous spirit, understand also the principles of the Christian religion and because of these two characteristics they can admonish one another.

GOODNESS IN ITS INHERENT NATURE

From the foregoing we can conclude some qualities that pertain to this fruit of the Spirit. We noted Jehoida's loyalty to the worship of Jehovah with untiring devotion and unstinted effort. Such characteristics might then be attributed to goodness. Then in the Romans passage we note that a magnanimous spirit was implied that would not haggle over petty scruples but would be willing to be considerate of the weaker brother and adjust to his narrower viewpoint. Thus another quality of goodness might be added.

Again a point to be noticed regarding goodness is that as a factor of Christian experience it is derivative. This is indicated by our passage under consideration; it is a fruit of the Spirit. Then we recall the reply of Jesus to the rich young ruler saying, "There is none good but one, that is, God." Only as we are in union with God can we bring forth the fruit of goodness.

Approaching the analysis of goodness from the standpoint of contrast with a preceding grace, that is, gentleness, it is generally considered that there is more activity in goodness than in gentleness. Gentleness relates to manner and demeanor while goodness has an outgo in the doing of good deeds. So one writer comments, "Goodness can only imply activity, usefulness. It must bless somebody to have an existence itself. Goodness is love with its hands full of blessings; carrying food to the hungry, medicine to the sick, clothes to the naked, fuel to the cold-chilled, comfort to the desponding, light to those who sit in darkness, and life to the dying. In Him who is 'full of goodness,' melancholy finds no home; loneliness has vacated its seat; and if in the midst of a desert at midnight, it feels a rapture inexpressible, for it hears glad voices on every side singing, 'Blessed is he who soweth beside all waters.'"

Further as a characteristic of goodness it does not seek to parade its good works. Accordingly one writer observes, "Goodness is like the glowworm in this—that it shines most when no eyes, except those of heaven, are upon it!"

Finally as a quality of goodness we may note McDonald's assertion, "It gives festive enjoyment to its possessor. No man who is 'full of goodness'

needs other sources of enjoyment. It is said of Diogenes, that seeing a man arranging himself to attend a great entertainment, asked him 'Is not every day a festival to a good man?'"

Thus it would seem that the grace of goodness, which at first appears rather colorless, when closely viewed has many aspects and becomes rich in spiritual content. To be really good is to manifest the Christian spirit in a number of different lines.

So we have passed in review another fruit of the Spirit; we have traced its Scripture usage and analyzed it into its various phases and parts. In noting its fullness of content, we feel that no longer may we say, as has often been the case, "He is a good man," then follow with some adversative quality as if to be good was giving only a minor tribute. To be good means to enter into the major graces of Christian living, and requires from us our best effort.

Correlating the Whole Church Program*

A. E. Collins

HERE is scarcely another occupation which makes such large demands upon an individual as does the pastorate. It is a seven-day-a-week job, the year round. There are, for instance, the cares and the responsibilities of the local church. This includes study, correspondence, visiting, planning, preparing, preaching, financing, campaigning, and the general oversight of the flock. In addition there are district interests and denominational responsibilities, which demand a share of the attention of the pastor.

In such a crowded program there is the constant danger that the multiplicity of local duties which are part and parcel of a pastor's life may result in short-sightedness on his part. There is the danger that these responsibilities may so completely occupy his attention that his mind will be cluttered to such an extent that he will be unable to see beyond the narrow limits of his own pastorate.

An executive official in a great industrial institution became so occupied with the multitude of details of his office work that he could not give the attention expected of him to the larger and more important interests of the business. His manager waited on him on one occasion, and requested that he would rid his mind of much of the detail which was occupying his attention; leave it for some other employee to attend to, and that he himself sit back in his chair, put his feet on his desk, and interest himself in the greater problems and the more important considerations which were required of his office.

Would it not be a good thing once in a while for us, as pastors, likewise, to disengage our attention from the multitude of detail work connected with our office, and give our thoughts to interests farther afield; interests that have to do with the church of tomorrow, interests concerning the district and general program of the entire church?

That is just another way of suggesting that the successful pastor must not only be a preacher and a pastor, but he must also be a *leader*. One of the outstanding needs of the hour, on this district, and every district of the church, is *competent pastoral leadership*. This includes, among other things, broad

vision, big-heartedness, level-headedness, courage to persevere, and determination to succeed. With this type of local leadership provided, many of our problems in the church would be solved, for their solution invariably lies in the man.

May we suggest that the proper pastoral point of view is that we are, like St. Paul, debtors. We have a debt to God and to our fellowman to discharge. We have a task in the church to perform. A proper sense of our responsibility to the church in which we are called to labor will help us in this regard. We should remember that the church is more than simply a place to preach. It is something other than just a place to earn a livelihood. Rather it is a sacred cause to espouse. It is a program to work and to support.

No pastor can fulfill his obligation to his church by simply going his daily, or weekly, pastoral rounds, thinking only of the immediate local interests, and spending all his time and effort in its care. On the contrary, when a preacher accepts pastoral or evangelistic responsibility in the church, he should remember that it is expected of him that he shall join the whole church, and get behind its entire program, and work for its general interests.

After all, the *pastor* is the *key man* of the local church. Invariably it is he who sets the mold in which the congregation is cast. What the pastor is, the church will likely be. If the pastor is narrow-minded and short-sighted, the church will likely be the same. If the pastor is self-centered and selfish in his interests, if his philosophy of life is, that "charity begins at home" and that we need all we have to support our own local interests, the church will likely feel the same. If the pastor is disposed to let district and general interests, and the educational program, and the Publishing House of the church, shift for themselves, the local church will be inclined to do likewise. But if the pastor has a big heart, a broad vision, a passion for souls, and a spirit of loyalty to his denomination, he will support *the whole program of the entire church*.

Sometimes the pastor is tempted to discriminate between the General and the District Budgets. He can arouse interest in, and acquire support for, the

* Paper read at the Ontario District Preachers' Meeting, held in Toronto, Ontario.

General Budget, when he is unable to bring up his District Budget. May we suggest that, in our opinion, there is something fundamentally wrong when that is the case; and usually the responsibility for it may be laid at the door of the pastor.

In the organization of the Church of the Nazarene, the church cannot survive without the support of the district. It is the bond between the local interests and the general program of the church. The neglect of that bond will result in crippling the efficiency of the whole church organization.

To succeed in our sacred calling, we must stand behind the program of the entire church. We must consider its task our task. We must make its burden our burden. To be sure we must guard carefully and continuously the home base—the local church. We must keep the fires of evangelism burning. We must enlarge our Sunday schools. We must strengthen our Young People's Societies. We must encourage our Woman's Foreign Missionary Societies, and in doing so we must seek to consolidate these local departments into a unified and correlated unit—all pulling in the same direction, all interested in the same thing, namely, the extension of the cause of Christ and the salvation of immortal souls at home and abroad.

Then there are the district interests. Every pastor and his people ought to stand one hundred per cent back of the District Superintendent in the way of support and co-operation. He should help in the work of home missions on the district. He should assist in strengthening the weaker churches. He should co-operate in the whole district program, and boost the district interests of Sunday school, N. Y. P. S., and W. F. M. S. *Every pastor ought to be a district man*, and see that his District Budget is paid.

Furthermore there are the general interests of the church as represented in the General Budget. In the average church no great amount of effort is necessary to stimulate interest in Foreign Missions. Especially should this be so, when we recall that out of the estimated nine hundred million heathen in the world, twenty-six million of them are dependent for the gospel on the Church of the Nazarene.

To meet this obligation, seventy cents of each dollar contributed on the General Budget goes to Foreign Missions. It seems as though in the future we should be able to do much better if our people were fully informed concerning our commitment to Foreign Missions. Our members and friends will give to Foreign Missions when they will not give to anything else. We might as well have the money. Let's go after it.

Then, seven cents of each dollar in the General Budget is devoted to Home Missions in the church. Six cents goes to the care of wornout preachers. Five cents is used for the support of our General Superintendents. The remaining twelve cents of the dollar is divided between Church Schools, Church Colleges, and General Administration. The support of the General Budget of our church thus presents a most worthy objective, and should appeal to the very best that is in the pastor.

We ought not to neglect the claims of Christian

education as represented in our colleges. We venture to say that no department of the church will yield greater returns in consecrated and adequately trained young men and young women for the work of the Christian ministry.

Nor should we forget the *Herald of Holiness*, for it is the one link which binds the entire church in all parts of the world into one compact unit, and serving every interest of the church. Of similar importance is *The Other Sheep*. We are agreed that it is the finest missionary journal of its kind in circulation.

Brethren, the matter of correlating the whole church program presents a tremendous challenge to us. This is distinctly our day and generation. The program of the church is essentially *our cause and our responsibility*. It places before us a magnificent opportunity in life, not simply to make a name, or establish a reputation for ourselves, but rather an opportunity to make the most of our Christian ministry; to live life to the fullest, by bringing Christ to the hearts of the people, to those in our home community, to those within the limits of our district, and to the hearts of the people of the whole, wide world. This is a calling in which angels would gladly participate. This is a cause in which the greatest men of history and the best women of earth have invested their life and their all.

But how shall we correlate all these various interests of the church? we inquire in closing. We would suggest, first, it must be done in *our own mind and heart*. We must be sold on the program ourselves. We must be enthused over it, and we must impart our enthusiasm and our inspiration to the church.

And, secondly, it can be done by the process of education and instruction concerning the matter in our own local church. Our people may not see our point of view, nor share our vision, the first time the matter is presented. They must be trained. They must be educated in regard to it. That requires patience and perseverance and tact.

Thirdly, it can be done by means of prayerful and careful planning of the work, and then by faithful execution of our plans.

Brethren, the correlation of the whole church program can be done. The responsibility of doing it rests with the pastor. Let us get a broader vision of the task of the church, and a deeper compassion for a lost and perishing world, and then, without reserve or hesitation, let us give ourselves wholeheartedly to the greatest business under heaven, namely, that of bringing Christ to the hearts and homes of the people of the nations.

The Minister Who Does Not Pray

The preacher who does not pray much must have great confidence in his own abilities or training or experience, or he must believe that the work in which he is engaged is of no great importance after all, or he must have no confidence in God. He must believe that God would not hear or help if he did ask. Which is your case?—THE FREE METHODIST.

The Patmos Letters of Jesus

Article One in a series of four on

"THE MESSAGES OF JESUS TO THE SEVEN CHURCHES"

By H. Orton Wiley

I. INTRODUCTION

IN these discussions we shall direct your attention to the first three chapters of the Book of Revelation, sometimes known as the Apocalypse or the "unveiling." These chapters deal with "The Vision of the Glorified Christ and His Messages to the Churches of Asia." Our general theme therefore will be "The Patmos Letters of Jesus." It will be noted that the author of the Apocalypse arranges his material in three main divisions, (1) to things which were, (2) the things which are, and (3) the things which shall be. My purpose is to confine your thought to the things which were and the things which are and thus avoid the field of prophetic speculation, which to my mind has at times greatly marred the study of this wondrous revelation or unveiling of the Christ.

Several things have drawn my attention to this portion of the Holy Scriptures as a subject for study. *First*, the beautiful symbolism which is so choice an expression of spiritual truth. Here are to be found the divinely chosen symbols for the outward expression of inward spiritual reality. To deprive ourselves of the knowledge of these symbols would be to impoverish the expression of our spiritual nature, much in the same manner as it would were we to discredit the Psalms as the divinely inspired hymn book. As the Psalms give us a language for the deeper emotions of the heart, so the Apocalypse gives us the divinely chosen symbols of spiritual life and power. *Second*, the importance of this book as containing the last message of Jesus to the churches. The fact that the last words of a friend or loved one have added importance and are cherished as a priceless treasure should lead us to attach supreme importance to the last words of our Lord. Let us study these letters, then, in the light of this truth. *Third*, these letters must be regarded as the norm of spirituality, and the true standard of divine excellence. There are many false standards abroad—here Jesus gives us the things which He commends and condemns. We should, therefore, both as individuals and as churches, give careful attention to these letters of Jesus in order to form true concepts of what He approves or condemns in His people.

As an introduction to our study of the first chapter, we shall make some general observations which we trust will prove helpful in laying a foundation for our further and more direct study of this marvelous book.

1. *There is a blessing pronounced upon those who read, those who hear, and those who do the things written in this book.* The picture drawn here is not that of a merely casual reader, but of a min-

ister before his congregation, reading the book in the service of public worship. Consequently the reading of the book is not to be regarded in the light of a charm which brings good luck as some seem to think. Christianity has no place for superstitious practices. God uses the truth as His means of communication with the souls of men and not magic. It should be recalled that the churches of Asia at this time were suffering poverty, persecution and death. For a time it seemed that the church would expire in the darkness of the age in which it was born. But God would comfort His people. He would assure them of the ultimate triumph of the gospel and so "unveiled" His divine care for the Church, and sent this revelation by the Apostle John. One flash of divine truth, one glimpse of the glorified Christ, and John the Beloved gave to the world a book to which the saints of all succeeding ages have turned for comfort in seasons of persecution and distress. It was written to be a blessing, and God blesses its use to the purpose for which it was designed. One cannot read this divinely inspired revelation without a deep conviction that in the midst of history walks One who has the tread of a Conqueror, and that ultimately every knee shall bow and every tongue confess that Jesus Christ is Lord to the glory of God the Father.

2. *What are some of the causes which are conducive to the neglect of this book.* *First*, it is an obscure book. Its message was directed to a people in an environment which prevented the direct use of truth. In order for it to escape the proscription of the heathen rulers, it must be written in a language which only Christians understood. To others these words were obscure and dark, and very frequently regarded as a worthless assemblage of mere imaginings. *Second*, the mass of confused literature which gathers about this book. Hundreds, and even thousands of volumes have been written on the Apocalypse, each with its own peculiar if not eccentric interpretation. I purchased a little pamphlet in a second-hand book store entitled "Revelation No Mystery." I paid ten cents for it, and after reading it, I came to the conclusion that I had paid too much for the book. As a consequence of this mass of confused literature, many people have come to the conclusion that nothing can be certainly known about the Apocalypse, and consequently look with disfavor upon any new production. It is for this reason, if no other, that I aim to keep these studies free from speculative material. *Third*, it is a book of symbolism, there are many who do not understand it, and therefore do not appreciate it.

We use symbols as the basis of communication in every department of life. Every time you greet a friend you perform a symbolic action of friendship.

Language itself is but a series of symbols by means of which we may express ourselves and be understood by others. The check which we use in payment of our monthly bills is not money. It is merely the sign that the amount of money designated is available. In fact the "legal tender" in the form of bank notes is not money, but merely an indication that back of it is the amount of silver and gold held by the government which authorizes the currency. The flag which we love so well is merely a symbol of our national hopes and purposes. In business symbols are used in the form of trademarks, copyrighted names or slogans. These mean much or little according to the value of the goods and the integrity of the firms which manufacture and distribute them. It is not strange, then, that our Lord should speak in parables, or that the beloved disciple should present his last message in divinely inspired word pictures.

3. *The Apocalypse is a prophetic book.* In using the term prophecy, we have in mind the fundamental meaning of the term as "forth-telling" rather than a "foretelling" although it is evident that the book contains predictions as well as declarations. The Apocalypse is the only book of prophecy found in the New Testament. As there is a close relation between the Gospels and the Acts of the Apostles, so also there is a definite and close relationship existing between the Epistles and the Apocalypse. Without the Acts, the Gospels would not have found their unity and fulfillment; so also, without the Apocalypse, the Epistles would have remained merely as scattered and fragmentary writings. The churches as instructed in the Epistles must have a focus, a goal to which they could look forward, and which should unify the churches in purpose and affection. At the time of the writing of this book, the churches were in great distress. The angels which sang at midnight when Christ was born must be heard again, if that life was to be perpetuated in the Church. One flash of light from the eternal Christ, and the curtain of the future was lifted. One flash of divine truth, and a pathway was blazed through the darkness of the world's night, a pathway which clothed in the expression of a majestic and impressive imagery, traces the history of the Church from its inception to its final and glorious consummation.

I maintain that the outline of the triumphal march of the Church from her present militant state to that of her final triumph is traced in the imagery of this book, but that the details of the scheme can be known only as they are revealed through the developments of history.

The Christians of the first century understood this imagery, and Christians of this century, well-read in the symbolism of the Old Testament, instinctively feel as they read this revelation the throbbing heart of the Master. They know that He shall ultimately triumph. They trace the path of His onward march, and see victory on every field of battle. Whether they always understand the application of these symbols or not is immaterial. To be dogmatic as to the application of these symbols to

specific persons or groups, is unbecoming a Christian and out of harmony with the true meaning of the Apocalypse. The times of these things God has placed in His own keeping. But the chart is true and history will fill in the details. What they do know is that God has spoken in a language which they understand, and they implicitly rely upon His message regardless of its specific application.

In this connection it may be well to call attention to an incident mentioned by Dr. Broadus, the great preacher and writer on homiletical subjects. He tells how at one time he arranged to read the Book of Revelation through, chapter by chapter at family worship. He soon noticed that the children and even the colored servants became more interested in it than in any other portion of the Bible he had read. Up to the fifth chapter he made a few explanatory remarks, but when he came to the seals and the sounding of trumpets he was not so sure of his ground and so ceased his remarks. But they all urged him, regardless of the comments, to keep on reading. "At length," he said, "after many days we were far on in the middle of Revelation; and as I was reading some of that splendid, solemn, impressive imagery that is here presented like the unrolling of a mighty panorama—scene after scene of wonder and power, struggle and conflict, hope and promise, I looked up through my tears, and all the circle, from the aged grandmother down to the little child, were in tears too. You may say we did not know exactly what it was about? Yes, we did; it was about God. Aye, about God indeed, and about His working out of his own mighty purposes of grace through the struggles and sorrows of human history, together with the blessed assurance that all is yet to end in complete victory and everlasting peace and joy."

