

The PREACHER'S MAGAZINE

THE WONDERS OF PRAYER

A BRAHAM'S servant prays—Rebekah appears. Jacob wrestles and prays—the angel is conquered, and Esau's mind is wonderfully turned from the revengeful purpose he had harbored for twenty years. Moses cries to God—the sea is divided. Moses prays—Amalek is discomfited. Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahithophel hangs himself. Asa prays—a victory is gained. Daniel prays—the seventy weeks are revealed. Nehemiah darts a prayer—the king's heart is softened in a minute. Elijah prays—rain descends apace. Elisha prays—Jordan is divided. The church prays ardently—Peter is delivered by an angel. Paul and Silas pray and sing praises—the doors of the prison open and every man's bands are loosed.

Prayer has a thousand commands and promises!
Prayer has a thousand examples of rich success!—
SELECTED.

The Preacher's Magazine

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Taking Ourselves to Class Meeting

By THE EDITOR

OF COURSE it is possible for one to injure his health by thinking about it too much. One can dwell upon symptoms of dreadful ailments until he either develops those symptoms or thinks he has them. Still, I think it is a good thing to check up at least occasionally to see if you are gaining or losing weight in too outstanding measure. It is a good thing to have your teeth and tonsils examined now and then. It is wise to take your endurance limits once in a while. Not too much attention to the body, but some, by all means.

No doubt it is a bad thing to always be pulling up your garden plants to see if they are taking root. It hinders the tree to be always picking at its leaves in search of signs of caterpillars. One can even give the grass so much attention that it languishes from overmuch care. Still you cannot grow a garden without care; caterpillars do sometimes get on trees and grass does want for trimming and watering.

A person in any calling can kill his own inventiveness by overcaution. The preacher's work especially calls for "living dangerously" in that right before his eyes almost every day he sees all the rules of "Pastoral Theology" violated, and finds himself called upon to do and say things that do not square with the advice he has received from others. Only yesterday the wife of a young preacher sat here in my study and told me about the varied and unusual experiences she and her husband have had during the few months they have had the charge of a church. I listened interestedly and sympathetically, and finally I said, "Well, if you were working there without salary, you would still be ahead, for you had to learn these things somewhere, and you could not learn them out of books or from the lectures of those who are supposed to know." She answered significantly, "The things we were told do not seem to apply. We have had only this one church, but it must be that every church is different."

In the old-fashioned "closed class meeting" people were not only permitted to testify freely, but the leader was expected to ask "leading questions."

These questions were especially for the purpose of assisting the Christian in analyzing his own spiritual state, condemning in himself what was out of place, and helping him to grasp advantages that were likely to escape him. Often admission to these meetings was by card, and it often took a courageous person to go and face the barrage that was sure to come from the uncanny leader who knew human nature, even if he did not know books. But those who did go were practically always ready to testify later to the advantages gained, and the class meeting did not die with those who frequented, but passed when the new generation "that knew not Joseph" came along.

The preacher is happy who has a good, true, sympathetic critic in the person of his wife or some very intimate friend. But such a preacher is exceptional, as well as happy. Usually one would better adhere to the motto of the American Book Company, "If you want a thing done well, do it yourself." If you want to be sure you are not being flattered when you should be condemned, better look to your own heart's motives. And often people, good people at that, speak more in hope than in realization. They will tell you you are doing fine, when they hope to make you do better by their words of commendation. You need that help. But you also need to stand stripped before the bar of your own appraisal.

I am no actor. I cannot impersonate another. So I think I would better just invite you to attend my own personal "closed class meeting" this morning while I ask myself some leading questions—pertinent questions—concerning my own personal and preacher life. I will start this morning with the fringes and come at last to the innermost nucleus. I know numbers and figures are not the sole expressions of spiritual realities, but I know also that there must be some quantity or else there cannot be quality. So I want to face these quantity questions: Am I reaching the people in any commendable measure? Do I, by personal factors within my power, draw or repel men? If I repel them, is it really because I am so "radical" and so "hot," or is it because I am so boorish and pig-headed and unreasonable? If I draw them, do I stop merely by making them my friends, or do I exploit friendship for the building of God's spiritual kingdom? Do I have little crowds just because I am a little man? Do I have large crowds because I do not draw spiritual differentiations? Am I the devotee of a cult fenced in by my personal prejudices in doctrine, discipline and life? Do I count a man God's friend just because he is kind to me? Do I mark a man's name out of the Book of Life just because he does not become my personal "yes man"? How much of my influence is really just social and reformative? How much of it is truly regenerative? Why do not I reach more people? Why do I reach the ones I do reach?

I come a little closer: Have I learned to distinguish between noise and power? Do I know when the people are blessed as distinguished from

the times when they are just humanly amused? How much stress do I lay upon the spectacular? Do I stress the spectacular to the injury of true devotion? In my anxiety to see things go, have I neglected to wait on God? Do my services have a tendency to run toward the "light" in religion? or am I too given to forms? I know the line between liberty and license is a hair line, have I the skill to walk it?

On the intellectual phases of my ministry: Am I mentally alive? Can I think clearly and speak distinctly? How much progress have I made in Bible knowledge within the last twelve months? Not only how much have I read the Bible, but how much of it have I really learned? Have I read at least one good, full, solid book for each week of the past year? I have heard that men are like trees in that they die at the top first: am I dying at the top? Do I have new thoughts any more? Do I know some things so well that I know I know them or am I just a rambler and a ranter? Am I guilty of covering my paucity of ideas with a multiplicity of words? Am I intellectually honest? Have I really thought my way through or am I still just an imitator? Do I try to get to the bottom of things or am I just a speculator who says things and then apologizes if they do not seem to "hold water"? Am I so certain of my ground that I can go on and say what I intended to say, even when an unexpected guest comes into my congregation? Do I possess a scientific mind in that I am neither unreasonably skeptical about a matter which is new to me or unduly credulous in that I accept statements without considering their foundation?

And closer still, into the realm of motives: Am I clear and definite in my Christian experience? Is the witness to my present acceptance with God clear

and satisfactory? Does the Holy Ghost abide in my heart this hour in sanctifying fullness? Am I in any measure guided by selfish motives? Do I regard men either too much or too little? Have I any fear except the fear of God? Do I pay any more attention to the rich and great than to the poor and insignificant? Do I cringe before the rich and great? Do I vaunt in the presence of the poor and lowly? Do I cover my failures by the superior claim that I "do not count noses"? Am I leary of numbers principally because mine are so few? Have I, all the way along, tenaciously held fast to that which is good? Have I had the courage to cast aside the time-worn when it proved to have served its day? Am I maturing without becoming a mossback? Can I stay fresh without approximating the greenhorn? Is Jesus Christ himself more to me than even the work of Jesus Christ? Am I God's servant, and not simply a devotee of God's service? Am I so settled in my calling that I can endure hardships without becoming discouraged, and meet flattery without becoming inflated? Am I aware of my dangers and pitfalls, but also conscious of my resources? Do I deserve to be called, "A good minister of Jesus Christ"?

But now I must excuse you from the class meeting, for I must consider each of these leading questions at length, and I must answer each in the fear of God and in the light of the judgment. Besides this, the answers I shall have to give to some of these questions are not for publication, but are just between myself and my God. But I will say this much before you go: I shall not answer any question with a simple yes or no. I shall answer each one with the addition of a prayer that I may see wherein I lack or wherein I may improve, and by the grace and help of God, I shall improve.

Thoughts on Holiness from the Old Writers

The Grace of Faith

Olive M. Winchester

Now the fruit of the Spirit is . . . faith (Gal. 5:22).

ALL along the journey of the Christian life faith stands as a guide to direct the soul toward God. First there is what may be termed theological faith which entails the belief in God and the revelation He has given through His Word. Then there is saving faith which appropriates the promises given to personal salvation whether it be for the initial stage of salvation or entire sanctification. Moreover there is the gift of faith which has the element of the miraculous in its content. This is bestowed as the Spirit of God willeth and is not like the two forms of faith just mentioned characteristic of all believers. Finally there is the grace of faith which would seem to be the

special phase of faith mentioned in our text as the fruit of the Spirit.

THE NATURE OF THE GRACE OF FAITH

When we come to distinguish just what is the nature of the grace of faith as distinguished from the various phases just mentioned. We note first that it is a resultant, whereas theological and saving faith are requisites. In making our comparison we will leave out of the question the gift of faith for that stands in a class by itself, and as we said is not general; it is special. We will take into consideration those forms of faith that are common to all believers. Accordingly we have one line of differentiation between the common phases, two stand as prerequisites and the other as a resultant, the

grace of faith comes from the Spirit's presence in the heart, does not precede it.

What, then, is the nature of that faith which comes as the result of the Spirit's presence in the heart? Here there is some diversity of opinion. There are those who feel that this is faith in the passive sense, that is, the meaning is that of fidelity, trustworthiness, indicating one who is true to his word and faithful to his promises. That this is a characteristic of one in whom the Spirit dwells we would not dispute, but we would assert that it is also characteristic of the moral man of integrity, and accordingly we would not regard this trait so much a grace of the Spirit as of the moral nature with which God has endowed us. So we would feel that another aspect of faith should be regarded as the fruit of the Spirit, and would postulate trust or confidence as the grace of faith.

As we grow in grace and in the knowledge of God our trust and confidence increase. At first we may have a buoyancy of trust and then be startled to find that in the storm and stress of life the Master might well say unto us, "O ye of little faith." But as we go on in the Christian way that faith seems to become better grounded and we can trust in God with greater serenity and poise; our confidence takes firm hold. We will consider some of the aspects of this form of faith.

FAITH UNDER TEMPTATION

At the beginning of our Christian experience how easily are we thrown into confusion when the diverse temptations of life gather in around about us. We are inclined to throw away our confidence entirely, and doubt our Christian experience. Bewildered, we either allow ourselves to lapse in Christian experience or flee in consternation to some older Christian for help. We have not made the admonition in James a reality in our Christian experience, "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing."

Faith has not yet become an established fact within the soul; it is weak; it is like smoking flax which may revivify and burst forth into light and fire or it may die out. Faith must be more secure. Speaking of this, Dougan Clark says that as the soul becomes established in trust, faith "will become a holy habit of the soul and believers will naturally turn their thoughts to Christ when disengaged from other things, and He will not be unmindful of them when necessarily taken up with proper business. Consciously or unconsciously their union with Him will be maintained." While he is speaking here in general, it applies to the special case which we are discussing, that is, temptation. As the Christian advances in experience, in the hour of temptation he turns instinctively to Christ and places his trust in Him to deliver, faith has become a habit.

