
The Preacher's MAGAZINE

Pardon and Purity

PARDON and purity are the two hemispheres of evangelical religion. Pardon and purity are the two wheels to the chariot of New Testament salvation, while faith and love are the celestial steeds that draw this chariot along the King's highway to heaven. Pardon and purity are the two posts on which the gates of pearl swing back to admit us into the City of Light.

Pardon takes away the guilt of all sinful acts, words and purposes; purity takes away the uncleanness of sinful tempers and desires which are often not shaped into acts.

Pardon will publish itself in the actions of a man; purity will publish itself in the keen inner feelings of the heart.

Pardon harmonizes me with the law of God; purity harmonizes me with the character of God.

Pardon introduces me to the kingdom of peace; purity introduces me to the kingdom of power.

Pardon places me in the kingdom of God; purity places the kingdom of God in me.

Pardon puts into my hand a title deed to heaven; purity puts into my heart a moral fitness for heaven.

Pardon must precede purity, just as the birth of a child certainly must precede the curing of a hereditary disease.

Pardon and purity are both received by separate, specific acts of faith; they are both instantaneously wrought by acts of the divine will; are both attested by the Holy Ghost; are both retained by constant submission, unwavering trust, and obedience up to our spiritual light; are both requisite to a happy, useful life; are both absolutely essential to admission to heaven.—G. D. WATSON.

The Preacher's Magazine

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A Letter from a Preaching Preacher

DEAR EDITOR:

Yesterday I received my copy of the June issue of THE PREACHER'S MAGAZINE, and have read the editorial on "Preaching the Bible to the People" several times. My heart has been stirred, as was the preacher you quote in the editorial, that is the kind of preacher I want to be. But I need some advice on preparing "Bible sermons," and also on planning what you call "a preaching program."

It has not been my privilege to attend any of our schools, except one year when I took ninth grade work at Pasadena, and where I also took "Harmony of the Gospels" taught by Dr. E. P. Ellyson. I took the course of study prescribed by our church, and was ordained in 1933. I am now in my fifth pastorate—at the beginning now of my second year. In the first and third pastorates I stayed only one year each, and in each case left against the wishes of the church. In the second I stayed two years, and in the fourth I stayed a little more than three years. But in this last case I stayed a year with a divided church, and have since felt I should not have stayed that last year.

I have preached a number of single sermons on Bible characters, and one series on the same line. The series was on Elijah, and was preached on three successive Sunday evenings.

In preparing "Bible sermons," should one use only the Bible, or is it permissible to use commentaries and books of biblical research? If one should use material from these various sources would it lessen the probability that the sermon would be classified as a "Bible sermon."

A few Sundays ago in the morning service I preached on Revelation 1:5, 6, "Unto him that

loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever." My outline was as follows:

INTRODUCTION

1. John, the author, a brief resume of his life.
2. Paul said, "Honour to whom honour is due" (Romans 13:7).
3. Degree of honor depends upon magnitude of achievement.
4. Continuity of honor depends upon success of administration.
5. Business and industrial employers ask, "What can you do?"
6. Sometimes a recommendation is needed—John recommends Jesus.

ARGUMENTS

- I. *He loved us—even in our sins and pollution.*
- II. *He washed us from our sins in His own blood, that is, He made atonement for our sins.*
- III. *He made us kings and priests.*
 1. Kings are not weaklings. As Christians we should be conquerors.
 2. Priests are men of sacrifice and prayer. We should be able to intercede for others—even for sinful men.

CONCLUSION

Let us lift up our heads and rejoice because of what Christ has done *for us*, for what He has done *in us*, and for what He desires to do *with us*.

I got the idea for the main body of the sermon—that is (1) He loved us, (2) He washed us, (3) He made us—from Dr. Heslop's "Riches from Revelation." Could this be classified as a "Bible sermon"?

How should I go about it to prepare a "preaching program"? I am in dead earnest about the matter, and invite your comments and criticisms. I want to be a better preacher than I am. At our convention last year Dr. R. T. Williams told us that if we preach that which satisfies our own hearts, our preaching will meet the needs of others also. Some of the pastors felt that we should discover what the people need and build our sermons accordingly. I suppose results in either case depend upon the spirit in which the sermon is presented.

Sincerely, yours in dead earnest,
C. E. C.

DEAR PREACHER:

I believe the quotation you give from Dr. Williams just about summarizes the vital phase of this preaching business. It is never possible to preach well when the sermon—either in content or in purpose—is very much detached from the preacher himself. Perhaps that is what Paul meant when he spoke of certain things as being “according to my gospel.” Paul would never think as claiming any credit for the origin of the gospel, but he would offer himself as a laboratory and suggest that only so much of the gospel as had actually become experience to him was vital to him even when he presented it to others. This does not mean that one must wait for objective experience in every case. I may not have passed through the actual trials and tests that those to whom I minister are passing, but in heart sympathy and genuine burden I may enter with them into their Gethsemanes. And if I insist on simply standing aside and rejoicing in my immunities I can never preach helpfully to those who suffer. I think Dr. Williams was right: when I preach so as to satisfy my own needs I preach also so as to satisfy the needs of those who hear me. But do not make the mistake of supposing this suggests an easy way. This is the hardest way of all. It is the most challenging way possible. But it is the way our Master and the apostles did it and recommended to others. “Rejoice with them that do rejoice and weep with them that weep.” “Who is weak, and I am not weak? who is offended, and I burn not?” All this means the genuine entrance into the deep needs of others. The preacher who saves himself cannot save others. It sounds heroic to exhort men to take on burdens and cares and heart-breaks which they might possibly avoid, but that is the price of being a worth while preacher.

A famous preacher once complained to me that he felt “as though I were fishing without any bait.” And I actually discerned that he was preaching sermons, rather than preaching to the people. He preached such great sermons that there was a considerable tendency to let him pass, and to account him a success. Yet he himself was aware that his preaching lacked timeliness and intimate adaptation.

Building the preacher is a bigger job than building sermons, and this applies to the intellectual, as well as to the spiritual and social aspects of this holy calling. For a preacher to attempt to preach something on the supposition that his people are interested in it when he feels no such interest himself is like praying by

proxy—sometimes it is as useless as praying by means of a prayer wheel. But when the preacher is stirred and interested in a certain doctrine, practice or service it is almost certain that others are interested also, and that they will become more so as the preacher’s concern increases.

This principle of beginning with the preacher applies, I think, even to sermon series or “preaching programs.” To set out abstractly to give a series of sermons on a certain book, doctrine or line of practice is to invite monotony and deadness from the very start. But on Stidgers’ principle of “preaching out of the overflow,” a series on a given line may become necessary to the preacher’s good conscience and religious happiness. That which interests and stirs the preacher will interest and stir the listeners. This is the sense in which the preacher preaches himself, and should preach himself. I can scarcely think a series of sermons planned on the basis of “doing justice” to some theme will succeed. It must be the preacher’s effort to deliver his own burden. If a series has been planned, material gathered, and even a beginning made, and then the preacher finds his own interest and burden have waned, the series should be abandoned at once. And no preacher should aspire to the reputation of being a “hobbyist” or a “specialist” on even the most vital theme. We are all called to preach “all the words of this life.”

Perhaps my former reference to “Bible sermons” gave to some the wrong impression as to classifications. There is of course no better preaching material than the Bible itself, and if I were a young preacher I would make the memorizing of the Scriptures a regular part of my general and specific preparation to preach. When it is possible to use the very words of the Scriptures this practice will be found to add force and beauty. There is no finer diction in the English language than that which is found in the Authorized Version of the Holy Scriptures. But I do not think “biblical sermons” which nevertheless draw largely from sources outside the Bible should be relegated as inferior. But I do think that the preacher should be leary of placing the Scriptures and other sources in the same class as though they were of equal authority.

Yesterday a young man came to me with the request that I give him some suggestions about Bible study. He said he had followed no particular method and that he felt he needed to adopt some definite form of becoming familiar with the material of the Bible. I suggested that as a beginning he read the Bible

through in connection with the reading of some standard commentary. He seemed to think this a pretty large order. He evidently thought he should be able to get some small book that would tell him about all he needed to know, and that by some quick and easy road he could become familiar with our wonderful Bible. But I was unable to help him to any easy way. I think that many people, including many preachers, do not read the Bible enough to keep fresh and familiar with its contents. Then I think some who do read do not read understandingly. And I believe every preacher, as a beginning, will find the standard commentaries will give him an understanding and appreciation of the Scriptures that he cannot, in the same length of time, gain by other means.

According to the Master Preacher, it is the task of the scribe who is well instructed in the things of the kingdom of God, to bring forth from his storehouse "things new and old." And good preaching has to possess a pretty even balance between the new and old. The old alone will lose its force for want of interest. The new alone will not have force, because of its want of that form of conviction which comes alone from oft-repeated trial and long-continued success. It is "the old gospel in new illustrations" that is required. And yet new means nothing more than less familiar, and for this purpose the illustrations from the life and times of the Bible are often better adapted than stories based upon the most modern inventions of our own day. There is no way to be a Bible preacher except for the preacher himself to become saturated and filled to the overflow with Bible interest, and Bible knowledge.

An early adviser of mine used to urge the necessity of "equipoise." It seemed to me then as though he coined the word himself. But I find it is in the dictionary, and means "balance." The idea is the same as that expressed by the word "perspective" from another approach. Things are important principally in their relation to other things and to persons. Even Bible knowledge is scarcely an end within itself. Men need to know the Bible that they may know God and prepare to please Him here and in the world to come. Therefore "Bible sermons" may come to serve but a secondary purpose, and they do come to this point whenever they become detached from human interests and human needs.

I think the only suggestion I would make regarding your model sermon outline is that it seems to be too strained and studied, and speaks rather too much of specific preparation as distinguished from general preparation. And

to my way of thinking, general preparation is much more important than specific. It is now but three hours until I shall be expected to preach in the night service of a great camp-meeting. I have not yet decided specifically what I will say. But I feel I have been getting ready for tonight all my life, and that my success tonight will not depend much on the preparation I make during the next three hours, but rather that about all that counts has already been done. This is my judgment of the question of preparation.

And now having mentioned the nearness of my own crucial hour, I find my sympathy for you greatly increased. I hope you will find grace and strength to be the better preacher you desire to be. It is too late now to go to school for formal education, and it will do no good for you to just keep your face turned in regret toward the past. You can never be a polished, educated preacher; but you can be a well-informed, careful, accurate, unctuous preacher, and make your life count for God and the salvation of the souls of men. Do not allow your want of formal education to become an alibi. Do not let paucity of opportunity excuse you from doing your best. Give the Holy Spirit plenty of kindling in the form of earnestness and zeal, and plenty of fuel in the form of sound and useful knowledge, and He will kindle and keep going a fire that will guide multitudes to the way of life and salvation. And to this end you shall always have my earnest prayers.

In His love and service.

A Missionary Religion

It is not difficult to discover in the life and teachings of Jesus a sturdy missionary spirit. He came "to seek and to save that which was lost," and we cannot succeed in getting very near to the heart of our Savior without sharing the weight of this passion of rescue. On this matter John Wesley says:

"A secret, unobserved religion cannot be the religion of Jesus Christ. Whatever religion can be concealed is not Christianity. If a Christian could be hid he could not be compared to a city set upon a hill; to the light of the world, to the sun shining from heaven and seen by all the world below. Never, therefore, let it enter the heart of him whom God hath renewed in the spirit of his mind to hide that light, to keep his religion to himself; especially considering it is not only impossible to conceal true Christianity, but likewise absolutely contrary to the design of the great Author of it."—SELECTED.

Thoughts on Holiness

Olive M. Winchester

The Way of Holiness

A highway shall be there, and a way, and it shall be called, The way of holiness (Isa. 35: 8a).

IN FORESEEING the restoration of the captive Jews, the prophet envisioned across the desolate and parched desert a highway that no longer would be without the resources needful for such a journey, but would on the other hand abound in bountiful supplies. Instead of the mocking mirage there would be pools of water, and instead of the dry, arid expanses there would be oases with springs of water. And along this highway would come the pilgrims, no more encompassed with many physical handicaps, but with open vision and hearing ears; leaping and rejoicing would they give praise unto God. This highway is "The Way of Holiness."

THE UNCLEAN EXCLUDED

In describing this highway the prophet makes certain facts very evident, and first among these is that the unclean will not be allowed to pass this way. It is to be a way of purity.

From the time that the Children of Israel assembled at the foot of Mt. Sinai where they were officially designated as the Chosen People, the thought of purity was dominant in all religious ceremony. While it was in type and symbol, yet that form of presentation was after the fashion of an object lesson for that day and generation and was intended to indicate the ultimate reality in our day, that is, with us it is an inner personal experience.

This same line of truth is brought out by the writer to the Hebrews when he says, "And holiness, without which no man shall see the Lord." Howsoever we interpret the statement to see the Lord, whether experientially in this life or in relation to the future life, the truth is one and the same. There is the essential need of heart purity; it is the basic factor in the Christian experience. Upon this foundation all else rests, and if this does not become a reality, then there is weakness and insecurity.

A CLEAR WAY

Making another observation on this way of holiness the prophet tells us that "wayfaring men, though fools, shall not err therein." This would indicate to us that brilliancy of mind and

intellect are not a necessary requisite. It is no doubt but what they may be an asset, if they are applied rightly, but they are not essential. How often has it been true as one has said, "Simple hearts outwit the wise!"

The wisdom that belongs to the children of God is primarily a heart wisdom. This is the wisdom that is mentioned by the Apostle Paul as being spoken among the perfect. Through this wisdom how often has some lowly person risen to position and influence in the Church of God, while others possessing more favorable advantages have not rendered the same amount of service! Among such might be mentioned Amanda Smith, a colored woman, who was called from her menial task at the wash tub to preach the gospel and became very prominent in the holiness movement, in both this country and abroad, and moreover was given an audience with Queen Victoria. She had a wisdom that came from above. Many there are who have been like unto her.

This way of holiness is a clear way because the Holy Spirit is given to all the pilgrims who would journey along its path; He illuminates and enlightens the mind and understanding. No one need ever err from the way if he will but follow the Spirit.

A SAFE WAY

It is said further regarding this way that "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there." One associates with this the assurance given by Jesus, "Neither shall any pluck them out of my hand."

When one enters into the experience of holiness, he becomes a regnant personality, that is, he has given to him through the Holy Spirit the inherent power to appropriate grace sufficient for all the exigencies that may arise. A person unregenerate is more or less at the mercy of his native urges and drives; an impulse seizes him, and he is borne on by its tide. A regenerate person has a greater degree of security in that there has been imparted to him spiritual life which carries with it a degree of power of self-control, but nevertheless there

lingers on in his heart the original sin which has stained all of Adam's race, and this may usurp and seize the throne of the heart, so one is not altogether safe thus; but in the experience of holiness the heart is united and with singleness of purpose and divine grace, it need not become a prey to the attacks of the great foe of the soul.

This operation of grace is never without the consent of our own will, yea, moreover, the activity of our will. Furthermore, grace does not impart its blessings without the soul having maintained itself in a state of spiritual nutrition. So there is a responsibility resting upon us, if we would be kept by the power of God.

IT IS AN EFFECTIVE WAY

One more thought is presented regarding this way of holiness. We are told, "The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." From this we learn that the redeemed reach their desired haven.

The experience of heart salvation full and complete brings man to the great goals of life and also of the life to come. Regarding this life the goal is that which we have already mentioned, a regnant personality ever building more stately mansions within his soul, then the goal for the life to come is the eternal home.

Without Christ and salvation man often wanders aimlessly throughout the days of his pilgrimage here on earth; if he does have a goal, it is upon the secondary values, the values that evanesce with time, but with the hope that comes with faith in Christ, there is an enlarging range of outlook and man sees that the things of time even at their best are but a passing panorama, that they lack in inherent worth. Viewing the array of temporary values one of old remarked, "Vanity of vanities, all is vanity," that is, they possess no abiding worth. The soul of man was made for a larger range and these phases of human life, even at their best, cannot satisfy his immortal soul. He reaches out for something more abiding.

The life in Christ Jesus brings man to his great eternal destiny, in fact that life has already begun; now he has a foretaste of the glory that awaits him and with joy and gladness he passes the days of his sojourn for he looks for a "city that hath foundations, whose builder and maker is God."

Thus does the way of holiness become a glorious way in its purity of intent within the heart, in its plain and explicit directions, in its secur-

ity and in its effectiveness. Therefore would we say in words uttered earlier by this self-same prophet, "O house of Jacob, come ye, and let us walk in the light of the Lord."

The Evangelist

BY BUFORD BATTIN

THE evangelist fills a very vital place in the church. God has called and ordained some for this specific task. It is necessary that there be many more pastors than evangelists, however the church would be greatly retarded without God-called and Spirit-filled evangelists. The place of evangelism cannot be filled by any substitute methods. Pastors may "swap" meetings but for one to have his interests divided between his pastorate and a revival in another place is an unwise practice. The task of evangelism cannot be accomplished by those who are evangelizing between pastorates or by those who serve as an evangelist merely as a stepping stone to a better pastorate. The evangelist has a task peculiar to his calling.

The evangelist should be a friend to the pastor and people with whom he has been called to labor. He should help bear the burdens of the pastor and his congregation. It is true that the evangelist has his own burdens to bear. He lives a life of sacrifice. His work requires zealous energy. There is the severing of home ties that one never entirely escapes and he lives somewhat a lonely life though he is constantly among the people. It is not for the evangelist to solicit the sympathy of the people but keep himself in the background. His effort should be in bringing about a more sacred fellowship between the pastor and people.