I may know but little about the nature of angels as mentioned in the Apocalypse, but when a being is revealed who has a countenance like the sun, clothes himself with a cloud, wraps a rainbow around his head for adornment, and treads the earth with feet like pillars of brass, I know that whatever the opposing forces may be, he will tread them down and bring victory to the saints of God. When He places one foot on the land and the other on the sea and swears with hands uplifted to heaven that time shall be no longer, I know that a glorious triumph is near. When four angels stand at the cardinal points of the compass to keep back the strong winds of adversity, then I know that whatever these adversities may prove to be, they are under providential control; and when I further read that an angel like the rising sun in the east holds the seal of God in his hands, and that he alone gives orders to the angels of the winds, then I understand that whatever comes to me of adversity is for the sealing of the soul in the image of God. This I know regardless of what the accidents are which fill out and make the picture perfect.

When I read that the Apostle John wept because there was no one who could take the book and loose the seals thereof, I enter into deep fellowship with one who felt the mortgage of sin upon his soul and

who mourned over his lost estate and that of a lost world. I understand something of how he felt when he looked up through his tears and found that the Lamb had become the Lion of the Tribe of Judah and had prevailed to take the book and to loose its seals. I know that in the midst of sorrow and disappointment the saints of all ages have looked up through their tears to see the Christ who is able to break every chain and give the victory again and again. But as I continue to gaze into this marvelous revelation I perceive that this strength is manifested through the weakness and the sacrifice of the Christ who was the atoning Lamb of God to take away the sin of the world. Then, too, I see that those who hold the golden harps, and who make all heaven ring with their matchless melody. I pray better and endure more gracefully since I came to learn that those who weep here are those that rejoice hereafter. I discover also as I look into this marvelous unveiling, that the music from the golden harps of his saints is God's prescribed formula to start the four and twenty elders to shouting; and that when these elders shout it opens every avenue of praise in heaven and in earth and under the earth, and the sea and all that is therein, and they cry, "Blessing and honour and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever." What do I care for the trifling speculations of men, when my soul is ravished with the thought of victory, and these marvelous truths of revelation through Christ grip my heart and fill my soul with inexpressible joy!

4. *The relationship between Genesis and Revelation.* It may be well to call your attention briefly to the similarity existing between the first and the last book of the Bible. I have often pictured to myself, the Book of Genesis and the Book of Revelation as two majestic pillars supporting a great arch which we may call the span of history. Eternity lies beyond these pillars on either side. Within this great archway, we may notice near the first pillar the dawn of history; and near the second is the twilight of history and the dawning light of eternity. Directly under the keystone of the arch stands the cross of Christ—the old rugged cross which is the center and focus of all history. Here may be noted three revelations of Christ. The first pillar is the revelation of the cosmic or creative Christ—the beginning of the creation of God (Rev. 3:14); at the cross is the revelation of the redemptive Christ; while at the second pillar is the revelation of the triumphant Christ as He closes the natural order and ushers in the new and eternal order. For as we have borne the image of the earthly, we must also bear the image of the heavenly. As in the dawn of history the light is dim, so also the dawn of the new order the light is faint in its relation to the full effulgence of the eternal order which shall be, when Christ's kingdom is fully come at His second appearing in majesty and glory.

Notice some of the similarities in the scenes near the pillars. Near the first is a garden with a single pair who commune with God in the cool of the day. Near

the second is a city with inhabitants numbering ten thousand times ten thousand and thousands of thousands, ascribing glory and honor and power to Him that sitteth upon the throne. The Lord who communed with a single pair still leads His people to fountains of living waters and dwells in the midst of them. In the first scene is a tree of life and four rivers which watered the land. In the second there is a river of water of life clear as crystal flowing out from the throne of God, and on either side it is lined with trees which bear their fruit every month and the leaves of the tree are for the healing of the nations. Near the first pillar may be seen the land of Havilah, "where there is gold, and the gold of that land is good; there is bdellium and onyx stone" (Gen. 2:11, 12). Near the second, the gold has been taken from the mines and the stones from the quarry, and we see a city garnished with all manner of precious stones in its foundations, its walls of jasper, and whose streets have been paved with gold. History has a purpose, and the faint glimmerings of the early dawn of Genesis, shall yet through Christ burst forth into the full noontide of a glorious eternity. No wonder our sainted founder, always met one with a "Good morning" whether midnight or noon, for as he frequently said, "The sun never goes down in the morning, and we are only in the morning of this glorious and eternal day."

"When Jesus is revealed by the Holy Spirit in the deepest center of the believer's self-awareness, his lonely, dissatisfied, driving sense of *me* is transformed into a joyous, contented and overflowing sense of *us*—Christ and I—and this latter attitude is inevitably social. I can analyze four springs of social vitality in the Christian experience:

1. Christian experience changes man's *me* into *us*—his lonely driving thirst toward life, which seeks, into an overflowing joy, which gives.

2. Christian experience excludes all pride, and pride is the most unsocial motive in human consciousness.

3. Christian experience replaces the sinner's freedom of individualistic self-will with the believer's joy of being mastered by Christ's one all-including gracious purpose.

4. Christian experience frees the believer at once from those two contradictory inhibitions upon social relations, the inferiority and superiority complex. Since the believer's dominant consciousness is that of Christ sufficiency, he cannot experience inferiority: in Christ he can do all things; nor can he experience superiority: without Christ he can do nothing."—HOWARD PAUL SLOAN in *Christian Advocate*.

"I have run from wife to wife, from house to house, and from country to country in a ridiculous effort to escape from myself. No one thing is responsible for this suicide, and no one person, except myself. I did it because I am fed up with inventing devices for getting through twenty-four hours a day."—RALPH BARTON, cartoonist, who killed himself a few months ago.

The Best and Costliest Giving

STAND at the entrance of the primary school and watch the little children run to meet their teacher. See them crowd around her, each one trying to get near enough to put an arm around her waist; and see the teacher, with each arm embracing at least three on either side of her as they walk up to the school—see this as it happens every morning in many of our schools and learn a lesson.

Why do these children meet their teacher so eagerly? Will they not be with her all day long as she teaches them? Is it not because they want a closer touch than that expressed in the relation of teacher and pupil? They want more than the service of the teacher; they want the teacher herself.

Here is a lesson for us all. Do we consider it a sacrifice to give money, and congratulate ourselves that we have discharged our duty when we have been fairly liberal in helping those in need? The giving of money may be the easiest sort of giving, for we may give it without giving ourselves. The tramp who calls at your door for food needs far more than food. It is easy to give him bread, but what he needs is the restoration of his self-respect.

John B. Gough lay drunk in a gutter, but a friendly Christian man laid his hand upon his shoulder and called him, "Mr. Gough," and invited him to a temperance meeting, where he signed the pledge, reformed and became one of the greatest temperance orators of his day. Gough said it was the friendly touch of a man who called him "Mr. Gough" that aroused his manhood. He had thought himself so low that no one would speak to him, so degraded that he said he would have felt like thanking the dog that would lick his hand, and here was a fellowman who laid his hand upon his shoulder and called him by name. A friendly touch saved John B. Gough.

The best and costliest giving is the giving of self. That is the way God gives. When He gave His only begotten Son He gave Himself. And all of Christ's ministry was a giving of Himself. He identified Himself with His people. Their sorrows were His sorrows and their joys His joys.

Why are some church workers much more efficient than others? It is because some give "service" while others give "service plus self." Do not imagine that this is a distinction without a difference, that giving service necessarily implies the giving of self. Suppose the schoolteacher is one who cares little for children. As they greet her she refuses them contact with herself. She holds them at a distance. She is willing to give her service as a teacher but not herself as a genial friend. However well equipped for teaching she may be, can she accomplish as much for her pupils as the teacher who loves children, and joyfully gives not only her service but also herself?

A Japanese student attending school in America spoke most appreciatively of one of our missionaries in Japan. He said, "He is a fine missionary. He identifies himself with the people." That significant word explained the missionary's success. He "identi-

fied" himself—made himself one with his people. Like Paul he became all things to all men that he might win some.

Why is it that some clergymen, though genial, cultured, and industrious, do not succeed well in the ministry while others who are far less gifted and not well educated are a marked success wherever they go? One gives his service while the other gives his service plus himself. We have in mind a minister who was brought up to the hardest manual labor. His education was meager, but he was deeply consecrated, and, above all, a great lover of his fellowmen. He knew every boy and girl in his parish and could call each one by name. He was deeply interested in every individual. Wherever he went large congregations greeted him and he led them closer to God. Other preachers of much more ability served the same church, but with much less success. After twenty years the name of this humble servant of God is the first to be mentioned when one speaks of the former pastors of the church. But someone may say, "temperament, personality, that is the explanation." While personality is a tremendous asset for the preacher, it does not explain the difference between the man who is loved and remembered and his neighbor who is merely admired because of his superior talents. Faithful and conscientious service plus self is the explanation of love and lasting esteem.—H. H. SMITH in *The Presbyterian Tribune*.

What Is a Good Sermon

Although a sermon may be defined in many ways, we usually tend to think of one as "a public religious discourse designed to influence human behavior." Here are eleven essentials* which characterize a good sermon:

1. It brings people closer to God.
2. Its religious foundation is the Bible. It presents eternal principles in the light of present day conditions, and in the best language of those who hear.
3. Its genesis, preparation, and delivery are inspired by the Holy Spirit.
4. It helps those who would see Jesus.
5. It is preached by a good man. He is sincere. He believes it himself. He follows it.
6. It embraces the whole man. It appeals to the hearer's intellect, feeling and will.
7. There are illustrations. Jesus often used parables.
8. It gives light. People learn something.
9. They remember it. They have something to carry away.
10. It moves them. They feel that it applies to them.
11. It results in action.—*Exchange*.

"The smile of God is heaven,
The frown of God is hell."

—SELECTED BY B. H. POCKOCK.

GENERAL CHURCH PROGRAM

N.Y.P.S.

Sylvester T. Ludwig

Christ at the Controls

THERE is no more turbulent period in the life of the individual than those years known as adolescence. Roughly speaking, they embrace ages twelve to twenty and thus are frequently referred to as the "teen-age." This period is also known as the high school age, for it is during this period that high school work is begun and completed.

The early part of this period is one of stress and strain because of the *physical adjustments* which must be made in the transition from the child to the young man or woman. This involves rapid shifting in body growth, mental development and emotional readiness. The middle part of the period is one where *social adjustments largely* take place. The individual no longer looks within his own world, but comes to recognize there must be some relations established with one's fellows. The latter part of the period has to do with *vocational adjustments*. Here the question of, "What shall I do in life?" is uppermost and gives the average youth no little concern, especially in this present world when things seem to be out of line with the normal development of youth.

It is evident, then, that these three areas of tension during adolescence, tend to make the period one of great stress and strain for young people. Not having the judgment and experience that come with the mature years, they are nevertheless called upon to make many grave decisions. There is naturally created a feeling of insecurity and bewilderment which many times leaves the adolescent in a fog. Unless guidance and sympathetic leadership are given during this period, many character traits may develop which will lead to all sorts of reprehensible conduct. Crime, delinquency and social revolt flourish during this turbulent transition period. It is a danger point in the life of youth; and the church must do something about it.

Just what can the church do to help steer longing and questioning youth of the teen-age? That is a serious question. Surely the church has the gospel for this age as well as for adult men and women. Yes, there is an answer.

We must first consider that Christ was not only interested in little children and in the mature disciples, but He was the Christ of eager, listening youth. It is the province of the church to make this Christ real to young people. The church can put *Christ at the controls* of life. That is her distinct and primary function. It is this spiritualizing of the

whole of life that will give adolescent youth a new point of view, noble ideals of achievement, guidance and direction during the storm. With Christ as the inner pilot, youth may feel that sense of security so important to the full and rich development of character in this age of laying the foundations for life. Young people of the teen-age will still be faced with many doubts and uncertainties of the mind; but with faith in the heart, there will be that underpinning of strength which comes because Christ is at the helm. Let not the church think she can pass this age by without reaping a sorrowful harvest. If the church cannot bring her high school age young people to Christ, she will have a very difficult time to reach them afterward. This should be the most serious concern of every N.Y.P.S. youth.

But the church can do something else to help her youth and turn them into the channels of Christian service. Happy, indeed, is the fact that young people of this age are full of aspirations and desires for achievement. The new surge of life and power and knowledge which comes to them at this time may be turned to advantage for the building of a Christian character. These young people have something to give to life. If they can be made to feel that their contribution is acceptable, it will be a steadying influence during these distressing years. To feel that the expression of their personalities is appreciated in the service of the church, tends to give adolescent youth the assurance that they are *needed*, and this is a great factor in stimulating them to render the noblest and best service of which they are capable.

Again, we would note that the church may do a great deal to capture, for Christ and the church, the imagination of youth. Essentially these young people are impressive and altruistic in their nature. The first, means that they can be influenced to take right attitudes and develop proper Christian relationships; the second, that their desire to share what they have may be utilized to the fullest extent in meeting the problems of life. You cannot discourage young people by telling them of the inequalities of life. All they ask is that you get out of the way and give them a chance to blaze a new trail. Thank God for this optimistic outlook. It is part of the equipment needed for them to start the stern and real battle of life. Let not the church discourage them in this attitude, but rather help them to capture the Christian point of view and then apply it to the real problems which they are facing.

We would mention one more important fact. The church needs to re-establish herself as the moral and spiritual leader in life. Young people do not "fall" for a weak and spineless ministry. In reality they respect properly constituted authority. We

would not think of calling upon a good carpenter, just because he is one, to stand at the bedside of a beloved friend and wield the scalpel for a delicate operation. Then why should we turn over the moral and spiritual interpretation of life to godless teachers and worldly minded leaders of prominence? Just because a man may be a specialist in history or botany is no sign he knows anything about religion. The youth of the church need to feel that they may look to the church, *their church*, for moral and spiritual leadership. This will actually be the case if the church has faithfully ministered, in a sympathetic way, to the whole life of the adolescent.

May we summarize then by saying, that if the church has faithfully tried *to lead these young people to Christ*; has then sought *to tap their resources* and turn them to the account of the church; has endeavored *to capture their imagination and idealism* so life will be colored by a Christian philosophy; and has then given them *a positive yet sympathetic moral and spiritual leadership*, she will have gone a long way to help her teen-age youth through this distressing period.

In conclusion the Hi-N.Y. (high school Nazarene youth) was organized as a division of the N.Y.P.S. for the express purpose of helping this group to become more closely allied to the church. The N.Y.P.S. which takes the long time view of its work, will do all it can to foster a definite program among the teen-age youth of the church and community. Let us pray *fervently*, plan *definitely* and share *expectantly* in this glorious work. Nothing is more important to adolescent youth, as the serious task of living is begun, than to feel the assurance and security which come when *Christ is at the controls*.

CHURCH SCHOOLS

Orval J. Nease

A Pastor Can—

THE work as a teacher of a class in Leadership Training of any pastor who is an ordained elder, will be recognized by the Department of Church Schools. This means that credit will be allowed to the members of the class when they have met the requirements for such credit. Credit will also be allowed to the pastor-teacher, if he does not already have personal credit for the unit, provided he will submit a brief statement of the work covered in the class. The teachers in our schools are anxious to know how to teach better and in most cases it is the pastor who must lead them in this study. Definite information and instructions may be secured by writing to the Department of Church Schools.—R. R. HODGES.

Interest and Repairs on Church Property

LEEWIN B. WILLIAMS

THE manner of treating interest on church indebtedness is far from uniform among our churches. Some charge it to the cost of the building, while others charge it to operating expense. If this item is charged to the cost of the property, then the value of the property is enhanced each year. To charge such item to the cost of the building is not good accounting. How much our church property has been "boosted" by this practice we have no means of telling. A consistent policy should be followed by all churches. A church may be carrying a mortgage debt of several thousand dollars, the interest of which is a considerable sum. It appears that this is part of the cost of the building. If the church did not own the building and it was necessary to pay rental for its use, there would be no question that the rental was an expense item. The interest paid on the indebtedness is equivalent to rental and, of course, should be charged to operating expenses. To treat interest as part of the cost of the property simply inflates the value of the property year by year. This often continues over a long period of time when the amount of interest paid amounts to as much as the original cost of the property. It is quite evident that no additional value has been added to the property.

Likewise there appears to be no uniform practice relative to the treatment of repairs to property. The general rule should be to treat repairs as expenses. In some cases, however, the cost of repairs may be added to the value of the property. It is only when major repairs are made, such as a new roof, a new heating plant, or something that materially increases the life of the building, that these values are added to the depreciated cost of the property. Merely painting the woodwork, putting in new window glass, repairing the roof, replacing plumbing, etc., should be charged to expense. Churches that keep their property in excellent repair, spending considerable money each year for that purpose, should take a lower rate of depreciation. It is a safe rule to charge all repairs to expense.