FAITH IN THE PROVIDENCE OF GOD

Closely allied to the preceding yet different in particulars is the faith in God's providences. The

providences of God perplex our understanding. We may understand the rationale of temptation; we know that to be virtuous in a personal sense we must be tested and tried; if the righteousness imparted unto us by God is to be more than a gift, we must meet the powers of evil and overcome. It is true that we cannot do this without the empowering of the Holy Spirit, yet this gives to us an enabling and we are to exercise that enabling.

With the providences there is somewhat of a difference; at times we cannot see the underlying purpose, in fact it would seem as if the providences were just the opposite of what they should be. A loved one is snatched from us who seems to be sorely needed in the work. It is true that now we see through a glass darkly; we see only within a small circle of God's providences and do not see the larger range. Yet here is often a supreme test to our confidence and trust.

This testing of faith runs often into daily living and causes us to depend from day to day upon God for our daily bread, and then it enters into all the exigencies that may befall us. Speaking along this line, McDonald says, "Faith itself is a fruit of the Spirit, and shows itself not only in bringing the heart into harmony with God but transforms most of what seems to us real difficulties into imaginary ones. We come to our difficulties such as Israel came to the Red Sea. We see no escape. The mountains, the sea and the approaching foe hem us in on every side? But that is the time to 'stand still,' and see what God can do in response to faith. 'Deliverance will come.' When our resources fail, God's supply commences. The widow's meal and oil did not increase until the end of her resources had been reached. When she touched the bottom, faith opened God's storehouse, and henceforth she had no lack. Faith can get on without a strain over a full barrel, and never know its strength or weakness. But if you would test faith, try it over an empty barrel. Let faith see nothing but God and His promise, and then we shall know from whom cometh our help."

These facts have been proved in the lives of the children of God over and over again. Miraculous has been their deliverance many a time because they trusted in God. Occasionally someone seems to have faith full and complete in the initial stages of his experience but where this is so, it would appear more as a gift than a grace. With the majority of Christians this faith grows and develops as they go on in Christian experience. Weak and struggling at first it becomes stronger until they can smile through their tears because they trust in God and know that He doeth all things well.

Such is faith, the fruit of the Spirit. Embryonic in our souls with the Spirit's incoming, then it increases and grows in strength and power until like the other graces it becomes full grown. It conquers in the hour of temptation; it consoles in the hour of sorrow and is the stay of the soul throughout all of life's vicissitudes.

*Guard thy faith with holy care,
Mystic virtues slumber there.*

The Vision of the Glorified Christ

Article Two in a series of four on

"THE MESSAGES OF JESUS TO THE SEVEN CHURCHES"

H. Orton Wiley

HERE are three general principles which we shall observe in our further study, and these will form the main divisions of our discussion. These principles may be stated as follows: (I) The prophetic visions of the Old Testament find their unity and perfection in the vision of the glorified Christ as found in the first chapter of the Apocalypse. (II) The vision of the glorified Christ in its spiritual application to the churches determines the divine commendation or condemnation. (III) The goal of redemption as revealed in the promises to the churches, comprehends a complete historical triumph of the glorified Christ.

Our topics then will be:

"The Vision of the Glorified Christ."

"The Spiritual Application of the Vision to the Churches."

"The Historical Triumph of the Glorified Christ as Revealed in the Promises."

THE FIRST PRINCIPLE—*The Prophetic Visions of the Old Testament Find Their Unity and Perfection in the Vision of the Glorified Christ.*

1. The sources of symbolism as found in the Old Testament. It is interesting to reach back into the Old Testament and locate the sources of John's symbolism as found in the first chapter of the Apocalypse. In Daniel 10:5-10 we have perhaps the most complete Old Testament description.

"Then I lifted up mine eyes, and looked, and behold a certain man clothed in fine linen, whose loins were girded with fine gold of Uphaz; his body also was like beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in color to polished brass, and the voice of his words like the voice of a multitude."

It is significant also, that Daniel records that when he saw the vision there was no strength in him, "And behold a hand touched me, which set me upon my knees and upon the palms of my hands." John records the same effect upon himself, saying, "And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not: I am the first and the last; I am he that liveth and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18). There are other symbols which we cannot here take time to quote, but which the earnest student should examine for himself. Ezekiel saw the scroll, and also the rainbow encircled throne (Ezek. 1:26, 28; 2:9); Isaiah saw the new heavens and the new earth (Isa. 65:17; 66:22), where all tears should be wiped away (Isa. 25:8); Daniel saw the beasts or "living creatures" before

John saw them; while the measuring reed, the two witnesses, and the lampstands were all seen by Zechariah the prophet. Ezekiel also saw the New Jerusalem (Ezek. 47:12) but perhaps his description of Christ on the throne immediately following the vision on the banks of the River Chebar, most closely approximates John's vision, with the exception of that of Daniel above quoted.

"And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the colour of amber, as the appearance of fire round about within it, from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake" (Ezek. 1:26-28).

In the Old Testament, the prophets scanned the horizon for the breaking of the dawn, and gazed with expectancy into the future waiting for the time when the promised Messiah should come. When, however, the Messiah came, prophecy burst forth into the glorious dawn of history. In Jesus Christ all history found its purpose, and consequently all the visions of the promised One were lost in Him who is at once King of kings and Lord of lords. When Jesus came as the Incarnate Son of God, He was introduced by John the Baptist in the words of Abraham to whom the promise was given, "Behold the Lamb of God which taketh away the sin of the world." But when history was fulfilled, and Jesus arose from the dead and ascended on high, there was no one who could introduce Him in His new estate. He therefore introduces Himself in the first chapter saying, "I am he that liveth and was dead: and behold I am alive forevermore, Amen: and have the keys of hell and of death." As all earthly history found its focus in the incarnate Christ, so all future redemptive history takes its rise and finds its completion in the vision of the glorified Christ.

2. The vision of the glorified Christ was a gathering up and glorifying of His earthly character as the Incarnate One. The glorified Christ must be forever timeless. Straitened while on earth, He bursts the bonds asunder and comes again into His former glory which He had with the Father before the world was. But He himself is ever the same. Notice the characteristics mentioned by John in this great

vision and see how well they correspond to His character as John knew Him in the flesh, and as they are revealed to us in the Gospels. (1) His head and His hairs were white like wool, as white as snow. On earth He was regarded as a mere youth and His words of wisdom and counsel scorned; here He is seen as the Ancient of Days—one who can untangle every tangled skein of life, bring order out of chaos and victory out of defeat. As the Ancient of Days the apostle portrays the patriarchal character of the Truth. (2) His eyes were as a flame of fire. Often dimmed with tears as He wept over the lost of earth, those tear-dimmed eyes now burn like fire. It is the light of the divinity within, the revealing character of truth. His eyes not only search the hearts of men to discover the evil there, but they run to and fro throughout the whole earth to find those whose hearts are perfect toward Him. The bruised reed He will not break, and the smoking flax He will not quench. Every desire for righteousness and holiness, however faint, He will fan into a flame. (3) His feet were like fine brass, as if they burned in a furnace. Whatever the interpretation of this may be, I know not, but I love to think of the Christ still walking this sin-cursed earth as He did in the days of His flesh when worn and tired He sat on the curb of the well to rest, and spoke to the woman of Samaria. He is the same yesterday, today and forever; and though His feet may burn like fire, He still treads the weary ways of men that He may seek and save them that are lost. (4) His voice was as the sound of many waters. Feeble His words seemed to the worldly wise as He stood before them on many earthly occasions. Unheeded then, they now go forth as the sound of many waters. What is this vision of the glorified Christ, but the earthly Jesus lifted up and glorified. One can almost read on the altar stairs the words Bethlehem, Nazareth, Jerusalem, Gethsemane and Olivet. And as He said to Ezekiel and Daniel and John, so He will some day say to us, "Fear not." I know not whether we shall recognize Him by the prints of the nails in His hands—the sentiment of the song is beautiful; but I do know that on the storm-tossed sea He said to His disciples, "Fear not, it is I"; and to the disciples after the resurrection gathered behind closed doors for fear of the Jews, He again said, "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." And as He spoke to Ezekiel and Daniel and John, saying, "Fear not, so in the glorious morning of the resurrection, He will say to us, "Fear not," and we shall then have the strength to stand before Him in His presence as one of the redeemed of earth.

3. The vision of the glorified Christ is also the key to the further study of the Apocalypse. The visions which follow are in fact only the enlargement and application of that found in the first chapter, first applied to the churches and then expanded to include vicissitudes of the Church in the history of the world. In the fourth chapter, for instance, the great vision is amplified in a further study of the throne as found in chapter 1, verses 4 and 5. You

will recall that it gives an account of the throne and One who sat upon it, like in appearance to a jasper and a sardine stone; of the rainbow encircling the throne like unto an emerald in color; the four and twenty seats and the four and twenty elders sitting in their places, the seven lamps burning before the throne, which we are told are the seven spirits of God; the sea of glass mingled with fire, and the four beasts or living ones. One can scarcely overlook the fact that the writer has before his mind's eye the ancient tabernacle, only the lessons there taught in symbol have now become glorious spiritual realities. The Trinity dwelling in the holy of holies, is here portrayed as a jasper and sardine stone—the end colors of the spectrum blended together—the Alpha and Omega of the Greek alphabet, the Beginning and the End, the First and the Last. The Son is pictured under the symbol of the rainbow round about the throne, a marvelously wrought picture of His intercessory work. Then, too, the green in the spectrum is the complementary color of those made by blending the end colors of the spectrum, the ultra-violet and the infra-red rays. So as the Father is represented as the Eternal by the end-colors of the spectrum, the Son is represented by their complementary color—so that in some deep and true sense, He is not only the Revealer of God to man, but the Revealer of man to God. Nothing comes from the throne, or reaches to it, except through the rainbow of promise and intercession as found in Jesus Christ. Then there is the symbolism of the Third Person of the Trinity as the seven lamps before the throne, setting forth the perfection of the offices and the work of the Holy Spirit. This thought we shall develop more fully in another connection. The courtyard of yellow sand, has become a sea of glass—not molten, but mingled with fire. The humanity of Jesus was not lost in His divinity, nor are our own personalities merged into the divine when filled with the Holy Ghost. Then the four standards which were erected on the four sides of the tabernacle served as a rallying place for the various tribes who camped together. At that time they were mere signposts—one with the head of a lion, another with the head of an ox, a third with the face of a man, and the last with the head of an eagle. Now as John sees them they are no longer wooden signposts but living creatures. They were no longer mere symbols of truth but its living reality. They spoke a vital message. The only difference that I observe between John's description and that of the Old Testament is that the ox has become a calf and the eagle has taken to flying. In the eternal realm, nothing grows old, but is ever in the morning of life, thrilling with activity and grace. So Christ came that we might have life and have it abundantly. But best of all, John understood these ancient signposts in their full redemptive meaning. He said they had wings and eyes, and rested neither day nor night, saying, "Holy, holy, holy, Lord God Almighty, which wert, and art, and which is to come." Who wert holy in creation, is holy in history, and who in His holiness is coming again in the consumma-

tion of all things. The supreme message of Scripture is the message of holiness; the supreme experience of the New Testament dispensation is the experience of holiness; an experience which has eyes for purity and wings for inspiration.