The evangelist is not to try to work out all the problems in the local church. The pastor should not outline every problem of his congregation to the special worker upon his arrival and expect to have the church handed back to him in perfect condition at the end of two weeks. It is not the task of the evangelist to undertake to remodel every member of the congregation that does not fit the pastor's pattern but to perpetuate such a revival spirit in the church that bitterness and strife will have to give place for love and unity.

The evangelist should not allow himself to become a financial burden in the church, however it is essential that he be concerned about his personal finances in order that he may support

himself and his family. He should not make unreasonable demands upon a pastor and people for an offering beyond their ability to give. The pastor should not be stingy in providing for the evangelistic offering. The revival should produce new tithers and as a result the finances of the local church will be increased more during one year than the amount of the evangelistic offering. God-called evangelists are worth any price. They should be paid well. It is not good ministerial ethics for a pastor to suggest to his evangelist that money be raised for a gift or a love offering during the revival for the pastor. It is better that the evangelist be allowed to follow his own convictions rather than to feel that the pastor will take offense if he is not given a love offering. The evangelist who has served as pastor will be mindful of the financial needs of his colaborer.

The evangelist should take an interest in every department of the church. Special emphasis should be given to the Sunday school. A rally might be planned but it should be of such a nature that new pupils may be enrolled and not just to have one big day. Attention should be given to the work of the young people and children of the church. It is important that our youth be won in revivals. The evangelist's influence should reach the Woman's Foreign Missionary Society and give aid to the pastor and president in creating a greater zeal for a program of world-wide evangelism. A revival is an appropriate time for presenting the *Herald of Holiness* and *The Other Sheep*.

The evangelist should preach a practical gospel. During the series of services only a limited number of sermons can be preached and they are to be delivered briefly. The messages should be well planned and presenting a gospel that will work. The preaching is not to be so radical that the people are made to give up their religion and seek a new experience at the evangelist's altar. A hobby should not be made of one topic to the neglect of the essential doctrines of Christianity. If one is to preach a positive gospel, oppose sin and emphasize holiness he may not be popular with every passerby but to be faithful to the sacred calling God's message is to be proclaimed in a fearless and sincere manner. To be shallow in his preaching will be to come short of the task and work a hardship on the pastor after the revival effort has passed.

The evangelist must be a soul winner. A person may be endowed with rare gifts but if he is not able to win souls he cannot succeed in the office of evangelism. An inspiring musical program and an interesting sermon well delivered

will produce an atmosphere conducive to soul winning, but the evangelist should be able to go a step farther in getting people to an altar of prayer. There may be a danger of becoming professional in the invitation. There is no set method that will work at all times and with all people. A physician may find a prescription that will always work in case of a certain physical ailment. Not so in dealing with the souls of men. Every personality is different and one must be led by God if he is to help all and hinder none. The gospel preacher should be honest in his propositions and not use tricks or schemes in trapping people just in order to have seekers. If the evangelist does not win souls he should not blame the people by telling how hard the place is and remind them of the great victories he has experienced at other places.

If the evangelist is to win souls he must live a holy life. He must be a man of prayer. He must be a student of the Bible and a reader of books. He must love people and be patient and kind with them. He must oppose sin in every form but be able to show every penitent a remedy through the atoning blood of Christ.

Prayer Is Like

A pitcher—to carry the water of life.

A chemist—that turns all life to gold.

Incense—with which to worship God.

A bow—to carry the arrow of our need.

The porter—to watch the door of our lips.

The guard—to keep the fort of our hearts.

The hilt of the sword—to defend our hands.

A master workman—who accomplishes things.

A barometer—to show our spiritual condition.

The chariot—to hold our petitions, the Spirit being the wheels thereof.

The tuning of an instrument—to get us in tune with heaven's melody.

A key to all religion—to wind up in the first place, and to keep it going each day thereafter.—*Holiness Worker*.

The religious atmosphere of the home, its climate, as it were, the living there in love and the beauty of holiness, training in the Bible and in loving service, family prayers, teaching the children to pray, and all that makes the home a house of God and a gate of heaven—such a home is the most effective way of bringing the children to Christ, and making them useful to the world. This is the business of parents.—AMOS R. WELLS.

The Preacher's English

Leewin B. Williams

EVERY preacher and student should own a good dictionary and make constant use of it. Many of the cheap dictionaries on the market are of little use, except to give you the correct spelling of words. Learn the diacritical marks and study the pronunciation of words. Nothing advertises a preacher's lack of knowledge so much as his mispronunciation of common words. A little study will enable one to pronounce Bible names correctly.

Note the pronunciation of these words:

ACELDAMA—a-*sel*-da-ma, the potter's field.

Italic letters indicate the syllable to be accented.

ÆNEAS—e-*ne*-as, not *E*-ne-us.

AHASUERUS—a-*has*-u-e-rus. Primary accent on *e*, secondarily on *has*.

AMEN—A-men, in singing *ah*-men. Either pronunciation is correct. Do not criticize those who say Ah-men; if you do, you show your ignorance.

APPELLES—a-*pel*-ez, short *a*.

ARTAXERXES—*Ar*-tag-*zerk*-ses, primary accent on *zerk*.

Use these words correctly:

Among—between. *Between* is used with two.

Use *among* when more than two are spoken of.

Wrong: The five bandits divided the booty between them. (Use among.)

Right: Between the two brothers there is no difference; among the four cousins, the quarreling is constant.

Bad—badly. "I feel bad" is correct. Bad is an adjective used to denote a condition of the body.

Right: It looks bad for the soldiers. It tastes bad. His eyes were badly injured.

Badly should not be used for *very much*, *greatly*.

Wrong: I want a hat badly.

Right: I want a hat very much.

Farther—further. The first applies to distance; the second to quality or degree.

We go farther on our walking journey; we investigate a subject further.

Concerning the Nazarene News Bureau

THIS department of our church continues to go forward with ever-increasing scope and influence. Since our last report, hundreds of favorable comments have reached us from all parts of the nation; and in the month of June we serviced over five hundred newspapers with stories and mats. It is a delight to know that practically every news item sent out from this office is accepted by an editor and publisher either in part or whole.

Recently we preceded President A. L. Parrott and the Olivet College Quartet with service on the Iowa tour. Dr. Parrott's comment on the service was:

"I want to tell you how I appreciate the very efficient way in which you are advertising our tour of the Iowa District. Not a single newspaper has failed to run the picture, and about one-half to two-thirds of them have run the entire writeup as you sent it. Some of the larger papers abbreviated, but gave us plenty of publicity to get the crowds out. In one service we had 125, and fully 100 of them were due wholly to the newspaper advertisement."

We have not encouraged more requests for service, for the simple reason ours is but a skeleton bureau; and it is impossible to meet the full requirements of the denomination in this field. We are writing this to venture a few suggestions on how pastors may reach the masses through the daily press.

First, get acquainted with your editor or managing editor. This must not be done as you would make a pastoral call, for he is one of the busiest men in town and would be nervous should you attempt to "sit it out" with him until you are better acquainted. Go to him when you think you have a story of interest to the general public and get his suggestion on it.

Second, remember always that it is news that the editor wants, and not church propaganda. News is more valuable to the church than advertisement. If we should define the difference, it might be stated thus: When one advertises, it is an effort to accomplish that which would make good news if done.

Third, when your District Superintendent is coming to your church, either for a business meeting or a preaching service, it is news. Write him for his newspaper mat, unless he has already supplied you with one. These mats cost only ten or fifteen cents each. Very, very few editors ever save one. Do not request its return. It is hardly worth the editors' time to keep up with it; and after all, you have already received many times its value when it appears in the paper. Your Superintendent will be glad to furnish another mat when he is to return to your place again, or in some instances a pastor will keep two or three on hand.

Fourth, when any general officer of the Church of the Nazarene is to appear in your pulpit and you know about it two weeks in advance, write this department for a mat to use in connection with your advance story on his coming. Now and then, an editor will take the position that this is propaganda, and will insist upon waiting until after he has appeared to publish the story. Do not argue with him. Accept his policy and some day drop by and thank him for the fine coverage. Possibly eighty-five per cent of the editors follow the course formerly suggested, which is fortunate for the church. In writing this department for advance coverage on a special occasion with a general officer, be sure to state all essential facts and tell

about the nature of the meeting. We usually write the story so that it can be submitted as an announcement from the pastor. Some editors greatly appreciate this, while others would prefer to have the pastor give all essential points and let his own reporters care for it in their own style.

Fifth, if your church is small and your city quite large, do not despair at all. Simply go to the city desk, tell the editor your problem, and see whether or not you are able to get him back of your program to help bring it to the attention of the public. Let him know that you understand the difference between news and propaganda, and that you are anxious to co-operate with him and to give him items that he considers newsworthy.

So far this year, we have established twenty-two new churches in our district, with sixteen or eighteen in large and medium size cities. We no longer consider our preliminary work finished until we have made a special effort to enlist the co-operation of the city editor in keeping the new organization fairly in the minds of the people. Most editors feel flattered when you recognize their essential place in the development of your church.

Finally, by all means go to the newspaper office each week before the deadline with your Sunday announcements. When an editor dedicates a page to the church announcements, he expects the pastors to co-operate with him in keeping it up, and is disappointed when the ministers of the city permit their department to lag. We are in the biggest and most interesting business on the face of the earth. Let us be alert in the matter of publishing the good news of salvation.

J. W. MONTGOMERY, *Director*.

Creating a Spiritual Home

There is no other way of reclaiming a neglected child than by bringing it into a true family atmosphere. What it needs is a home; you cannot win it by remanding it to a workhouse and instructing the chaplain to give it weekly lectures on gentleness and affection. The preaching that merely gathers an audience must fail unless it has the spiritual family behind it. The preacher who does not build a church writes his message in water. He has a duty to his own people which no amount of enthusiasm for the unchurched masses can absolve him. His first task is to prophesy to the dry bones—to the conventional, worldly church members that are his cross; to break his heart over them, to spend upon them some of that passion and persuasiveness he is so ready to pour out upon those who are not of his flock. This duty does not interfere with the wider ministry to which he is equally called; on the contrary, to neglect it is the surest way to hinder that wider ministry.—SELECTED.

Ashamed of the Gospel

Ashamed of the gospel of Christ! Let the skeptic, let the wicked profligate, blush at his deeds of darkness, which will not bear the light, lest they should be made manifest; but never let the Christian blush to own the holy gospel. Where is the philosopher who is ashamed to own the God of nature? Where is the Jew that is ashamed of Moses? or the Moslem that is ashamed of Mohammed? and shall the Christian, and the Christian minister, be ashamed of Christ? God forbid! No! let me be ashamed of myself, let me be ashamed of the world, and let me blush at sin; but never, never, let me be ashamed of the gospel of Christ!—DR. R. NEWTON.

Problems Peculiar to Preachers

CHARLES 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.—How may a pastor know when his work is completed and he should move on?

A. This question has been answered before, but it is always a problem. I will state briefly the answer given in another issue. When the work in general is making no further progress, it is time for the pastor to move. It is not enough to be holding our own, paying the budgets, having the same number of members this year as last, reaching about the same crowd and preaching to the faithful few. We must gain in all these three ways suggested by Dr. Williams: *First*, our church should be definitely spiritual; *second*, we must pay our bills or go out of business (that includes our budgets as well as our local expenses); *third*, we must make progress in membership and in building up the congregation. I should say that if these things are not maintained to a good degree, a pastor should plan to move on. I would not say, however, that the first month in which there is no increase signifies a time for a move. Even a year might pass by; but if it is a continued proposition, his time is up and he should seek another field of labor.

Q.—Should a pastor receive the tithes of a church member after he has moved to another place?

A.—The answer is too obvious to comment much upon. Any ethical preacher would refuse to receive the tithes of a member after he has moved to another field. He must know that the tithe belongs to his successor and it is hard to understand how he could be genuinely religious and receive anything like the tithe or any other monies from a former pastorate. I am sure that when a pastor moves he should move to take up his abode and work in another place, leaving the tithe and everything else behind.

QUESTION—What attitude should a pastor take toward members who work on Sunday and are never able to attend a service themselves or to bring their families to church?

ANSWER—I think such persons should have every care that a pastor can give them. Especially, a pastor should visit them through the week on their days off, have prayer with them, talk with them of the Lord, and give them every encouragement possible. Suggestions should be offered for getting the family to church, if they themselves cannot be there. There are cases in which this is impossible, and I am sure that in these hectic days it would be advisable for the pastor to encourage such people to hold on and trust God even though deprived of religious services. If these persons are sincere in their religion, they suffer more in being away than they would by attending.

Q.—What should a pastor do when two or three members of the church take such attitudes toward one another as to make it unbearable?

A.—I suppose the thought of being "unbearable" is regarding the two or three different members, for certainly such an attitude could not become unbearable to the pastor. He should do all he could to help each of them to understand the other. He should not be inclined to taking sides with one or the other unless a moral issue is involved; and such moral issue must have a definite basis before a pastor can allow himself to take sides in this delicate matter.

Q.—What constitutes the greatest problem that a young pastor is apt to find in his first year of preaching?

A.—I think the greatest problem that a young preacher finds in his first, or even his second, year of preaching is his immaturity and his constant feeling of inferiority because of same. Or, he may be possessed of a superiority complex and that very fact will kill him with the people whom he serves. He will have to serve conscientiously and humbly for a year or two for experience which will help him to face problems with confidence and with assurance from the side of the people. No younger preacher should feel bad about this, for it is the position of every man in every walk of life. The young physician is not entrusted immediately with the most serious cases. The young lawyer is not called to the bar to argue the greatest legal cases, as soon as he hangs up his shingle. A young preacher should be willing to serve quietly and conscientiously in his field until he has established himself by experience as well as by book knowledge in the things of the church and the kingdom of God.

Q.—Some of our church communities have a housing problem that is almost impossible to solve: First, because of lack of houses and second, where there are houses families are not wanted and in some cases the pastor with a family becomes a problem to all concerned. What is your advice?

A.—My advice is that, wherever possible, a parsonage be bought, even with a small down payment, and that the money now spent for rent be spent in paying for the parsonage. Thus there will be a sense of security and there will be no housing problem with the church and the pastor. Pastors with families will then be welcome in every case. In all instances, our churches should provide an adequate parsonage wherever possible.

Q.—When should a pastor start raising his budgets and what methods should he use for same.

A.—It would seem that every pastor would know that the time to start is immediately following the District Assembly; some pastors have found it wise to start even before the assembly. Whatever method will work best in your community is the best to use, but have a method that will work and then work it until all the budgets are paid in full. This can be done if you start in time and continually work at the job.

Q.—Should a pastor when leaving a church ever recommend his successor?

A.—If a successor is to be recommended at all by a pastor leaving a church, that recommendation should be made only to the District Superintendent and then as a recommendation and not as a final conclusion; and in no case should the pastor confer with the membership regarding his successor. When a new pastor is to be chosen, it is the business of the church board and the District Superintendent and we will find it wise to leave it where constituted authority puts it.

Q.—Should a pastor ever, under any circumstances, take into the church divorced people who do not have Bible grounds?

A.—The Manual is clear in the fact that as long as a party is not remarried, there could be other grounds for divorce whereby such party could be received into the church; but such persons should pledge that, because of the position of the church, they would not in any case remarry. This should be made very clear before the membership committee and such party.

Q.—Should a Nazarene pastor attend services in a heterodox or fanatical religious group, even if some of the members have friends among them whom they think the pastor should meet?

A.—Under no circumstances should this be done; because in trying to satisfy a few members who may have friends outside, others will be offended, and also you will lead others into fanaticism or error wherein the results will be worse than if you had offended some who thought you should meet some of their friends.

Q.—With financial conditions as they are, is it wise to load a church to the water line with debts, either by church building or other financial obligations?

A.—I never think it wise to load a church to the limit with debt. I think that a conservative building program put on immediately, or the purchase of a parsonage under the right financial arrangements, will be the wise plan, and then seek by every effort possible to pay the principal or to cut it down so much that should a depression follow this inflation you would still be safe financially.

Q.—How can we keep our people from being cliquish and making acquaintances with only a few?

A.—The only way that I would know would be to studiously get them in touch with other folks by little parties and things of that sort which broaden their acquaintances without their hardly knowing that it is being done. Inviting different groups for trips or gatherings will help in this line. We must guard this, as there is always the danger of gathering with just the favorite few. Ours is not a planned cliquishness among Nazarenes, but we love one another so much that we often fail to leave room for new associations.

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

Ephesians 6:10-17 to Date

The Christian has better weapons than unrighteousness has. He believes in total armament, in facing the world fully armed for an aggressive resistance to evil, having put on the uniform of truth, having built defenses of righteousness, having mechanized his forces with the preparation of the gospel of peace, withal building bombproof shelters of faith whereby to withstand all the incendiary bombs of evil, wearing the steel helmet of salvation and fighting with the artillery of the Spirit, which is the Word of God.—MARION E. TINSLER in *The Christian Advocate*.

Prayer

*Prayer is so simple;
It is like quietly opening a door
And slipping into the very presence
of God,
There is the stillness
To listen for His voice,
Perhaps to petition,
Or only to listen;
It matters not;
Just to be there,
In His presence,
Is prayer.*

—*The Other Sheep*, SELECTED.

Christian Evangelism

Christianity is a religion of converts. Every true Christian is a personal convert. To be a Christian one must come to a positive moment when he definitely and personally exercises saving faith in Jesus Christ. Christianity is not inherited, nor can it be acquired by instruction alone.

Christianity perpetuates itself by the making of converts. When Christians cease to make converts Christianity commits suicide.

Christian evangelism includes all Christian activity that is definitely aimed at bringing men to salvation through faith in the Savior, Jesus Christ.—T. C. HENDERSON in *The Expositor*.