A perplexing question often arises in regard to the depreciation rate to be given a church building that has been acquired from another denomination. This question was not discussed in the previous article. As stated before, the rate of depreciation is based upon the life of the property. How are we to determine the life of the property when we do not know how long it has been in use? If a new building is given a life of fifty years, and we purchased it after twenty-five years, then we would know, if the first estimate was correct, that the building would have a remaining life of twenty-five years, or a rate of depreciation of 4 per cent on the cost to us. In

the absence of this information, a new estimate of its life must be made, taking into consideration its present condition. If it is necessary to make considerable repairs before occupying it, these should be added to the cost, then this cost should be depreciated over a reasonable life assigned to it.

Promoting Our Church Paper

"Our people appreciate this wonderful paper. It was my privilege last Sunday to string a wire around the front of the church and hang over this wire 52 copies of the *Herald of Holiness*, thus displaying to the people the amount of good reading matter that one may get for the price of one dollar. In the same service I had 52 copies in one group in the form of a large book and showed the people. This made quite an impression on the congregation and many, even outsiders, said, 'What a large volume'." —Ralph C. Gray, Pastor.

A "*Herald of Holiness*" slogan for your printed bulletin—"An informed member is a co-operating member. Keep informed by reading the *Herald of Holiness*, our church paper."

Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Q. *Why is it that my pastor does not push me more? I am a local preacher in the church.*

A. I cannot answer your question with no more light upon the subject than I have. You may be a timid sort of young man and as such need the very thing you ask for; in which case I should think it would be wise for the pastor to give you some special attention and assistance. You may be a forward sort of fellow who needs to be pushed back a little rather than pushed forward. The very question you ask expresses your disapproval of the attitude of your pastor toward you and puts you in a bad light to start in the ministry. You will understand that the entire Course of Study is a training in books, but what you may overlook is that the same period of time is one constant observation of your spirit and conduct. It is also a time of adjustment of views and notions and a blending of ideas and ideals. The church is a great organization of which you seek to come in as a part, and you are to find your way in. You certainly will never complain your way in. The fact that the pastor gave you the license shows a degree of confidence you should appreciate and prove such appreciation by a life of devotion to the cause of Christ and co-operation with the program the pastor has for the local church. In so doing you will advance as rapidly as you should.

Q. *I see by the Minutes of the Ohio District Assembly that your Committee on State of the Church utter a strong warning against what they call, "Commercial tactics in securing church necessities such as selling ads to secure printing machines, song books, and the like." What objections did they have to these methods?*

A. I did not sit with the committee and hence do not know all they had in mind. I hesitate to answer this question since it has to do directly with an action of our own assembly, but I shall give you such reasons as I heard the brethren utter. In the first place, there is a general application made regarding all transactions of the nature mentioned. It was claimed that business men in very few, if any, instances ever consider the money they put into a project like this advertising money, in the true sense of advertising. It is conceded that few business men will turn down the proposition, but in their hearts they do not usually like it. *First*, they do not consider it proper advertisement. *Second*, they know that the solicitor in most cases is an out-of-town man and that he gets a good share of the money they give. *Third*, the matter of value received is always considered by a good business man, and in most cases this is lacking, whether it be a bulletin to be passed around from week to week, or a few pages pasted in a song book, or a bulletin board in the church. The brethren viewed this matter not only from reactions they had from business men, but also from the standpoint of the church working from the inside. Take the matter of advertising in song books, and associate it with worship. To many there is a proper shock to find such material facing them when they have come to the house of the Lord for a period of worship. The bulletin and the printing machine presents a complication although the matter of its use is largely outside the church building. *First*, the class of work put out by the church is an advertisement of the church, while it advertises the merchants whose names appear on the same. In too many cases at this point the merchants get the best of the deal, for the bulletin is supplied with their names and places of business nicely printed. But, alas on the inside is a blurred messy job of duplicating work that hurts more the farther it goes. I do not blame the minister who did it, he likely did his best, but proper duplicator work is not easy, and he does not know how and has not the time to learn. I suggest if he has signed a contract to put out five or ten thousand copies of this bulletin he secure someone who understands the technique of cutting stencils, inking a duplicator, and drying the ink, so his bulletin will advertise his church to an advantage.

There was another complication that the committee suggested regarding the bulletin and duplicator project where some salesman comes in and makes a proposition. It was found that in nearly every case the pastor was told that his reward for helping put the project over was the duplicator itself; that the machine was to be his personal property. The committee did not find fault with this if the pastor was assured of a continued pastorate long enough to fulfill the contract to put out a certain number of bulletins, but in many cases the pastor changed from the church soon after the arrangement was made with the business men, and in going took with him the machine that he understood to be his property. The successor had no machine and hence could not fulfill the contract. Further, in numbers of cases, the successor neither can nor cares to do that type of work. In either case the church is hurt and nobody benefited unless it is the man who promoted the project and the pastor who has the machine. So on that line of reasoning our committee offered the warning and suggested that we discourage such plans. Again, I repeat that this is only our district action and the feeling of our folks. We did not then and do not now question those who promote these projects, and there are cases where they have proved a distinct

advantage. I am sure of one point, namely, that if a pastor is to enter into a contract for something of this sort he should be sure he has time enough in his present pastorate to complete it, and that he can turn out high class work that will be a credit to the church he serves.

Q. The church I serve was organized out of an independent group, and at about the same time a part of the independents organized into another church that is considered fanatical. My question is, What should be the attitude of the Church of the Nazarene to the other group since they try to draw our members away and to inject their doctrines into them? The matter is further complicated by the fact that they come to us for materials for programs, etc. Should we refuse such?

A. I am of the opinion that you will have to use two sources of help wisely. First, a good supply of grace and wisdom. Second, time, and a good long spell of it. If you get worked up over the matter, you will prove to all that you have not the deep experience you claim. If you refuse assistance when asked, you will show a narrow spirit that is not in keeping with the profession of holiness. If you are fearful of these other folks' success then you certainly have not the confidence in God and grace that ought to be yours. Therefore I think you will likely go the second mile. Lend assistance when you can and prove the old Bible story that the God who answers by fire is God. We have nothing to fear from any heterodox group. It may even appear for a season that they are going around us, and making such strides as to put us to shame, but if we will keep the spirit of the Master and preach and live the life of holiness, we will win in the long run.

Q. How can one overcome the habit of long preliminaries?

A. Shorten them forthwith. I mean that there is no time like now to begin the correction of such a habit. The writer of this question has rightly named the practice. It is a habit. Thoughtful preparation of the service, making every act one of worship will be of great help. An organized plan and an adherence to the same will produce the desired result in a short while.

Q. I enjoyed a fruitful pastorate for a number of years and am now engaged in the evangelistic work. I desire to know if I am permitted to write back to the people where I used to pastor.

A. The Church of the Nazarene is purposely lax on laws to govern such things as you write about. There is therefore no law to keep you from doing the thing you suggest, if you refer to some statement of Manual forbidding such an act. It is to be supposed that the ministry will be trained in ethics as well as possessed with grace. Your question would answer itself if you would take time to place yourself in the shoes of the pastor of the church you used to pastor. You know full well that as a pastor you have not felt it either fair or wise for even an evangelist that came to your church to write back to the membership. The problem is more acute when the writer is a former pastor. Admitted that your motives are pure and your correspondence personal. It still revives the thought of the old and the new. Your intense friends (and it will be those to whom you write) will use the occasion of each letter to revive comparisons of program, preaching and general operation of the church and will put the favorable decision on your side. If you want to help make the new pastor a success and see the church in which you labored advance, you will do far more by ceasing to write than you can ever do by writing back. Again, if the pastors whom you now serve were to learn that you follow this practice they would fear your judg-

ment and cease to recommend you to others. Do not think them hard, you would do the same if you were on the other side of the issue. Another thing, do not have your wife do the writing to get around the letter of this procedure. I might add that this answer applies to pastors as well as to evangelists. Just do not write. When you leave, leave.

Q. What should be the attitude of a pastor toward members who have influence and yet show an anti-Nazarene attitude?

A. The pastor must ever show a Christian attitude. He should mingle love, attention and concern with his efforts to advance the kingdom through the channels of the church. There would have to be some basis for an anti-Nazarene spirit on the part of members of our church. He should learn why they feel as they do. Have they been wronged or wrongfully informed? Is their attitude due to a former connection not yet fully broken, or is it due to something within the church either imaginary or real? When this is learned the sympathetic pastor will find a way to gradually adjust the matter. In either case, time is a much needed element. All that needs to be done at this point cannot be done by one visit, one sermon, or in one month. I suggest that the pastor give enlightenment, love and patience in this case and watch the results.

BOOK CHATS



P. H. Dunn

SOME of the most profound expository teaching that I have had the privilege to enjoy in many months I found today in Dr. G. Campbell Morgan's *PETER AND THE CHURCH* (Revell—\$1.00). The book has been on my Review Shelf for several months. Somehow the title failed to attract me. Even the Table of Contents was not particularly enticing. But what joys of discovery and surges of spiritual acquiescence swept over me or through me as I advanced from page to page. And I have promised myself another and more careful reading with pencil in hand and Bible at elbow.

(But there is another volume ahead of this one for re-reading—Samuel Chadwick's *THE WAY TO PENTECOST*. It is easier reading than Morgan's but still it cannot be assimilated in one reading.)

The first chapter is an exposition of Matthew 16:13-19. This is important and enlightening as a background. However the heart of the message is in the following four chapters in which the scripture 1 Peter 2:9 is expounded. How beautifully Dr. Morgan brings out a hidden truth. "Ye are . . . that ye may." God does for us in order that we may do for others. What stirring challenge! Ah, but that is not all. "A people for God's own possession"—His inheritance in the saints. God's joy in us. What we mean to our Lord.

The author states that the function of the church is a threefold one: (1) the medium of manifestation (2) the vehicle of vision, and (3) the instrument of illumination concerning God. "How can it be done? We are told that we must organize. God forbid! The Church is cursed with organization from end to end! How then? By a

realization, experimental and powerful, of the great facts of what the Church is in herself!"

Then there are given to the reader some interpretations of the Church. The subjective ideals as well as the important objective ones. Says Morgan, "It is when we apply these things to our own individual lives, and put them in relationship thereto . . . that we are moving toward the fulfillment of God's purpose."

Now let me quote without comment some meaningful sentences that indicate the author's deep spiritual insight:

"'Made partakers of the divine nature!' That is what the new birth is. It is not making up our mind that we will turn over a new leaf. It is not facing our own sins, and struggling and wrestling with them until we come out on the winning side. It is being born anew."

"The royal function of our priesthood is first worship and then intercession; and intercession breaks into two parts. The priest is first one who intercedes with God on behalf of men; and then one who goes out to intercede with men on behalf of God."

"A people God-possessed. What does it mean? One in whom God has taken up His abode; a temple of the living God, in whom God is Master of thought and emotion and will, therefore one through whom there shines out upon those who are round about the revelation of what God is in Himself."

"When the Church of God ceases to be 'other-worldly' she has lost her power to touch this world with transforming power."

"The first value—I do not say the final one—of the Incarnation was bringing God into visibility."

There is background and suggestive material here for a two or three sermon series on "The Church," the working out of which should thrill any pastor and the preaching of which would be sure to edify a congregation with any spiritual life at all.

ILLUSTRATIONS

One day while recording some grades for the school—the grades to be kept as long as the school itself stands—I noticed some of the grades were good, some fairly good, and others I felt sorry to put on the card. There is Someone putting our grades down in heaven, which will last longer than our school record. These grades are the grades we receive for life. Sometimes the grades we receive in school are not fair, the teacher might judge wrong; but the grades of heaven are fair, for there is a true Judge who grades accurately. I want my grades to be "A plus" on the books of heaven.—Submitted by ZITA MAE HOLMES.

The Best Time to Get Sanctified

John Wesley wrote to Thomas Rankin, first superintendent of American Methodism, "I have been thinking lately a good deal on one point, wherein, perhaps, we have been wanting. We have not made it a rule, as soon as ever persons are justified to remind them of 'going on to perfection.' Whereas this is the very time preferable to all others. They have then the simplicity of little children; and they are fervent in spirit and ready to cut off a right hand or to pluck out a right eye. But if we once allow this fervor to subside, we shall find it hard enough to bring them again even to the point."

Mr. Wesley tells of Grace Paddy, an Irish lady, who was converted, and sanctified twelve hours afterward. It was

just an eleven-day journey from Mt. Horeb to Kadesh-barnea, the southwestern extremity of the land of Canaan. Israel had forty years of wandering in the wilderness because they failed to enter Canaan at God's first appointed place.—Submitted by E. E. WORDSWORTH.

Influence

A little clock in a jeweler's window in a certain western town stopped one day for half an hour, at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train looked at the clock and began to walk more slowly; professional men, after a look at the clock, stopped to chat, and women noted the time and lingered a little longer in the sunshine, and all were late because one small clock stopped. Never had these people known how much they had depended upon that clock until it had led them astray. Many are thus unconsciously depending upon the influence of Christians; you may think you have no influence, but you cannot go wrong in one little act without leading others astray. God's Word says, "None of us liveth to himself." (Taken from *Good Tidings*)—Submitted by L. S. OLIVER.

Shadowed

A man in Chicago heard a rescue mission worker make an earnest address, urging his hearers to become Christians. The man, who had been a detective in former years, made up his mind that he would shadow the speaker for twenty-four hours in order that he might decide whether or not he was really what he claimed to be. On the following night he returned to the mission and said, "I am now ready to become a Christian. I heard our brother make his earnest plea last night and I determined to watch him for twenty-four hours. I believe he is sincere and I want you to pray for me."

How many could stand the test of the detective's shadowing? Others are watching your life. Are you walking worthy of Christ? (REV. A. C. DIXON)—Submitted by R. L. MORRIS.

Power in the Blood

Several years ago during the World's Fair at Chicago representatives of various religions were on the platform in the Hall of Religions. Joseph Cook represented the Christian religion. As he was called on to speak he related the incident in Shakespeare's *Macbeth* where Macbeth was attempting to wash away the stain of blood upon his hands, meeting with failure to do so. He then turned to the Buddhist priest and said, "Is there anything in your religion that can remove that stain?" Slowly the Buddhist priest shook his head and quietly slipped down from the platform. Joseph Cook then went to the representative of Confucius and repeated his question only to meet with the same negative reply. One by one the leaders and representatives of the various religions were interrogated in the same way and one by one quietly left the platform until only Joseph Cook was left and then he with the light of heaven in his face, standing on tiptoe, shouted, "The blood of Jesus Christ can wash away that stain." So was won a great victory for the cause of Christ. Jesus never fails.—Submitted by R. L. MORRIS.

E. Stanley Jones was engaged in a series of evangelistic meetings and was not seeing the results he desired. In sheer exhaustion he went out and lay down under an apple tree. He saw there a vision of the Master who said, "My child, you're tired, aren't you?" Replying in the affirmative, he also retorted, "I have a right to be for I have worked hard." The Master suggested that he was out

of patience, and he acknowledged that he was, and that he had a right to be, when people were so cold and unresponsive. "Do you see this tree?" said the Master. "How is it bringing forth fruit? Is it working itself into a strain and frenzy in order to produce fruit?" He admitted that the tree was "quietly pouring its life through its branches into the apples," and they were becoming beautiful and ripe. The Master then reminded him, "You are in me, as the branch is in the vine. Keep the channels open, let my life flow through you into the fruit, and it will be abundant." This enabled him to arise with a new sense of restful trust and calm, so that he worried no more about the results.—(From the book "God's Power for Me" by CHRISTIAN F. REISNER)—Submitted by JAMES P. MCGRAW.

Why Was Christ Tempted?

A railroad bridge over a huge and deep chasm was completed. The first two trains, two huge locomotives, approached and stopped in the center of the iron and steel spider's web supporting them. While the engineers and firemen kept those tremendous tons of iron beating and quivering upon the bridge for nearly half a day, they sat in their cabs and laughed as they showed their indifference to their position.

When asked as to the purpose of doing this, they answered, "We are not here, as you suppose, to find out whether there are any weaknesses in the bridge, but rather to prove and demonstrate to all who are looking on that this bridge is worthy of your confidence. We know it is perfectly safe; we want you to know it."

Jesus was not tempted to discover any sin in His personality, but rather to prove to the world that He was worthy of anyone's confidence, as the unbreakable bridge upon whom we might fling ourselves without reserve.—(DR. I. M. HALDEMAN, selected from *New Century Leader*)—Submitted by NEAL C. DIRKSE.

A survivor from the wreck of the *Titanic* tells this story of his conversion. When the ship sank he was cast out into the water and grasped a piece of driftwood. Soon he saw another man being swept toward him, also clinging to a piece of wreckage. He recognized the voice of one known among them as a great soul winner, asking him, "Are you saved?" He answered "No," and the voice cried, "Believe on the Lord Jesus Christ and thou shalt be saved." Then the man was swept away again. Soon the waves brought him back and again he asked, "Are you saved?" He still answered "No." The same hope was held out to believe on the Lord Jesus Christ, and with those words his hold loosened and he sank; but another soul reached out with faith to Jesus and was born anew. He came back safely to tell others how Jesus could save.—Submitted by MRS. O. CRANE.

Too Busy

In the first years of my Christian life I made a practice of distributing tracts and had quite a few outstanding experiences which made a great impression upon me. I had been praying for a Catholic lady to be saved and God spoke plainly to me to give her a tract entitled, "Prepare to Meet Thy God." I hoped she would consider her lost condition, and I found too late that she had.