We might make a few more allusions to the outworkings of this vision in the remaining chapters of the book. Note that in the message of Pergamos, He speaks of the hidden manna, but in the 19th chapter, this thought has been so expanded that it is now the great marriage supper of the Lamb. In the latter part of this chapter also, there will be found the sharp sword of Pergamos, the rod of Thyatira, the flaming eyes and the tread of brass, in a marvelously descriptive judgment scene. Here also the "crown of life" promised to Smyrna has become the Book of Life, and all whose names are found therein are spared from the great day of His wrath. In chapter 21, the pillar of Philadelphia has become a temple, and the paradise of Ephesus is joined with the throne of Laodicea—all seemingly gathered together for the purpose of spanning the ages and revealing the culmination of the redemptive work of Christ. This is done in five of the most beautiful verses in the Bible.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever" (Rev. 22:1-5).

TRANSITION

Before going on to consider the next principle—that of the vision of the glorified Christ in His relation to the churches, it may be well to give some attention to the meaning of the word "glory" as used in the Scriptures, and also to another word closely associated with it—the word "wisdom." The two words are (I) DOXA or glory, and (II) ЧЛОК-МАН or wisdom.

I. DOXA OR GLORY

Too often the word "glory" or the "Shekinah" is identified with the Spirit. This is not the true scriptural conception. The Doxa is not the Spirit, but the manifestation of the Godhead through the Spirit. It signifies the presence of God and yet as distinct from God. This highest expression of goodness could be only the highest beauty, but beauty is too trivial a word to be used immediately of God. Hence the Scriptures speak of this manifestation of God's presence and nature as the Doxa or glory. It invokes every expression to indicate its greatness. There is the "*baros doxa*" or weight of glory (2 Cor.

4:17); the "*eikon doxa*" or appearance (1 Cor. 11:7); and also "the glorious appearing of the great God" (Jude 25 and 1 Tim. 6:16). The *doxa* is the nature carried out into form. God who is Spirit, has not only what He inspires, but that wherewith He inspires it. He dwells in it, and unfolds through it. God as the eternally Triune Being, reveals Himself in eternal *doxa* or glory in order to fill eternity and fashion it into His heaven; and as within the range of history God lowers His *doxa* to fill the temple with His glory; so at least it shall comprehend the whole earth, which shall be filled with the glory of God as the waters cover the sea.

NOTE—We may draw an illustration from Delitzsch's "Biblical Psychology" to make this matter clearer. The human spirit is the self-knowing nature (1 Cor. 2:11) but the *psuche* or soul is commonly used to denote the entire life—the whole inner nature or person of man. It is therefore the sphere of self-expression, the reflection of the spirit, the sphere essentially like to it of its self-knowledge. The soul is not that which forms the personality of man, but is the mediating link between the spirit and the body, and therefore the peculiar form of personality. The spirit is the inbreathing of the Godhead, and the soul the outbreathing of the spirit. The spirit is the life-center provided for the body, and the soul is the raying forth of this center of life. The spirit is the inward being of the soul, and the soul is the external nature of the spirit. Man perceives and thinks by virtue of the spirit which animates him, but the perceiving and thinking subject is the soul. The impulse to act proceeds from the spirit (Ex. 5:21; Prov. 16:32) but the acting subject is not the spirit but the soul. The soul is the reflection of the spirit, but it is also the medium by which the world is reflected to the spirit. The soul is therefore the *doxa* of the spirit proceeding from it in order to fill the body as its house, and absorbing it into the religion of spiritual life.

Keep clearly in mind therefore, that God considered apart from His creation is threefold in Person, but sevenfold in the *Doxa* or revelation of Himself. The *doxa* is therefore set forth under the symbol of the seven lamps burning before the throne. By the "seven spirits" is not meant the essential nature of the Holy Spirit, but His "sevenfold powers" of His manifestation. These are everywhere regarded as sevenfold in the Scriptures. Isaiah in enumerating them is not so much concerned with what they are in themselves, but with what they effect. He gives them in this order:

1. Wisdom (by which it meant a "taste for God").
2. Understanding (or knowledge in the sense of communion and fellowship).
3. Counsel (guidance—earlier in Scripture the more prominent characteristic).
4. Light (courage).
5. Knowledge (or knowledge in the sense of a proper appreciation of values).
6. Fear of God (filial piety).
7. Draw his breath in the fear of the Lord, "of quick scent" (environment).

We cannot refrain from mentioning at least, the scriptural representations of the *doxa*. Abraham (Gen. 15:17) saw a smoking furnace, out of which a burning torch, or smoking firepot emerges, thus

flaming and enlightening a dark background. At Sinai the manifestation begins in the same manner, with smoke and a "cloud gloom" from which breaks forth a consuming fire (Ex. 19:9; 24:15; cf. Deut. 4:12). In Ezekiel this involution of fire, light and gloom is beautifully described. He sees a great cloud, and a fire enfolding itself within it and as brightness about it. The fire goes forth out of the fire. This relation is seen even in Him who sat on the throne, for from His loins upward He appeared as brightness, and from His loins downward as fire. In Rev. 4:3, where the glory of God is described as a jasper and a sardine stone, the jasper is mentioned as being clear as crystal, while the sardine stone according to Epiphanius had the appearance of fire and of blood, corresponds to the fiery side of the *doxa*. The fire points to His wrath and the crystal clearness to His love. The mingling of the fire with the crystal clearness in the sea of glass, is but another and beautiful symbol of the atonement in which love never comes to full expression without the propitiation of wrath by blood. John beholding the seven lamps indicates the divine glory, while James speaks of God as the Father of Lights. "Let it not be said that these are only types," says Delitzsch. "Types they certainly are, but types of heavenly realities, which thus portray themselves. How otherwise could the Scriptures say of God, 'He is light,' and on the other hand, 'He is a consuming fire.' He is neither of these in the sense of the earthly elements. God is light and fire in a sense that is most actual of all, but in a way that is absolutely supersensual and above that which is created. He is light and in Him is no darkness at all, says John, while the author of Hebrews speaks of Him as a consuming fire. There is not only the light of love, but the fire of judicial manifestation (1 Thess. 1:8). The fire of love is light and the fire of darkness is wrath."

II. CHOKMAH OR WISDOM

As the *doxa* is the manifestation of God's presence in light, the *chokmah* is this light of truth or wisdom embodied in human character. As the *doxa* is related to God yet apart from Him, so the *chokmah* is something apart from human life, and yet comes to be embodied in it, giving it character and worth as the *doxa* is sevenfold, so also the *chokmah* is sevenfold. In Prov. 8:30 Wisdom is personified as an elect lady, in one of the most beautiful literary productions of the Old Testament. "Wisdom hath builded her house, she hath hewn out her seven pillars" (Prov. 9:1). The relationship of the *chokmah* to God is expressed in these words, "Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him . . . and my delights were with the sons of men." While St. Paul speaks of the manifold wisdom of God, it is St. James (3:17) who gives us the highest expression of this wisdom. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without hypocrisy." Placing these two over against each other we have:

DOXA	CHOKMAH
1. Wisdom (taste for God).	1. Purity of heart (unwavering affection).
2. Understanding (communion).	2. Peace.
3. Counsel (guidance).	3. Gentleness.
4. Might (courage).	4. Easy to be entreated (strength).
5. Knowledge (values).	5. Full of mercy and good fruits.
6. Fear of God (filial piety).	6. Without partiality.
7. Draw breath in fear of God.	7. Without hypocrisy (inward holiness).

It should be noted that the *chokmah* is more closely related to the Second Person of the Trinity, the Word, while the glory of *doxa* is more closely related to the Third Person. The order is this, as the glory is attached to the presence of God and yet indicates a separateness; so the wisdom is related to the glory and yet embodied in human character. "It is to use St. James' own expression, 'the engrafted word which is able to save your souls.'"

Our sainted founder, whose life and work are receiving much attention this year at Pasadena College, saw this great truth clearly. He saw and preached that the true glory was to be manifested in transfigured souls. He gives us these striking paragraphs:

"The conversion of the soul is an experience which is an epoch—the work done in a little time. The entire sanctification of the soul is also an epoch—a work of comparatively brief time—but the transfiguring glory, which changes the soul more fully into the divine image, is the work resulting from the manifestation in us of the divine glory—more and more marvelous, even more and more complete, and yet seemingly more and more incomplete, because of the added revelation of our possibilities and privileges in Christ Jesus. There is no top to the divine heights; there is no bottom to the divine depths; there is no shore to the ocean of God's perfections. The soul bathes and drinks, and drinks and bathes, and says, 'I know Him better and love Him more forever and forever, and yet I stand awe-inspired in the presence of infinite glory, which though I come nigh, is ever unapproachable; though I bathe my soul in it and am filled, yet its measureless heights and depths and lengths and breadths overwhelm me.'