God's Gardens

Kind hearts are the gardens,
Kind thoughts are the roots;
Kind words are the flowers,
Kind deeds are the fruits.

—*Union Signal*.

Evangelize

“Go ye into all the world”—
Was this the Master's parting word?
And shall the gospel flag be furled
While millions yet have never
heard?

Dare we the sacred trust forget;
The Great Commission nullify;
Deny the Man of Olivet,
While Christless thousands daily
die?

Nay! Echoing through the circling
years,
Resounding round the arching skies
The heavenly thunder smites our
ears,
Evangelize! Evangelize!

Neglected, bleaching harvests waste.
Must they through our neglect be
lost?
Lord, stir us! Give us prayerful haste
To tell the world—whate'er the cost.
—SELECTED in *Alberta District Echoes*.

A Martyr's Testimony

On trial for his life on the crime of being a Christian, faced with the alternative of making sacrifice to Cæsar and reproaching Christ or of being himself sacrificed to wild beasts or to the fire, Polycarp, noble Christian of the early second century, disciple of John the Beloved, Bishop of Smyrna, gave this witness:

“Eighty and six years have I served Him, and He never did me any injury: how then can I blaspheme my King and my Savior.

“Hear me declare with boldness, I am a Christian.”

It Has Been Said

That the greatest saint is not the one who prays the most, or gives the the largest contribution, but he is the one who most gives thanks. If your prayer seems empty and lacks the power of other days I suggest that you examine how much thanksgiving is in your prayer. If you lack the peace which you would desire I suggest that your next prayer be thanksgiving very largely. — *Canadian Churchman*.

“I do not want one fit to be a missionary, to drivel down into a king.”

God Is Love

If God dieth not for man, and giveth not Himself
Eternally for man, man could not exist, for man is love,
As God is love. Every kindness to another is a little death
In the divine Image.— WILLIAM BLAKE.

Be What You Are

A great anatomist has said, “One of the greatest reasons why so few people understand themselves is that most writers are always teaching men what they should be, and hardly ever trouble their heads with telling them what they are.”

The same principle might be applied to believers. We are not told to *become* in order that we may *be*, but we are exhorted to *be* because we *are*.

1. Because we are children of God, we are to be holy and obedient (1 Peter 1:14).

2. Because we are saints, we are to do everything “as becometh saints” (Ephesians 5:3).

3. Because we are the salt of the earth, we are to be pungent in godliness (Matthew 5:14).

4. Because we are the light of the world, we are to shine in holiness (Matthew 5:14).

5. Because we are the epistles of Christ, we are to be legible in Christian character (2 Corinthians 3:3).

6. Because we are sanctified, we are to be separate from all unclean-ness (1 Corinthians 6:9-12).

7. Because we are members of the body of Christ, we are to hold to the Head and love one another (Ephesians 4:12-16).—*Northern California Nazarene Voice*.

Life

“The anxiety to live at all is so great, that to live greatly is next to an impossibility. Therefore one should strive to live a little life greatly, rather than a great life trivially.”—SELECTED, *Washington - Philadelphia District Bulletin*.

On Christian Worship

Go early to church. Not only be punctual but be in your place before the hour when the service is announced to begin.

Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics.

Before you enter and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit.

As you take your place bow your head reverently in prayer for yourself and for all others who enter the sanctuary and for the services.

Resolve that you will foster no thought, fix your eyes on no object, utter no word that will tend to divert your mind from the holy purpose for which you have come into this place.

In all the service take an active part; as hearer, as worshiper.

At the close of the service, after a moment of prayerful silence, greet with cheerfulness and good will all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship.—BISHOP VINCENT in *The Wesleyan Methodist*.

Some Don'ts for the Pulpit

Don't mumble your words. Chew your food but not your language.

Don't preach too long. Better leave the people longing than loathing.

Don't preach old sermons without revision. Grown men look awkward in boy's clothes.

Don't indulge in mannerisms. Simplicity is desirable in high places—the pulpit especially.

Don't speak in a monotone. The voice has numerous keys; play on as many as possible.

Don't catch the pulpit twang. Talk to men in as natural tone as you talk with them.

Don't indulge in long pulpit prayers. Always remember the stranger.

Don't introduce politics into the pulpit.

Don't neglect closet prayer. The finest pipes can give forth no music till filled with the divine breath.

Don't scold your congregation. Attack measures and hit people only when they stand between you and the devil.

Don't harp too much on one string. Variety is pleasing, and God's Word has given ample choice of themes.

Don't drop your voice at the close of a sentence. Men have as much need to hear the end as the beginning.—THE WESLEYAN METHODIST.

HOMILETICAL

A Preaching Program for October, 1941

P. J. Bartram

Rev. P. J. Bartram, who supplies *The Preaching Program* for this month graduated from Northwest Nazarene College, with an A. B. degree, in the class of 1926. After his graduation he, for one year, was in charge of the Calgary Bible Institute and has since served as pastor in Alberta, in Jamestown, North Dakota, and for the past seven years of Oakland, California, First Church. During his seven years' membership on the Northern California District, he has served on the District Examining Board and recently has been elected a member of the board of trustees of Pasadena College.—MANAGING EDITOR.

SUNDAY, OCTOBER 5, 1941

MORNING SERVICE

Recruiting for Christ

(The objective of this address was the launching of a neighborhood survey and Sunday school drive by the writer and his church. This is a good time of the year to make such a drive and this outline is presented as suggestive material for such an occasion.)

TEXT—*Speak unto the children of Israel, that they go forward* (Exodus 14:15).

INTRODUCTION

An aggressive Christian will always think of the Church in its commission to preach the gospel, not as a field in which to work, primarily, but as a force with which to work.

I. THE FIRST REQUIREMENT OF A PROGRAM OF ADVANCEMENT IS TO STOP THE LEAKS

1. Satan is making terrific inroads in the Church of Jesus Christ these days.

- a. Paul prophesied, 1 Tim. 4:1, "In the latter times some shall depart from the faith." And in 2 Tim. 3:1-5, "In the last days perilous times shall come."
- b. The losses sustained by the Church and Sunday school ought to cause us serious concern.
- c. The times in which we live ought to put within us a determination to give ourselves to revival and to an endeavor to increase our margin of growth in spite of any apparent odds.
2. A lesson from current history.
 - a. Dorothy Thompson, the columnist, in writing of the apathy of England and France during the years of Hitler's rearmament program, described it as, "the simpleton security of a world dreaming in the track of an approaching cyclone." And of America she wrote, "From a heart of anguish, someone must cry to the American people, *Wake up from your dream.*"
3. We must do something about those leaks. When we think of the cost in money, time, sweat and blood, that it takes to get people into the kingdom, it is a tragedy to allow any to slip through our fingers through our own negligence or indifference.
4. How vital is it that we keep alive the contacts already made.
 - a. Somewhere I read of a young insurance agent who built up a big business by initiative and hard work. He spent hours studying his clients insurance requirements, planning the best protection for their particular needs. He won many friends, one of whom was a big manufacturer whose insurance account was very large.

For two years he was very active. He watched those renewal dates, went in person for the clients' renewal. He often had a better proposition to offer and he built up for himself quite a reputation. But at the end of his second year he decided not to work so hard. He began to drop the personal contacts and to make them over the phone. By the third year he had turned the old clients over to his secretary and did not even bother to phone them himself. He had the secretary tell his clients that their policies were being renewed on the last year's basis. Then came the shock. When the secretary called the big manufacturer he answered that he was placing his insurance elsewhere. The insurance man was

out playing golf at the time, but when he came back to the office and the secretary had broken the news to him, he rushed over to the manufacturer's office to find what it was all about. He found the man very friendly. In answer to his inquiries the man reminded him of the days when he had manifested such concern for the manufacturer's interests, he reminded him of the gradually decreasing interest he had shown, and concluded, "I had just decided to hand you a jolt because you seemed to think you had a *perpetual right* to our insurance."

II. NEW RECRUITS ARE ALSO ESSENTIAL TO ADVANCEMENT

1. Note the change in personnel in the average congregation or church membership over a period of years.
2. The scriptural attitude:
 - a. Is expressed in God's command to Moses, Exodus 14:15. The Lord told Moses that instead of taking time off to bewail the obstacles in the way of their onward march, he was to "speak to the children of Israel, that they go forward."
 - b. Is expressed in Caleb's urgent appeal to Israel, Numbers 13:30, "Let us go up at once and possess it."
 - c. Is expressed in Jesus' command, "Go ye," and in the lives of the Christian disciples who went everywhere preaching the word.
3. A "highway and hedges" campaign.
 - a. Our commission is not to sit in church hoping and waiting for them to come, but to "go out into the highways and hedges and compel them to come in" (Luke 14:23).
 - b. Some business men succeed not because they have a better product but because they have a continual sales program, their product is always before the public.
4. Explanation of the method of approach for the present campaign.

III. THE CAMPAIGN SPIRIT

1. There are some qualifications that are vital to the success of any campaign which has to do with salesmanship.
 - a. They will apply to the forward program of the church just as truly as in any business venture. Some of them as are follows.
2. Courage.
 - a. You can't "sell" Jesus Christ and the church unless you overcome your own fear.
 - b. Gideon and his three hundred were far more of a match for the enemy than the thirty-two thousand would have been, weakened by their fearfulness.
3. An unselfish interest in others.
 - a. Spurgeon said, "It is wretched business for a man to call himself a Christian and have a soul which never peeps out from between his own ribs. It is horrible to be living to be saved, living to get to heaven, living to enjoy religion and yet never live to bless others or ease the misery of a moaning world."
4. Co-operation.
 - a. It is a glorious privilege to be "labourers together with God" (1 Cor. 3:9). But it is just as vital that we find ourselves able and willing to be laborers together with each other. For we can do, together, far more than we can ever do with each one working as a separate unit.
 - b. Nothing so blocks the wheels of a campaign as when gifted, able and responsible members man-

ifest indifference to the enthusiasm and the effort being thrown into such a campaign as this. This is no time to be taking excursions to see your relatives, or to have them come to monopolize your time. It will take all of us putting all we have into the task to do the job.

5. Enthusiasm.

- a. Montaigne explained, "Men are nothing until they are excited."
- b. A noted financier made the comment, "A bank never becomes very successful until it gets a president who takes it to bed with him." And so it is with the task we have accepted.
- c. If the Fuller Brush boys can sing in their pep meetings, "Mine eyes have seen the glory of a million homes and more. They are better for the coming of the Fuller to the fore," should not we get a wee bit excited over the prospect of "selling" the gospel of Jesus Christ to these same homes?
- d. Everybody must catch the spirit of the campaign, the pastor, the superintendent, and on down the line, through the departments and classes. Into the homes and hearts of each and all of us the fire of enthusiasm must spread until work becomes play and the task becomes a joy because it is for Jesus' sake.

CONCLUSION—"I MUST WORK."

1. These are the words of Jesus, John 9:4.
 - a. There are many reasons why we should all feel the urgency of the task. But the main one is expressed by the Lord Jesus; it is because "the fields are white already to harvest."
 - b. If we fail, what then?
 - c. I must work. I must work while it is day for the night cometh when no man can work. I must work ere the harvest is past and the summer is ended.
2. The call has come and may it not be said of any of us as it was said by Ezekiel, (7:14), "They have blown the trumpet, even to make all ready; but none goeth forth to battle."

EVENING SERVICE

The Healing Waters

SCRIPTURE READING—Ezek. 47:1-12.

TEXT—*And everything shall live whither the river cometh* (Ezek. 47:9).

INTRODUCTION

1. Jerusalem, a riverless city.
2. But Ezekiel has a vision. In his fancy he sees an ever-increasing stream of water flowing out of the temple, by the altar, down into the Kedron and through the Wilderness of the Scapegoat, the most desolate of all Palestinian deserts, into the Dead Sea. On the banks of this imaginary river grow luxuriant trees whose leaves are for medicine and whose perennial fruits are for meat. He pictures this river pouring into the Salt Sea and transforming it from a place of death and desolation to a thing of beauty, of life, filled with fish, with fishermen living upon its shores and fishing in its cleansed waters. No, he does not expect that to actually happen in the natural realm but he is thinking allegorically, of a spiritual river, of the River of Life. It is the same river the psalmist sees in 46:4, when he cries out, "There is a river, the streams whereof shall make glad the city of God." It is the river the Revelator sees when he writes, "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

3. The prophet makes three distinct emphases in describing this river of life.

I. THE RIVER'S SOURCE

1. God the Father is the source, or the originating Cause of this stream of life.
 - a. The fountain head of this life-giving stream is found within the temple. But certainly the source is not the temple itself, (nor in the Church, today). Its source is in the God who dwells symbolically within that temple.
 - b. "All my springs are in thee" (Psalm 87:7).
 - c. It is "the gospel of the grace of God," God himself, in the outflowing of His mercy and grace to men (Acts 20:24).
2. But the river has a sacrificial source, Jesus Christ, the Son of God.
 - a. "Waters issued out . . . at the south side of the altar" (v. 1). The altar—a place of sacrifice, of shedding of blood, of offering for sin.
 - b. "But this man after he had offered one sacrifice for sins for ever" (Heb. 10:12).
 - c. These holy waters, flowing out from the altar are emblematic of the crimson stream of salvation. They bring us to Calvary, where God the Son, the instrumental Cause of our salvation shed His blood for our redemption.
 - d. "In that day there shall be a fountain opened . . . for sin and uncleanness" (Zech. 13:1).
 - e. Song—
"There is a stream that flows from Calvary,
A crimson tide, so deep and wide,
It washes whiter than the purest snow,
It cleanseth me, I know."
3. This river is an outflowing stream and its outflowing, distributing, agency is God, the Holy Ghost.
 - a. This stream, which has its source, its originating Cause, in the unmerited favor of God the Father; this stream which flows by the altar and has as its instrumental, its meritorious agency, the sacrifice of Jesus Christ the Son; has as its distributing agency the third Person of the Trinity, the Holy Spirit.
 - b. Jesus said, "It is expedient for you that I go away . . . I will send him unto you."
 - c. Thank God that as long as the day of God's grace shall last, as long as Jesus sits on His mediatorial throne, as long as the Holy Ghost still operates upon men's hearts, so long will this stream of life flow on and on and on.

II. THE RIVER'S GROWTH

1. The prophet's imagination runs riot. Instead of the "soft flowing waters of Shiloh," he sees a mighty river.
 - a. The flow of this stream increases very fast, but that increase is in its progress rather than in its source.
 - b. Something to shout about! "Son of man, hast thou seen this?" (v. 6).
2. It may be applied as a prophetic glimpse of the growth of the Church.
 - a. The Church's early beginnings, a few disciples, then, scattered abroad they went everywhere preaching the Word and making converts. The Word spreads to Antioch, to Ephesus, to Rome, to the uttermost parts of the then-known world.
 - b. Constantine established the Christian religion as the religion of the State because it already had such a grip on Roman life. And he placed the emblem of the cross on his imperial banners.
 - c. Granted the ups and downs of the Christian Church through the centuries. Granted that to-

day there is great indifference and opposition. But the stream flows on. The Church is farther ahead, missions are more widespread. The waters of healing, thank God, have not dried up, nor are they in the process of drying up, as some would have us believe. They will flow on till Jesus comes.

3. And yet the prophet's vision is not fully realized.
 - a. This ever increasing supply of water is God's ideal for the Christian Church. The immediate growth of the river, waters to swim in before it has traveled a mile, should be the picture of the actual growth of the Christian Church.
 - b. Can it be that before Christ comes to snatch away His bride, the prophecy of Joel, spoken of by Peter as, "This is that," might have an even greater fulfillment than we have yet seen? I do not know. I only pray it might.
4. May we not also apply this picture of the ever increasing stream to our lives individually?
 - a. Jesus said, "First the blade, then the ear, after that the full corn in the ear."
 - b. Has God's ideal for your life and mine been fulfilled yet? Am I finding "waters to swim in," or am I after many years of Christian profession still wading around in waters ankle deep?

III. THE RIVER'S EFFICACY

1. "Everything shall live whither the river cometh" (text).
 - a. Again the prophet's fancy runs riot. He sees this mighty river pouring down through this barren wilderness, transforming it into a thing of beauty, of green loveliness.
 - b. So Isaiah 35, "The desert shall rejoice and blossom as a rose . . . the parched ground shall become a pool and the thirsty land springs of water."
2. Picture the inundation of the valley of the Nile.
 - a. The summer is hot, the ground is brown and dry. The valley is bare of vegetation. The Nile is sluggishly moving within its banks. Far to the south the waters are already rapidly rising, cataracting their way down from the higher levels of that equatorial region where the copious rains and the vast lake areas are the source of the great White Nile.
 - b. How eagerly do the inhabitants of the valley wait and watch for that time to come. Lo, the waters rise, the plains are flooded, germination sets in, the fields are ripe with grain.
 - c. So it was in Ezekiel's picture, "Everything shall live whither the river cometh."
3. This river is the fountain of life.
 - a. The Kedron brought no such life. It was too spasmodic. It was dry in the season when vegetation most needed its fertilizing waters. There were no trees, no vegetation, no fruits upon its banks.
 - b. But Ezekiel's river (v. 12), is banked on both sides with a wonderful growth of trees. Every kind of trees, "all trees," their leaves medicinal, their fruit for meat.
 - c. A never-failing supply. Every kind of fruit was there, each in its season, and too abundant to be consumed. Some budding while others were yielding. Some, in proper oriental style, both yielding fruit and flowering blossoms at the same time.
 - d. The Revelator's picture is very similar, (Rev. 22), "The tree of life which bare twelve manner of fruits, and yielded her fruit every month: and

- the leaves were for the healing of the nations.”
4. This river is also the fountain of healing and of cleansing.
 - a. He pictures the river pouring into the Dead Sea, that sea of death and utter desolation, and bringing about a complete transformation. Its waters are cleansed. Its salts and poisons are washed away. The sea becomes alive with fish, its shores become the homes of fishermen (vs. 8, 9).
 - b. In the natural realm it is a thing incredible that any stream could wash the Dead Sea free from its chemical compositions, this sea which is twelve hundred feet below sea level, a sea which at one point is said to have a depth of over thirteen hundred feet below its own water level, or about twenty-five hundred feet below sea level.
 - c. And it seems a thing incredible that men who are sunk deep in sin, can, like Begbie's "Twice-born Men," be cleansed from every stain and made whiter than the driven snow.