On reading the tract she sent for an older person to come and talk with her about salvation, but it was Saturday and this lady of course was busy with her Saturday work and baking bread, so she thought another time would do as well. The Catholic lady went back to her home that night, as she had been visiting her daughter, and the very next day a cyclone came up and when the storm was over the fragments of her broken body were taken up in a basket. But what of her soul? She perhaps went out to meet God unprepared because someone was too busy with the trivial things of life to lead a soul to Jesus. Since that time I have realized the importance of buying up opportunities and putting God's work first.—Submitted by MRS. O. CRANE.

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

Continuous Revival Program

DR. J. G. MORRISON describes an interesting plan which proved successful in his early pastoral ministry. He worked on the theory that the church could do better work over a longer period of time if it would take it in a stride that it could keep up rather than at a high tension that could be maintained only for a relatively short time. Services were planned for the weeknights, Tuesday, Thursday and Friday. Thursday was the regular prayermeeting night. The young people in particular were charged with the responsibility of bringing in their friends. They were given important parts in the service. The pastor was the evangelist. A "preliminary membership" plan was devised to tie the new converts into the church immediately. The program ran continuously

throughout the year. The young people worked heroically. More than a hundred were converted and added to the church during the first winter.

During another pastorate a slightly different plan was inaugurated. Here also the young people were set to work to gather in their friends. But they were organized into circles, and to each circle was assigned a certain night. For that night they were responsible not only for the crowds but for various items of the service. A pleasant spiritual rivalry was built up between them. Services ran four nights a week, Tuesday, Wednesday, Thursday and Friday. The series of services ran on until the seed sown had been gathered in. Then they stopped for a week or two or until prayer and labor with friends had made the time ripe for another ingathering. This plan was fully as fruitful as the first.

The Burden of Sin

As an Indian evangelist was preaching a flippant youth interrupted him.

"You tell about the burden of sin. I feel none. How heavy is it? Eighty pounds? Ten pounds?"

The preacher answered, "Tell me, if you laid four hundred pounds' weight on a corpse, would it feel the load?"

"No, because it's dead," replied the youth.

The preacher said, "That spirit too is dead which feels no load of sin."—*Indian Witness*.

The Gospel Is Not a Failure

"How is it, asked a man of a minister, 'that your religion has been going nearly two thousand years and has not influenced more people than it has done?'"

For reply, the minister asked another question: "How is it that water has been flowing for more thousands of years than that and many people are still dirty?"

It is not the fault of Christianity that people go without the remedy for the human ill of sin, but the loss is theirs all the same. Christianity is not a failure. The gospel is not a failure. Wherever it is preached in fidelity it

wins. But there are some who "put it from them."—SELECTED.

The Power of Prayer

*But there's a power which man can wield
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.
That power is prayer. . . .*

The Power We Need

"This is the power we need; the power of a lasting hope; the power of an inward peace; the power of abiding joy; the power of a great patience, and the power of a loving heart."—GEORGE SHAW in *The Spirit of Redemption*.

The Meaning of the Cross

The cross reveals at the same time what we are and what God is. It reveals to us our distance from God. It reveals that which is between God and ourselves, it shows what God has to take upon Himself in order to come near to us. The cross is the effort God has to make in order to remove the hindrance which sin has placed between Himself and us. It shows what it "cost" God to meet us.—DR. EMIL BRUNNER in *The Presbyterian*.

Beneath the Cross of Jesus

*Beneath the cross of Jesus I fain would
take my stand,
The shadow of a mighty rock within
a weary land;
A home within the wilderness, a rest
upon the way,
From the burning of the noontide heat,
and the burden of the day.*

*Upon the cross of Jesus, mine eye at
times can see
The very dying form of One who suf-
fered there for me.
And from my smitten heart with tears,
these wonders I confess—
The wonder of His glorious love, and my
own worthlessness.*

*I take, O Cross, thy shadow for my
abiding place;
I ask no other sunshine than the sun-
shine of His face;
Content to let the world go by, to know
no gain nor loss,
My sinful self my only shame, my glory
all the cross.*

—E. C. CLEPHANE.

No Altar Here

No altar here; no flickering of a hundred tall candles over intricate carved marble and shining silver.

No communion table here; no small piece of ugly furniture beneath the loud-

mouthered pulpit and louder-voiced choir, tinkling cymbals and clanging gongs.

No priest here, no dull deacon, no backwoods preacher, no self-satisfied layman.

Only a handful of fishermen, peasants, tax-gatherers, and a Carpenter:

Only a table, a Passover supper, a little leaf, a cup of wine;

Only dimness and the Light of the world:

Only hunger and the Bread of the world.

—CHARLES GRANVILLE HAMILTON in *The Christian Evangelist*.

At Even Ere the Sun Was Set

*At even ere the sun was set,
The sick, O Lord, around Thee lay;
Oh, in what divers pains they met!
Oh, with what joy they went away!*

*Once more 'tis eventide, and we
Oppressed with various ills draw near:
What if Thy form we cannot see?
We know and feel that Thou art here.*

*O Savior Christ, our woes dispel;
For some are sick, and some are sad,
And some have never loved Thee well,
And some have lost the love they had.*

*And some have found the world is vain,
Yet from the world they break not
free;
And some have friends who give them
pain,
Yet have not sought a friend in Thee.*

*O Savior Christ, Thou too art man;
Thou hast been troubled, tempted,
tried;
Thy kind but searching glance can scan
The very wounds that shame would
hide.*

*The touch has still its ancient power;
No word from Thee can fruitless fall;
Hear in this solemn evening hour,
And in Thy mercy heal us all.*

—HENRY TWEELS.

The Nazarene Way

"We have many problems caused by the things we lack. Yet, when we do not have anything, we do the job anyway, even though we are living in an age that has everything. We are pioneering in this modern age, trying to put a twentieth century Sunday school in a barn or a garage. And we have been doing that for these years and getting along.

"Plan for a big Sunday school, remembering that bigness is determined by the degree to which the Sunday school is adequately serving the community."—S. D. KELLEY in *Michigan District Bulletin*.

The Effectiveness of Pictures

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

Do You Remember?

Psychologists tell us that we remember ten per cent of what we hear, fifty per cent of what we see, seventy per cent of what we write, and ninety per cent of what we do. What did Jesus say about being "doers of the word, and not hearers only"?

Living Bridges

"The Lord has sufficient resource for His praying children, but the resource is up high and the desperate need is down low. He needs the heart of a man who knows and loves and cares to make his life a bridge between the resource and the need.—BRAYTON C. CASE in *Watchman Examiner*.

Regeneration Versus Education

The Word of God knows nothing of regeneration through educational rote, or even through the most careful training. These are to be highly valued as means to the end of regeneration and Christian growth; indeed, are esteemed as indispensable adjuncts; but the secret of regeneration for old and young is centered in the office of the Holy Spirit, as He directly operates upon each heart and life.—BISHOP DU BOSE.

Fishers of Men!

"Brethren, do not go fishing for souls with a crawfish for bait, a log chain for a line, a weaver's beam for a pole, and then scream, 'Bite, or be lost forever!'"—TALMAGE.

Why Is Gambling Evil?

Gambling is an attack upon morality. It has the demoralizing effect of training people to expect gain from a lucky chance rather than from useful service and hard work. It is the antithesis of all that is meant by honesty, industry, stability and reliability in the personality of an individual or in the economic life of a nation.

Gambling segregates risk and cultivates it for its own sake. It capitalizes chance and makes the interplay between luck and an artificially created risk the means

of redistributing values. It is a sort of blasphemy against life because it is the abuse of an element—risk and chance—which is essential to life.—*Christian Advocate*.

*Not in the clamor of the crowded street,
Not in the shouts and plaudits of the throng,
But in ourselves, are triumph and defeat.*
—LONGFELLOW.

"Tokens"

A colored brother said it is queer about these Mississippi tax "tokens"; you can't buy anything with them and you can't buy anything without them. And that's about the size of things in the work of our churches. They can't be run with money and, it certainly would be difficult to run them without money.—*Baptist Recorder*.

"I remember one night when the Bible was the driest and darkest book in the universe to me. The next day it was all light. I had the key to it. I had been born of the Spirit. But before I knew anything of the mind of God in His Word I had to give up my sin."—D. L. MOODY.

For Your Wayside Pulpit

"God usually guides by whispers, and those who would be guided by Him must keep near to Him."—MACGREGOR.

Grace is the breeze that fills my sails, my compass is faith, and my pilot is Christ.—THOLUCK.

A revival is an impulse of the Holy Ghost moving toward men.—*Bulletin Detroit First Church*.

If we want the glow of God in our souls we must get the go of God in our Christian lives.—A. F. HARPER.

A Noble Resolve

I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but will try to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty and be more concerned with mine.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another gets ahead.

—*The Mennonite*.

That Cause Can Neither Be Lost Nor Stayed

*That cause can neither be lost nor stayed
Which takes the course of what God has made;
And is not trusting in walls and towers,
But slowly growing from seeds to flowers.*

*Each noble service that men have wrought
Was first conceived as a fruitful thought;
Each worthy cause with a future glorious
By quiet growing becomes victorious.*

*Thereby itself like a tree it shows:
That high it reaches, as deep it grows;
And when the storms are its branches shaking,
It deeper root in the soil is taking.*

*Be then no more by a storm dismayed,
For by it the full-grown seeds are laid;
And though the tree by its might it shatters,
What then, if thousands of seeds it scatters!*

CHRISTIAN OSTERGARD, translated from the Danish by J. A. AABERG.

HOMILETICAL

A PREACHING PROGRAM FOR MARCH

J. GLENN GOULD

SUNDAY, MARCH 5, 1939

MORNING SERVICE

What Mean Ye by this Service?

(NOTE—This is a communion sermon. We are following the plan of submitting one communion message each three months, beginning March 5.—J. G. G.)

SUGGESTED SCRIPTURE LESSON—1 Cor. 11:23-34.

TEXT—*What mean ye by this service?* (Ex. 12:26).

I. There is significance and profit in any institution only so long as it has meaning.

In our corporate lives means and institutions are constructed with a view to the ends they are designed to accomplish. And when they fail to achieve their objectives, it is best that they disappear.

1. In the small town where my boyhood was spent there was one business street running through the center of town. That street was lined with hitching posts. Between the posts ran stout iron pipe so that a regular hitching fence was provided. Those pipes made devices on

which we boys could demonstrate our gymnastic ability. But that was not the primary purpose they were designed to serve. They were placed there for the convenience of the farmers who came to town to do their buying. Here the country people would tie their horses for safe keeping until they were ready to start home. But today the hitching posts are gone, for the modern farmer's steed will stand without hitching. The hitching post gradually lost its significance with the coming of the automobile and has virtually disappeared.

2. In our governmental organization it was provided originally that four months must elapse between the election of a President and the time he should take office. He was elected early in November; but he did not assume his duties until early in March. That long interval of time served a useful purpose in the days when the only means of travel was by stage or horseback. But with the coming of fast transportation that four-month interval became an actual menace to the stability of the nation, so it has been abolished, and most wisely. It was an institution that had outlived its usefulness.

3. Now this Lord's Supper must be a thing of vital meaning, or it becomes a mockery and a mummery. It is the most eloquently significant institution left us by our Lord; and when the soul of the participant has actually experienced the grace that is here portrayed, it becomes a richly meaningful observance. But if the lips that receive this cup have not been cleansed by the regenerating touch of the Lord; or if the hands that administer it have not been lifted in sincere surrender to the lordship and redemptive ministry of the Son of God, the service becomes the sheerest hypocrisy.

II. The words of this text form a part of Moses' explanation of the impending Passover.

It was Israel's last night in Egypt; that night when God had determined to bring swift judgment upon the Egypt-

tians for their stiffness of neck and hardness of heart. After outlining the technique that must be followed that fateful night, Moses ordered that the Passover be observed regularly by the people in the land to which the Lord would bring them. And "when your children shall say unto you, what mean ye by this service? Then ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians and delivered our houses."

1. That Passover was a thing of vital meaning. It was on that awful night that God had delivered them from their captivity and made them a nation. From that point of view it was an observance comparable to our annual observance of Independence Day. Then it was that the Israelite nation was born. They entered Egypt a family. They emerged from Egypt a nation of tribes.

2. But, what is more significant still, that Passover was a glorious foregleam of the redemption that would be effected by Christ Jesus. It set forth symbolically the truth that was consummated on the cross of Calvary: That Christ is our Paschal Lamb, under whose blood alone we have a shelter from the destroyer.

3. But the Passover has meaning no longer. It was fulfilled in the suffering and death of our Lord; and since the hour when Jesus' blood was shed on the cross, the Passover has been without any prophetic significance. It is still observed in Jewish households, but it has no true meaning. The political independence granted under Moses' leadership has disappeared; and Christ the Messiah has come, though His own received Him not. In the stead of the Jewish Passover we have today this Christian sacrament of the Lord's Supper.

III. Now, what mean ye by this service?

For it must have meaning, or this observance is simply "much ado about nothing."

I. Its first significance is retrospective. It points backward to the cross as the source of our redemption. The broken body and shed blood of Christ mean something deeply personal to me. It points to His five bleeding wounds, and declares that He suffered thus for me. No man who doubts the efficacy of that shed blood has a right either to administer or to receive this holy sacrament. When a Christian minister turns his back upon the idea of a blood atonement, he should have the moral honesty to discontinue the administration of the Lord's Supper.

2. But, furthermore, the sacrament symbolizes my participation in that atonement through obedience and faith. For it is not enough that Jesus died for me; I must accept Him as my Substitute and my Savior. It is not sufficient that the blood of atonement has been shed; that blood must be applied to my defilement and my sin, and my iniquity must be taken away. Just as one receives into his body the broken bread and the blood of the vine, so must one receive into his heart and life the crucified Savior and discover that His flesh is meat indeed and His blood drink indeed. To receive this sacrament means, therefore, that I believe there is cleansing power in the blood of Jesus, and, furthermore, that I have proved that power in my own life.

3. But St. Paul points out (in 1 Cor. 11:26) that there is a definite forward look to this holy sacrament. Just as the Passover looked forward to Calvary, so does the Lord's Supper look forward to Jesus' triumphant return. By this observance "ye do shew forth the Lord's death *till he come*." There is no Christian hope more glorious and thrilling than the hope that at any moment our Lord may appear in the clouds. And this hope is implicit in this beautiful Christian memorial.

4. Now, one word more: Will this holy sacrament ever become meaningless as the Passover has? Yes, under two

conditions it will. It is meaningless, first of all, if a living faith in Jesus Christ as Savior and Lord be absent. This is the grim, uncompromising fact; and it is time the Church everywhere faced it. But the Sacrament will be outmoded finally, in the presence of the returning Savior. When He appears, we shall be done with this symbolism, eloquently though it may speak to us today. "When he shall appear, we shall be like him, for we shall see him as he is."

EVENING SERVICE

Why Men Do Not Want Christ

SUGGESTED SCRIPTURE LESSON—Matthew 8:23-34.

TEXT—*When they saw him, they besought him that he would depart out of their coasts* (Matt. 8:34).

I. From many points of view, this adventure of Jesus into the country of the Gergesenes was one of the most astonishing of His entire career.

It is amazing for the insight it gives into the redemptive possibilities that lie within the reach of the human spirit. It is equally amazing for the view it gives of the monumental ingratitude of which the soul of man is capable. Christ and His disciples had crossed the little Sea of Galilee to the desolate eastern shore of the lake, there to meet two men possessed with demons. In a few graphic words the terrible plight of these unfortunate fellows is set forth. They are described as "coming out of the tombs, exceeding fierce, so that no man might pass that way." It is easy to believe that these men were the terror of the country. Their names were probably used to frighten children and terrify adults. But they had now met One who was able to tame their wild spirits and deliver them from their fearful affliction. And it is evident that they recognized in Christ One who could liberate their imprisoned spirits. Knowing full well that Christ could break this grip of Satan, the demons besought Him that He would permit them to go out into a herd of swine feeding nearby. Jesus gave His permission at once; and the Word says that "the whole herd ran violently down a steep place into the sea, and perished in the waters."

What an amazing capacity a man has for devils! Here were two men possessed with a sufficient number to destroy a whole herd of swine. Such are the capabilities for evil that lie within the reach of human possibility. It is rather striking, moreover, that that herd of swine did what any self-respecting hog would be forced to do under the circumstance—they put an end to their intolerable existence. This is not a plea for suicide; but it does prove conclusively that demon-possessed men are satisfied many times with a condition which a hog would find impossible.

The gracious result of the whole episode, however, lies in the fact that these afflicted men were instantly delivered. At the word of Jesus' command they were set free; clothed and in their right minds. But by that time the keepers of the swine had told the story of their misfortune to the dwellers in a nearby city of the Gergesenes; whereupon, "the whole city came out to meet Jesus, and when they saw him, they besought him that he would depart out of their coasts." As between redeemed manhood and swine, they chose the swine. And Christ departed.

Those Gergesenes were not the last people on earth whose sense of values was perverted. Roger Babson tells of a visit he paid to a wealthy man whose hobby was the breeding of fine, blooded cattle. During an afternoon his host took Mr. Babson through his stables and pointed out the fine points in each of his valuable animals. Over the head of each was its pedigree, given in most meticulous detail. After the evening meal was over and Mr. Babson and his host were seated in the spacious drawing room of the big house, a

young man called for the daughter of the household and was ushered into the drawing room to wait for the young lady. Presently she appeared and they left together. Then Mr. Babson inquired who the young man was. The father replied nonchalantly, "Oh, one of my daughter's friends. I'm not sure what his name is." There was a man who kept careful record of the pedigrees of his blooded stock, but did not bother to inform himself as to the identity of a young man who was paying attention to his daughter. That is one example of a perverted sense of values.