"When the Lord sanctifies a soul, that soul knows what the conscious indwelling glory is, but it knows very little of what the outworkings of that glory are, in being and in life. Glory as a joy, as a flame kindling and burning in every sentiment and emotion is glorious, but glory in being, in character, in life is far more glorious. Moses, who saw the flame in the bush and heard God talk to him, and removed his shoes because the place whereon he stood was holy ground, was surely moved by emotions which he had never before felt, and a transfiguring glory came unto his soul. But afterward on the mount,

(Concluded on page eleven)

GENERAL CHURCH PROGRAM

MISSIONS

C. Warren Jones

A Word from the General Superintendents

GOD'S people are in the midst of a Holy War! The Great Adversary has marshaled a mighty host against God, His holy Son Jesus, and all who believe in and trust His power to cleanse from all sin. Science, literature and government are being laid under tribute by the foes of the hallowed faith of the Christian fathers in order to accomplish its overthrow.

The nations of the world are arming for bloody battle in order to secure for themselves "a place in the sun" of material things. They are bleeding their people white with excessive taxes and keen sacrifices. They do it to win an earthly crown, a worldly supremacy.

God's spiritual people battle for a heavenly crown, a holy heaven. Shall we not then answer the enemy's assault upon our holy faith, by pouring out of our material means for spreading this cause of Christian holiness to the ends of the earth? Let us win by our gifts a great army for Christ.

Easter, the hallowed anniversary of our divine Lord's victory over the grave, is a fitting and strategic occasion for pouring out at His feet a glorious self-denial offering with which further to finance the Holy War in which His people are engaged. Let us make the Easter time an occasion for renewed intensity of prayer, for a new dedication of all we have to Him, and the donation of a great love offering to Christ and holiness.

THE GENERAL SUPERINTENDENTS.

THE Easter season is close at hand and the Board of General Superintendents are making another earnest appeal for a special offering so that we can continue with our program of World-wide Evangelism. At this time there is every reason in the world to quicken our steps and redouble our efforts to get the gospel to the lost in all lands. The command "to go with the gospel" is certainly binding upon the Church of the Nazarene. This offering will help us to faithfully carry forward our work.—C.W.J.

The World Bogged Down

This poor old deceived, devil-driven world is in the mire. She is already bogged down. There seems to be little hope. Instead of getting out, she is getting deeper in. The conditions are appalling. As Americans we cannot conceive of the sorrow, suffering and despair that exist in Europe and in the Orient. Even in America millions are without

work and other millions of poor, helpless women and children are undernourished and poorly clothed. A lack of material necessities is only half the story.

The spiritual need is far more tragic and heart-breaking. The nations have forgotten God. It looks like Russia is to be engulfed completely by atheism and Germany is headed toward paganism. The Communists and the Fascists are vying with one another to control every nation in the world. America sails under the Christian flag, but when we think of the drinking, crime, social conditions, lack of vital Christianity and the forward march of the forces of evil, we wonder about the future in our own land.

Our Only Hope

Our only hope is God, the church and a revival. We must carry the gospel. We have no other reason for being here. We are not responsible for the entire world, but we are responsible for our part. What can the Church of the Nazarene do? The same question was asked concerning the early church. That fire-baptized crowd did something. They were God-called and fulfilled their mission. The Church of the Nazarene has been called and must not fail in the task given her.

The Task Before Us

Our task is ever present. We are not sorry because of our burdens and responsibility, but rather are we glad for the privilege accorded us. It is a privilege to be partners with Jesus Christ in His World Program. We must hold all the ground we have and throughout the year add to our territory. We must organize some new churches and add out-stations and see that thousands more have an opportunity to hear the gospel. There are a number of missionaries that must be returned to the field, several that must be furloughed home and during the year we should send out not less than six new missionaries. However, the sending of missionaries is only a part of missionary work. There are so many other needs. There are rents, taxes, medical supplies, repairs, printing, holiness literature, autos and a score of others just as necessary.

Life in the General Budget

Back of and depending upon the General Budget are more than six hundred missionaries and native workers. They must be clothed, fed and sheltered. Not only so, but they must have equipment if they are to succeed. They are the representatives of the church on the foreign fields. They have been appointed and sent forth and are worthy of our support. We are not raising money for a budget, but are giving out tithes and offerings and using the same to send the gospel to the lost. We are dealing in material things only as a means to the saving of the heathen. It is all for the sake of souls.

It Is Not Too Late

Plenty of time remains for every pastor to put forth an honest effort in behalf of the Easter Offering. Much can be done in the two weeks preceding Sunday, April 9. Present the needs again. Make your people acquainted with the fields. Pledge them up to pray. Prayer is always in order. Get a man to praying about certain things. As sure as he prays, he will become interested and if really interested, he will give.

Give the People an Opportunity

The people must be accorded an opportunity to give. If the information has been given and the people have prayed, they will give if the opportunity is presented. Our people are good givers. Present the needs. Do it willingly and hilariously and you will have a ready response from our people.

Welcome an Overflow

You should rejoice if a good Easter Offering overpays the General Budget of your church. That will give Foreign Missions another boost. If your General Budget apportionment is \$200 for the year and by a good offering on April 9, you overpay \$50 for the year, you will have just cause to thank God. You have given good measure. That \$50 is the overflow. Every cent of the overflow goes to Foreign Missions. Let us pray for a great overflow.

Plan to Do Something

Men who do anything always plan. They never leave things to luck. Plan for an offering on April 9. Pray and work. Do not be satisfied with anything short of your best. If your people are able to give \$300, go in to raise that amount. Do your part and trust God to help you. Try to have your entire offering in hand before the close of the evening service.

Remit Early

We shall greatly appreciate it if our pastors will see that the remittance gets into the mail immediately after Easter Sunday. Do not delay the matter. Address it to the General Treasurer, M. Lunn, 2923 Troost Avenue, Kansas City, Mo., giving your name, church and district. The entire amount will be credited to your local church on its General Budget apportionment.

CHURCH SCHOOLS

Orval J. Nease

Vacation—Profit or Loss?

VACATION time has been considered a time of relaxation and physical preparation for renewed activity. In the case of children, especially, many educators are questioning whether this purpose is being realized. Some declare quite positively that instead of helping develop the physical body, the vacation time actually has the opposite effect. The opening of school often finds

the child in worse condition physically than when school closed in the spring.

There is reason to believe that the spiritual and moral suffer more than the physical. During the first days or weeks after school is closed leisure activity fills the life of the child. Soon, however, time begins to drag upon his hands and he seeks his activity in surroundings that are not conducive to the best moral and spiritual development. The old proverb is still as true as the day it was spoken, "Idleness is the devil's workshop," and the devil spends long hours in his workshop during the vacation time.

What can the church do? There are a lot of things she can do. She has complained that the secular school so occupied the time of the boys and girls that she had little opportunity to do anything with them. Yet the church largely considers this a *vacation* time—a time when nothing can be done. She expects a summer slump in all her activities and of course, the expected happens. The opportunity to do something really helpful cannot always continue to be neglected. In many places the public schools and other organizations are beginning to provide supervised activities for the boys and girls during the vacation time. If the church continues to neglect, she will awaken sooner or later to the realization that her opportunity is gone.

One of the chief agencies of the church to provide vacation activity is the Vacation Bible School. This is a school which meets two to three hours each day for five days a week during a period of two, three or four weeks. The program is made up of Bible Stories, Memory work, Worship, Music, Supervised play and Handcraft or Expressional activities.

There are a number of distinct advantages to a Vacation Bible School. One of the most outstanding of these is the lack of so many conflicting interests in the life of the child. During the school season the activities of the church are often cramped by the activity of the public school. Most of the drawbacks to these church-directed activities are removed during the vacation time and the church is free to carry out her program with her group.

Another great advantage is the fact that more time can be given to the teaching process. With a brief hour or hour and a quarter on Sunday it is often impossible to carry out real plans for teaching boys and girls. But with two or three consecutive hours available for the teaching process, much more satisfactory work can be done. In a two-week school the actual teaching time is equivalent to six months or more of the regular Sunday sessions.

Coupled with this is the great advantage that the teaching is continuous. No full week intervenes between the class sessions. There is not the great loss of connection between lessons with which the Sunday teacher must contend.

To make it possible to emphasize more definitely the ideals and standards for which our church stands, the Department of Church Schools is supervising the preparation of lesson suggestions for the Beginner, Primary and Junior Departments. These

will be printed in mimeograph form and will be sold to the churches at a small cost. Definite suggestions for the organization of the school will be furnished free upon request by the Department of Church Schools. Now is the time to make your definite plans so send your request without delay.

Will vacation time be a *profit* or a *loss* to the children of your church? The answer depends largely upon what you do about it. One way to turn a liability into an asset is through a Vacation Bible School.—R. R. HODGES.

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N. Y. P. S.

S. T. Ludwig

Pastor, Will You Help Us?

THE Nazarene Young People's Society is interested in the *whole* program of the *whole* church. The special offering for our General Budget at Easter time represents every phase of our far-flung activities as a church. For this reason we are concerned that every local N.Y.P.S. shall share in this church-wide event of cheerful giving.

We believe it is a time for emphasizing spiritual joys and privileges which we receive without fear of government restraint. For these blessings we should, indeed, be grateful. This opportunity for Christian service gives us a greater responsibility for evangelizing those who have not the gospel light.

We want to keep clear before our young people the need and privilege of sacrificial giving. Not that we may do "our part" as an organization, but that we may do *our best* for God and souls in this age for which we are responsible.

As a pastor, you are the leader in your local church. You can greatly assist the General N.Y.P.S. Council in making the Easter Offering effective throughout the movement as we seek to enlist the co-operation of all our young people. Will you call the attention of your N.Y.P.S. president to this special event? Perhaps you might mention it to the entire society April 2. You will be doing your church a real service to promote this matter among your young people.

Let us make this Easter season a time for deeper personal devotion, soul enrichment and more generous support of the work of God.

THE VISION OF THE GLORIFIED CHRIST

(Continued from page eight)

the fire so continuously burned in him and about him that it permeated every part of his being. It was something more than emotion for 'he wist not that his face shone.' Out beyond emotion there was a dominancy of divine glory—more than will, purpose, emotion, character—somewhat like unto this glory that transforms the affections, directs the purposes and strengthens the will."—"The Transferred Image," p. 148.

Promoting Our Church Paper

The following paragraph from the report of the Washington-Philadelphia District Preachers' Convention is printed in the hope that it may serve as a suggestion and as an inspiration to other districts and ministers. It is the steady week-by-week effort and emphasis rather than the spasmodic or high pressure drive that is going to prove effective in the long run in building and maintaining our subscription list.—P. H. LUNN.