CONCLUSION

1. "There is a river, the streams whereof shall make glad" (Psalm 46:4).
 - a. No frost can congeal it, no heat can dry it up. "This wonderful stream of salvation it never runs dry."
2. The invitation.
 - a. "Ho, every one that thirsteth, come ye to the waters" (Isa. 55:1).
 - b. "Let him that is athirst come, and whosoever will, let him take of the water of life freely" (Rev. 22:17).
3. It will meet your need.
 - a. It will give you life spiritually, for they are, "rivers of living water."
 - b. It will give you healing, health, for holiness is spiritual health.
 - c. It is abundant in its satisfying supply—"rivers of living water." "Waters to swim in."

LESSON—Some of us are wondering why we are so dry, so barren, spiritually. Herein lies the answer. How easy it is for a little trickling stream to get dammed up. There are waters to swim in. Let the waters flow for "everything shall live whither the river cometh"!

MORNING SERVICE
SUNDAY, OCTOBER 12, 1941

The Criterion of Character

TEXT—*He wholly followed the Lord God of Israel* (Joshua 14:14).

I. WHAT IS CHARACTER?

1. The word, "character."
 - a. The primary meaning of the term character is a distinctive mark, a figure or sign. The Greek verb from which the term comes conveys the thought of cutting into, or of engraving. The ancients carved many of their messages in stone.
 - b. To illustrate: the hieroglyphics, or sacred characters of the Egyptians.
2. So character as we commonly use the term today, is the sum total of the impressions, the engravings, cut deep into the soil, impressions which mark and make a man what he is.
 - a. The result of our thinking, our choices, our actions, is character.
 - b. Saying, "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character and reap a destiny."
3. Reputation versus character.
 - a. Someone has differentiated between reputation and character in the following way: Reputation

is seeming; character is being. Reputation is manufactured; character is grown. Reputation is your photograph; character is your own face. Reputation is what you need to get a job; character is what you need to keep it. Reputation is what men say you are; character is what God knows you are.

4. Our emphasis is not upon character in the generally accepted sense. We qualify the term and speak of "Christian character."
 - a. The psychologist will differentiate between the term character used in a psychological sense and as used in an ethical sense.
 - b. Psychologically speaking, character will refer to the extent or degree of a person's energy expression, which may be either strong or weak, transient or persisting. In this sense a person may have a strong character and yet not be a Christian.
 - c. But ethically speaking, character is judged by moral standards. It is qualitative rather than quantitative. It is good or bad, rather than strong or weak. It speaks of the moral direction of a person's energy expression rather than of the degree of that person's energy expression.
 - d. And so our thought will be directed to the ethical aspect of character which is radically changed and becomes Christian when we are born again.

II. CHRISTIAN CHARACTER HAS A STARTING POINT

1. What is the chief goal of the Church?
 - a. To get people saved? No! Sanctified? No! Through to heaven? No!
 - b. But rather to build Christian character. In the process they will get saved and sanctified. And as a result of building Christian character they will make it home to heaven.
2. But there must be a starting place.
 - a. One might even concede that some unsaved people have a good character. But that statement must be qualified. For no matter how good and ethical people may seem to be outside of Christian experience, all their "righteousnesses are as filthy rags" in the sight of God.
 - b. The tragedy of much of the work of modern religious educationalists is that they have no starting place in their work of building Christian character.
 - c. And so we must be as emphatic as we ever were in leading people to, into and through the crises of justification and sanctification.
3. Means to an end.
 - a. Conversion and sanctification are but a means to a glorious end.
 - b. The crises are sudden transitions from grace to grace. Building Christian character is a long, drawn out process. It is well expressed as "growing a soul."
 - c. Paul expresses this thought in Ephesians, chapter four, "Till we all come . . . unto a perfect man, unto the measure of the stature of the fulness of Christ. That we . . . grow up into him in all things."

III. CHARACTER IS BUILT

1. Its workshop is our everyday life.
 - a. "The daily round, the common task," the humdrum, commonplace events of every day, these are the materials used.
 - b. Our daily choices; our attitude toward temptation, toward life; the goals we set for ourselves and then continually strive after.

- c. Here the battle of life is fought and either won or lost.
2. Building holy character.
- a. No matter how strong we are, no matter how much energy expression we have, if we throw that "strength of character" in the wrong direction, selfward, worldward, it will avail us nothing.
- b. We must develop a taste, a desire, for spiritual things, for Christian companionships, for holy fellowships. We must cultivate the desire for good authors, helpful reading, the Bible itself, the prayermeeting, a place of positive Christian service.
- c. We must close the door, habitually, to anything unclean, unchristlike; to anything that may have even the "appearance of evil."
3. Building strong character.
- a. There is an ethical strength of character, as well as a psychological.
- b. You can develop strength of character morally and spiritually. You can get so in the habit of going in the right direction, you can so build up habits of right thinking, and right living, that the weak places of your character will be vitally strengthened.
- c. Victory begets victory. Song, "Each victory will help you some other to win."
- d. Likewise, every time you let down, break over and compromise, you will weaken the defenses built up by habitual right living.

IV. THE REAL CRITERION OF CHARACTER

1. The criterion, "He wholly followed the Lord" (text).
- a. "My servant Caleb, because he had another spirit with him, and hath followed me fully" (Numbers 14:24).
- b. Christian character is developed above all, through a full devotion to God.
2. Caleb had faith in God; God was very real to him.
- a. To illustrate, while the ten spies were transforming Israel into a discouraged, angry mob, Caleb was crying, "The Lord is with us . . . he will bring us into the land" (Numbers 13:8, 9).
- b. Faith is the first requisite for building Christian character.
3. Caleb had an honest heart.
- a. "And I brought him word again as it was in mine heart" (Joshua 14:7).
4. Caleb had the courage of his convictions.
5. To sum it all up, Caleb was so utterly devoted to God, he so "wholly followed the Lord," that faith was easy, honesty was more than just a policy, and courage so flowed through his soul that it challenged him even in his old age to tackle mountains and giants.

CONCLUSION

1. Your character will be tested.
- a. *Illustration*—A store owner placed a piece of new linoleum out on the sidewalk to test its endurance, its character, under the stress of tramping feet.
- b. The store keeper was looking for quality linoleum. God is looking for quality character.
2. Poem
- "The high soul climbs the high way,
And the low soul gropes the low.
And in between, on the misty flats,
The rest drift to and fro."

EVENING SERVICE

Building Bigger Barns

Or, The Man with a One-track Mind

TEXT—A certain rich man . . . thought within himself (Luke 12:16, 17).

INTRODUCTION

1. An interrupted message.
- a. Suppose the people of our congregation were to think out loud while the pastor is preaching! Some would possibly have their minds on the sermon, some on the pastor, and some—well, the range would be too broad to mention.
- b. While Jesus was bringing a spiritual truth to the congregation, a man interrupted him with a request that Jesus take sides with him in an inheritance dispute.
- c. Jesus refuses to enter the dispute but He uses this interruption in the following way: (1) Warns of covetousness; (2) lays down a life principle on the measure of a man's life (v. 15); (3) illustrates the principle with a parable; (4) interprets the parable in v. 12, "laying up treasures for himself."

I. STRANGE EPITHETS "THOU FOOL!"

1. The parable has the earmarks of an American success story.
- a. The United States is the greatest industrial nation in the world. While on the one hand we have only six per cent of the world's population and our living space is only about five per cent of the earth's surface, yet on the other hand we produce two-thirds of the world's oil, one-third of its lumber, one-third of its coal, one-third of its hydro-electric power, one-third of its pig iron, nearly one-third of its aluminum and two-fifths of its copper. We have one-third of all the railroads in the world, nearly one-half of all the telephones and nearly three-fourths of all the automobiles.
- b. As a nation, we are in big business, ever building bigger and better barns. We rate men by their ability to amass wealth, by their ability to multiply, rather than to add to, the almighty dollar.
- c. We would call this farmer a wise man, an up-and-coming man, but Jesus calls him "fool."
2. Jesus does not condemn him for building bigger barns.
- a. While much of the teaching of Jesus centers in our relation to material possessions, Jesus does not judge him for making money, for having ground which "brought forth plentifully."
- b. Neither does the parable suggest that he made his gains dishonestly.
3. Jesus bases His condemnation not on what the man did, primarily, but on his heart attitude, his motive in living.
- a. Jesus gives us a glimpse of the inner life of this man, "He thought within himself."
- b. "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Samuel 16:7).
- c. Jesus reveals the man's thoughts and his thoughts reveal the man, for "As he thinketh in his heart, so is he" (Prov. 23:7).
- d. A study of the parable reveals the reasons for Jesus' condemnatory epithet, "Thou fool!"

II. "HE THOUGHT"—ONLY OF HIMSELF

1. Note the use of the pronouns "I" and "my" eleven times in vs. 17-19.
- a. Cf. Nebuchadnezzar, Daniel 4:30, 31. He is afflicted with the same complex and finds that it brings him to the same end as the rich man. "Thou fool, this night!"
- b. The rich man's sin is the sin of exclusion. He is egocentric.
2. His life plans do not include God.
- a. He never "thought within himself," "What shall

I render unto the Lord for all his benefits toward me?" (Psalm 116:12).

- b. He knew nothing of divine ownership. He had never read, "The earth is the Lord's and the fulness thereof; the world and they that dwell therein" (Psalm 24:1). The word "stewardship" was foreign to his vocabulary. He failed to realize that while on the one hand he had both planted and watered, it was God that gave the increase (see 1 Cor. 3:6).
- c. Cf. David, rejoicing in the willing offering of the people (1 Chron. 29:14).
3. His thoughts not only excluded God but also his fellowmen.
 - a. We do not hear him saying with Paul, "I am debtor."
 - b. He never knew the thrill of asking, "How much can I give?" or "whose burden may I help to bear?"
 - c. He has yet to learn the beauty of the proverb, "There is that scattereth, and yet increaseth," or yet, "The words of the Lord Jesus, how he said, it is more blessed to give than to receive."
 - d. Whatever a man recognizes as the source of his material prosperity, largely determines the use he will put it to. If the source is himself, it will be used for selfish purposes. If the source is God, then his goal will be—
"Others, Lord, yes, others, this all my life shall be. Help me to live for others, that I may live like Thee."
4. The Master's verdict—"Thou fool . . . so is he that layeth up treasure for himself."

III. "HE THOUGHT"—HE COULD SATISFY HIS SOUL WITH MATERIAL POSSESSIONS

1. Expressed thus, "I will say to my soul, Soul, thou hast much goods . . . take thine ease, eat, drink and be merry."
 - a. Was he a materialist? Did he fail to distinguish between soul and body? Did he think his soul had a mouth and could eat and drink? Did he think his soul could find ease, rest, in well filled barns, in stocks and bonds, in financial prosperity?
 - b. Imagine an immortal soul finding peace and contentment in mortal and material things! And yet millions of Americans are suffering under the rich man's illusion.
2. Undue material emphasis always brings spiritual leanness.
 - a. Israel learned to her sorrow (or did she ever learn?) the danger of such a pursuit. In Psalm 106, "They remembered not . . . they soon forgat . . . they lusted exceedingly . . . and he gave them their request, but sent leanness to their souls."
 - b. When will some of our own people learn—
 - (1) That the price of being materially minded is soul leanness?
 - (2) That "nothing satisfies but Jesus."
3. Jesus has and is the only answer to the restless seeking of an immortal soul.
 - a. "Come unto me . . . and ye shall find rest unto your souls" (Matt. 11:28, 29).
4. The Master's verdict, "Thou fool . . . so is he that . . . is not rich toward God."
 - a. O soul of mine, do not be fooled into thinking that you can be satisfied with material possessions, do not ever think that a man's life consisteth in the abundance of the things which he possesseth.
 - b. Be "rich toward God." Remember, "The grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

Do not be a fool—be rich in God. Feed your soul on the "bread of life."

IV. "HE THOUGHT"—THAT LIFE AND TIME WERE HIS

1. Expressed thus, "Soul, thou hast much goods laid up for many years."
 - a. But Jesus said, "This night."
 - b. The Scriptures warn us of the rich man's folly, thus: Prov. 27:1; James 4:13-15.
 - c. Life is so uncertain. Death is an appointment we cannot miss, postpone, nor cancel. If my life span were a circle, what portion of it remains yet untraveled?
 - d. Always be one jump ahead of death by being ready for it. "How long do I wait for the east-bound train?" asked a waiting passenger. Said the agent, "I don't know, sir, expect it any moment." That must be my attitude.
2. "This day"—"This night."
 - a. Zaccheus could have missed his one opportunity to see Jesus in Jericho for this was Jesus' last trip through the city. The story of this man perched up in a sycamore tree climaxes with the words of Jesus, "This day is salvation come to this house" (Luke 19:9).
 - b. What a gulf there is between "this day" and "this night."
 - c. "Today, if ye will hear his voice, harden not your hearts" (Heb. 3:15).
3. Remember the Spanish proverb, "There is no pocket in a shroud."
 - a. "This night . . . then whose shall these things be?"
 - b. When he went he took nothing with him. The poor rich man had not laid up for himself any treasures in heaven, ahead of time.
4. The Master's verdict, "Thou fool, *this night*."

APPEAL

1. Do not commit the threefold sin of the rich man:
 - a. Do not live for yourself and none besides. Just as if Jesus had never lived, as if Jesus had never died.
 - b. Do not starve your immortal soul by trying to satisfy it on mortal things. There will come a time when it will be too late to "save your soul"; "He feedeth on ashes, a deceived heart hath turned him aside that he cannot deliver his soul" (Isa. 44:20).
 - c. Do not gamble with tomorrow. Turn "this night" into "this day," (Luke 19:9). "Seek ye the Lord while he may be found" (Isa. 55:6).

SUNDAY, OCTOBER 19, 1941
MORNING SERVICE

Holiness, Our Watchword!

LESSON—Exodus 28: 1-4, 36-38.
TEXT—*Holiness to the Lord* (v. 36).

INTRODUCTION

1. The point of interest to us in this description of the high priest's head-dress or miter is the plate of gold with its engraving, "Holiness to the Lord." This plate was to be worn on the front of the miter, on the priest's forehead.
 - a. Why this inscription, "Holiness to the Lord"? The priests were holy men, performing a holy service. They were serving a holy God in His holy tabernacle and mediating between that holy God and a needy Israel. The inscription was to be upon the forehead in open confession of their relation to God.
 - b. "I am the Lord your God: ye shall therefore sanctify yourselves and ye shall be holy for I am holy" (Lev. 11:44).

2. Holiness—the watchword of the Book.
 - a. The entire Mosaic system in all its ordinances, ceremonies, types and shadows, typifies the holiness of God and the sanctified relation of the people.
 - b. The high priest himself typified the High Priest of the new covenant, “who is holy, harmless, undefiled, separate from sinners” (Heb. 7:26).
 - c. The note breaks forth in the Psalms in such expressions as these: “Who shall ascend into the hill of the Lord and who shall stand in his holy place? He that hath clean hands and a pure heart”; “Holiness becometh thine house, O Lord, forever”; “O worship the Lord in the beauty of holiness.”
 - d. Isaiah gets a glimpse of that holiness as the seraphims cry, “Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory.”
 - e. The New Testament tells us that holiness is provided in the atonement, that it is God’s will for us, that it may be experienced by faith, through the operation of the Holy Spirit. Yes, holiness is the watchword of the Book of books.

I. HOLINESS—A DOCTRINE TO BE BELIEVED

1. This central theme of the Book is the central doctrine emphasis of the Church of the Nazarene.
 - a. It was this emphasis that brought our church into being, first in a number of separate organizations, and later, into the harmonious and unified body called Nazarenes.
 - b. And it is today the basic principle of all our doctrinal tenets.
2. This doctrine is ours by inheritance.
 - a. We are not a branch of, nor a split off Methodism, but we can thank Methodism’s Wesley for the clarifying of this great gospel truth.
 - b. Curtis says (*Christian Faith*, page 373), “Historically, Wesley had almost the same epochal relation to the doctrinal emphasis upon holiness that Luther had to the doctrinal emphasis upon justification by faith, or that Athanasius had to the doctrinal emphasis upon the deity of our Lord.”
 - c. What Wesley said of early Methodism is likewise true of the Church of the Nazarene. Speaking of holiness, he said, “This is the depositum of truth which God hath lodged with the people called Methodists, and for the sake of propagating this, chiefly, He appears to have raised us up.”
3. The Church of the Nazarene has built up some safeguards which Methodism did not have.
 - a. Our ministers are to be not only seekers of, but in the experience.
 - b. Our doctrinal emphasis is clear, emphatic, persistent, in our church and departmental periodicals, in our pulpits, colleges and Sunday schools. As McClintock prayed for the Methodists, so may we pray, “God, keep us true.”
4. Our position is clear as to what we believe happens when we are sanctified wholly.
 - a. One group recognizes no second work of grace at all, another goes to the other extreme of making “tongues” the witness, and still another group emphasizes only “power for service” with no place for inward cleansing.
 - b. Some groups go even so far as to teach some kind of a cleansing in this second work of grace, but are indefinite as to what is cleansed, or from what it is cleansed. They are afraid to go all the way doctrinally.
 - c. But, regardless of what emphasis we may be making at the moment, or what figure we may be using to emphasize the truth, we mean;
 - (1) Negatively, that the self (the heart) has been

cleansed from a state or condition of depravity, inward defilement or carnality.