II. Now, it seems to me that men ought to want Christ in their hearts and in their homes.

There are some things that He, and He alone, can bring to men—things without which our existence is all but intolerable.

1. One thing that Christ alone can give is hope. There is no hopeless situation when Jesus is present to help. Even death itself loses its mastery when He is near. At the tomb of Lazarus He was more than equal to the occasion. And when His own death was impending He was able to say to His disciples, "Peace I leave with you; my peace I give unto you." Surely He can minister hope to the hearts of men, and He alone.

2. But Christ is equally able to bring deliverance from every enslavement that leads men captive. He can break the chains of evil appetite and sinful habits. He can lead out of the dungeon of despair into the clear sunlight of God's favor. Men who have struggled helplessly and hopelessly against the curse in their lives can find a deliverer in Him.

3. Moreover, Christ is able to effect a complete transformation in the heart and life of the soul that receives. It is a sober fact that "if any man be in Christ, he is a new creature. Old things are passed away; behold, all things become new."

4. Jesus alone is able to give security for the days to come—an absolutely undimmed future. There is no social security that can equal the promise, "My God shall supply all your need." And the soul that knows the Savior can face the unknown future unafraid. Yes, indeed, men ought to want Christ.

III. But it is a fact that men do not want Him.

1. These Gergesenes did not want Him, though He had brought a solution for one of their most difficult problems. Jerusalem did not want Him, though He came to her as the long-awaited Messiah. "He came unto his own," declared St. John, "and his own received him not." The first century did not have room for Him, nor does the twentieth century.

2. Christ is not wanted today among the nations of the earth. He would have been a strangely ill-placed figure at that council table in Munich a few months ago when Germany's new rapacity was temporarily satisfied. He would have found little to commend in Versailles when the "peace" of twenty years ago was concluded. But neither is Christ wanted in the social order. Wrong and injustice would not go unrebuked and unavenged if He were given place in our social scheme. And in the lives of individual men there is little room for Him. Selfishness and sordidness and sin would go out when He came in; so men give Him scant place in their lives.

IV. But why, we may well ask, do not men want Christ?

1. They do not want Him because of the price they must pay to get Him. The rich young ruler came running to Jesus with an eager inquiry on his lips as to the way to life. He seemed terribly in earnest. But when he discovered that it would cost all that he had he drew back. The price was too great and he did not want Christ enough to pay so dearly.

2. Men do not want Christ because of the place He demands in them. If He did not insist on the chief place in the

heart He enters, and the overthrow of every rival, the case would be so different. It would be easy to add Jesus to the baggage of life, but that is not sufficient. He insists that much of that baggage must be cast overboard. And He can brook no rival gods in the heart where He resides.

Men do not want Christ, furthermore, because of the difficult things He asks of them. For it requires a great deal of courage and moral heroism to follow Christ. It is no place for drifters and shirkers and loafers. Men who are content to take on the color of their surroundings do not belong in this noble succession. Christ dares men to be different, to be clean, to be upright, to be wholesome, in an age that runs directly counter to all of this. It is not easy to take this heroic way of life, so men draw back.

4. But, finally, men do not want Christ because they shun the reproach of the cross. For, say what you will, that reproach has never ceased. We may glorify the cross all we please, but it will still remain bloody, gruesome and horrible. The reproach still attaches to it. Hence men draw back.

V. But the question of supreme moment is this: Do we want Him?

It is easy to stand aside objectively, and appraise an issue such as this, and fail to realize that we have uttered our own condemnation. For every man who draws back from following Christ has a reason; and in every case that reason is unworthy. Let us determine that from this hour forward we will pay the price and open our hearts to Jesus.

SUNDAY, MARCH 12, 1939

MORNING SERVICE

The Temple of God

SUGGESTED SCRIPTURE LESSON—1 Corinthians 3:1-17.

TEXT—*Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are (1 Cor. 3:16, 17).*

I. The Christian conception of God has been composed of elements which would appear, superficially at least, to be discordant and incapable of reconciliation.

On one hand He is declared to be the "high and lofty One that inhabiteth eternity," who dwells "in the high and holy place"; yet, on the other hand, He promises to "dwell also with him that is of a humble and contrite spirit." It is somewhat difficult for the human mind, moving amid its obvious limitations, to conceive of One who fills all eternity with the majesty of His presence, but who also finds His greatest joy in entering the narrow confines of a human spirit. Yet, such a One is God declared to be.

It is especially interesting to note the fact of God's earthly dwelling place from one generation to another. In the days of Israel's wanderings, God commanded that a tent be devoted to Him in the midst of the camp. There, in what was known as the "tabernacle," God resided, and it was there that He was worshiped. Throughout the forty wilderness years, and during the early days of the period of Canaan conquest, God abode thus among His people.

Eventually, however, a more settled form of life began to prevail among the Israelites. They moved from their tents into houses; and in one particularly fine house dwelt King David. David soon began to experience some pangs of conscience because, while he dwelt in a house of cedars, God's habitation was still a house of curtains. So he conceived the idea of a temple—a plan put into execution by Solomon, David's son. Thus a spacious and beautiful structure was erected, where God might abide, amid lavish and ornate trappings, in the midst of Jerusalem.

There were three very conspicuous things about the tabernacle and the later temple. (1) They were places set apart from all that was secular and profane. The tabernacle was radically distinct from every other tent in the camp. The

very ground on which it stood was holy ground. No liberties were ever taken with this residence of the Almighty, on pain of death. (2) Moreover, they were clean and holy places. Nothing unclean could ever enter this holy sanctuary. Even the priests who ministered in it must subject themselves to numerous washings, and thus obliterate every trace of ceremonial defilement, before entering this sacred Presence. (3) And, finally, they were places that God actually honored and sanctified by His presence. He came down upon the tent of meeting until it seemed the Shekinah glory actually dwelt in the midst of Israel. And in the temple at Jerusalem God's presence was marvelously revealed. The Prophet Isaiah, in Isaiah 6, has given a most graphic picture of that terrible Presence.

II. Samuel Chadwick declares that the "temple was a permitted mistake, just as was the kingship of Israel."

It was not God's best plan for His people that they should have a king and thus be like the nations round about them. Nor was it God's best plan for them that such an ornate and spacious house of meeting should be provided. He permitted it only because they insisted upon it.

1. Be that as it may, the day of the Jewish temple is now a thing of the past. Its elaborate priesthood, and its symbolic furniture, have disappeared. When Jesus looked out over the ancient city and pronounced His final woe upon it He said, "Henceforth your house is left unto you desolate." That house was no other than the stately temple of Herod, whose overthrow He had expressly predicted. At the hour of His death an unseen hand rent the veil of the Holy of Holies from top to bottom. In a few short years the building itself was completely destroyed and the site where it stood was plowed up by the Romans. All its sacrifices were fulfilled in Jesus Christ.

2. The Holy Spirit now has for His temple what He has desired most of all from the very beginning—the hearts of His people. However obscured this idea may have been in the minds of Old Testament worthies, the truth is set forth clearly enough in our New Testament scriptures. This text itself furnishes conclusive evidence. Moreover, 1 Corinthians 6:19, 20, declares, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore, glorify God in your body, and in your spirit, which are God's." And again, in 2 Corinthians 6:16, it is asserted, "Ye are the temple of the living God." These scriptures, taken in conjunction with the text, make the truth of these things most convincing.

III. Now, what does God demand of this new temple?

He certainly demands no less than He did of the ancient tabernacle. God's specifications for His place of abode have never been modified.

1. He demands, first of all, separation from worldliness and sin. "Come out from among them," says God, "and be ye separate, and touch not the unclean thing." He is insistent that the heart in which He resides must be dedicated wholly and forever to Him. There must be no place in such a heart for any motive or intention that cannot stand in Christ's presence. There must be separation from sinful acts. There must be a careful avoidance of sinful places. One must refuse longer to run with godless companions.

2. God demands, with equal emphasis, that the temple of the heart in which He resides be holy altogether. There must remain in such a heart no lurking impurity that has escaped the purging fires of Pentecost. Jesus made this exalted standard of life very clear indeed in His teaching in the Sermon on the Mount. It is not alone the act of murder for which men are guilty before God. Hatred buried deep in the heart makes one as guilty in God's sight as the overt act of murder. It is not alone the act of adultery that falls under the divine judgment. The harboring of lust in the soul is as

reprehensible as the very act of fornication. So did Jesus direct our attention always to the motive that underlies each act and attitude. "If any man defile the temple of God, him shall God destroy." Thus drastically does God dispose of this vital issue.

3. The third requirement which God lays down for the temple of the Spirit is fullness. And once the temple is yielded to Him, He instantly fills it with His glorious sanctifying presence. The New Testament is forever talking about fullness. It seems as though God wants above all things else to meet the emptiness of human life by His glorious infilling. He hungers to meet our futility with His ability; our weakness with His strength; our blindness with His power of vision. What joy it is that this vitally important relationship to God is not simply an affair of negative renunciations, but is a positive fullness of peace, confidence, courage and joy. Moreover the fullness of God is a constantly increasing grace. This walk with God is as the path of the just that shineth more and more unto the perfect day.

It is the Spirit's desire that He be permitted to dwell in us as we dwell in our homes. He hungers to go and come at will within us; to have unimpeded access to every room in our personality; that He may preserve our whole spirit, soul and body blameless unto the coming of the Lord. No one has set forth the practical aspects of such living more forcefully than Francis Asbury, while on shipboard en route to America, under Mr. Wesley's appointment. He committed to his journal this revealing bit of self-examination: "Whither am I going? To the New World. What to do? To gain honor? No, if I know my own heart. To get money? No; I am going to live to God, and to bring others so to do."

IV. It is the desire of the blessed Spirit that He be given first place in our hearts without delay.

It is for this we have been redeemed by the precious blood. All of the Spirit's earlier ministries in our lives have looked toward this as their proper objective. Christ said to His disciples that the Holy Ghost "is with you and shall be in you." We have received His mercies and ministries in regeneration. Let us now open our ransomed hearts that He may enter in His fullness.

EVENING SERVICE

Children but Not Heirs

SUGGESTED SCRIPTURE LESSON—Matt. 3:1-12.

TEXT—*And think not to say within yourselves, We have Abraham to our father (Matt. 3:9).*

I. These are harsh and pointed words, uttered by a man who had never learned to speak in smooth and deferential accents.

They were addressed to men who were accustomed to the utmost consideration, and had never before been accosted quite so brusquely as now.

1. For that speaker was John the Baptist; and he was a straightforward, hard-hitting preacher of righteousness. He believed in hewing to the line, let the chips fall where they may. There was something about John's vigorous putting of ancient truths that seems almost to turn the wheels of time backward to the days of the prophets.

2. Among the people generally there was a most favorable reaction to the ministry of John. Men were startled and challenged by his message, and were jostled wide-awake by his fearlessness. There was a tone of authority that rock-ribbed conviction about this desert preacher that made his hearers feel that perhaps religion was not the anemic and unreal thing it seemed in the practice of the scribes and Pharisees.

3. But the Pharisees and Sadducees were not so sure. They were too solid and settled to be carried away by the clamor of an unauthorized preacher down by the Jordan.

However, they decided eventually that it would pay to conduct an investigation. So a delegation of the religious nabobs of Jerusalem came to the desert to hear this uncouth preacher.

John did not alter his message to please the fancy of his new and distinguished hearers. Indeed, he seems to have realized that here was an opportunity to unmask their miserable pretensions. Hence his fierce denunciation: "O, generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance." Such language was bound to arouse the deepest resentment in the hearts of these men. Instantly they would say within themselves, "We are the sons of Abraham and have no need for such a message as this man is giving." As though reading these inmost thoughts, John continued, "And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham!" So shallow indeed was the defense of these deluded men.

II. The difficulty was that while they were the sons of Abraham, they were not his heirs in the truest sense.

1. There was no question as to their physical descent from the old patriarch. Over long centuries, thanks to the exclusiveness of the Jewish people, the Abrahamic strain had continued unimpaired. And the men of Jesus' day had reached the conclusion that to be born a son of Abraham was all that God required. The way in which a man lived was a thing of little importance compared to the purity of the Hebrew blood flowing in his veins. It must have sounded strangely like blasphemy for John to declare that God could turn the rocks of the desert into sons of Abraham.

2. The tragedy of this situation lay in the fact that Abraham was not able to transmit to his descendants the finer things in his character. There were some characteristics about Abraham that have made him a monumental figure in the record of God's noblemen, characteristics without which his life would have had little meaning.

a. One of those characteristics was his keen ear for God's voice. Here was a man who could hear God speak, even though he lived amid the pagan clamor of Ur of the Chaldees. All around him were men who worshiped many gods. But gradually there was born in his heart the faith that there was one God. At length his ear became so keen that he could discern God's voice. It would have been a great thing for these men of John the Baptist's day, if they had had ears as keen as Father Abraham's. But unfortunately Abraham could not transmit that trait to his descendants.

b. Another of Abraham's conspicuous characteristics was his pronounced disposition toward obedience. He could not only receive orders from Almighty God, but he found in his heart a ready response and an instant obedience. God had only to say, "Get thee out," and Abraham started. God had only to say, "Offer up thy only son, Isaac," and Abraham gathered wood, fire and knife and sallied forth with the lad. It is a wonderful thing to note his instant and unswerving obedience. And his descendants would have been infinitely better off if they had inherited a bit of that disposition. It was their misfortune that Abraham could not hand it down to them.

c. Still another of Abraham's fine characteristics was his Christlike spirit, born of friendship with God. By all odds, the finest thing ever said of this man was that he was the friend of God. He knew God and confided in Him and trusted Him. But it is equally true that God knew him and always took him into account. When the day of judgment came for the cities of the plain, God refused to let tragedy befall until He had told Abraham all about it. And Abraham's intercession almost changed the course of history that day. A little more of this spirit would have enriched

greatly the sons of Abraham; but here again was something that could not be transmitted from one generation to another.

3. It is always true that the finest things in life can never be handed down to our children. Complexions, temperaments and legacies can be transmitted; but these are the things that matter least. The highest and best things must be achieved by every generation for itself. They can be had only as Abraham had them: by paying the price that is required.

(4) It was here that so much was found wanting in the men of the first century. They were living in the past tense, and were basking in the memory of a departed glory. They imagined fondly enough that to be Abraham's sons was life's greatest glory; and had omitted to acquire those traits of character which made Abraham really great. They were living, smugly content, in a refuge of lies.

III. But just here is the difficulty of our generation.

We must not get so busy condemning the Pharisees that we overlook ourselves.

1. For our generation has received a spiritual heritage far richer than anything these sons of Abraham ever knew. We have all they had and, in addition, all that Calvary and Easter and Pentecost have brought to the world. We are all disposed to acknowledge quite freely our goodly heritage; our noble Christian traditions; our spiritually minded forebears. But the danger is that it will end there; that the vital Christian experiences which made our fathers what they were will not be re-enacted in our lives. This danger is no longer merely hypothetical; it stares us in the face this moment. We can be the children of the founders and fathers, and yet fail to be their heirs.

2. The whole record of church history bears out in terrible earnestness the truth of this proposition. Every Protestant movement from Luther to the present day has sought to preserve a vital Christian experience, but to no avail. And the farther the Church of the Nazarene moves from the date of its inception, the more real will this danger become.

3. There is no safety for any soul, here or hereafter, but the shed blood of Jesus Christ. There is no experience except the transforming experience of the grace and power of God in one's own soul that can suffice. Anything less than this is indeed a refuge of lies.

IV. There is a heartening truth to be proclaimed here, however; for though we may not be the sons of Abraham, by the grace of God we can become his heirs.

1. St. Paul declares that God has raised up a new Israel, through faith in Jesus Christ. He is not only our Savior, but He is also the "firstborn among many brethren." And today, Gentiles though we may be, we can be related vitally to this new family of grace.

2. In the moral and spiritual sense we can be the sons and heirs of Abraham. We can have ears attuned to the voice of God. We can offer heart obedience to the will of God. We can have characters shaped in the image of God through friendship with Jesus Christ. The men of John's day were the sons of Abraham, but not his heirs. By God's grace we can be the heirs of Abraham, though not his sons.

SUNDAY, MARCH 19, 1939

MORNING SERVICE

Radiant Living

SUGGESTED SCRIPTURE LESSON—Phil. 2:1-16.

TEXT—*Ye shine as lights in the world* (Phil. 2:15).

I. Darkness is one of the meaningful terms by which God describes the moral condition of this God-forgetting world.

1. The term was commonly employed in this way by the prophets. Isaiah declares (in Isa. 9:2) that "the people that

walked in darkness have seen a great light: and they that dwell in the land of the shadow of death, upon them hath the light shined."

2. Jesus himself aptly described His age as one of darkness, to which He came as the light of the world. John says of Him, "In him was life, and the life was the light of men." Jesus exhorted His disciples, "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."

3. Now, in Philippians St. Paul is addressing himself to a concrete situation, one with which he was personally familiar. The apostle could never forget Philippi. This was his first European battle ground. Here he and Silas had been maltreated and cast into prison; only to emerge before the night was passed with the jailer as a trophy of God's grace.