"A standing committee was appointed to promote greater interest and activity regarding subscriptions for the *Herald of Holiness* on the district down through the year. Rev. E. E. Grosse, Rev. B. H. Maybury and Rev. F. D. Ketner, make up the committee who will seek ways and means to encourage this vital part of our work. It is hoped that *each pastor* will seek to *secure one new subscriber each week*, and to keep the *renewals up to date*. More will be announced later without doubt after the committee has had time to meet and plan matters."

Problems Peculiar to Preachers
 Chas. A. Gibson

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

NOTE—Here is a question that does not seem to come under the heading of Problems, yet I shall attempt to answer it. I want to take this occasion to remind our readers that I am not to answer questions as to the law or doctrines of the church. Those questions should go to Dr. Chapman. The question I have pertains to the General Superintendents, so I am attempting an answer.

Q. *Why does the Church of the Nazarene call our Generals, General Superintendents instead of Bishops?*

A. I think the reason is that our form of government does not limit our general men to one field of work. I mean that while a Bishop has a certain diocese or territory where he is to specifically work, our General Superintendents go back and forth over the whole field. Not only does the term seem best as to the field, but as well does it apply in regard to the work and authority of the office named. If there ever has been given any other reason I do not know of same.

Q. *What should be done with a leader of our church who persists in going to Spiritualist meetings?*

A. This, I am sure is not a problem peculiar to preachers. I am sure that few pastors have such a problem, but it is a serious one to those who have it, and there are likely more than one in the same boat. If you will take out the name of the error this person insists upon partaking of and substitute the name of any erroneous doctrine, then

you will have company of some sort or other wherever people gather for worship. Ever since time when the sons of God have gone to worship the devil has gone also. In saying what I have, I have tried to answer that you must deal with error on the basis of error and not on the basis of one named error. In such procedure you will need to prayerfully proceed. The fact that the matter has been going on so long will call for even greater caution. When I have said all of this I then want to add that you will have to proceed to deal with the matter. It must not be permitted to continue on and on. I would have a personal talk with the person involved first, and in a kind but frank way try to show such a one that it is impossible to build up our work while at the same time sympathizing with any work of error. I would feel free to mention the beauty of holiness as contrasted with the works of darkness. I might even use for a text Proverbs 19:27, "Cease, my son, to hear the instruction that causeth to err from the words of knowledge." I am sure the Lord will help you to find a way to deal with this problem and I trust that wherever a problem of false doctrine arises our men will deal with it forthwith, for delay will not solve but only complicate it.

Q. I am on my first pastorate and with the church am much encouraged. Recently one of our leading members resigned from office saying he meant to bring me to time by his actions. He accused me of ruining the church by holding it up to public criticism every few weeks. I at once saw my mistake and set about to correct my error and all is running smoothly again. Here is my problem: Not only myself, but several evangelists have noticed that this person clashes with Nazarene doctrine in several points, and now I seem to feel in my conscience that this action taken by this member was a signal from the Lord for me to proceed with a church trial and get at the bottom of this person's beliefs. What would you advise?

A. You have shown both a mark of strength and weakness by your question. To start with, I believe you will make it if you keep good backing harness on. Leave the person you mention clear of the case and analyze yourself in the light of your own question. First, you admit the charge the man made, namely, that you had been holding the church up to public criticism every few weeks. This is no small charge and anything that can happen to wake a preacher up who is guilty at this point is certainly a great blessing to the church locally, generally, and certainly to the preacher specifically. To allow oneself to get mixed up until we are dealing in dirt when we ought to be preaching the gospel is a great error and if one resignation will cure a preacher, it seems a small price to pay. Your good trait as I see it by your question is in that you set about to correct the matter and both you and the people are happy again. It looks like the results would make a happy, positive preacher out of you. The wonder is the church did not side in with the objector and put you out while you were trying to wash dirty clothes in the front yard. I would like to be near enough to you to shout a little with you and give you a better word of commendation for your sense in speedily correcting this error. You will, I trust, never know how fatal this very error can be and how few of the preachers who are guilty at this point ever become aware of the fact that they are thus guilty. You certainly owe this person a debt for resigning as a protest, thus saving to God and the church a young preacher.

Now as to your weak point which I suspect is apparent to you by now. The temptation to notice this man's reactions and think that you should have tried him. Just the fact that you are laboring under this impression should show you a danger. Leave the matter alone for a while, while you shout over deliverance from the snare of the fowler. Church trials are never helpful and seldom necessary. Work

every other known plan before you consider entering one. Keep your people blessed, as you state they are, and such persons as are not in harmony will find it convenient to go elsewhere. This will come to pass without any driving methods employed on your part. I think you will make it. Write me again.

BOOK CHATS



P. H. Lunn

THE MINISTER, HIS WORLD AND HIS WORK is the title of a book by William Adams Brown, (Cokesbury—\$2.00). As the title indicates, this volume discusses the tasks and problems incident to a minister's world and work. Here is a careful, thorough discussion of the subject. Doubtless the best method of suggesting the scope of the book would be to list the chapter divisions. Here they are: (1) The World in Which the Minister Must Do His Work; (2) What the World Has a Right to Expect of the Church; (3) The Scientist's Substitute for God: Nature; (4) The Humanist's Substitute for God: Man; (5) The Minister as Priest: How to Make God Real; (6) The Minister as Evangelist: The Good News of God's Presence in History; (7) The Minister as Teacher: What to Teach and How; (8) The Minister as Pastor: Training for Christian Living; (9) The Minister as Churchman: Christian Unity and World Brotherhood. Under each of these chapter headings various ramifications of the subject are presented. You will not agree with every position taken by Dr. Brown but here is a book that every minister should read (pardon that stock phrase). It is stimulating, thought provoking and the type of book that will broaden an earnest minister's conception of the magnitude and importance of his world and work.

A book of sermonic meditations on the words of Christ upon the cross is entitled HIS LAST WORDS by William C. Skeath (Cokesbury—\$1.00). These brief messages will be helpful in the preparation of sermons or prayermeeting talks during the Easter season.

THE FINGERPRINTS OF GOD. A happy title for a book of sermons to children by William M. Orr (Cokesbury—\$1.00). These brief messages—fifty of them—are based on nature—clouds, trees, flowers, sunshine, wind, birds, etc. In each case the application is very definitely centered on God and His love, His care, His mercy and His salvation. For ministers and Christian workers who have need of material of this kind, these talks will be helpful. They were prepared for and given as sermons to children.

An interesting and a rather unusual volume is THE CHRIST by A. Wendell Ross (Revell—\$2.00). The book gives a harmonized study of the Gospel record of Jesus and His connection with the attitude toward childhood, John the Baptist, the devil, His disciples, women, marriage and divorce, mammon, modern life, tomorrow. Sunday school teachers would find this book helpful and ministers would no doubt discover in it background material for a series of Sunday morning sermons on these various aspects of the life and teachings of Christ. Anyone, minister or layman, teaching a Sunday school class or a study group on the life and teaching of Jesus would get many helpful suggestions here.

THE PREACHER'S WORKSHOP

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

ROY E. SWIM

Sermon Seed

The Triumphant Christ (1 Corinthians 15:54-57).

What If Jesus Had Not Risen (1 Corinthians 15:12-22).

Christ's Resurrection and Yours (Romans 6:4-8).

Resurrection Power (Philippians 3:10).

The Event that Changed the World (John 20:1-23; Acts 17:1-6).

Just What Is Repentance? (2 Corinthians 7:8-11).

Four Cardinal Sins—"From within, out of the heart of men, proceed . . ." (Mark 7:21-23). Indecision, insincerity, impurity, inhumanity.

Life Begins at Forty (Acts 4:22).

A Call to Worship

The harp of a thousand strings comes to glorious music in hours of worship on the Lord's Day. The touch of God's presence as the organ calls us to silence and worship refreshes our spirits and quiets our anxious hearts. Sensing God in worship with assembled fellow travelers, mingling voices with them in prayer and praise, singing the stately hymns and waiting reverently in His holy presence is a high privilege which great souls cherish.

Let us worship the Lord in the beauty of holiness.—H. B. WALLIN, in *Los Angeles First Church Bulletin*.

The Meaning of the Cross

In the nineteenth century some theologians could not understand the wonderful revelation of redemption because they were overshadowed by the amazing development of science and industry. But now, in the twentieth century, because we sit in darkness and depression after the breakdown accompanying the great European war and the following economic difficulties, we have come to understand more of the meaning of redemption.

Jesus had the consciousness of redeeming love from the start of His public ministry. Even when He was preaching the most wonderful Sermon on the Mount He had a dark vision of the cross. When He was happy with His disciples in Galilee, He was conscious of the Bridegroom's destiny to be taken away from them.

This inner consciousness of Jesus Christ was rather too deep for His disciples, therefore they could not under-

stand it. And even today many people cannot understand this mystery.

Some would ask, "If God is love, what is the use of redemption." But we must understand that God is just as well as loving. If God let mankind remain in sin, God would not truly love. There comes in the need of regeneration and redemption. When we are made perfect in Jesus Christ, we are released from punishment. His love was so great that He was willing even to die for sinners.

This mystery is so great that we sometimes cannot understand it. Jesus waited for the next generation to understand His love, and later many disciples wrote in many ways about this redeeming love of Christ. Some wrote about His vicarious suffering and others about His high-priesthood.

But as the redemption stands in every phase of life: it was for the restoration of life to those dead in sin; it was suffering for the weak to give aid to enfeebled strength; it was the required price paid for it; it meant the ransom of a grain of wheat dying for the coming harvest, it meant the burnt offering of the Lamb of God, obedient and meek, faithfulness in the sight of God; it was the forgiveness of sins by the declaration of justification through Christ; and it was the atonement of God to mankind through the mediation of Jesus Christ.

Redemption means the remaking of mankind. The price for redemption having been paid, we do not show the value of salvation to our neighbors; on the contrary we commit sin in the name of Christ. Therefore, if Christ did die for us, we ought to die for Christ's sake.—From an address delivered at the missionary council at Madras, India, by Toyohiko Kagawa.

O Morning Star

O Morning Star, O risen Lord,
Destroyer of the tomb,
Star of the living and the dead
Lift up at length Thy long veil'd head
O'er land and sea Thy glory shed,
Light of the morning come!