- (2) Positively, that the heart, so cleansed, has been filled with perfect love, which enables one to love God with all his heart and his neighbor as himself.
- d. And a correct doctrinal emphasis, persistently expressed, is vital to bringing people into the experience of heart holiness, for without the definite emphasis there will be no definite seeking or finding. And after finding, there will be no stability of faith without some doctrinal background.

II. HOLINESS—AN EXPERIENCE TO BE REALIZED

1. More important than doctrinal correctness, more important than a mentally accepted biblical truth, is the heart experience which the truth makes possible.
 - a. The doctrine is a “schoolmaster” to bring us into the experience. The doctrine is but the statement of fact that, “They which do hunger and thirst after righteousness shall be filled.”
 2. That hunger is the natural spiritual longing of every really regenerate soul.
 - a. David cried, “Create in me a clean heart.”
 - b. Wesley write:

“He wills that I should holy be,
That holiness I long to feel;
That full divine conformity,
To all my Savior’s righteous will.”
 - c. That was Isaiah’s experience after seeking the holiness of God, expressed in Bennard’s song, “O Make Me Clean.”
 3. Thank God, that prayer may be answered and we may be “partakers of his holiness.”
 - a. God does not mock us by creating an appetite in us that He refuses to satisfy.
 - b. Just as surely as we were “made partakers of the divine nature, having escaped the corruption that is in the world through lust,” when we were converted, so now, we may be made partakers of His holiness.
 - c. Note that statement in Heb. 12:10, “That we might be partakers of his holiness.” It infers that there is such a thing as holiness, that there is such a thing as a Christian not having it, and that there is such a thing as a Christian, (we) partaking of His holiness.
 4. Holiness—ideal or reality.
 - a. Some think it is something all ought to crave but never be able to attain here and now.
 - b. They are like the Hindu religionists, even taking long pilgrimages, going into confinement, punishing themselves, ever seeking, but never coming, nor professing to come, to the knowledge of the truth.
 - c. They are like the dog with a piece of meat tied on a stick, projecting out in front of him, he can smell it, he can see it, he can almost taste it. But no, it is just out of reach. No matter how far he travels, how fast he goes, he comes no nearer the desired morsel. “O taste and see that the Lord is good.”
- #### III. HOLINESS—A LIFE TO BE LIVED
1. Just as important as is the inward realization, is the outward manifestation of a holy heart. For holiness is :
 - a. A life to be lived. “I am crucified with Christ, nevertheless I live.”
 - b. A walk. “Walk before me and be thou perfect” (Gen. 17:1).
 - c. A way. “And it shall be called the way of holiness” (Isa. 35).

2. The world judges us not by our testimony but by our outward expression.
 - a. Yes, God looks on the heart, but man looks on the outward appearance.
 - b. "Be like Jesus, this my song; in the home and in the throng.
Be like Jesus all day long, I would be like Jesus."
 - c. "You are writing each day a letter to men—
Take care that the writing be true.
Tis the only gospel that some men will read—
That gospel 'according to you'."
3. A discrepancy between experience and expression.
 - a. No matter how well sanctified we are, the expression will not be perfect.
 - b. The thought is expressed thus by John Wesley, "These souls dwell in a shattered, corruptible body, and are so pressed down thereby that they cannot exert their love as they would, by always thinking, speaking, and acting precisely right. . . . These very persons feel more than ever their own ignorance, littleness of grace, coming short of the full mind that was in Christ and walking less accurately than they might have done after their Divine Pattern and are more convinced of the insufficiency of all they are, or do, to bear the eye of God without a Mediator; are more penetrated with the sense of the want of Him than they ever were before."
4. On the other hand, we must not hide behind the threadbare alibi, "But my motive was right."
 - a. If we are sanctified our motive will be right. While on the one hand we must not set ourselves up as the judge of the other person's motive, yet in our own life we must increasingly bring the outward expression into closer correlation to our heart motive.
 - b. Bishop Marston warns us of winking at our own faulty expression and hiding behind a professed good motive, in the following words, "The stewardship of personality forbids that I rest in the security of good motive but demands that I give heed to the offense I have unwittingly given another. . . . When a Christian shrouds himself in his cloak of righteous motive, refusing to accept responsibility for error . . . he insulates himself against humanity and loses his effectiveness as a Christian" ("From Chaos to Character," page 16).
 - c. Jesus said, "By their fruits shall ye know them."
5. And of all those fruits, love is the primary one.
 - a. "The fruit of the Spirit is love . . ." (Gal. 5:22). This is the fundamental grace of the Spirit. Holiness expresses itself in loving God with all the heart and our neighbors as ourselves.
 - b. Love will produce humility, unselfishness, unity, harmony, purity.
6. May God help us to adorn the doctrine of holiness by a holy life.
 - a. Let us not only "worship the Lord in the beauty of holiness," but let us live beautiful Christian lives.
 - b. Song, "Let the beauty of Jesus be seen in me."

CONCLUSION

1. About the greatest tragedy that can happen to us individually or as a church is that we shall have the shell without the kernel, the doctrine without the essence.
2. We must see to it that by prayer, passionate exhortation and the help of God, our people come into this glorious experience of heart purity.
3. We must put a greater emphasis on this life of holiness, on "shewing all good fidelity; that we may

adorn the doctrine of God our Saviour in all things" (Titus 2:10).

EVENING SERVICE

The Courage of Conviction

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

INTRODUCTION

1. Three classes of people are referred to in the context.
 - a. The out and out idolater, represented in the eight hundred and fifty prophets (v. 19).
 - b. The out and out believer, represented in Elijah, who thought, "I, even I only, am left."
 - c. The uncertain, halting crowd, some of whom were torn between conviction and the trend of their day, others who were not so sure they had any conviction on the matter.
2. Cf. this third crowd with the spirit of the first century Christians; "the boldness of Peter and John"; the attitude of the disciples, who though "scattered abroad, went everywhere preaching the word." These were men who believed their beliefs.

I. WE MUST HAVE CONVICTIONS

1. Conviction is "strong persuasion or belief."
 - a. We must differentiate between a conviction and stubbornness. The saying, "Convince a man against his will, he is of the same opinion still," has been too often illustrated even in our own church circles.
 - b. Conviction does not primarily center in the will, though the will must work in conjunction with conviction, as we shall see later on.
 - c. Conviction does not center in the emotions, powerful as is the emotional drive in our lives. Some people are easily moved, others are slow to move.
 - d. Conviction is more than a mental conception. Used religiously, it implies more than a mental grasp and acceptance.
2. We are using the word in a moral and religious sense, and in that sense it goes deeper than the intellect, emotions or will. It becomes a matter of conscience. It becomes a matter of the "heart" as well as of the head.
3. How do we get convictions?
 - a. They are the result of teaching, training, Christian education; in the home, in the Church, in the Sunday school, etc.
 - b. To illustrate: Moses made a far-reaching decision when he "refused . . . choosing rather." But back of that decision was a conviction. He *esteemed* the reproach of Christ greater riches. . . . He had *respect* unto the recompense." But where did he get that conviction, that esteem, that respect? There is only one answer. There was a background, a foundation laid which must have come, not from the schools of Egypt, nor the court of Pharaoh, but from the humble slave hut of those toiling tenants, Amram and Jochebed. This mother who was his nurse in the early months and maybe years of his life, must have had some further contact with him through the years. And in these contacts, the seed of conviction was so well sown and nurtured, that it later brought forth an hundredfold.
4. We are living in a convictionless age.
 - a. What Bogardis, the sociologist, says regarding the modern movie, is likewise true of the age in which we live. He says, "No degree of interest, no attitude toward anything, no conviction on anything is necessary. A fairly good eyesight and the admission price are all that are required."
5. Our own young people are facing this convictionless

age, and in order to face it victoriously they must be rooted and grounded in vital moral and spiritual principles.

- a. Thank God, the Church of the Nazarene has some essential convictions, based very soundly upon the Word of God. May God help us not to compromise the position we have taken.
 - b. Using the words of Moses, these spiritual principles, "shall [first] be in thine heart; and [second] thou shalt teach them diligently unto thy children" (Deut. 6:7).
6. But training is not enough. Personal spiritual experience must supplement the training of the years.
- a. This is not a day when the younger generation readily accepts the precepts laid down for it by its seniors. It is a day of doubt and questioning of the accepted conventions.
 - b. Our only hope of holding them is to bring them into a genuine experience of salvation. Their convictions must be strengthened, made fully their own, in a personal relationship with Jesus Christ as Savior, Sanctifier and Keeper.
 - c. An invigorating, up-to-the-minute spiritual experience will go a long way in solving the ethical and spiritual problems our young people must face in this evil day.

II. WE MUST LIVE OUR CONVICTIONS

1. Our topic is "The Courage of Conviction."
 - a. It is not enough to have convictions, we must put them into action.
 - b. The big test of Christian experience is having the *courage* of our convictions.
 - c. "Only be strong and very courageous, that thou mayest observe to do according to all the law" (Joshua 1:7).
2. Note the more personal aspect of this second division.
 - a. In the matter of acquiring these convictions we were and still are the recipients of truth, of new light.
 - b. But at this point we pass from the training camp into the field of action, into the responsibility of personal initiative.
 - c. It now becomes a question of will, of obedience, of walking in the light, of precept becoming practice.
3. Show your colors.
 - a. Do not be like the electrically run "yes" man in the store window, always nodding his head in the same up and down direction.
 - b. Song, "Dare to be a Daniel, dare to stand alone, dare to have a purpose firm and dare to make it known."
 - c. Dr. L. T. Corlett in his "Missionary Implications," tells of a Christian Chinese business man whose business and means of livelihood were lost as a result of the present war in China. The only opportunity of support financially came from an offer to sell cigarettes, tobacco, wine and liquor in a gambling establishment which made enormous profits. Though severely criticized by his friends for his position, he refused the work. His attitude was, "I would rather starve than sell my soul for financial profit to the moral ruination of my countrymen." He was tested almost beyond endurance and with a broken heart he cried to God to undertake for him. Suddenly a door opened. He found employment in a beanshop. He said, "The work was hard, the hours were long and the profits very small, but the joy of the Lord filled my heart as with a *clear conscience* I sang praises

to God." It was "compromise or starve." But he neither compromised nor starved.

4. Courage of conviction has its reward.
 - a. On the one hand, failure to put your convictions into practice will mean the ultimate compromise of your attitudes and standards as well as your actions. The price of refusing to walk in the light will be to reject that light and to drift to lower standards. Its ultimate reward will be spiritual and eternal death.
 - b. But, on the other hand, to have the courage of your convictions will develop Christian character, it will give you a helpful sphere of Christian influence and it will bring you eternal rewards.

CONCLUSION—HAVE THE COURAGE OF YOUR CONVICTIONS

1. Lincoln said, "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody who stands right; stand with him while he is right and part with him when he goes wrong."
2. A plea to walk in the light of our spiritual convictions.
 - a. If not saved, to cut loose from the world and surrender to Jesus Christ.
 - b. If not sanctified, to make a complete consecration and receive a clean heart.
 - c. To live a clean and holy life regardless of the convictionless attitude of others (v. 10).
 - d. We speak of people being "under conviction." If you are laboring under a conviction obey it, and obey the Spirit who prompts it.
3. "How long halt ye between two opinions?" (text). Have the courage of your conviction.

SUNDAY, OCTOBER 26, 1941

MORNING SERVICE

Christian Citizenship

LESSON—Hebrews 11:9, 10, 13-16.

EMPHASIS—To show that the Christian must interpret his attitudes and relationships to the temporal and material, in the light of the eternal and the spiritual.

I. THE CHRISTIAN IS A SOJOURNER

1. It was so with Abraham. See verses 9 and 13.
 - a. Both history and archeology reveal the fact that the inhabitants of Canaan had a high degree of culture and civilization for that day.
 - b. But Abraham, Isaac and Jacob all remained outside these walled cities; they never fought to possess them nor to drive out the inhabitants.
 - c. They lived the life of the nomad, "dwelling in tents," dwelling apart.
2. All men are in one sense sojourners, pilgrims.
 - a. All are traveling from the seen to the unseen, from the temporal to the eternal.
 - b. But the natural man's attitude is to erase from his mind as much as possible the sojourning aspect of life, to throw off this foreboding sense of eternity.
 - c. To this end he lets his roots grow deep into this life. He seeks and finds some sense of earthly satisfaction.
3. But the Christian is peculiarly a pilgrim.
 - a. We used to be, as Paul said, "Aliens to the commonwealth of Israel, strangers to the covenants of promise." But, "Now we are no more strangers and foreigners, but fellow citizens with the saints." We have transferred our citizenship and we are "naturalized for heaven now," as the song writer puts it.
 - b. The Christian is "Not of this world"; he has set his "affections on things above"; he is laying up

for himself "treasures in heaven, where moth and rust doth not corrupt."

- c. Figuratively speaking, the Christian dwells in tents. He refuses to settle down, or to feel perfectly at home in this world. "His interest is not in the hearth but in the horizon."

II. OUR REASON FOR SOJOURNING—WE SEEK A CITY

1. The Christian is a sojourner because he is an eternal seeker.
 - a. "He looked for a city" (v. 10), "They are in search of a fatherland" (v. 14 Moffatt).
 - b. The Christian's life is not altogether one of attainment, but one of pursuit.
 - (1) Paul: "Brethren, I count not myself to have apprehended, but this one thing I do, . . . I press toward the mark for the prize" (Phil. 3:13, 14).
 - (2) The psalmist: "As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness" (17:15).
2. The result is expressed in verse 13.
 - a. The sojourner envisions the promises: "having seen them afar off."
 - b. The sojourner embraces the future: he hails it, greets it, salutes it (R. V.).
 - c. The sojourner has a confession: "Confessed that they were strangers and pilgrims." (1) They let the world know, they "declared plainly" (v. 14) that they sought "a better country that is an heavenly" (v. 16).
 - d. The sojourner died well: "These all died in faith."
3. That city we seek, in contrast with the present.
 - a. Permanency—"Foundations" (v. 10). Cf. nomadic uncertainties.
 - b. A prepared city—"Whose builder is God" "He hath prepared for them a city" (v. 16). "I go to prepare a place for you" (John 14:2).
 - c. A holy city—Rev. 21:27. Cf. present evil surroundings.
 - d. A sense of belonging, perfectly at home.
4. There are decided values in being a sojourning seeker.
 - a. The "prize" of which Paul speaks is always ahead of us. There is always something to strive for, an incentive out beyond. The realization will be greater than the anticipation but even the anticipation is glorious.
 - b. We have a sense of certainty, a sense of direction. We know where we are going and, thank God, we are on our way. To illustrate: The plowman using a flag at the far end of the field as a help to making his first furrow.
 - c. What happens here (the fiery trials) is inconsequential. We are only passing through.
 - (1) "It is easy passing milestones when you are going home."
 - (2) Song, "I'm a citizen of heaven, *traveling onward* to my home."

III. WHAT THEN IS THE ATTITUDE OF THE SOJOURNER TO THIS PRESENT WORLD?

1. Like Abraham, we will live the detached life.
 - a. The word "Hebrew" was first applied to Abraham, (Gen. 14:13) and means, "The man from the other side."
 - b. Abraham could have dwelt in the lowlands of Sodom. He could have accepted their way of life. He could have made an alliance with the children of Heth. He could have become a naturalized citizen of Hebron.
 - c. But Abraham chose rather to live in the uplands, to live "on the other side," to live the detached life with God and a clear conscience.

2. Our greatest danger.
 - a. There are those who live so extremely aloof from the world that they have no point of contact or helpfulness. But that is not our danger.
 - b. Our danger is that we shall settle down, become "entangled again," that we shall be "of the world," until we get to the place where we fail to "see" the promise, to "seek" a city, to "confess" and "declare plainly" that we are strangers and pilgrims.
3. Some would have us emphasize the outward aspect of our other-worldliness. But while that is important, far more vital is the spirit, the outlook of the sojourner.
 - a. Men of the world may be ethical. Their dress, their demeanor, may be above reproach.
 - b. But the Christian is a new creation. He has spiritual conceptions. He "sees" what other men do not see. He "seeks" what other men do not seek. His former attitudes as a citizen of this world have passed away. His entire outlook on life has become new.
4. In the matter of service too, we have a task that is ours alone.
 - a. On the one hand we must recognize the fact that the gospel of Christ does have a social emphasis. And we must not leave to nonreligious and modernistic groups the entire burden of the improvement of social and moral conditions in the world today.
 - b. But ours is a far greater task, a more central task to which all this is peripheral.
 - (1) Far more than to make this world endurable for men to live in, our task is to make the other world real to our fellow, eternity-bound travelers.
 - (2) Our task is to exhort men everywhere, with consuming passion for their souls, to become fellow citizens with the saints; to become sojourners and pilgrims, travelers on the King's highway; to make them to become seekers of that eternal City.
 - (3) Our task is to let our light so shine that men will see, will hunger for, will seek until they find, that sense of certainty and hope which belongs to the really Christian man, who is heaven bound and knows it.
5. The Christian's attitude illustrated.
 - a. A generation or so ago, visitors to the studio of Hiram Powers in Florence, Italy, would find in the room of this great sculptor, the idealization of some of America's most famous statesmen and soldiers.