But there was no doubt about the moral darkness at Philippi. The men of Philippi are described by him as a "crooked and perverse nation." They were solidly pagan and sinful.

II. In view of this, the apostle's words are indeed arresting, "Among whom ye shine as lights in the world."

1. In this dense darkness, he declares, God has established you as lights. Out there in the immoral and ungodly atmosphere of this pagan society, God has placed you as sentinels. And every light so placed is a challenge to the darkness to do its worst. Each one was a humble dweller in Philippi, known for years to all of his fellowmen. But they had seen a new vision and heard a new voice and were now giving themselves in loyalty to a new allegiance. And God is expecting them to shine for Him.

2. But the wonder and miracle of this is more clearly seen when we recall that these men themselves had been immersed but lately in the prevailing darkness of Philippi. Until Paul and Silas came with this message, they had been steeped in paganism and superstition and vice. Only by the power of God had they been recovered. And now they were to shine amid the darkness that had until lately swallowed them up.

3. The secret of this transformation is to be found in the marvelous power of God. "God, who commanded the light to shine out of darkness, hath shined in our hearts." Back to the creation days that allusion reaches for its force. The same God who said "Let there be light," and there was light; who brought cosmos out of chaos in the beginning; that same God has shined into the darkness and chaos of our hearts and has illuminated us by His glory. Here is the explanation, and the only possible explanation of this wonder.

4. Moreover, the thing that this text actually says is that "ye shall shine as fixed luminaries," with all the dependability of the stars in their courses. It is not with the feeble twinkling of the lights along the shore that God asks us to shine, but with all the fixed certainty of the heavenly bodies.

a. The Word declares that "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." We are inclined to think of that shining as a reward for soul-winning. But think of it as a means to soul-winning. The man who would turn many to righteousness must display the constancy of the heavenly bodies in his daily walk with God. Only thus does soul-winning become possible.

b. The heavens are the most dependable and predictable part of God's universe. Astronomers can plot the course of any planet in the heavens and tell where it will be at any given time in the future. Eclipses of sun or moon can be predicted to the exact second, and no mistakes are ever made, so trustworthy do the heavens behave. But God wants His people to be as dependable as the heavens. He wants us to be so true to Him that He can predict where we will stand in devotion twenty years hence, and we shall not fail Him. He wants

us to be so loyal to Him that men who steer by our light will not miss their destination.

III. Now, what are some of the characteristics of radiant living?

1. To live radiantly, one must obey God "without murmurings and disputings." In other words, one must live a life wholly yielded to the will of God. "Murmuring" is a subtle undercurrent of discontent with the will of God; a certain repining for the hardness of one's lot; an aggrieved attitude because God seems to insist that we live amid difficult circumstances. "Disputing" is a more open and defiant attitude of rebellion against the will of God. Disputing has its inception in murmuring. But either one will poison the springs of the life and grieve the Holy Ghost. And there is no place for either in a radiant life.

2. To live radiantly one must live in full view of the face of Christ. For ours is a derived light, reflecting the light that streams from the face of Jesus Christ. The moon is a dark body, giving only the light that is reflected from the sun. It is only by remaining out in the full light of the sun that the moon can give any light to the earth. Similarly, the secret of radiant Christian living is found in maintaining a clear view of the face of our Lord. The world as a whole has lost sight of Him, and is living in darkness and the shadow of death. It is only by the holy living of God's saints that the radiance of Jesus can break in on this dense darkness.

3. Furthermore, to live radiantly one must live blamelessly and harmlessly, "the sons of God without rebuke." Careful Christian living is somewhat out of fashion, it appears, even among those who should be maintaining the highest standards. It is still true, however, that one must separate himself from worldliness and sin if he is to enjoy God's favor. It is not necessarily faultless living that the apostle enjoins upon us. God nowhere has expressed any expectation that we shall be faultless in our walk and conversation. Such a demand would be too great for our human limitations. But He does insist that there shall be nothing blameworthy in our spirits. In other words, our hidden motives must be pure, however clumsy our outward expressions may appear. Such blameless living is bound also to be harmless. Thus may we live as "the sons of God without rebuke."

At the California Institute of Technology, in Pasadena, there is a delicate two-hundred inch lens which is now being prepared for the world's largest astronomical observatory. So delicate is that glass surface that it is distorted by the heat from the bodies of the experts who are at work upon it. Only little by little can the polishing be done to allow for cooling from the heat thus absorbed. So sensitive is one's relationship to God. One need not sin grossly to grieve God. A disposition to move in the direction of that which is questionable will grieve Him quickly enough. In God's name, let us live carefully.

4. Finally, to live radiantly one must "hold forth the word of life." Here is the charter of our liberties and the foundation of our hopes. The Word must be our guide and our inspiration. We must love it and live by it; and offer it to others as the answer to their soul's deepest longing.

IV. Darkness is still prevailing among men; and God is still depending on His people to "shine as lights in the world."

The modern paganism differs superficially from that of Philippi; but it is fundamentally identical with it. Men still have hosts of other gods that leave no place for Jesus Christ. Moreover there is a widespread, though subtle, apostasy that has impaired the strength of much of the modern church. When the World War was breaking over Europe in 1914, Sir Edward Gray, the British Foreign Minister, said, "The lamps are going out all over Europe, and will not be lighted again in a generation." We today can attest the prophetic char-

acter of those words. But in our modern Christianity so many lamps have gone out, or are going out, that a greater responsibility than ever rests upon the people of God. God wants a people who will shine with all the dependability of the stars in their courses. Let us determine, by God's grace, that we will be that people.

EVENING SERVICE

The Crucified Life

SUGGESTED SCRIPTURE LESSON—Romans 8:1-11.

TEXT—*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me* (Gal. 2:20).

I. The language of this testimony presents one of the strangest paradoxes to be found anywhere in the New Testament literature.

It is absolutely unintelligible to the unenlightened heart, but is blessedly understandable to the Christian. Apart from its deep, hidden meaning these words sound strangely enough. "I am crucified . . . nevertheless I live"—"Not I, but Christ"—"the life I now live . . . I live by faith"—"He loved me and gave. . . ." Strange language, indeed; but easily possible by the grace and power of God.

Moreover it takes on additional significance by reason of the fact that it is the apostle's own testimony. He does not lay this down as a theological postulate to be accepted; but a testimony to be heard, and an experience to be received and enjoyed. A testimony is more compelling than a postulate. The postulate says, "This is my opinion." The testimony declares, "This is my experience." When the man born blind was confused as to his theory concerning Christ, he fell back on his personal experience: "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." There is the end of all argument, the court of last appeal.

We face a similar situation in the presence of this text. The apostle does not assert that if one will meet certain conditions, it is his opinion that these resultants will follow. He declares, rather, that this is the manner in which the grace and power of God dealt with him. "I am crucified with Christ." Testimony is thus the most convincing sort of argument. Let us examine in some detail the remarkable witness of the apostle.

II. The underlying foundation—the basis on which such experience rests—is to be found in the fact of the cross of Christ.

"He loved me, and gave himself for me."

1. All Christian experience rests back ultimately upon the fact of God's eternal love. The most familiar declaration of that love is found in John 3:16, in the words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is probable that nowhere in the Word is there to be found more eloquent expression of the love of God than these significant words. It is given further expression, however, in Romans 5:8, where St. Paul declares that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." The word "commendeth" means "to prove conclusively; to demonstrate." In other words, the death of Christ is the most convincing evidence that God loves mankind.

The thought of God's love for men is greatly enriched in this noble testimony of St. Paul's in Gal. 2:20. "He loved me," declares the apostle, "and gave himself for me." To say that God loves men is not to state fully the magnitude of this wonder. It is true, equally, that Christ loves men. He did not die simply because of His devotion to the Father's will; He died because of His own love for men. And the

surest proof of the assertion that He loves me is to be found in the fact that "he gave himself for me."

2. But the matter does not end even here. We have said that the cross is the proof of God's love. It is equally important to see that only the fact of God's eternal love can explain the cross. For the cross is a mystery that needs to be unfolded to our understanding. There are many whose minds are overwhelmed by the seeming injustice of the cross. What hope is there for a world in which a personality like Jesus Christ can be put to such an untimely and hideous death? And what shall we think of a God who can stand by and allow His only Son to die at the hands of sinners? Reasoning such as this has been advanced by many a perplexed person, and has served only to deepen the mystery of it all. Calvary was indeed an unparalleled tragedy. The condemnation of Christ was indeed a colossal miscarriage of justice. The victim who hung on that horrible tree was absolutely innocent. All this is true. And to understand it we must recognize the fact of God's love for men. He loved us better than He loved His own ease and comfort of mind. He loved us so much that He was willing to suffer the most fearful sacrifice—the death of His only begotten Son. He loved us so much that He was willing to bear in His heart the anguish that the incarnation and atoning death of Jesus must have cost Him. This was the only possible justification for a race of sinners; and to redeem us He was willing to take that way. I say, the cross of Christ can be understood only in the light of the truth that God the Father, and Jesus the Son, love men with an eternal, immutable love.

III. But the apostle here declared that it is not enough that Jesus died. I must become identified with Him in the experience of the cross.

1. For the seeking sinner, this means faith in the suffering Savior. There are phases of the mystery of redemption that

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Compiled and Edited by G. B. F. HALLOCK



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defy any adequate interpretation. I cannot understand how Christ could bear the sins of the whole world, carry them to His cross, and nail them there. But I do know that that is precisely what has come to pass. His death was vicarious. He took my place. Because He has already died for me, the sentence of death that properly rests upon me for my sin can be lifted. I can accept Him as my atoning substitute; and because of what He did for me I can go free from my guilt and my bondage to habits of sin. This is the literal truth, explain as you will. And as a remedy for the sinner it has never failed to work.

2. But to the follower of Christ, to be identified with Christ in His death upon the cross means that the experience of death upon the cross must be reproduced in him. Our Lord anticipates the experience to which Paul testifies, in his words, "If any man would come after me, let him deny himself, and take up his cross, and follow me." Here was a cross-bearing that had as definite an objective as ever did the cross-bearing Savior. He carried His to Calvary, and so must we. He died upon that cross and so must we.

Moreover in the final chapter of this letter to the Galatians St. Paul returns to this dominant theme in the words (Gal. 6:14), "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." It is evident that the cross is a part of the experience not alone of Christ; it must be a part of our own experience as well.

3. It would be well to note the precise language of the apostle's testimony in this text. "I am crucified with Christ." In other words, I have gone "forth unto him without the camp, bearing his reproach." It is plain, unvarnished truth he speaks. He has done some dying of his own.

a. Now, he makes it clear that it is not a physical death to which he testifies, but an inner spiritual death. It was a death to self. "I am crucified." That is the old Latin "ego," root of our word "egoism," which means an exaggerated parade of self. In Paul's life the old "ego" was dead, crucified with Christ. "Nevertheless I live," he continues. But this is not the same old "I"; rather, "Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God."

b. The teaching of this passage is clear enough. There is a deliverance from the carnal self-life that is available to the justified believer. Christ has provided a "double cure" for the twofold disease of sin. It is the will of God, fully provided for in the death of Jesus, that His children may be purified from the dross of inbred corruption; that the old man may be crucified, and the new may live without a rival in the soul.

IV. Now, the resultant life is a lovely and beautiful thing.

1. The apostle declares, "Nevertheless I live." God does not give us different personalities when He sanctifies us wholly. But He does marvelously and mightily change the

personality we do have. He rids it of its disposition toward malice and envy and pride and evil temper and evil speaking, and brings it into perfect accord with the will of God.

2. But it is not simply a negative deliverance, but a positive endowment. "Christ liveth in me." Here is a wonderful reincarnation of our Lord. He clothes Himself anew with our flesh and lives within us. That means perfect harmony with Him, without a discord to mar the deep inner peace of the spirit. But it means, equally, a gracious likeness to Him, so that, as was He, so are we in this world.

But St. Paul goes on to this great concluding word, "The life that I now live in the flesh I live by the faith of the Son of God. It is a life lived in the flesh. Our feet are still on the earth, though our hearts are attuned to heaven. And it derives its inspiration, its idealism, and its eternal aspiration from the faith of the Son of God. This is the crucified life."

SUNDAY, MARCH 26, 1939

MORNING SERVICE

Let Us Go Fishing!

SUGGESTED SCRIPTURE LESSON—Luke 5:1-11.

TEXT—*Jesus said unto Simon, Fear not; from henceforth thou shalt catch men* (Luke 5:10).

I. This memorable incident was not the first occasion when Simon Peter had met the Lord.

Earlier, at the ministry of John the Baptist, he had come into touch with Christ. It was Andrew, Simon's brother, to whom credit belongs for bringing this man into the Master's presence. Andrew was close by when John the Baptist identified Christ with those arresting words, "Behold the Lamb of God!" At once he sought out his brother, Simon Peter, and said to him, "We have found the Messiah . . . the Christ." And he brought him to Jesus.

We hear very little of the apostolic activity of Andrew. His place of leadership in the church seems to have been a somewhat obscure one. But if he had done nothing else, the winning of Simon to Jesus constituted a major contribution.

But now some weeks or months had elapsed since that historic day. The peak of John's ministry appeared to be passing; and Peter and Andrew returned to their fishing business on the Sea of Galilee. Then one day the Master appeared on the shore of the lake and began to speak to the idlers who stood around. Soon a multitude were pressing Him to hear His words; and in self-defense He asked permission to step into a fishing boat, which was Simon's, to speak to the people from that vantage point. When He was done speaking he turned to Simon with the words, "Launch out into the deep, and let down your nets for a draught." Simon made a reply that indicated his doubt as to the Master's judgment. To his amazement and contrary to all the rules of the fishing art, his net enclosed a great multitude of fish. Simon was overwhelmed in his own soul instantly; and falling down before Jesus, prayed, "Depart from me for I am a sinful man, O Lord."

Then it was that Jesus made this reply: "Fear not; from henceforth thou shalt catch men." Simon had been a fisher of fish; now he must become a fisher of men. Moreover there is a meaning hidden in Jesus' words that adds much to their significance. Actually the Master said, "Thou shalt take alive men." Until this moment Simon had been taking fish out of their natural element where they live, into an unnatural element wherein they must die. Henceforth his task would be to take men out of an unnatural element wherein they die and bring them into a natural element where they would be able to live. Thus did Jesus lay on the heart of this man the responsibility which was destined to become the one compelling passion of his life.

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II. It is to us, as well as to Simon, that Jesus speaks these words.

For the major task of the Christian Church, and of every Christian individual, is the winning of souls from death to life.

1. Jesus himself was a soul-winner, a fisher of men. Have you ever noticed with what consummate skill He sought the men who followed Him? Every one of them was a personal conquest on the part of Christ; and with each of them He baited His hook carefully and cast His line cautiously, and succeeded gloriously. Only one of those twelve men slipped away from Him. And it is interesting to note, furthermore, that never once did Jesus seek by compromise to lure men to His cause. Success at such a cost is too dear, and is only a seeming success at that. Jesus was indeed a soul-winner.

2. But His disciples were called to a similar task. "As the Father hath sent me," said Christ, "even so send I you." What commission could be more solemn than that? He declared, again, "Ye shall be witnesses unto me." They were commanded to stand forth as representatives of His cause, to stand in His place, and to carry to completion on the earth the redemptive task which He could only begin.

3. It is striking to note that Christ has left this whole program of soul-winning in the hands of His Church, not in the millennium, but *now*. It is easy to talk about apostasy and the great falling away until we supinely let gracious opportunities slip through our fingers; and in consequence, souls are lost who might have been saved if we were only obedient to the passion to win them. It will detract in no wise from the glory of Jesus' coming that we have striven in season and out of season to win souls to Christ. Right now the obligation to fish for men is upon us.

III. But fishing is an art, and we should inquire as to the secrets that underlie success in this great enterprise.

We cannot discuss them all, but can deal with a few.

1. One essential is a passion for the task. No fisherman can succeed who does not love to fish. I am satisfied that fishermen are born, not made. There are some for whom the very suggestion of a fishing expedition is irksome in the extreme. It conjures up visions of discomforts too numerous to mention. There are others who would rather fish than eat. The lure of the plunging, fighting, gamy bass on the end of a slender line is too great to be denied.

It is equally true that the fisher of men must be driven by a passion for the winning of men to Christ. Without that passion no one will feel the concern that alone urges one to soul winning. And such a passion is born only by the indwelling Holy Ghost. It is only as He sanctifies the soul and crucifies the self-life that we can put the salvation of the lost to the forefront. Here, again, fishermen cannot be made; they must be born—born of God.

2. A second requirement for a successful fisherman is patience. In fishing for fish patience is an outstanding virtue. There are so many circumstances that can baffle and defeat a fisherman unless he possesses the patience to overcome them. Patience is another word for faith—the faith that enables one to hold on and on though baffled here, defeated there, thwarted yonder, until finally victory is achieved and a soul is won. It is that disposition to sow beside all waters, in the faith that God will bless the seed and make it fruitful. It has been my privilege to know Dr. Howard Kelly, world-famous surgeon and extraordinary Christian. He carries with him tracts and Gospel portions and hands them out wherever there is any hope that they will do good. Every taxi driver with whom he rides gets one, and the good doctor carries on a conversation something like this: "You meet a good many red lights in the course of a day, don't you?" "Yes, indeed, I do." "Well, when you come up to heaven's gate, I hope the light will be green." That is the spirit of the fisher of men. It

is exemplified, again, in Moody's inevitable and persistent question, "Are you a Christian?"