Speak, mighty Life, and wake the dead,
Like statue from the stone,
Like music from long broken strings,
Like gushing from deserted springs,
Like dew upon the down's soft wings,
Rouse each beloved one.

—ANDREW BONAR.

The Cross of Christ

The incarnation is not finished with the birth of Jesus Christ. It is finished, and at the same time reaches its climax in the cross. There God came down to sinful man, there He encounters us in the situation in which we are, in a state of aloofness from God, under the wrath of God, because of sin. The cross is the meeting place of the holy and loving God with sinful and desperate humanity.

The cross of Christ shows us that grace is not cheap, but very expensive. It cost God's own beloved Son. The cross of Christ shows also that grace is not cheap in the other sense; it costs no less than oneself.

The cross of Christ is not a symbol, but a fact. It is the fact which makes this new life possible and real. God's revelation is never a mere word, but always a fact, a deed, a changed reality. The cross of Christ is the supreme fact among all facts! It is the fact which gives all other facts meaning. It is the turning point of world history.—DR. EMIL BRUNNER.

The Emmaus Way

O the dull despair of yesterday
When we walked alone the Emmaus way!
Our world was wrecked, our hopes were dead,
Grief burdened every word we said;
And, looking ahead or looking back,
The night had come and all was black.

But what the joy of hope anew,
Of expectations coming true,
Of eyes that glow and hearts that burn
Because of the things we've come to learn!

For we are not alone today,
He walks with us the Emmaus way.

We've seen! We've heard! We've supped!
We know!
We're up with flying feet to go
Back to the city whence we came
To light the world's greatest altar flame,
And have sweet fellowship with those
Whose glad lips murmur, "He arose!"

There stretches still the Emmaus way
For those who will walk with Him today.
—GEORGE E. MILLER, in *The Christian Evangelist*.

A Declaration of Faith

Believer, thou wouldest abide in Christ: only believe. Believe always; believe now. Bow now before thy Lord, and say to Him in childlike faith, that because He is thy Vine, and thou art His branch, thou wilt this day abide in Him.—ANDREW MURRAY.

HOMILETICAL

A PREACHING PROGRAM FOR APRIL

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MORNING SERVICE

The Kingliness of Christ

SUGGESTED SCRIPTURE—Matthew 21:1-16.

TEXT—Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world (John 18:37).

I. It is customary on Palm Sunday for our thought to revert to that day when the population of Jerusalem acclaimed Jesus the king of the Jews. It was a scene that cannot be forgotten; full of strangely contrasting elements. The central figure was that of Christ, seated on an ass' colt, riding in humble grandeur into the ancient city; while all about Him were the common people of the city in a frenzy of excitement and rejoicing. It seemed like a great moment for Jesus; and no doubt the people felt it was a great moment for God's Israel. A new king—true son of David—was approaching His coronation. They little realized what Jesus knew so well: that it was not a throne, but a cross, that awaited Him in Jerusalem. And while the plaudits of the people were granted, no doubt, in the utmost sincerity, Jesus must have seen in them not a little of shallowness and mockery. It could not be that a prophet should perish outside Jerusalem. As these realizations came surging into His mind, the Word declares that our Lord burst into tears.

1. The kingliness of Christ does not rest, however, on such a scene as that of Palm Sunday. It was rather because of the innate kingliness of our Lord that such a scene could be. It was a spontaneous testimony to those qualities of nobility and lordship that were inherent in the personality of Christ.

2. For the kingliness of Christ is a royalty of soul that was a necessary part of His character. There are lesser men who have it to a degree. They were not born in the royal purple and had no title whatsoever to the royal prerogatives. But there was an indefinable element in their own spirits that made them the leaders and kings over their fellowmen. It was this that Jesus possessed to a superlative degree.

3. Nowhere is Jesus' kingliness more clearly evident than in Pilate's judgment hall. Christ was the prisoner at the bar—a difficult setting for kingliness. The Jews were clamoring for His death. Accusations were hurled at Him, and calumny and bitterness heaped upon Him. And there stood Pilate, mocking Roman that he was—leering at the Master, and contemptuous alike of Him and the Jews who were bringing railing accusation against Him. But the dominant figure in that scene was Jesus Christ, majestic in His purity, and regal in His bearing. The kings of our day have fallen upon evil times; and the theory of the divine right of kings is an outworn and discarded dogma. But kingliness can still command men. Thomas Carlyle has said, "Find me the true king, or able man, and he has a divine right over me." And no one can look at Christ in Pilate's judgment hall without feeling that He has a divine right to which I must yield my all.

II. IN WHAT DOES THE KINGLINESS OF CHRIST CONSIST?

1. He was the master of His own spirit. And the wise man declared (in Prov. 16:32) that "he that ruleth his spirit is better than he that taketh a city."

a. Christ's self-mastery was manifest in the way in which He bore opposition. And opposition is one of the searching weapons of Satan that are apt to discover weak places in our armor. It is so easy for an opponent to become an enemy and for hard, bitter attitudes against him to become fixed in our hearts. Not so with Christ. He denounced men for sham and hypocrisy, but never merely for their opposition to Him.

b. It was evident, furthermore, in the manner in which Christ resisted disillusionment. When dearest hopes fail of realization, and especially when trusted friends prove unworthy of confidence, it is so easy for the spirit to be tarnished by an attitude of cynical distrust. Jesus was exposed to this temptation as truly as ever we are. But He resisted it, and maintained to the very last a spirit void of offense toward God and man.

c. The self-mastery of Jesus, moreover, was chiefly manifest in the loyalty with which He held Himself to the way of cross-bearing. It was a difficult requirement which the will of the Father imposed upon Him, that He should come to earth to live and die. In His early ministry He was exposed pitilessly to the temptation to turn aside to an easier way than that of death on the cross. But He resisted such suggestions resolutely and was true to the Father's will. What a noble kingliness is this!

2. His kingliness consists, furthermore, in the fact that He was master over the hearts of men.

a. He was able to inspire a strange and noble loyalty in the hearts of His disciples. He had little to offer them in a worldly way. He declared to one who sought a place in His company that "the foxes have holes and the birds of the air have nests; but the Son of man hath not where to lay his head." They were absolutely undeterred by His poverty and gladly accepted all the privations incident to the new movement. It is evident that He possessed a divine right over these men.

b. Moreover, He said of Himself, "And I, if I be lifted up from the earth, will draw all men unto me." That scene upon the cross must have had its repulsive aspects. But the strange power of attraction exerted by the Man who died that day has been demonstrated repeatedly. Whether men will yield to the appeal of the Savior or not, they cannot fail to be moved inwardly by the force of that appeal.

Who can fail to recognize the majesty of His department on Calvary that day? He was taken there to undergo the profoundest mortification men could heap upon Him. But in some strange way His enemies were discomfited. They took Him there to destroy Him and His movement. They succeeded only in giving it a world-wide and timeless significance.

3. To Him has been given, as King, all power in heaven and earth. Such was His own assertion.

a. He is triumphant over sin, death and the grave, and lives in majesty and splendor today. With rare insight Peter, in speaking of the brief grip that death had upon Him, said, "It was not possible that he should be holden of it." Nothing could be truer than that.

b. Because of His own glorious triumph, it can be said truly of our Lord that "He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). Because He is an overcomer, He is able to make us to overcome. Such was the kingliness of our Lord that our lives may be elevated above the commonplace and may be lived in the heavenlies.

c. It is true, He is kingly in His self-mastery, in His mastery over the hearts of His followers, in that all power is

given unto Him. It is true, He is destined to reign in righteousness over the kingdoms of this world. But His kingship does not await some future realization. He reigns a king today. "My kingdom is not of this world," He reminds Pilate. And in another place He made it clear that "the kingdom of God is within you." Christ Jesus is enthroned in the hearts of His people today—a glorious earnest of the triumph day that is yet to be.

III. I BRING YOU TODAY THE CHALLENGE OF THE KINGLY CHRIST

1. Such kingliness does not require scepter, crown or royal acclaim in order to be. I am reminded of the words of Wendell Phillips, the great abolitionist of pre-Civil War days, "Whether in chains or in laurels, liberty knows nothing but victories." Whether on the cross or at the right hand of the Father above, the kingliness of our Lord stands forth pre-eminently.

2. There is a challenge that proceeds from such a personality as that of Jesus. Royalty demands loyalty. As Carlyle put it, there is a divine right of kings, after all; for the kingly spirit commands its fellows, whether they will or no.

3. And, finally, be it noted that such kingliness has the power to recreate itself in the hearts of those who yield themselves to its power. Hawthorne tells a lovely story of the "Great Stone Face" that had towered for years over the village nestled in the valley below. Many generations had derived inspiration from the forceful lines of that face. And gradually a tradition arose that some time, at a critical hour in the country's history, a man would arise who resembled the great face cut in the stone of the mountain. A little boy named Harold had heard the tradition repeated until it gripped his imagination and his soul. Day after day he looked at the great face and wondered if that expected one would come during his lifetime. He grew old and had all but given up hope of ever seeing the great one; when, one day news reached the village that the country stood in danger, and the hearts of the villagers trembled with fear. Then Harold arose to quiet and reassure his fellows; and as they looked at him, they recognized in the face of Harold the same forceful lines that characterized the Great Stone Face. Thus it is that in the spirit of the man who looks long at the kingliness of Christ, there is born a kingliness of soul that will remind men of the royal Jesus.

EVENING SERVICE

That Necessary Cross

SUGGESTED SCRIPTURE LESSON—Matt. 27:24-44.

TEXT—*He saved others; himself he cannot save* (Matt. 27:42).

I. There are few words more bitter than these to be found anywhere in literature. The occasion that prompted them, the innocence of Him at whom they were flung, and the hatred that lay back of them, all conspire to make them cut our hearts as a sharp sword. For they were addressed to Jesus, the only begotten Son of God, who was hanging there in agony and blood on a Roman cross. If ever man needed pity, it was in such an hour; but instead of pity, He received this bitter taunt. They were spoken by some who were standing near the cross in the dark hour of Jesus' death, and were a part of a series of railing accusations brought against the dying Savior. More specifically, it is declared that the chief priests, with the scribes and elders, were the ones who voiced this terrible chiding. They should have been torn by remorse for their part in the murder of an innocent man. But, such was their hatred of Him, they seemed to rejoice the more as His agony became more intense.