One day an American visitor said to Powers, "When were you in America last?" He answered, "Some thirty years ago." The visitor then asked, "Then how do you manage to keep so in touch with American life?" The sculptor's answer was, "I have never been out of touch with American life or with America itself. For thirty years I have eaten and slept in Italy but I have never lived anywhere but in the United States."
 - b. It was that way with Enoch. He ate and slept with his contemporaries, but Enoch lived with and walked with God. And according to the little girl's version of the story, one day God and Enoch walked so far together that God said to Enoch, "We have walked a long way today and it is so far back to your home that you better come on in and stay with me, Enoch." And Enoch went and stayed forever.
 - c. It was so with Abraham. His citizenship was in heaven. When death came it had no horrors for

Abraham. It was rather a glorious transition from a long and weary pilgrimage to the "city which hath foundations, whose builder and maker is God."

CONCLUDING QUESTION

1. Do our lives "confess" and "declare plainly" to a lost and bewildered world, that we as Christians do have a hope, both sure and steadfast? Do they testify that we really *know* whom we have believed and are *persuaded* that He is able to keep that which we have committed unto Him against that day?
2. Or do our entanglements and our attitude of being so perfectly at home in this world, belie our testimony that we are sojourners, seeking a city? Does our inconsistent living cause greater bewilderment and skepticism than if we made no profession at all?

EVENING SERVICE

A Trip to the Potter's House

TEXT—*Cannot I do with you as this potter?* (Jer. 18:6).

INTRODUCTION

1. The potter's house.
 - a. Jeremiah, obeying a divinely inspired impulse walks down to the potter's house, there to learn a lesson from observation. How many lessons life holds for us, if we are observing enough and spiritually minded enough to interpret them.
 - b. Jeremiah saw that day a potter, a designer of clay products, an artist in his field, sitting before the wheel, his foot propelling the machine, his expert fingers molding the clay to the designed pattern. But no, it is marred in the making; surely through no fault of the seasoned craftsman but through some imperfection in the clay itself. So he remolds it, and makes it again, into another vessel.
2. The lesson we are to learn:
 - a. For Jeremiah the lesson had national implications with which we are not interested now.
 - b. For us, the lesson is that of yieldedness.
- II. THE SECRET OF SPIRITUAL DEVELOPMENT—A YIELDED HEART
 1. I believe God has a plan for every life.
 - a. We are individual. We have no double. "When God makes a man He breaks the mold."
 - b. God is the great Designer. "He knows what's best for me, so I will still say, Amen, whate'er His will may be."
 2. The secret of our success, spiritually, is not in knowing God's full plan for our lives, but in being pliable in the Potter's hands.
 - a. It is dangerous to live outside His will, to plan our own lives in our own way.
 - b. You cannot plan more wisely than God.
 3. The most striking exhortation to this dedication or yieldedness of ourselves to God found in the New Testament is in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."
 - a. The word "consecration" is not found in the New Testament except in the Book of Hebrews as it refers to Christ and the way He has consecrated for us through the veil.
 - b. But the Epistles ring with a challenge to full devotion, to an utter abandonment of our lives to God.
- II. SOME VITAL FACTORS REGARDING CONSECRATION
 1. Consecration has a subjective as well as an objective purpose.

- a. It is more than setting ourselves apart for some particular task. It is more than giving ourselves that we might do something for Him.
- b. The objective factor is vital but we must consecrate ourselves to Him that He might do something within us. For consecration is an absolute prerequisite to the experience of heart cleansing. We are to be consecrated, not only that He may use us, but also that we may be made *fit* to be so used.
2. Consecration is an all-inclusive yielding.
 - a. It is amazing to find what absurdly small issues will keep one from being "all out for God."
 - b. How many have missed the way because they would not say "yes" on some trivial test.
3. Consecration is forever.
 - a. It is like getting married, "Till death do us part."
 - b. Stanley Jones puts it this way:
 - (1) Consecration is absolute—one big and final yes to God.
 - (2) Consecration is also unfolding, there are many little yeses developing out of that one big and absolute yes, made at the time of a full consecration.
 - c. Why do not some people retain the blessing of holiness? Many people do seek and do obtain the experience but they do not "stay put." They fail at the point of sustained consecration.
4. Consecration includes a dying out.
 - a. The old cry, "Let me die," is not heard so much any more. And yet some people before they ever come into this experience of heart holiness will have to do some dying out to their own will and way. This is not the death of the "old man" but the experience of giving up our own willfulness in order that we may know the sin-killing operation of the Holy Spirit.
 - b. Maybe God is asking us to bury the man or woman we would choose to be for the man or woman He would have us to be.
5. And, finally, our consecration will require the fire.
 - a. Too many people who have sincerely given themselves up to God in utmost consecration have not tarried until the fire came, until they received the seal of the Spirit. The result is that their consecration is transient.
 - b. The clay, when it has been molded, must be put in the fire and baked. This gives the soft clay more permanency. It is not infallible. It is not unbreakable, even then. But it does have far more permanency after it has been in the fire.
 - c. *Illustration*—A man was going through a great pottery watching the processes. He came upon a young lady who was painstakingly painting a delicate flower on a costly vase. He watched her for some time as she patiently, slowly, achieved her end. He remarked how easy it would be for him with one movement of his finger to smear the work of hours. Then he asked, "How do you make the impression remain after you have painted it?" Her answer was, "We put it in the fire and after it has passed through the fire no power on earth can take it off."

CONCLUSION

1. God is calling us to consecration, not only because the fields are white unto harvest, but in order that He might sanctify and fill our hearts for the task.
2. "Were the whole realm of nature mine, That were a present far too small. Love so amazing, so divine, Demands my soul, my life, my all."

ILLUSTRATIONS

Basil Miller

Big-tasked Men

"I'll attempt it," said Elijah (so I imagine). And off Elijah went on the task of making rain. This was a task far bigger than he. But he went about the task with a faith in God that if rain had to come and he was God's servant he could make it rain.

If you do not believe it rained, ask Ahab, "Did it rain?"

The men who have moved the world for God have always undertaken tasks far bigger than themselves. Ask Luther, "Did you see your way through when you defied the Catholic Church and all its armies?"

"The task was bigger than I, but when God commanded all I could do was to step forward and keep marching under His orders. Thus I defied Rome and established the new church."

Wesley stands on his father's tombstone and looks out for a world parish. "Can you do it, John?"

"Up until this time I have never accomplished a single permanent thing. I went to Georgia to convert the Indians and won not a single convert, and I got entangled in an affair with a young lady that made it more or less necessary for me to leave the colonies. Besides I am already thirty-seven years of age, and all I have ever done has been to serve as a tutor at Oxford. I have never been a pastor, and only unsuccessfully assisted my father in his Oxford parish."

There was nothing in John's past or present that would say he could. His task was bigger than he. All he could lay claim to was "a heart-warming experience" about a quarter to nine on May 24, 1737. But he had a great God and was willing to undertake it. How well he succeeded the ages testify.

This is the task every Christian faces. He must undertake a task far greater than himself, greater than he can carry to a termination with alacrity or success but he lays his hands to it and proceeds in the name of the God of Elijah.

Whose Armor Do You Wear?

"O. K., lad, if you must make a fool out of Israel (in current parlance) at least put on Saul's armor." I imagine this is the way Dave's brother's felt when the little lad came down with the audacity to suggest that because he had met a lion and a bear in the sheep pasture that he could give the giant a successful mauling.

"My armor is only a sling and a few stones, but let me try to put on the king's armor," little red-faced, bare-footed Dave, Jesse's youngest, said.

And when the boy dropped himself into the largest-man-in-Israel's armor (head and shoulders above the rest of the tribe), he rattled around in it worse than a pea in a washtub. "Nothing doing," Dave said trying to shake the thing loose from himself, and as he crawled out of the iron shackles, he said, "Give me my armor, a slingshot and a few stones." And off he raced toward the bellowing bully.

You know how that before-breakfast workout ended. Freckle-faced Dave cut the head off of the blow-bag called Goliath and dragged it to Saul. "Here it is, done to a brown with my own armor."

Back of it, and the use of his own personality was the clamor "I come in the name of the Lord."

Every man who is called to do battle for God must

use his own weapons, and not try to possess that of another. Jernigan went into Indian Territory now called Oklahoma with a camera and a Bible but before he was through there were churches dotting that land. He did not want to be a McClurkan, a Walker nor a Bresee. He was content to be Jernigan with his camera and his faith in God.

Schmelzenbach went to Africa and he found his most useful tool to be a shovel! "A shovel of all things!" you explain. Yes, a common shovel opened Africa to him. He found a girl who had died of a plague, and no one was willing to give her burial. So the would-be missionary took a shovel from under his camp wagon and went out to dig a grave.

Grave dug, he went to the kraal and prepared the girl for Christian burial. Henceforth Africa was to him an open book. The British government representative said of him, "He was the greatest missionary in South Africa since the days of Livingstone."

So, brother friend, in this battle of the Lord each of us must possess our own armor. Put it on, start out to spiritual warfare, go forth shouting the warcry of Gideon, "The sword of the Lord and of Gideon." There is victory ahead for men who will thus fight. There are souls to be won—churches built and manned—Sunday schools to be taught—youth movements and institutes planned and the work of the Lord promoted.

Your armor and your God are able to win this conflict. If you ask Dave, my boy friend, he will tell you that such is the case. All you have to do is to get God back of your sling!

What Bothered Mark Twain

"Twain, I'm bothered by the many things in the Bible that I do not understand," exclaimed a friend to the wit.

Retorted Mark Twain, the man from Missouri, "I'm not bothered by what I don't understand in the Bible it's what I do that bothers me."

This is the botheration of most people. It is not the unwound mysteries, the beasts and their horns, the elders and their worship in heaven, that bothers us. It is the plain do's and don'ts that whoso reads can understand that brings us our trouble. There is enough in the Bible that a child can understand to keep most of us busy brushing up on our morals and religious manners for three score and ten years. When we get through with that, then the perplexities can be undertaken. Until then sufficient unto the day is the plain declarations thereof.

Christ a Sufficient All

In the Bible we find Christ as the sufficient all. He is the sum total of qualities desirable and necessary for human leadership and divine sonship. Trace through the Bible and let us mark what we find therein of Him.

In Genesis He is the Creator of all things.

In Exodus He is the Lamb of God slain from the foundation of the world.

In Leviticus He is the High Priest who enters the Holy of Holies.

In Numbers He is the Pillar of fire by night and the Cloud of glory by day to lead us on.

In Deuteronomy He is the Prophet who foretells of justice and judgment to come.

In Joshua He is the Man with the drawn sword who leads His followers to spiritual conflict and soul victory.

In Judges He is the just Judge to whom every man can come for a sentence of condemnation or forgiveness.

In Ruth He is the Husband of the soul, who supplies every need.

In Esther He is the Deliverer of those who are under condemnation.

In Ezra He is the Priest that reads from the law, which law is the Word of everlasting life.

In Nehemiah He is the Rebuilder of wrecked souls and wasted lives.

In Job He is the Comforter of those who mourn.

In the Psalms He is the Shepherd of the soul who leads in the paths of righteousness and by cool, refreshing streams.

In Proverbs and Ecclesiastes He is the Wisdom sent down from above.

In the Song of Solomon He is the beloved Lover.

In Isaiah He is the Child given, the Prince of Peace, the Wonderful Counselor.

In Jeremiah He is the Balm of Gilead with healing for every wounded soul.

In Ezekiel He is the Restorer of Kings and the Wheel within a wheel.

In Daniel He is the Close Friend and the Form of the Fourth who walks through fiery trials with His children.

In the Minor Prophets He is the Harvest Giver, the Refiner of Fire, the Rose of Sharon, the Bright and Morning Star which arises with healing in His wings.

After four hundred years when the voice of prophecy and inspiration has ceased, He bursts forth in Matthew as the King of Israel to whom we bring our gifts.

In Mark He is the Son of Man.

In Luke He is the Great Physician.

In John He is the Son of God, who was in the beginning with God and is God.

In Acts He is the Outpoured Power, the Leader of the New Testament Church.

In Romans He is the personified Law, which by faith we must accept.

In Corinthians He is the Head of the Church.

In Galatians He is Salvation appropriated by faith in Him.

In Ephesians He is the Bridegroom of the Church, the Fullness of God, who is "able to do exceeding abundantly above all that we ask or think.

In Colossians He is the Risen Christ in whom we are complete, the Head of all principalities and powers.

In Philippians He is the One for whom to live is Christ.

In Thessalonians He is the One who is to come the second time, for whose coming we are to look.

In Timothy He is the only Potentate, the King of kings and the Lord of lords.

In Titus He is the Blessed Hope.

In Hebrews He is the Paschal Lamb whose blood was shed for our redemption, the Author of our Faith, and the Priest forever after the order of Melchisedec.

In James He is the Example and the Healing Physician.

In Peter He is the Precious Stone, the head of the corner.

In John He is the True Lover of the soul, and the personification of Divine Love.

In Jude He is the One who is able to present us faultless before the presence of God's glory with exceeding joy.

In Revelation He is the Alpha and the Omega, the Beginning and the End, the First and the Last, the One who has come and is to come, in whom all things have their existence and sustenance, both now and forevermore.

Here He is the Lily of the Valley, the Bright and Morning Star, the Lamb of God without spot or blemish, the Lion of the tribe of Judah, and the Desire of all nations.

He is the Teacher, above whom there is no other. He is a Prophet like Moses, a King like David, a Priest like

Melchisedec. He is the Mediator between God and man and all you need.

He is a Match for every situation. Lacking taxes, He commanded a disciple to go take the tax money out of a fish's mouth. He healed lepers, touched the halt and the lame and gave sight to the blind. He broke up one funeral procession by raising the dead to life again, and He was too late for another funeral, so He called, "Lazarus, come forth," and the grave gave up the dead.

When the boat left Him, he walked on the waters to meet it. When the boat would be swamped, by the majesty of His word He calmed the sea.

There is only One like Him, but He is the Only One we need. He is the Cure for every human ill. No one but Christ ever said, "Come unto me and rest." He is able to purge out sin, and cleanse the soul. He cast none from him, and His disciples included all types. There were the gentle Mary, the thunderous Peter, the brilliant Paul. Some were fishers like James and John, others were physicians like Luke. But He called them all to Himself and redeemed and transformed them.

Oklahoma City's Mayor Speaks

"The world cannot be right until it gets right with God," said Mayor Heffner of Oklahoma City at the General Assembly.

"Fifty-one years ago we had the Sooner Race, which began on April 21, 1889. Up until that time it was unlawful for a white man to set foot on the spot which is now this beautiful city. Almost overnight a tent city of 5,000 people rose here which became the beginnings of Oklahoma City.

"Easter Sunday was on April 20, and religious services were held all along the way, more or less consecrating this ground and the occasion to the Lord. The first train that came into the city had on its cowcatcher a Methodist preacher who jumped off before the train came to a stop and staked a claim for the Methodists, and ever since this has been a city of churches and of homes.

"We welcome this great gathering of Nazarenes to our beautiful city."

If you will drive down Robinson Street on Sunday morning you will think that every person in the city is in church. For the cars line the streets for blocks. This is the church street of the city. With more Christian men at the head of our city governments we will have surroundings for our youth to grow to maturity in.

God Called a Chinese to Preach

"I'll preach, Lord," cried the Chinese youth as another bomb exploded in the church and wrecked it.

For months this brilliant Chinese lad had fought the call to preach. When God spoke to him he delayed giving the divine voice an answer. The war came on, and bomb after bomb was dropped on the city where the young fellow was.

One day he was in the church when a bomb fell in the churchyard about fifty feet away. The lad crawled under a table hoping to escape death, and while under there, a second bomb destroyed the church.

"I'll preach; I'll preach," he cried seeing the wreckage "I date my call to preach from that hour," said the preacher, who now is one of the finest, if not the finest, evangelists in China. He is a brilliant thinker, a clear speaker, and a soul enkindled with holy passion. He wins many of his fellow Chinese to Christ with his gospel messages. While the young man was being trained Harry Wiese, the missionary, helped to support him.

Said Rev. Wiese recently, "We gladly exchanged the church building for that wonderful preacher."

Expository Outlines for October

Lewis T. Corlett

Coworkers with Christ

(1 Cor. 3:7-23)

I. A CHRISTIAN IS TO BE GOOD FOR SOMETHING

1. Not merely an ornament.
2. Salvation is not primarily for personal welfare.
"It is a sure word, it deserves all praise, that Christ Jesus came into the world to save sinners; and though I am the foremost of sinners, I obtained mercy for the purpose of furnishing Christ with the chief illustration of his utter patience; I was to be a typical instance of all who were to believe in him and gain eternal life" (1 Tim. 1:15, 16, Moffatt).

II. THE THOUGHT SUGGESTS THE NEARNESS OF GOD

1. Jesus Christ is the foundation on which the Christian stands (v. 11).
2. The children of God are His work (v. 9; 2 Cor. 5:17).
3. The individual Christian is the temple of the Spirit of God (v. 16).
4. The believers belong to Christ and Christ is God's" (v. 23).

III. CHRISTIANS ARE WORKERS CARRYING HIS MESSAGE

1. The gospel should be the foundation of every sermon and testimony (v. 9).
2. The wisdom of the world is helpless in guiding men and women to God (vs. 18-20).
3. Jesus expressed it, "The words that I speak unto you are not mine, but his that sent me."
4. The Christian is to use the Sword of the Spirit, which is the Word of God.