3. Success in soul winning depends, again, on the use of proper bait. No fisherman would be so insane as to attempt to fish with a bare hook. In his effort to seduce the fish to bite, he offers them the most deceptive and tempting morsels he can devise. It is equally essential that the soul winner do his utmost to make his appeal for Christ as persuasive and alluring as possible. And the best bait is a heart full of love and a life full of God. A Christlike life requires no gilding, and the man who exhibits the grace of God in his own spirit will stimulate in others a hunger for God.

4. The fourth requirement for successful fishing for men is that the fisherman himself keep out of sight. The fish must see the lure, but not the angler, if it is to strike for the hook. Jesus said, "I, if I be lifted up, will draw all men unto me." He is under no engagement to honor the man who exalts himself; but He will always prosper the labors of the soul winner who exalts his Lord.

In Copley Square, Boston, there is a statue dedicated to the memory of that princely preacher of Christ, Phillips Brooks. It represents the famous preacher standing at his preaching desk proclaiming the gospel; and standing behind him, with one hand on the preacher's shoulder, as though in commendation of His servant, is the figure of Christ. It is a brilliant and imaginative conception; but it is likely that Phillips Brooks would not approve that memorial. When he was alive, it was always Christ who stood forth, and His servant commended Him to men. That is the true spirit of the fisher of men—"not I, but Christ."

IV. And, finally, Jesus promises success in this noble undertaking.

"Thou shalt catch men," He assures both Simon and us.

1. It is a fearful responsibility with which we are charged—this of catching men for Christ. If they elude us, they are

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lost and lost forever. How terribly important it is, therefore, that we leave no device unemployed that may win some of them to God.

2. But it is equally a rare and holy joy that comes to one who wins men to Christ. There is no satisfaction comparable to this. And we may know it if we will. Let us go fishing for men, and see them won for our Lord.

EVENING SERVICE

A Fool There Was!

SUGGESTED SCRIPTURE LESSON—Luke 12:13-31.

TEXT—*Thou fool!* (Luke 12:20).

I. "Fool" is a hard and cynical word.

It is one of the fighting words of the language. There are some bitter condemnations which men of the world will not stand by with folded arms and hear; and this is one of them. It is well enough for a man to apply the word to himself, as did King Saul in a moment of remorseful penitence. Jesus expressly forbids us to apply it to each other. It is an ugly, unkind word.

Yet God's Word has much to say of fools. One entire book—the Proverbs—is a comparison of the folly of fools with the wisdom of wise men. "The fool hath said in his heart, there is no God," declares the psalmist. The man who leaves God out of his thinking and living is looked upon always as a foolish man.

There are some men whom Jesus called fools. And when God calls a man a fool, He has uttered a judgment from which there is no appeal. Our Lord reserves that biting term, or its equivalent, for a certain type of person. It is said that there was once a court fool who was the favorite of his royal master. The jester declared that he would give his cane to the first person he met who was a bigger fool than he. One day his master was fatally stricken and sent for his jester to come to his bedside. "I am going on a long journey," he said to the jester. "And how long have you known you must make this journey," inquired the fool. "All my life I have known it," replied the king. "And of course you have made every preparation for it?" asked the jester. "No," replied the dying king, "I've made no preparation whatever." "What!" cried the fool, "you have known all your life you had this journey before you, and yet have made no preparation for it? Here, take my cane. You are a bigger fool

than I." This is the man for whom Jesus reserved the term "fool." It is the man who lives on this perishing earth as though he would be here forever—it is this man to whom Jesus says, "Thou fool!" There are three outstanding instances given us in the preaching of Christ which will demonstrate this vital truth beyond question.

II. The first of these occasions is found in Matthew 7:26, where Jesus describes the foolish man who built his house on the sand rather than the rock.

1. The Lord had been unfolding some of the most basic and vital truths He ever spoke. He was just concluding His Sermon on the Mount; and in His closing words He addresses a most serious warning to the heedless persons who fail to give serious consideration to His admonitions. The man who hears these words and obeys them is like a wise man, said the Lord, who built his house on the rock. And when the storm and flood broke upon him, his house was able to stand, for "it was founded upon a rock." But the man who hears, but does not choose to obey, is like the foolish man who builds on the sand. All was well with him, apparently, until the day of adversity. In that hour of fearful test his house fell. "And great was the fall of it," adds Jesus.

2. How true to Palestinian typography was that story! In that semi-arid land, with violent rainy seasons, followed by prolonged drouth, the picture drawn would be most familiar. No native of that country, familiar with the recurrent seasons, could fail to understand this teaching. A man would never think of building his home in one of those dry sandy watercourses, no matter how attractive it might appear to him. For he knew full well it would be only a matter of a few weeks or months until the rainy season would come on and the watercourse would be a raging torrent. To build in such a spot would be a sure mark of insanity. But, says Jesus, the man who hears God's Word and refuses to obey it is like that man. No foresight, nor thought of the inevitable time of storm and stress, clouds the bliss of his moment of serene contentment. And the one heedlessness is no more insane than the other.

3. For the day of storm and flood is bound to come. It may visit one in this present life. There are some of us who have suffered the loss of practically everything that can be swept away. And a test like that proves the security of one's foundation. But, granting life may move along without even a hint of misfortune, there is a judgment day ahead that will try the mettle of every man's soul. In that hour the fool will discover his folly, but it will be too late to exchange it for wisdom.

III. The second occasion on which Jesus uses this biting word is the incident from which our text is taken.

1. There is something strikingly familiar about the picture Jesus draws here. There stands a landowner surveying his fields and estimating the yield of his broad acres. He discovers that the crop is unusually heavy this year; so heavy in fact, that his granaries will be insufficient to store all his goods. So he purposes to tear down his barns and build greater. All that is legitimate enough. There is no sin in planting fields, reaping harvests and filling granaries, provided one has not forgotten God and his fellowmen in the process.

2. What was it, then, that justified Jesus in addressing him "Thou fool!"?

a. He had left God out of his thinking. In all his soliloquy that day, the rich fool never gave hint that there had crossed his mind one thought of his responsibility to God for all of this prosperity. It was all "I," "me," "mine," and not an acknowledgment of the mercy of God without which this generous yield would never have been.

b. Moreover he imagined that goods could feed his soul; that all he required was a well-stocked barn, and then his soul could be content. "Soul," he said to himself, "thou hast much goods laid up for many years; take thine ease, eat,

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drink, and be merry." There is an immortal spirit in man that can never be satisfied by such creature comforts. There is something of eternity in the heart of man, set there by the eternal God; and "goods" can never satisfy it. The man who imagines that his possessions can feed and sustain his spirit is playing the fool. So said our Lord.

c. And finally, the man was a fool because he forgot that he had to die. How strange that he should overlook so inevitable an event as death! Yet such was his folly. He clean forgot he was not destined to live here forever; but settled down as though life had no latter end. Then death broke in and found the man totally unprepared. "Thou fool!" It was God's voice now that was speaking. "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" "So is he that layeth up treasure for himself," added the Master, "and is not rich toward God."

IV. It is the last of these three occasions that haunts my soul. The situation is set forth in Matthew 25:1-13, in the story of the ten virgins.

What a terrible thing it is that self-deception can be carried so far!

1. The ten virgins were very much alike. Their attire was similar, their appearance was practically identical and while

the bridegroom tarried they all slumbered and slept. To the inexperienced eye they were all equally prepared for the glad moment of the bridegroom's coming.

2. Then at midnight came the hour of testing. "Behold!" went forth the cry. "Behold the bridegroom cometh; go ye out to meet him." Not until then did those foolish virgins become aware of their folly. And they were altogether without excuse. The force in the Master's story lies in the fact that the predicament of those foolish virgins was almost an impossible one. It was absolutely inconceivable that they would fail to make adequate provision for their lamps. So equally unthinkable must it be that one would fail to prepare himself for the great day of Jesus' coming.

3. When it was too late the foolish virgins discovered their folly. Belatedly they rushed about in an effort to repair their oversight. And when finally they had made themselves ready, they discovered that "the door was shut."

Here, then, is the man to whom Jesus addresses the word, "Thou fool!" It is to the man who imagines that hearing can be substituted for doing. It is to the man who forgets his inevitable appointment with death. It is to the person who is waiting for Christ's coming, but who fails to prepare himself against that day. Where do we stand with reference to the Master's word of condemnation?

Sermon Suggestions and Outlines

Courage

S. E. NOTHSTINE

TEXT—Acts 28:15.

INTRODUCTION

The world has no use for a coward. It wants and needs brave and courageous men and women. Same with Christ. Setting of text.

I. WHY PAUL TOOK COURAGE

1. God was with him.
2. God had talked to him.
3. To Him God's promises were true and he believed God.

II. RESULTS OF HIS COURAGE

1. He could face Felix and preach the gospel.
2. He could face Agrippa and preach the gospel.
3. He testified before people of all walks of life.
4. He could face death in its worst form without flinching.

III. REWARD FOR HAVING COURAGE

1. Died a hero—a good warrior while living.
2. A crown given personally by Jesus.
3. Courage not a matter of the head but of the heart.

Excuses

S. HENDRIX

And they all with one consent began to make excuse (Luke 14:18).

INTRODUCTION

The parable from which this text is taken was given by Jesus in reference to the Jews. Many excuse themselves

from becoming Christians. Also many church members excuse themselves from ever making an effort to become more efficient in the Master's vineyard.

I. MANY EXCUSE THEMSELVES FROM RESPONSIBILITY BY

1. Saying they are not capable.
Illustration—Moses at the burning bush.
2. Saying there are plenty of others to do the work of the church.
3. Saying they already have enough to do.
4. Thinking that things will go along regardless (never be missed).
Illustration—Orchestra leader who missed the flute player.

II. MANY EXCUSE THEMSELVES FROM PREPARATION IN THE LORD'S WORK BY

1. Depending upon the spur of the moment.
2. Depending upon natural ability.

3. Thinking they do not have time from secular work.

III. MANY EXCUSE THEMSELVES FROM EVER BEING DEEPLY SPIRITUAL BECAUSE

1. They think they are different from other people. (That their personalities are so much different.)
2. They think their situation in life is so much harder than others that they cannot be deeply spiritual.
3. They think possibly they have grown too old to ever become deeply spiritual.

Illustration—Many have got saved in middle life who have been of great power in the Lord's service.

IV. THE UNALTERABLE LAW IS—HE WHO EXCUSES HIMSELF FROM THESE THINGS, EXCUSES HIMSELF FROM THE WONDERFUL REWARDS.

Expository Outlines for March

Lewis T. Corlett

The Enlightenment Through Faith (Hebrews 11:1-6)

I. GOD'S PLAN OF REVELATION AND ENLIGHTENMENT IS VERY SIMPLE

1. Not dependent primarily upon earthly wisdom or knowledge.
2. Based on faith in God.
3. The greatest lessons and the clearest truths are brought through this channel.
4. This chapter has many illustrations of this subject.

II. FAITH BRINGS A PERSON TO SEE GOD'S VIEWPOINT

1. An assurance based on past experience and future promises.
2. Puts the individual in the place where he can look at things the way God wants them and then desire only the things God wants him to have.
3. It brings an assurance of God's presence and help in the future as at the present.

III. FAITH POINTS THE WAY TO GOD'S APPROVAL (v. 2)

1. The Jews dwelt upon the deeds of their fathers as their outstanding virtues.
2. God inspired the writer to state clearly that He recognized their deeds because of their faith.
3. A certification that "the just shall live by faith."

IV. THROUGH FAITH MAN CAN UNDERSTAND REVELATION (v. 3)

1. Faith makes the story of creation credible.
2. Faith brings many impossible things into the realm of the possible.
3. Faith is the means of understanding the written Word.
4. God honors the faith of His children by giving them special illumination of His will concerning them.

V. FAITH POINTS THE WAY TO TRUE WORSHIP (v. 4)

1. Abel's faith made his sacrifice acceptable.
2. Showed carefulness in obedience in answer to faith.
3. Faith in the living God is the fundamental basis of all true worship.

VI. FAITH DIRECTS THE STEPS TO A PLEASANT WALK WITH GOD (vs. 5, 6)

1. Enoch's faith gave him fellowship with God.
2. Faith makes all efforts and labors acceptable.
3. Faith is necessary for communion with God.
4. Confidence in God is the highest tribute mortal man can pay to His Creator.

VII. EVERY CHRISTIAN SHOULD STRENGTHEN HIS FAITH IN ORDER TO RECEIVE GREATER ILLUMINATION FROM GOD.

Sanctification

I. PAUL WAS VERY ANXIOUS THAT ALL THE EARLY CHRISTIANS SHOULD GO ON UNTO SANCTIFICATION

(1 Thess. 5:11-24)

1. He knew their weaknesses and conflicts.

2. He knew the power of God's grace to deliver.

3. Gives careful directions to this church.

II. PREREQUISITES TO SANCTIFICATION

1. Proper attitudes and relationships to others.

- a. Strive to edify one another (v. 11).

- b. Be sympathetic toward the failures and difficulties of others. "Comfort yourselves together" (v. 11).

- c. Have proper respect for the leaders in God's work and give a whole-hearted co-operation to them (vs. 12, 13).

- d. Be merciful and patient to those who are disagreeable and to those who are hard to get along with (v. 14).

- e. Plan to make the life a constructive influence for personal benefit and also for the welfare of others (vs. 13, 15).

2. Cultivate spiritual habits of mind.

- a. Be joyful and glad at all times, form the habit of praise (v. 16).

- b. Live in the positive atmosphere of appreciation to God for all blessings, spiritual and temporal (v. 18).

- c. Cultivate the atmosphere of prayer, live in such a state as to be able to talk to the Lord any time or place (v. 17).

- d. Meditate on the Word of God, build a reverence and respect for its promises and admonitions, live ever in the light of its pages (v. 20).

- e. Walk consistently before God, sensitive to the guidance and leadings of God, obeying His dictates at all times (v. 19).

- f. Hold tenaciously to the good and abhor the evil (vs. 21, 22).

- g. A person must be born again to be able to obey all these commands.

3. All of these require an abandonment of the individual to God.

- a. Consecration of all to God.

- b. A yielding of the self in devotion to God.

III. GOD'S PROMISE AND OPERATION (vs. 23, 24)

1. The language of the text is definite and specific.

- The One who sanctifies, "The very God of peace."

- b. The one to be sanctified, "You"

2. The operation of God is to affect the entire man.

- a. Sanctify wholly, through and through.

- b. The entire man, spirit, soul and body, are to be preserved blameless.

3. The action is immediate when man meets the requirements.

- a. The tense of the verb signifies this.

- b. The promise that spirit, soul and body will be preserved unto the coming of Christ signifies the action as happening some time previous to that event.

- c. The promise of the faithfulness of God assures it.

IV. ALL CHRISTIANS SHOULD MEET THE REQUIREMENTS AND GET THE BLESSING

The Danger of Ignorance

(Hosea 4:6-10)

I. A TIMELY WARNING

1. Given by God's prophet.
2. Given in an endeavor to save a nation.
3. Given in tenderness and love.

II. WHO WERE IN DANGER? "My people"

1. People who should live.
2. People whom God had an interest in.
3. People whom God counted upon to be useful for Him.
4. People who had every advantage of being informed.
5. People who had been called "the chosen of God."

III. WHY WERE THEY IN DANGER? "My people are destroyed for lack of knowledge."

1. Lack of knowledge of God's law.
2. Lack of knowledge of God's character.
3. Lack of knowledge of God's past operation.
4. Lack of knowledge of God's wrath.
5. Because they refused to get knowledge. "Thou hast rejected knowledge."

IV. WHAT WERE THE DANGERS THEY WERE SUBJECTED TO?

1. The rejection by God. "I will also reject thee."
2. The neglect of their children. "I will also forget their children."
3. A visitation of God's wrath and punishment (v. 9).
4. A failure to find satisfaction (v. 10).
5. God's rejection is spiritual destruction.

V. THERE IS A STRONG PLEA FOR REPENTANCE IMPLIED IN THE TEXT

1. The prophet wants the people to return to the Lord.
2. The prophet pleads with the people to obey the Lord.

A Personal Question

(2 Peter 3:9-14)

TEXT—What manner of persons ought ye to be (v. 11).

I. MAN HAS MANY STANDARDS FOR JUDGING THE MANNER OF PERSON HE IS

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1. A person may judge himself to be all right and yet not be what God wants him to be.
2. One may conform to the requirements of close associates and yet not be what God requires.
3. A person may be very conscientious and have honest convictions yet come short of what God demands. He must have truth to sustain his conscience and convictions.
4. An individual may be conforming to the tenets of his creed and yet be far less than God requires.

II. THE REASON FOR ASKING THIS QUESTION

1. It is raised in the light of the judgment (vs. 10-14).
 - a. Puts a judgment test on character.
 - b. A time of punishment and rewards.
 - c. A time of final settlement of the particular type of person.
2. It is raised in view of the Christian hope (v. 12).
 - a. A new heavens and a new earth wherein dwelleth righteousness.
 - b. A prepared place for a prepared people.
 - c. A righteous place for a righteous people.
 - d. Must be persons who will fit comfortably into this new order.