Yet, bitter and hateful though these words actually were, they nevertheless embody a profound divine philosophy, albeit unwittingly. These jeering haters of Christ spoke better than

they knew that day. It was true, He saved others, and thousands that very hour were calling Him blessed for His salvation. But it was equally true that, while a Savior of others, He could not save Himself. A grim and awful necessity was laid upon our Lord; a necessity that compelled Him to die in order to make possible redemption from the power of sin. It was not the nails piercing hands and feet that held Jesus to that cross; it was, rather, His own unswerving devotion to the Father's will. Christ himself declared (in John 10:18): "No man taketh it [my life] from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." What a glowing tribute, therefore, was uttered by sneering lips in the words of this text!

II. NOTHING IS TRUER THAN THE ASSERTION THAT JESUS SAVED OTHERS

1. He was a Savior from the perils that threatened the daily lives of those who trusted Him. The Sea of Galilee, with its tendency to sudden squalls and its sinister treachery, was typical of all those dangers that creep up on one without warning. How many times in the afternoon or evening the disciples had been beset by storms of such fury that it seemed they must be overwhelmed. Once when Jesus was with them in their little boat, sleeping the sleep of sheer exhaustion, they awakened Him with the cry, "Carest thou not that we perish?" Then He arose and said, "Peace, be still!" And instantly there was a great calm.

On one other memorable occasion they were alone in their boat, caught in the fury of the waves. Then through the stormy night, Jesus came to them, walking on the water. And when He was come into their vessel the wind ceased. He was a Savior from the perils of life.

2. Furthermore, He was a Savior from disease, as was proved repeatedly. There came four men one day, bringing with them a friend who was helpless with the palsy. And when they found that the doors into Jesus' presence were hopelessly crowded, they uncovered the roof of the house and lowered the sufferer into the very presence of the Savior. On that occasion He was a Savior indeed; for the palsied man went his way, both healed and forgiven.

One morning a group of ten lepers, poor outcasts, met the Lord. When they recognized Him, they cried, "Jesus, Master, have mercy on us." Christ responded with a command to go show themselves to the priests. And as they went, they were cleansed. In a similarly masterful manner Jesus met every species of human affliction and was always able to save.

3. Moreover He saved others by His power to deliver men from the clutches of the devil. The woman taken in adultery was typical, and He freely forgave her. The demoniac of Gadara was another case; and when Jesus had completed His visit the man was clothed and in his right mind. One might gather an almost countless number of similar incidents; and in every case Christ proved to be a wonderful Savior.

4. And finally, He was a Savior from death itself. We have a way of saying, "While there's life, there's hope." But when Jesus was present, though life was gone, hope was left. When He met the funeral procession of the son of the widow of Nain, He took the young man by the hand and restored him to life. And at the grave of Lazarus the man who had been dead four days arose and came forth from the grave. If ever there was a Savior it was Jesus. Verily, He saved others.

III. BUT IT IS EQUALLY TRUE THAT HE COULD NOT SAVE HIMSELF

1. Despite the power He possessed to bring salvation to others, at the moment of His arrest He seemed virtually helpless in the grip of His enemies. His apparent helplessness was due, however, to the fact that He would not resist, rather than He could not. It might be more exact to render the quip of Jesus' enemies, "He saved others; himself he would not save."

2. It is only truth to say that our Lord could have drawn back at any stage of the redemptive process, had He chosen so to do. In fact one of the most persistent temptations He faced was this to evade the cross. In the wilderness every approach which Satan made to Jesus can be reduced to this basic issue: the way of the cross-bearing versus some easier way. And if that temptation is to have any real meaning, we must allow the possibility that Jesus could have failed the Father's will, if that had been His choice. And in that last week before the cross it was against this same temptation that He reacted so violently in His rebuke to Peter, "Get thee behind me, Satan!"

3. But there was a moral and spiritual necessity which held Him resolutely to His purpose to die for the sins of men.

a. It was necessary that blood be shed and life offered up before sin could be remitted. "Without the shedding of blood," God has said, "there is no remission." This truth was set forth symbolically in the sacrificial ceremonies of the Mosaic faith. And when Christ came to earth He was heralded as the "Lamb of God."

b. Furthermore, it was the will of God that His Son should take our place and die in our stead. In Rev. 13:8, Jesus is described as "the Lamb slain from the foundation of the world." So far as the will and purpose of God were concerned, this was true. From the very foundation of the world God determined He would have a people, even though the realization of that determination would cost the life of His Son.

c. Jesus himself declared, "And I, if I be lifted up from the earth, will draw all men unto me." Herein, therefore, lay the moral and spiritual necessity for the cross. Without it there could be no reconciliation between God and His wayward world. Without it there could be no hope of justification for men who were verily guilty. Without it there had been no escape from the just wrath of God.

4. And the wonderful thing about this truth is that Jesus did not save Himself. Though at any moment He could have done so, such was His loyalty to the Father's will that He laid down His life willingly.

IV. ONE QUESTION REMAINS: *Why?* Why should Christ our Lord bear the shame and agony of death thus willingly?

1. The simplest answer one can give is this: that he died thus to save me. It was because of His love for me and His desire that my despair might be turned to hope, and my hell to heaven, that He died on the cross.

2. But there are certain implications in that term "salvation." It suggests that my soul stands in a fearful danger; that a fearful fate hangs over me; that my life is exposed to terrific hazards. Moreover, it implies a terrible condemnation—a sentence of death—under which my soul is resting.

3. It is out of this belly of hell that Christ has saved my soul. "He is able to save unto the uttermost all that come unto God by him." Who would dare to spurn such a one and sin against such dying love? "He saved others; himself he cannot save." Let us thank God eternally that it is so.

SUNDAY, APRIL 9, 1939

MORNING SERVICE

The Abolition of Death

SUGGESTED SCRIPTURE LESSON—Matt. 28.

TEXT—*Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel* (2 Tim. 1:10).

I. DEATH SEEMS TO BE VERY FAR INDEED FROM BEING ABOLISHED; and on the face of it, this brave declaration of the apostle sounds like an idle boast. For who cannot see that death is very much with us still? Every daily paper carries its long column of obituary notices. As one traverses the streets of our cities and towns, the crape on the door is

a very familiar sight. The undertakers seem to be about as busy and as affluent as any men in public life today. And our silent cities of the dead are reaching out to embrace more and more territory. Is this what one calls the abolition of death? Then, again, who of us has not known the grief of some parting? Is this scripture untrue? its assertions meaningless? To say the least, they are strange words indeed.

They become stranger still when one looks at the man who wrote them. At the time of the composition of this epistle St. Paul was enduring his second imprisonment. Never again, so far as we know, was he a free man. As he looked ahead he found little to hearten him. Indeed he felt that so far as his physical life was concerned he was a doomed man. In the closing words of the epistle he displays a wonderful spirit of resignation. "I am now ready to be offered," he declared, "and the time of my departure is at hand." That is beautiful, but it does not sound like the abolition of death.

Yet this dying man, recognizing full well his inevitable fate, makes the astounding claim for the risen Christ that He "hath abolished death, and hath brought life and immortality to light through the gospel." What a refusal to look facts in the face this is! What a subtle paradox is here set forth! What can these strange words mean?

II. IN OUR SEARCH FOR AN ANSWER TO THAT QUESTION, LET US ASK WHAT THE APOSTLE MEANS BY "DEATH"

1. Fundamentally, death means separation. It is a separation between spirit and body. The temple of clay in which the soul resides becomes empty and lifeless. It involves a separation from familiar scenes. The places that knew us once will then know us no more. It is a separation from loved ones. No matter how close and precious the intimacies one has known in life, death terminates them abruptly. Whatever adventure lies out in that dim future must be assayed by one without benefit of human friendship and companionship. Death brings drastic and ruthless separation.

2. But, what is more basic still, death, in the Christian sense, is *separation from God*. The term undoubtedly has this meaning in the expression "the second death." For the second death is not the end of existence at all, though some have mistakenly supposed that it were. The soul plunged into the second death is separated forever from God, with no hope of reconciliation whatever. The very fact of that separation is what constitutes the experience a "death."

In this sense of the term death, a man may be dead while he yet lives. Some years ago the followers of C. T. Russell were using as their slogan, "Millions now living shall never die!" The best retort to that sort of foolishness was given in a sermon subject announced by Dr. J. C. Masee, then pastor of the Tremont Temple, Boston. Dr. Masee's subject was "Millions Now Living Are Already Dead!" From the point of view of the gospel, that is solid truth. For the gospel recognizes that all men who are out of Christ are "dead in trespasses and sins."

It follows from this meaning of the term, furthermore, that a man of God lives on, though men may call him dead. "To be absent from the body," declared St. Paul, is "to be present with the Lord." It was this glorious hope that was so adequately expressed by D. L. Moody in these words: "Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal; a body that death cannot touch, that sin cannot taint, a body fashioned like His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."

3. Understood thus, Christ has indeed abolished death. Death itself is under sentence of destruction. It has held sway from Adam to Christ. But our Lord has abolished it forever.

Christ has brought this to pass in a unique and almost paradoxical manner. The writer to the "Hebrews" puts it thus (Heb. 2:14, 15): "Through death he [hath destroyed] him that had the power of death, that is, the devil; and [delivered] them who through fear of death were all their lifetime subject to bondage." In other words, Christ has destroyed the destroyer, and merely by the strange expedient of dying Himself.

Moreover, in the same chapter (Heb. 2:9), it is declared that "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should *taste death for every man.*" That bitter cup of death has been drunk to the full by our Lord; and in blessed consequence we need never taste it. Thus hath Christ Jesus abolished death.

III. NOW, WHAT HATH CHRIST ESTABLISHED IN THE STEAD OF DEATH?

1. He has given a new revelation of life; in the words of our text, He "hath brought life and immortality to light." Until Jesus came, life had a very limited meaning. Some of its earthly values were understood and conserved; and a few of its eternal values were dimly perceived. It is difficult to find in the Old Testament any such clear-eyed hope in eternity as that Jesus set forth. The best that the prophets and seers of olden days have given us seems more like twilight than daylight.

It is vastly different with Jesus. He had much to say about life. Not only was He sure of eternal life; His emphasis on eternal life lent dignity and meaning to the life that now is. As Jesus set it forth, eternal life is not something one may receive at the moment of physical death, but something God will implant in the soul here and now. And to Him eternal life is more than mere everlastingness. It is a life of different quality, and one that endures eternally because it deserves so to endure.