IV. CHRISTIANS ARE WORKERS ACCORDING TO HIS PLAN

1. Paul recognized his own responsibility (v. 10).
2. This is His world and He is responsible for its perpetuation.
 - a. "You are God's field to be planted."
 - b. "Ye are God's house to be built."
3. This brings a unison of workers toward a central purpose (v. 8).
 - a. Working for the building up of God's kingdom, not self.
 - b. Paul laid the foundation, another builded thereupon.

c. Every Christian is under obligation to live a constructive life, always helping others toward God.

V. PRINCIPLES TO HELP THE WORKERS TO ACCOMPLISH THE LARGEST RESULTS

1. Faith.

- a. Insight—looking beyond the present moment, viewing God's whole plan.
 - (1) Israel did this in blessing Judah—"until Shiloh come."
 - (2) Moses did this. Viewing Him who was invisible.
 - (3) Paul was motivated by it—Paul and Silas in jail.
 - (4) All true church leaders have had this.
 - (5) Courage to persevere to the end.

b. Initiative. "Go . . . make disciples."

- (1) Each child of God must start and then God guides and blesses.
- (2) Select lasting material.
- (3) Be industrious.
- (4) Faith is always venturesome

3. Working in His Spirit.

- a. Compassionate as Christ when He wept over Jerusalem.
- b. Spirit like Joseph had in treating his brethren.
- c. Like Moses in his intercession—"blot me out."
- d. Like Paul (Rom. 9:2, 3).

VI. GOD GIVETH THE INCREASE (v. 7)

The Great Commission

(Matt. 28:16-20)

I. IT WAS GIVEN BY ONE OF AUTHORITY (v. 18)

1. The Christ who had walked among men.
2. The Christ who had suffered and died for humanity.
3. The Christ who had risen from the dead.
4. The Christ who was conqueror and victor over all of man's problems.
5. The Savior who had provided redemption for all men.

II. THE GREAT COMMISSION WAS GIVEN TO A SPECIFIC GROUP (v. 16).

1. A group of people who had heeded Christ's directions given before His death.
2. Persons who had forsaken all to follow Him.

3. Individuals who had faith in the risen Lord and bowed in worship before Him (v. 17).
4. This commission was given to them as representatives of the Christian Church and through the inspired Word to each child of God in every generation.

III. THE PERSONS WERE GIVEN A PARTICULAR TASK

1. They were to be evangelists. (v. 19).
 - a. Bearing the Good News of a salvation from all sin.
 - b. They were to insist on a decision for Christ and make disciples of all nations.
 - c. They were to work among all classes and races of peoples.
 - d. Christians have a continuous job of reaching every person in each and every generation.
2. They were to help the believers to become established in Christian experience (v. 20).
 - a. Enlightening them in the things that Christ had taught.
 - b. Guiding them in the practice of Christian ethics.
 - c. Encouraging new converts to press forward in Christian living.
 - d. This is one of the reasons that Christ commanded the disciples to tarry until they were personally established in holiness.

IV. THEY WERE GIVEN ASSURANCE OF A GREAT COMPANION! "And lo, I am with you always."

1. They were not promised a victory every time but they were assured of good company.
2. They were not guaranteed to be exempt from suffering and persecution but they could depend upon One who would stand by them.
3. The greatest encouragement and reward any Christian can have is the abiding presence of God.

The Twofold Goal of God's Mercy

(1 Tim. 1:12-20)

I. A DEFINITE CONCLUSION BY THE APOSTLE PAUL

1. Out of personal experience.
2. Based on both incidents and time.
3. A thoughtful decision to be given as a recommendation to a young man.
4. Important because it was given out of a heart full of appreciation.
5. This was not the result of personal effort but the effect of grace through a glorious gospel.

II. PERSONAL SALVATION (vs. 12-15).

1. A complete transformation.
 - a. From a persecutor and blasphemer.
 - b. Made a minister.
 - c. Became a new creation (2 Cor. 5:17).
 - d. His personal life was flooded with grace.
 - e. It was accompanied by faith and love that Jesus Christ inspired.
2. He felt like the chief of sinners had been saved.
 - a. He had committed the serious sin of questioning the deity and divinity of Christ.
 - b. He persecuted the Christians although he confesses he did it ignorantly.

III. GOD SAVES AN INDIVIDUAL TO GIVE AN EXAMPLE OF GRACE TO THE WORLD

1. First that salvation comes to one most undeserving.
2. That His salvation was a pattern to others to know what to expect by the grace of God.
3. That such conversion should express itself in praise to God is evident from the noble doxology which follows (v. 17).
4. This pattern shows that the conversion and salvation of a sinner's soul is effected by divine mercy.
5. This pattern shows us the ability and willingness of Christ to show mercy to the greatest sinners when they repent and believe.
6. This pattern shows what a believer may become through the Savior's mercy.
7. This exhibition of the love and mercy of God showed to all men who met or heard of Paul that it was possible to have a personal meeting with Christ.

III. CHRIST SAVES EACH ONE OF HIS CHILDREN TO BE AN EXAMPLE FOR HIM

Plain Common Sense

When you have a toothache you go to the dentist. When you need a pair of shoes you go to a store. When you have an important affair, you upset your routine and go to your banker, lawyer, notary, government office, or to the principal of your children's school. But when you have something wrong with your soul you stop going to church, stay at home full of bitterness and wait for years for your pastor to call on you. When he arrives you heap reproaches upon him. Is it normal? Your pastor has office hours, and a telephone. What are you waiting for?—*La Vie Protestante*.

"Where, if not to the gospel, are we to look for a power which will bring back the nations to mercy and justice, to decency and humanity?"—INGE.

"The Spirit of God can convert the heathen, but He must have Spirit-filled Christians there as a sample of His work."

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Personal Christian Service

H. O. FANNING

CHRISTIANITY is a glorious experience to be sought, obtained and enjoyed, not only in time, but throughout eternity. It is the greatest and most blessed experience that ever God could provide for man, the crowning work of His creative power. It is man's by grace, on condition of faith. In it God meets all man's needs, in all the avenues of his being.

Among the outstanding things emphasized in the preaching of the gospel of grace, is man's need of salvation from sin. All have sinned and come short of the glory of God. Men need forgiveness. In his natural state man is dead in trespasses and sins. He needs life. Christ is come that he may have it, and have it more abundantly. Man needs not only forgiveness for sins committed, but he needs cleansing from sin inherited. This too is gloriously provided in the atoning work of our Lord. Man must be born of the Spirit; he must be baptized with the Spirit. He must have the guidance of the Spirit in all the devious ways of life. God has given us His Word to be our guide from earth to heaven. In it He has provided for what we need to know to obtain salvation, to learn His will, and to find our way in His glad service.

Not only is Christianity an experience to be enjoyed, but it is a life to be lived, a service to be rendered, a work to be accomplished. Our Lord came to earth for a purpose. He came to seek and to save that which was lost. By His death on the cross, He made this work a possibility. He made provision for all human needs for time and for eternity. This work must be done constantly. Generation after generation of mankind appear upon the earth, and the work of their salvation must go on constantly. Men are everywhere needing salvation. We are the human instruments through whom Christ accomplishes His purposes in the salvation of men.

For this work we must be prepared. Not only must we put ourselves in the way of being saved, but we must put ourselves in the way of being prepared for this service. In this work we are used according to our several abilities. Some are far more useful than others, but there is work for all, and there is something that the humblest of us can do.

The responsibility for meeting the issues of life promptly and properly, is a very important part of life and living. Apart from this responsibility, life is little more than a blank. Life in Christ is purposeful, productive and profitable. As the Father has sent our Lord, even so has He sent us. We are to have a part in the great work He has come to do among men. This is the highest honor that even God could bestow upon us. Our wisdom is to make the most possible of our opportunities in the service of God and man.

A Call to Service

Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business (See Acts 6:1-8).

In this passage, the apostles are not dealing with conditions of salvation, but qualifications for service. In the matter of salvation the condition is one of simple faith. It is the one condition that the humblest among mankind may meet. The men of whom the worst can be said, and that truly, may be saved. The justification of the ungodly is not on the ground of any good report by others, but on the ground of Christ's atoning work for our salvation. This work our Lord has done, and this work on our behalf our God has accepted, and is just while justifying the ungodly on the merits of that work. In matters of service, qualifications are necessary, satisfactory evidences in good reports on the part of others have their place. God rightly puts responsibilities for service upon those who have the necessary qualifications for its performance. Those who put themselves in the way of developing

these qualifications, put themselves in the way of the performance of this service.

I. *Our Lord needs men in His service.* During His earthly ministry, He chose out from among His disciples twelve men that He might train them for service, and make them His apostles, in the carrying forward of His work. This need is an ever present need. He has ever had need of human instruments in His service, and ever will have need of them. Early in the ministry of the apostles, an occasion arose which made the need of the services of others necessary.

II. *These men were called to a humble service.* That of serving tables for the feeding of the widows of the congregation at Jerusalem. It was an emergency occasion, but it released the apostles, and gave them unhindered opportunity to give themselves to prayer and to the ministry of the Word of God. One of these men, Stephen, a gifted man, full of faith and power, was used in the performance of many signs and wonders. He was a gifted speaker, and had the honor of being the first martyr to the faith of Christ in the Church. In his ministry we have a revelation of the attitude of the Jews toward Jesus and toward the preaching of His grace. In their attitude, it was impossible for them to properly appreciate Jesus, or the ministry of Stephen to His grace.

III. *Another of these seven, became an outstanding evangelist among the Samaritans and the surrounding people.* This man, Philip, continued his work for a goodly number of years, and had four daughters who followed him in the work. Through his instrumentality, the gospel gained a foothold in other lands. Under his ministry there was a great revival among the Samaritans, and Peter and John were sent to them that they might receive the Holy Spirit, subsequent to their regeneration.

IV. *The one outstanding condition was that these men be filled with the Holy Ghost.* This would indicate clearly that they were in the experience of entire sanctification. They were to be men of honest report. Men whose lives had been so marked by the possession of the grace of God that others could honestly report of them their condition, as they had observed it. Grace has its manifestations, which are of such a character that they are observable by others. Men who are called to service would have the confidence of their fellow believers concerning their qualifications, and abilities for the performance of the service to which they

are called. These men had displayed such characteristics. They were to be full of wisdom. They were to be full of faith. Men with these qualifications were sought out and found among the believers of that day. The implication is that there were others who had not developed these characteristics. Men qualified for service had to be sought out in those days. They must be sought out today. Believers should put themselves in the way of the development of these characteristics.

V. *Such men were needed then; such men are needed today.* They should be at hand now. But they will be at hand only as men put themselves in the way of becoming such men. Men must learn to live the Christian life, as they learn to live in the realm of nature. Men will not automatically become useful in the service of God, any more than they will automatically become useful in any other realm. We should constantly recognize these facts, and put ourselves in the way of being ready for service when we are needed. It is as necessary for us to put ourselves in the way of becoming useful in the service of God as it is that we put ourselves in the way of becoming children of God. Seemingly there is room for vast improvement in our preparation for usefulness in the service of God and men.

VI. *None too much attention is given to this matter in the work of many of our churches.* There seems to be an assumption on the part of many that by virtue of having an experience of grace, men will automatically be prepared for service in that experience. Our efforts at training men for the work of the ministry, reveal to us the need of wisdom and thoroughness in the performance of this work. At the best we are doing for them, they begin their work poorly enough prepared for it. The more thoroughly the work is done, the better will be the preparation of the preacher for service. Our efforts at teacher training furnishes illustrations of the need of such work, if we are to have teachers qualified for their work.

VII. *Any honest facing of this problem convinces us of the need of this preparatory work.* It reveals to us also the need of the direct calling of our workers by the Spirit of God. Training is needed in these matters. But oftentimes, it is to be feared, more than training is needed. Native abilities and endowments should be there to make training effective. One must have in him the making of a pastor, an evangelist, a teacher, or for whatever work he is needed.

Training brings out what there is in us, and is beneficial to all. But there must be a properly endowed person to be trained if the work is to be successful. The use of all the essential factors in the case is necessary for success in this great and much needed work. The conviction seems to be deepening upon us that if we are to have competent men and women for service, we must train them for that service. It is becoming more and more apparent that if we are to succeed in this work, we must have in those who are trained the materials for the making of the servants needed.

A Well Invested Life

As for me and my house, we will serve the Lord (Joshua 24:15).

The generation of men of war that God brought out of Egypt, had been enslaved physically. They had been made to serve with bitter bondage. Apart from a few men, they had failed to recover spiritually from their enslaved condition. Joshua was one of these men. It is likely that we have in our text the secret of the fact that he had not lost his consciousness of spiritual freedom. From his early years, he had not only been Egypt conscious, but he had been God conscious. With this consciousness, he was hopeful and wholesome in spirit. This generation had been born in troublous times. In the experience of Joshua, we see something of the fact that spiritual realities are spiritual verities. That they are as vital and effective as other realities. That they may transcend in power and effectiveness even such realities as accompanied the early years of this generation. The grace and power of God had lifted these men into a realm of freedom and sanity that marked them as men of God in faith and vision. The grace and power of God may be effective under even the most trying circumstances.

I. *It is one thing to have life.* It may be quite another matter to make proper use of it and bring it to effectiveness. Humanly speaking, Joshua had little to encourage him during his entire course of life. But God was a reality with Him, and a power in his life and consciousness. But two of the men of this generation, qualified as men of war, entered into the land of Canaan after their forty years of wandering in the wilderness. Joshua was one of them. Becoming a Christian is accomplished in an instant, conditioned upon an act of faith. Being one is a work for time

and for eternity. Getting life is one thing, using it rightly is another.

II. *It was what Joshua did with the life which he had from God that determined what the having of that life meant to him, to God, and to his fellowmen.* It is what we do with the life we have from God which determines what the having of that life means to us, to God and to our fellowmen. We should ever keep in mind that the experience of entire sanctification puts its possessor into an improvable condition. Deliverance from the carnal mind which is not subject to the law of God, neither indeed can be, for it is enmity against God; and being filled with the Holy Spirit, makes possible the formation of better habits, the building of stronger character, the development of more symmetrical personality—improvement in all that goes into the making of life and service in the sanctified state.

II. *It takes courage and strength to do the will of God under any circumstances, in this present world.* Joshua was called upon to do the will of God under most trying circumstances. He was one of the twelve who were sent to view the land and report to Moses and the congregation concerning its condition. It took vision on his part to see things as they were in God's sight, and courage and strength to stand by a true report in the face of the evil report made by the ten that it would be impossible for Israel to possess the land because of the difficulties in the way. But Joshua took his stand for the truth with Caleb, and insisted that if God was with them they were well able to possess the land. Doing the will of God is the way to success in the matter of character building and personality development.

IV. *Joshua spent the next thirty-eight years filling his place in the training of the oncoming generation, and, under God, succeeded in so transferring his own ways of thinking to the minds of the people, that they were ready to enter the land under his leadership, confident, with him, that the God who was leading them would enable them to drive out their enemies and possess the land in His name and by His power.* Here we have one of the most glorious triumphs in Christian service recorded in history. It is an illustration of what God can do when He has suitable instruments through which to work. In his experience we have an illustration of the possibilities in the way of development in sanctified human personality. Having the sanctified experience is one thing, realizing the possibilities of

that experience is another matter. Joshua went far in the realization of these possibilities. All of us should go much farther than we have.

V. *After all has been said that may be said concerning the immediate benefits and blessings that come with the receiving of the experience of entire sanctification, there remain those which come only with the realization of the possibilities of the experience.* And these will be forever in their coming. Forever there will be possibilities for improvement in the personality of the one who is in possession of the sanctifying experience. We should ever be looking forward to the richer, fuller experiences of grace which may be ours through the realization of the possibilities of the experience. Joshua went far in the realization of these possibilities, and so have all who have risen to eminence in the realm of grace.

VI. *As Joshua went on in the realization of the possibilities of the experience of grace that was his, the demands for enlarged measures of grace were materializing.* It took grace to view the land, to make a true report of its condition, and to declare the possibility of its possession by the grace and power of God. But the time came when this possession was to be undertaken under his immediate leadership. The time when the land should be possessed through his immediate instrumentality. Joshua had been forty years in making the progress in grace necessary for this undertaking. God did not put this responsibility upon him until he was prepared to bear it. Not only was Joshua ready for greater things after forty years of progress in grace, but we too should be ready for greater things after years of such progress on our part. Joshua had courage; he had strength. As responsibilities increased, he had need of more courage, of more strength. These he gained by putting himself in the way of their gaining.

VII. *No matter where we may be in our experience we should be looking forward to improved conditions, and the realization of ever increasing possibilities of grace.* Especially should this be true to those among us who are young in the experience of sanctifying grace. We should be capable of far greater undertakings in the realm of grace than those of which we are now capable. The possibilities of grace stretch out before us in challenging array. God is beckoning us on to the enjoyment of the better things He has for us in the realm of grace. The realization of these possibilities was no easy task

with Joshua. It will be no easy task with us. Many seem to think that the ideal life is one that is free from difficulties, tests, trials, and temptations. No life that is worth living is free from these things. It is the obstacles that must be surmounted in life that give it character and value. The Christian life is one of endurance of hardness as good soldiers of Jesus Christ. It is the meeting and overcoming of difficulties in Christ's name, and by His grace and power. The preparation of a nation for entrance into the land of Canaan, was one of the greatest achievements of grace in history. It took all there was of Joshua. Rising to the heights of achievement of which we are capable, will take all there is of us. It is no easy matter to live a life that is worth living, but it is well worth all it costs. To be a lover of ease is one thing. To be a lover of life is another matter. Joshua was a lover of life. Israel served the Lord all the days of Joshua, and all the days of the elders who overlived Joshua. His was a well invested life. And life is for investment. We are here to fill a place in the working out of the purposes of God through us. Making a safe landing on the other shore is a glorious thing. Investing our lives in the work of making it possible for others to have such a landing is our privilege while here below. Joshua's filling his place in the outsoaring of the possibilities and purposes of God, was not a matter of accident, but of definite purpose on his part. What was true of him will be true of us.