III. THE QUESTION IS FULLY ANSWERED, AND REQUIREMENTS GIVEN (v. 14)

1. "Be found in peace."
 - a. Absence of condemnation.
 - b. The assurance of sins forgiven and acceptance by the Beloved.
2. "Without spot."
 - a. Without any spot of corruption in the motive life.
 - b. "Holy conversation and godliness" (v. 11).
 - c. Moral nature purified from all corruption.
 - d. Heart sanctified holy.
3. "Blameless."
 - a. Walking in all the light given by the Holy Spirit.
 - b. Obeying the Lord in all particulars.
 - c. Being a faithful steward of God.

IV. GOD HAS PROVIDED A WAY WHEREBY ALL PERSONS CAN ANSWER THIS QUESTION CORRECTLY (v. 9)

1. He manifests mercy.
2. Offers salvation through the blood.
3. Pleads with the erring one.
4. Endeavors to encompass their salvation.

"You cannot foot the bills unless the cash comes in. And the greater the amount of cash coming in, the more you can expand the business."—ROBERT QUILLEN.

"If every professing Christian paid a tenth of his earnings into the church, and the hungry, the sick, the maimed and the homeless could appeal to the church and

be served at once in the name of Jesus, how long, think you, before the world would be won to a religion as vital and real as that?"—ROBERT QUILLEN.

Suggestions for Prayermeetings

H. O. Fanning

The Importance of Testimony

They overcame him by the blood of the Lamb, and by the word of their testimony (Revelation 12:11).

In the conflicts of life, few things are more important than Christian testimony. We need constantly to be affirming our faith in our divine Lord and Savior Jesus Christ. We have an adversary who seeks to hinder us in our faith, and in our bearing testimony to it in public. Many times this does not seem to be very difficult. Many things in life tend to make us more or less hesitant in giving expression to our faith. The scene of our text is the troublous times of the tribulation period, when things are dark indeed. But in the midst of those awful scenes, and in vital conflict with the adversary, they overcame him by the blood of the Lamb, and the word of their testimony. And so may we overcome. There is power in the blood of the Lamb for the overcoming of the foes of our Christ. Of this we need have no doubt. For six thousand years the saints have been overcoming in every conflict through the power of the blood. This is the signal for Satan's defeat. Whatever of weakness there may be in us, there is none in the blood. Many of us need encouragement in this matter, and we should see that it is given in due time. Various ways of encouraging people to testify may be profitably used. One is to have them testify by age groups by school groups, or by any groups into which they may be easily divided. We should keep our people testifying. This is one way to continuous victory.

The Deity of Christ

Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven (Matthew 16:13-17).

Jesus Christ is so vitally related to Christianity, that what He is, it is. Without Him, Christianity would be impossible. The religion of Jesus Christ is the religion of a Person. Without the Person, only the form would remain. With Him, all is possible. What He is then is determining as to the character of His work. The storm has ever raged around the question of the Person of the Lord Jesus Christ. The announcement

of His divine sonship by the Father at His baptism, brought the temptation in the wilderness. And the storm has raged from that day to this. That He was a remarkable Person was evidenced by the opinions of men concerning Him during His earthly ministry. Men have ever been willing to concede Him honor and ready to acknowledge His excellencies. But this is not enough. No amount of superiority over other men will qualify Him as the Savior of men. It is true that He is a great Teacher; a peerless Leader; a wonderful example; and other things that have been said of Him. And all these things have their place. The deciding matter is, Is He the Christ; the Son of the living God?

I. *In the nature of the case, this matter is one of revelation.* It is a matter that God himself can settle, and He alone. This has ever been the testimony of the Father; "Thou art my beloved Son, in whom I am well pleased." And this declaration must ever be recognized as final. There are many evidences of the divine sonship of our Lord, but the voice of the Father must be regarded as authoritative. The deity of Jesus has been revealed to Peter and the apostles by the Father. God will make this revelation to everyone who will put himself in the way of receiving it.

II. *This revelation was recognized, and acknowledged by the Son.* It would have been blasphemy on His part if this had not been true. He confirms the revelation of the Father, and reveals Himself as the Son of the living God; the

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Christ. This revelation by the Father, and confirmation by the Son, is the Rock upon which our belief in the Deity of the Son rests.

III. *Peter is commended for his confession of the deity of our Lord.* "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee." Flesh and blood may confirm us in our belief in the deity of Christ. But the information—the revelation—must come from a higher source. It can be truly confirmed to us, only by those who have received the revelation from the Father. On this Rock as our foundation, we build safely and securely. Blessed is every man who has received this revelation. He is rich indeed. This conviction should be deepened and strengthened by the coming and going of the years, and by our experiences in grace.

IV. *This truth is essential to the atonement and to salvation from sin.* Only Deity can make satisfaction for sins against Deity. Only He who is God manifest in the flesh could make this satisfaction. Only God can make possible man's return to God. Sin separates from God. Only by the shedding of His own blood can God bridge the gulf that separates sinful man from Him. And this He has done. This is what gives stability to our faith, and assurance to our trust. The Son of the living God is our Savior. He is the Savior we proclaim to others.

V. It is on the rock of His deity that Christ builds His own Church. As the Son of the living God. He is the one Foundation for His Church. Others have their place in this building. No higher honor can be conferred upon one than to be given a place in this glorious habitation for the living God. It cost Him His all. It is worth all it cost.

VI. *It means much to have a place in this building.* It is a glorious thing to be numbered among the redeemed—the purchase of Christ's blood. We are la-

borers together with Him in this great work. We have our place in the work of building. We are ambassadors for Him in this mighty work.

VII. *His deity is the secret of the continuance and stability of His Church.* It is built on the unchanging Rock. It is built by One who has all the attributes of Deity. It is eternal as He is eternal. He is omnipotent. The gates of hell shall not prevail against it. The Christian life is a life of conflict; it is a warfare. The battle will rage, but the outcome is certain. Victory is assured. We are to go on in the conflict with this assurance.

Christianity Is a Revealed Religion

From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter. Get thee behind me, Satan: for thou art an offence unto me: for thou savorest not the things that be of God, but those that be of men (Matthew 16: 21-23).

Revelation is something to be given; something to be received. It is a mutual affair. There must be One to give; one to receive. God is not to blame when men do not receive the revelations He gives to them. He has ever been on the giving hand in this matter. It is sadly true, that men have not been ever on the receiving hand in these matters. Not Jesus, but Peter and the other disciples were to blame for not receiving the revelation Jesus sought to give them at this time.

I. *Since Jesus is the Christ, the Son of the living God, some things are involved necessarily.* Knowing that He was the Christ, made necessary the knowing of

other things involved, on the part of the disciples. For four thousand years God had been seeking to reveal to men some things concerning sin. *First*, It is the transgression of the law. *Second*, the wages of sin is death. *Third*, without shedding of blood there is no remission. These truths were illustrated and enforced in every sin committed, confessed and forgiven. Every sacrifice that had been offered for sin, indicated clearly that the Christ must suffer for the sins of men.

II. *The first thing Jesus would have His disciples know concerning Him as the Christ, was that He must suffer to make possible salvation from sin.* That this suffering would be, not at the hands of the nonprofessing world, but at the hands of the professing Jew. That He would be condemned by the most august religious body the world has ever known, the Sanhedrin at Jerusalem. And this because they had failed to receive the revelations God had been seeking to make to them. His words had been given to them, but they had not received them. The body that should have been first to receive Him, was first to reject and condemn Him.

III. *There is more than one source of information for the believer.* There is the voice of God. There is the voice of men. Voices of those who speak for God, and of those who speak for Satan. Peter has just shown that he has received a revelation from the Father, and has been commended for it. Now he is showing that he has received a revelation from the other source, and is reproved for so doing. Jesus had just made a clear revelation to him, and he is rejecting it, and substituting something contrary to it. To entertain human ideas is often to obstruct the way of divine revelations.

IV. *It is not easy to set aside deep settled convictions when we see that they are contrary to divine revelation, but not setting them aside may prove to be far more difficult.* Failing to receive our Lord's revelation that day—and at subsequent times when He referred to it—brought much of misunderstanding, darkness and sorrow into the lives of the disciples. It had a large place in the despair of the disciples at the crucifixion of our Lord. Peter would not have denied our Lord on the night of His betrayal if he had received His revelation. They would have understood His death, and looked forward joyously to His resurrection. They would have understood the purpose of His death, and appreciated His sacrifice.

V. *Because of their failure to receive His resurrection, the time elapsing between His betrayal and the time they were convinced of His resurrection was one of the darkest times of their ex-*

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perience. It was difficult to convince them that Jesus was risen from the dead. Only our Lord could tell the extent of their losses because of their failure. Only He can tell how much we lose through similar failures.

VI. *Their failure to receive this truth, tended to hinder them in receiving other truth.* They did not intend to hinder the Lord in His efforts to teach them, but they did. Neither do we intend to hinder Him in His work with us. But the hindrance was just as real as it would have been had it been intended.

VII. *It was not until the disciples received the revelation Jesus sought to give them that their minds were cleared up, and they got away from their confusion of mind into the clear light of the meaning of His sufferings, and their place in the plan of redemption.* It is only as we are willing to receive without reservation our Lord's revelations to us, that we will be clear in our understanding of His work.

Saving Our Lives as Believers

Whosoever would save his life shall lose it: and whosoever shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? Or what shall a man give in exchange for his life? (Matthew 16:24-26. R. V.).

Not only does the believer have a soul to save, but he has a life to save as well. Having attended to the saving of our souls in regeneration and sanctification, our business now is to persevere in grace, and give attention to the saving of our lives. Adam Clarke's comment on this passage is illuminating and helpful. The saving of the soul in the crises mentioned above is instantaneous and complete. The saving of the life is gradual and progressive. This is done through using it in harmony with the will of God. Jesus had been seeking to reveal to His disciples the necessity of taking up His cross according to the will of God. Now He points out to them what is involved in their relationship to Him. As God has a plan for His life, so He also has for the lives of His followers.

I. *The need of self-denial.* "If any man will come after me, let him deny himself." This Jesus had done in coming to earth for the redemption of man. This whoever would follow in His footsteps must do. The work of our Lord through His Church is done through the followers of our Lord.

II. *Our need of taking up our cross.* "And take up his cross." There is a place for each of us to fill in the great work of the redemption of our fellowmen. This work we must do, or it will never be done. We are as certainly

necessary in our places—however small they may seem—as was Jesus in His place. We have our crosses to bear.

III. *Our need of following our Lord.* He laid down His life for the salvation of men. Not only did He die on Calvary's cross, but He has lived and devoted Himself to the work of saving men for millenniums. His work did not end on the cross. What He did there, made possible all else that He has done in our redemption. We are saved, not as an end, but as a means to an end.

IV. *Our need of making right use of our lives.* "For whosoever would save his life"—by using it for his own purposes—"shall lose it. And whosoever shall lose his life for my sake shall find it." We lose our lives by using them for ourselves. We find them by using them for God.

V. "What shall a man be profited, if he shall gain the whole world and forfeit his life?" Even if a man should gain the whole world he could take none of it with him into the future. He would lose all for which he had lived. We are not here to lay up treasures here on earth, but to lay up treasures in heaven. We are eternity bound creatures. This world is not our home. Whatever of our lives we spend in the accumulation of the things of time and sense, is lost. These things have their place, but they must be kept in their place.

VI. "What shall a man give in exchange for his life?" When he comes to the end of it and finds he has wasted it; what then? Man has but one time to live his life, one opportunity to save it. A life well lived is an asset of incalculable value. The loss of life is irreparable.

VIII. *The certainty of our final accounting for our use of life.* "For the

Son of man shall come in the glory of his Father with his angels; and then shall he render unto every man according to his deeds." The revelation is plain. Should we neglect it, it will be to our sorrow. Heeding it will be for our profit.

The Transfiguration of Our Lord

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light (Matt. 17:1-8).

Things move rapidly in life. What we get from it, we must get as it is passing. It waits for no one. What the disciples were getting, they were getting. What they were missing, they were missing. What was true of them, is true also of us. God gives us our opportunities. We must improve them. The end of our Lord's earthly ministry is but half a year away. In His Transfiguration we have some remarkable revelations. This is one of the outstanding events of His life and ministry. Much would have been lacking if this had not been given.

I *The witness of the Transfiguration of our Lord.* They were Peter, James, and John his brother. These were men who were putting themselves in the way of receiving most from our Lord. They were human, and had their limitations. But they were striving to overcome them, and with some measure of success. They were taken farther with our Lord, because they were willing to be taken farther. Jesus was no respecter of persons. We are determining for our-

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selves how far we will go with Him. We get from life, what we put ourselves in the way of getting. These men were preparing themselves for greater responsibilities, larger service and greater usefulness. We may well learn from them. These are the men our Lord used to bless the world. They put themselves in the way of being so used. There was need of witnesses to this scene, and these men were chosen as best qualified for this work.

II. *The Transfiguration a revelation of the inner character and person of our Lord.* His inner glory was revealed through His body and His clothing. He had a human body. But He was God manifest in the flesh. He took upon Him the form of a servant. But it was God who took upon Him this form. For a brief period this glory shone forth in His Transfiguration. This was for the benefit of His disciples certainly. Who shall say it was not in some measure, at least, for the benefit of our Lord. He is nearing the end of His earthly ministry, and the shadow of the cross is falling across His pathway. There is strengthening in this scene.

III. *The heavenly witnesses of the Transfiguration.* Moses and Elijah, talking with Him. His disciples had failed to receive His witness to His approaching suffering. He could not talk with them concerning it. Moses and Elijah are sent to talk it over with Him. The subject of their conversation, the decease which Jesus should accomplish at Jerusalem (Luke 9:31).

IV. *Peter's proposition.* The building of three tabernacles; one for Jesus, one for Moses, one for Elijah. He felt that it was good to be there. He might have known much more about the purpose of their being there if he had received our Lord's revelation concerning His sufferings.

V. *The affirmation of the Father.* A voice out of the cloud. "This is my beloved Son, in whom I am well pleased; hear ye him." This was strengthening to Jesus, to the faith of the disciples present, to us who read it receptively, to Moses, to Elijah; to all concerned. These great epochs in the life of our Lord, are revealed to us for our encouragement and for the strengthening of our faith. We know much of Jesus in His humiliation. It is fitting that we should get this glimpse of Him in His glorification.

VI. *The fear of the disciples.* "And when the disciples heard it, they fell on their faces, and were sore afraid." This manifestation of the deity of our Lord, and heavenly affirmation of it, brought fear to the hearts of the disciples. And so would a similar manifestation bring fear to our hearts. These men knew enough of the supernatural to have prop-

er fear at supreme manifestations of it. It was but once in a lifetime that they were privileged to have such a revelation. It is only occasionally that such revelations are granted to mortals here below.

VII. *The fears of the disciples allayed.* "Jesus came and touched them, and said, Arise, and be not afraid." He is ever near to us in our times of need. We are in the beginnings of things spiritual and supernatural, as were these men then. Jesus was leading them on gently and tenderly. He is leading us on gently and tenderly as we are able to go with Him. His love and patience with these men was marvelous. It is no less so with us today. As there was a glory to be revealed in Jesus so there is a glory to be revealed in us. When we depart from this earth we will see the last of these earthly bodies. Some day He will fashion anew these bodies of our humiliation into the likeness of His own glorious body. Some day we shall behold Him in His glory and His beauty. Some day we shall be like Him, for we shall see Him as He is.

Freedom from Sin

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life (Romans 6:22).

In the conflicts concerning holiness in the minds of men, the battle has ever raged around the truth of men being made free from sin. But nothing is plainer in the Word of God than that this freedom is for men in this present life; here and now. This freedom depends upon the efficacy of the blood of Christ to effect it. Men believe in this efficacy for the life to come. Since it is efficacious in the world to come, it is efficacious in the world that now is, and in which we now are.

I. *Provision for this freedom.* "Knowing this, that our old man was crucified with him"—Christ (v. 6). Provisional destruction of the sin that dwelt within us. Crucifixion meant death to Christ. It means death to the old man.

II. *The purpose of this crucifixion.* "That the body of sin"—not our fleshly bodies—"might be destroyed." Some would tell us that these fleshly bodies of ours are bondslaves to sin. Not these bodies, but the persons dwelling in them, were the slaves of sin.

It is not our bodies, but ourselves, that are made free from sin.

III. *The objective.* That henceforth ye should not serve sin. Freedom from sin, and from its service. Freedom from the dominion of sin, through freedom from its indwelling presence.

IV. *The wholly sanctified believer is dead unto sin, but alive unto God.* Upon this we may confidently reckon (vs.

10, 11). He shall live accordingly. Lifted out of sin—made free from it—unto life in God.

V. *Servants to God.* "But now being made free from sin, and become servants to God." Freedom from sin is one side of the sanctified life. We were made for God, and for His service. Being restored to God and to His service is an integral part of our sanctified experience and living. Freedom from sin is not only an end but a means to an end.

VI. *Ye have your fruit unto holiness.* This is through the discovery and development of our powers for this production. The fact that we are in the beginnings of things spiritual, and of failure to recognize this on our part, may be the cause of much confusion of mind, and frequently is. The discovery, development and unfolding of our spiritual powers, are matters for the ages to come. We are in their beginnings now. God is beckoning us on to their fuller development and use.

VII. *And the end everlasting life.* Not merely everlasting existence, but everlasting life, with all that pertains to that life. The life that Christ made possible for us by His death on the cross. Life that will have no end as to its duration, and no end in its unfoldings and development. Life commensurate in its glories and possibilities, with the price paid for it. There are marvels of grace behind us. There are greater marvels of grace before us. Unending, unceasing, ever increasing marvels.

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