A Life Well Lived

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life (See Genesis 45:3-8).

In the experience of Joseph we have a remarkable illustration of what may be true of a man with seemingly few advantages in life, and a corresponding scarcity of light. We are safe in assuming that Joseph took advantage of the opportunities that were afforded him in his day, and that he walked in the light that was shed upon his pathway. We are safe in assuming that the influence of his mother upon him was good. She did not live a great while after his birth, but long enough seemingly to give him a good start in life. It is in Jacob's favor that this noblest of his sons was the object of his most ardent affections. There was much that was good in the life of Jacob, and much that was highly commendable. The outstanding defects in his life

were those that were characteristic of the people of his days.

I. *In the experience of Jacob we see an illustration of the value of early training in the building of a worth while life.* Seemingly he got a good start, formed habits based upon the principles of righteousness, and held steadily to them throughout his entire life. In some ways he had caught a vision of life as it should be lived, and held steadily to it to the end of his eventful life. He had little help from his brethren—if any. He lived on a plane of life to which they were strangers. They were incapable of understanding him, and continued so to the end of their lives.

II. *Joseph was one of the immortal dreamers of the age. His dreams were of what was possible in the life of a man who would so live that they might come true.* In his dream of the bowing down of his brethren to him, nothing in the way of carnal supremacy was suggested. In his dream concerning the bowing down also of his parents, there was the absence of all carnal ambition. His brethren, and even his father Jacob, did not see these dreams from Joseph's angle of vision. To them there was that which was humiliating and degrading in them. In the fulfillment of these dreams, everything of that sort was lacking. God sent Joseph before his father and his brethren, not that he might have any mere worldly advantage over them, but that his elevation might be one of a life-saving character. Only the fulfillment of his dreams revealed the fact that Joseph's sought for goal was the heights. That relationship to his brethren, and to all concerned, should be of such a character that nothing but good should come of it.

III. *Joseph early cultivated a spirit of trustworthiness.* Of dependability Jacob could depend upon him for truthful reports of the conduct of his brethren, and the condition of the flocks and herds. In all of these early manifestations of life, Joseph's motives seem to have been pure, and only pure. He laid a secure foundation for life, and built well upon it. It is safe for us to assume that Joseph was in a state of sanctifying grace. Apart from this there is no way of accounting for his marvelous life. As a matter of his appreciation of Joseph's many fine qualities, Jacob made Joseph a coat of many colors. This manifestation of love for Joseph had as one of its effects upon his brethren, that which was detrimental in their thinking.

IV. *In their failure to understand Joseph, his brethren sought to take life.* Finally they sold him to a band

of Ishmaelites, who carried him down to Egypt, and sold him to Potiphar, captain of the king's guard. The Lord was with Joseph, and he was a prosperous man. In a short time all that was in the house of the Egyptian was in the hands of Joseph. It was there that he was tempted, and falsely accused by the wife of his master. Few things—if any—can be finer of a man, than was the conduct of Joseph in this matter. Through her false accusation, Joseph was cast into prison. The Lord was with him, and soon, the affairs of the prison were in his hands. He interpreted the dreams of the king's butler and baker. After a delay of two years, the butler remembered his faults, and his promise to Joseph, and Joseph was called before the king.

V. *In two dreams, the Lord made known to Pharaoh what He was about to do in the affairs of the men of that day.* In his dreams, Pharaoh saw seven fat kine devoured by seven lean kine that followed them; seven good ears of corn devoured by seven lean and blasted ears. The wise men of Egypt were unable to interpret these dreams, but God made known the interpretation of the dreams to Joseph. Seven plenteous years were to be followed by seven years of famine. God was making these things known to Pharaoh that he might prepare for them, and thereby much people be saved alive. Here Joseph is revealed as a man walking closely with God. And here is the secret of his marvelous life. In the simplicity of a living vital faith, Joseph walked with God so closely that he understood Him, and knew His voice when he heard it.

VI. *When Pharaoh understood the import of his dreams, he saw the necessity for the appointment of a suitable person to have charge of the food supply of the land of Egypt.* In view of the fact that the Lord was with him, Joseph was chosen to fill the position. It is easy to see that Joseph had been steadily preparing himself for this work. He was ready for his opportunity when it came, because he had improved his opportunities as they came. It is not lack of opportunities that keeps most of us from succeeding in life, but lack of improvement of them. Step by step, Joseph had climbed to the place where he was competent to take in charge the food supplies that would save not only the Egyptians alive, but many of those of the surrounding nations of mankind. Joseph had in him the materials for the making of the kind of man that was needed for the exigency of the hour. He was there when he was needed because



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he had taken the way that led to his being there. His preparation was not the result of accident. It was the result of a life well lived. In God's dealings with mankind, we see Him working much on the plane of the ordinary. In so working, He is giving man his opportunity. Man has but to put himself in the way of being prepared for the service God has for him, and keep himself there to reach his goal.

VII. *God works in His own ways, His wonders to perform.* In due time *Joseph's brethren came to Egypt to buy food.* At their second coming, he made himself known to them, and revealed to them that God, not they, had sent him before them to save much people alive. This purpose was made known to Joseph in God's own time. It is likely that he had a consciousness that God had a purpose in his being in Egypt, and kept himself steadily in the way of the fulfillment of that purpose. Time and opportunity tarry for none. We must be ready for our opportunities when they come, or miss them. Joseph was ready for his opportunity when it came. He had improved his opportunities as they came. It is not likely that the man who puts himself in the hands of God for the accomplishment of His purposes will have an easy road to travel. The ways to the worth while things of life are not easy ways. To miss the rugged ways of life, is to miss the life that lies in these ways. The men who reach the heights in life do so by taking the ways that lead to them. These ways are open to all mankind. Not all of us have in us the materials for the making of men like Joseph. But the humblest of us may fill our places in the service of God and men. We should live purposefully. Our prayer-meetings should be purposeful institutions. They should fill their place in the development of us all for the places God would have us fill, and the services He would have us perform. The worth while things of life have their price. They alone have them who pay that price. We cannot expect to live worth while lives, while putting forth little, if any, effort in the way of such living.

A Loved Servant

Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob (Mal. 1:2).

Few characters in history are more subject to condemnation on the part of men, than is that of Jacob. With the many of us, his faults have been magnified and his virtues minified, until his faults fill our vision and his virtues are well-nigh, if not totally,

obscured. But God has a just estimate of Jacob, and says of him, "I loved Jacob." God not only sees Jacob's faults, but He sees Jacob as he is. And so seeing him, loves him. When we see Jacob as God sees him, we too will love him. It is because of our distorted vision of his character and conduct that we condemn him. We see Jacob's actions. God sees the man in action. We see Jacob's conduct. God sees the motives back of his conduct. We look on outward appearances. God looks on the heart. We see Jacob in the light of what we have heard and read about him; of what we have thought about him. God sees him with vision undistorted, judgment unbiased, objectives unobscured.

I. *At the best our views of Jacob are limited, our acquaintanceship with him is fragmentary.* Our capacities for judging him are but in the processes of development. What is true with us concerning Jacob, is true with us concerning other men. We are poorly equipped for the passing of judgment upon one another. Only He who sees men in the full light of the effects of their having being, and the effects of their living, and is capacitated for complete and unbiased judgment if able to properly estimate a man's real value.

II. *The God who so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, alone knows how to estimate a man's value in the light of that love, and of that Gift, and its ultimate effects on the human race.* Man's attitude toward God has a large place in determining God's attitude toward Him. In the exigencies and emergencies of life, we see Jacob's heart going out toward God. God was ever his hope and his stay. Whatever we may, or may not say concerning Jacob's ways of going about getting the things he wanted, we find him wanting the things God wanted him to have.

III. *God was cognizant of the condition of the world in which Jacob was living.* There were human limitations in the home in which Jacob lived. There was little in the way of understanding of him on the part of other members of the family. Isaac had a fondness for Esau's venison—his savory food. It was a human limitation. He rose above it sometimes. Rebecca had a fondness for him, and a desire that he have what God designed that he should have. Her advice as to the securing of the patriarchal blessing was inspired by a heart of love, but was far from faultless. She, too, rose to better things

at times. The customs and conventions of the times might have been much improved. God had respect for Jacob's limitations. He was but dust at the best, in some of his hours of testings and trials. In His estimate of Jacob, God took all things into consideration. Not so much, how was Jacob doing from the standpoint of ideal standards? but how was he doing under circumstances as they actually existed? Desiring to do right, and making a poor job of one's efforts to so do, is a different matter from one's intending to do wrong, and making a good job of his efforts to so do.

IV. *If God worked only with ideal men, and under ideal conditions and circumstances, He would do little in the world in which we now live.* God is dealing with actual men, under actual conditions and circumstances, and through actual human instrumentalities. In so doing, God has respect for human limitations in all of their ramifications. That we should seek to minimize these in our own personal experiences, is certain. We are not told that Jacob might not have made improvements that he did not make. We are simply told that God loved him, and used him in the filling of a place in the carrying out of His purposes in the development of the Israelitish nation. From the experience of Jacob, we are safe in assuming that any man may be used of God who will put himself in the way of being so used. In the providence of God, Jacob became the father of the twelve patriarchs through which God built—humanly speaking—the Israelitish people. The founding of this nation, and the fulfilling of the purposes God had in mind in its founding, was one of the great things in the history of God's dealings with the race. Many of these purposes will have their fulfillment subsequent to the return of our Lord. Many of them have had at least a partial fulfillment. God has given to us His Word through this people, and in His incarnation, His Son—after the flesh—was a Jew.

V. *Jacob wanted the birthright. God wanted him to have it. He wanted the patriarchal—the Abrahamic—blessing.* God designed that he should have it. When fleeing from his home because of Esau's declared purpose to kill him, God appeared to him at Bethel, and assured him of the possession of this blessing. In the conduct of both Isaac and Rebecca, in these matters, we see both weakness and strength. Weakness on the part of Isaac in his desire for savory food. Strength in his determination that Jacob should be

blesed. Weakness on the part of Rebecca in her efforts to secure the blessing for Jacob. Strength in her determination that he should have it. Underneath the surface there was a consciousness of the will of God, and a desire that it be done. In this they were much like Jacob, and much like the rest of us. God worked then through that sort of instrumentality. We are safe in assuming that He still so works. At the best we are in the making—undergoing the processes of development.

VI. *Jacob wanted a fair deal from Laban.* He had no easy time getting it. God wanted him to have such a deal. Laban deceived him concerning Rachel, and had him serve fourteen years for his daughters. He sought to trick him in his agreements concerning his service to him for flocks and herds. We are told that Laban changed Jacob's wages ten times. In His dealings with Jacob, it was necessary for God to deal with the others. In His dealings with us, He is dealing with creatures subject to human limitations, and with others with like limitations. Jacob suffered because of the limitations of those with whom he was associated. His was not an easy road to travel, because of these limitations. In our relationships to others, we may be called upon to suffer much. What Jacob had to suffer had its place in the development of his character, and the making of his manhood. These matters have their compensations. It takes all of our contacts with life to go into the making of life. Our responses to these things will have their place in determining what their effects upon us will be. We neither live to ourselves, nor die unto ourselves. We are in a world of human beings, who—at the best—are in the making. God has made no mistake in our being here. The mistakes are on our part in our failures to appreciate the value of being here, and the blessing which may be ours because of our so being.

VII. *In the experiences of Jacob, we see that God makes the best possible use of the responses of His servants to all of His overtures.* Some sort of responses we must make. We should seek to make them the best we can in the circumstances. We should keep in mind that not only are personal experiences involved in the responses we make, but the interests of the affairs of others and of the whole work of God are concerned. We should make our responses the best we can under the circumstances. And these responses should be made under the direction, guidance and inspiration of the Holy Spirit. God

honors us in giving us part and place in the carrying on of His work among men. He chooses to work through human instrumentality, and we should seek to be the best instruments possible under the circumstances. Our prayermeetings should be important factors in the development of our prayer life and habits. As servants of God, we should be men and women of God, constantly in communication and in communion with Him. Only as we are in the spirit of prayer, will we become our best as instruments in God's service. Outstandingly, our Lord during His earthly career, was a Man of prayer. We may be sure that prayer had its place in holding Him steadily to His purpose of doing the will of the Father. And we may be sure that prayer will have its place in holding us steadily to our purpose of being instruments in the hands of God in the doing of His will.

One Who Missed His Opportunity

I hated Esau (Malachi 1:2).

Jacob and Esau were born into the same home, of the same parents. Jacob improved his opportunity to become a servant of God, and was loved of the Lord. Esau refused to seek and find his place in the plans and purposes of God, and, concerning him, God said, "I hate Esau." One of the greatest things a man can do is to become a child of God, and to fill his place in the outworkings of the purposes of God. The greatest failure he can possibly make is that of refusing to so find his place and fill it. This Esau did. Instead of being for God, and with Him, Esau was against Him, and ever sought to be apart from Him.

I. *Concerning God's hatred for Esau, we should ever keep in mind the fact that God is incapable of the carnal hatred found in the carnal heart and life of fallen man.* No such hatred is possible with God. Only such hatred as is consistent with the nature of God is possible with Him. In our zeal to assure people of the love of God, we are in danger of failing to properly emphasize the fact of His hatred and hatreds. The God who loves all that is holy and good, has His hatreds of that which is unholy and not good. The God who loved Jacob, hated Esau. Wherein was the difference? In God? No. But in the men in question.

II. *Esau is spoken of as a profane man.* Not necessarily a profane swearer. There is no intimation that he was such a man. It is not easy to think of anything worse than such disrespect for God that His name is

taken in vain. And this often in connection with the vilest of associations. But, in his neglect of the things of God, Esau was a profane man. The man who leaves God out of his heart and the things of God out of his life, is a profane man. Esau put much stress on the things of time and sense, and seemingly lived for them wholly. He seems to have been without consciousness of the fact that he was capable of becoming a spiritual being. Consciousness of time was his. Consciousness of eternity he seemed not to have.

III. *In his stress upon the physical, he manifested his contempt for the spiritual, in despising his birthright.* This he sold for a mess of pottage. And not only so, but for the things of time, he sold his interest in the things of eternity. Not having spiritual being, he was without proper consciousness of spiritual values. And so are others who are like him. Seeking the things of this world, but not rich in God, or toward Him. He seems never to have been awakened to the importance of spiritual values. With abundance of this world's goods, he was a spiritual pauper all of his days. And this is the condition of multitudes of men like him in all ages. Spiritual birth is a matter of choice with all who will come into the enjoyment of it and of its benefits.

IV. *We are safe in assuming that God would have had a place for him in His service, and in the carrying out of His plans and purposes, had he chosen to seek and to fill it.* Because of his attitude toward Him, God loved Jacob. Because of his attitude toward Him, God hated Esau. We are safe in assuming that God's response to a character such as Esau developed, could be none other than it was. A difference in Esau's attitude toward God, would have brought a change in God's attitude toward him. We will lose nothing, and may gain much by thinking seriously along these and similar lines. We are—under God—dealing with mankind. The Esaus are here as well as the Jacobs.

V. *We are told that Esau sought his father's blessing with tears.* Seemingly, it was not in a spiritual—a right sense—in which he sought it. He seemed more concerned for the material values in the position of firstborn, of conformity to the conventions of the times, than of higher values. Strong crying and tears are not necessarily evidences of repentance of the right sort. It is a fearful thing to have a heart set against God. And this sort of heart Esau seems to have had. He had taken the way that led to such a condition, and persisted

in it until he had reached his goal. And this is what multitudes of men and women have done down across the ages, and what multitudes are still doing. Man is a habit forming, character developing, being. Something he is making of himself by his every act of life.

VI. *That Esau's was not a heart repentance, is evident from the fact that he had in his heart a spirit of murder toward Jacob, and publicly expressed his determination to kill him.* It was because of this that Jacob was sent to Padan-aram, to get his independent start in life. Twenty years later, when Jacob returned from Padan-aram, this spirit still rankled in Esau's heart. Esau came to meet Jacob with four hundred men. In his fear of Esau, Jacob sought to pacify him with material gifts. Conventions would hardly have justified Esau in killing Jacob. Manifestly God was working. Esau seemingly desired to stand well with others of his kind, and manifested a spirit of reconciliation with Jacob. After offering his help to Jacob, Esau returned to his home in Edom.

VII. *Esau's spirit of hatred lived in the hearts of his descendants many generations after his death.* Seemingly they were delighted when Judah was carried away into the Babylonian captivity. The murderous attitude and spirit of Esau lived long in the hearts of his descendants. The effects of Esau's life have been as enduring as the people who descended from him. Seemingly Esau was a man of influence, who might have been a power for God and in His hands if he had yielded himself to Him. Such men are not lost alone. They are representative men. Being highly endowed, their responsibility is great. It is commensurate with their endowment. Every man has some measure of influence. Some men have more. Every man is responsible for the use to which he puts that influence. There is a sense in which every man's salvation is a personal, as well as a private matter. There is another sense in which it is a public matter. One in which many are concerned. To fail here is in the nature of a tragedy. Jacob, yielding himself to God, has been a blessing to multitudes during the ages that have followed his physical presence among men. Esau's influence—after withholding himself from the service of God—has been a curse to multitudes, and will continue to be to the end of time. For the glory of God as well as the good of men, no man can afford to withhold himself from the benefits of grace, as well as for his own salvation.

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