But above all else, it was what Jesus *did* that gives life its meaning. He not only "spake as never man spake" until the men of Palestine realized that the kingdom of God had come to them; but He sealed and finished His noble redemptive task by dying to make possible such life to all men everywhere. Our Lord pressed His way alone into the grimmest and most horrible shadows that human life can ever know. And when He came forth, "he brought life and immortality to light." They had been there from the beginning in the plan and purpose of a loving God. But Jesus laid them bare and made them available to us dying men.

In a rarely beautiful passage in Heb. 7:16, the Word speaks of "the power of an endless life." There is a life that cannot be done away by the destroyer; a life that will prevail in the face of whatever power may dare to say it nay. It is a life that is not only endless, but has power to elevate and transfigure every phase of our earthly and human living until it becomes only a stage in a glorious eternal victory. This is the Easter hope, kept fresh and verdant by the power of the gospel. This is life and immortality, which Jesus, our Risen Lord, has brought to light and given us in the stead of death. Praise be unto Christ!

EVENING SERVICE

The Victory of Christ

SUGGESTED SCRIPTURE LESSON—Heb. 10:1-22.

TEXT—*And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool* (Heb. 10:11-13).

I. THE EPISTLE TO THE HEBREWS IS A BOOK OF CONTRASTS, employing many angles of approach, but having one common intent: to establish the superiority of Jesus and the Christian

faith to all that had preceded and prefigured it. The key word to the entire epistle is the word "better"; and it is the concern of the writer to prove that ours is a better sanctuary, a better priesthood, a better sacrifice, and a better covenant.

1. The entire Jewish economy, as revealed to Moses, was designed to set forth in symbol the day of our Lord and the economy of mercy and grace which He would inaugurate. This is true chiefly in respect to the tabernacle, the priesthood, and the offerings. The tabernacle in the wilderness is declared to be a copy of the true tabernacle "which the Lord pitched, and not man." We are told that Moses was shown the pattern of the original tabernacle in heaven and was commanded to reproduce it on earth in so far as such a thing were possible by use of shittim wood, hangings, and overlaying gold. He was particularly cautioned to be absolutely faithful to the divine pattern. Thus did God set up on earth, and in the camp of Israel, the mercy seat, symbol of the true mercy seat in heaven. For centuries a sinful and disobedient people turned again and again to the mercy seat in hope of forgiveness. But our mercy seat is the original in heaven, which Moses perceived but dimly; and directly to that seat of mercy we can go, thanking God for access to a better tabernacle.

Moreover, the priesthood of Israel was made up of sinning, dying men. It was necessary that they offer sacrifice for their own sins as well as for the sins of the people. And there was no continuity in that priesthood, because the priests would die and be succeeded by others. But Jesus is our Priest, and He is sinless and undefiled. What is more, He abides forever, a priest after the order of Melchisedec.

The offerings, too, were only a dim copy of the eternal sacrifice that was to be. Year after year the ceremony of sacrifice must be carried through, and availed for a time. But it was clearly evident that such sacrifices could not "make the comers thereunto perfect." Today, however, fortunate men that we are, "we are sanctified through the offering of the body of Jesus Christ once for all."

2. In each instance, it is given us to enjoy in Christ the glorious fulfillment of privilege that was only dimly typified by the ancient ceremonies. Those ceremonies were stately and splendid; and there was a tendency on the part of Israel to be satisfied with the impressive pageantry of it all. But the fulfillment in Christ is infinitely more glorious and beautiful, satisfying the deepest and most persistent hunger of the heart of man.

II. THE LIMITATIONS UNDER WHICH EARTHLY PRIESTS AND OFFERINGS MUST LABOR ARE CLEARLY INDICATED IN VERSE 11 OF OUR TEXT

1. The priest's atoning ministration was constant and repetitious. "Every priest standeth daily ministering." He never got beyond the initial act of atonement; for the offering had no virtue for anyone except the one who brought it. Every man was compelled to bring his own sacrifice and provide the means for his own atonement.

2. Furthermore, the sacrifices the priest offered represented an endless reiteration. He offered "oftentimes the same sacrifices." Day after day he moves through this endless cycle of bloodshed and atonement. There was no end to the process, until it must have seemed at times that the whole economy was a movement in a vicious circle.

3. But the tragic weakness of the old order is set forth most eloquently in the assertion that such sacrifices "can never take away sins." After the act of atonement was completed, and the sins of the guilty penitent had been forgiven, he went forth only to sin again, and to bring a new condemnation upon his head. The weaknesses of the old order were thus glaringly conspicuous.

III. THEN THE WRITER TURNS AWAY FROM THIS GLOOMY PICTURE TO CONTEMPLATE OUR GLORIFIED, TRIUMPHANT SAVIOR. "But this man . . ." he cries. We are here challenged to a consideration of our Lord.

1. He was a perfect offering. By one glorious act of devotion He has made atonement for all mankind everywhere. There is no race or nation excluded from the provision. In addition it is declared that the death of Christ atones fully for sins. There is nothing that needs to be added to His suffering, and nothing that can be taken away. Not the least wonderful thing about it is that it endures forever. It will never be deprived of its efficacy, nor can it lose any of its power.

2. It is declared further, that Christ, after completing His redemptive task, "sat down on the right hand of God." His sitting down is the token of a finished work, as when a workman rests at the close of day. This was the glorious place He had occupied before the world was. It was this glory He had laid aside to assume the fearful task of atonement for the sins of a lost and guilty world. But now, having finished the work the Father had given Him to do, He has reassumed the place at the Father's right hand.

There are times, however, when Jesus rises from His seat at the right hand of God. One notable occasion was at the death of Stephen. When the enemies of Stephen "gnashed on him with their teeth," and condemned him to death, the man of God looked into the heavens and cried, "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." It is refreshing to think that this is the welcome into glory that Christ gives all of His overcomers.

3. But the inspired writer sees even farther than the finished work of Christ. "From henceforth expecting till his enemies be made his footstool." There is a future tense to the work of the Son of God. This world has not heard and seen the last of Him. He is already Victor over the world, the flesh and the devil. Even men have already done their worst to Him, and He has triumphed gloriously. But there are other victories yet to be. One day He will appear and with Him all the host of heaven. In that day every eye shall see Him and they also that pierced Him. In that day Satan and his hosts will be overwhelmed; and wicked rejecters of the Son of God will cry for the rocks and mountains to offer them a haven. In that day the enemies of Christ will be made His footstool.

IV. WHAT DOES THIS MEAN? AND IN WHAT SENSE ARE THE ENEMIES OF OUR LORD TO BE THUS DISCOMFITTED?

The matter stands thus: The present intercessions of Christ make possible the triumph of His saints on earth. "If any man sin," we are assured, "we have an advocate with the Father, Jesus Christ the righteous." Today, at God's right hand, Christ is serving as our interceding priest. But in the fullness of time He is coming again. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." What courage those words gave to the infant church! And they are just as heartening to us as to them. Moreover, in His coming He is the appointed Judge of the nations. Christ Himself pictured that day of His judgment, and every inspired writer has echoed His words. And the final act in this great drama of redemption will see the Son of God reigning forever and ever. This is the expectation of our Lord as He sits at the Father's right hand.

V. AND WHO IS THIS? Jesus of Nazareth, the Christ of God. By one offering He has perfected forever them that are sanctified. His shed blood is the only availing plea. His substitutionary death is the only sacrifice that can ever be accepted with God. There is no alternative presented. He seeks now to minister grace and mercy to our hearts, that in the day of His revelation we shall appear with Him in glory. He would blot out our sins like a thick cloud. He would purge us from inward dross that we might be vessels unto honor, sanctified and meet for the Master's use.

SUNDAY, APRIL 16, 1939

MORNING SERVICE

Receive Ye the Holy Ghost!

SUGGESTED SCRIPTURE LESSON—John 20:19-31.

TEXT—*He breathed on them, and said unto them, Receive ye the Holy Ghost (John 20:22).*

1. The days between the empty tomb and the ascension of our Lord were strange days indeed. So many incredible events were occurring that the disciples of our Lord moved about as men in a dream.

1. The death and rising again of their precious Lord had brought about a profound change in the person of Christ. He had lost something in the process that they sorely missed. The physical intimacy which they had enjoyed to the full, and which had been the basis of much of their fellowship with Him, was gone. Yet, at the same time, Christ had gained something that was to make Him infinitely more precious than ever before. Released in part from His bondage to a physical body, it was possible for the risen Lord to enter into a new and deeper and more meaningful intimacy with His own than they had ever known.

2. But there was a very great change in the disciples themselves. They had all violated their pledge of devotion to Him, and had allowed Him to suffer alone. Every one of them had looked over the brink into hell, and could never be quite the same again because of that experience. Furthermore, there had come over them a new sense of high and holy expectation. Evidently the Christian movement was not to end at the cross. Whatever was yet to follow, these men had resolved to be true. They were possessed of a fearful, yet courageous, determination that never again would they be found wanting.

3. It was becoming evident that Christ had a task for them to perform. It was a vastly different one from the sort they had anticipated. "As my Father hath sent me, even so send I you." Those were His words; and they might mean anything, even so horrible a thing as a cross. It was to death that the Father had sent Him. Why should He spare them?

4. How heartening it was, therefore, that His next breath was breathed out on them in the form of a benediction, with the words, "Receive ye the Holy Ghost!" They would not have to depend on their own guidance and strength and courage. That had already been found unequal to the strain. But it was by the power of the Holy Ghost that they were to assume these new responsibilities. The Spirit was, in a sense, our Lord's other self. He would represent Christ in their lives. Without Him they would be orphans; with Him they would be apostles. This is the scene of our text; and against this background let us consider the meaning of the Master's words.

II. THE HOLY SPIRIT IS THE GIFT OF THE RISEN CHRIST TO HIS CHURCH

1. Christ made the Spirit's coming the theme of His Upper Room discourses. There, in most beautiful and blessed detail, the work of the Comforter is outlined. His sanctifying, empowering, teaching, convicting ministry is clearly set forth in the Master's own words. No wonder the Gospel of John is looked upon as the Holy Place of the New Testament. And it is with equal propriety that these chapters dealing with the coming Comforter are regarded as the Holy of Holies.

2. Furthermore, the Spirit's coming, and the work He would perform, were the burden of our Lord's high priestly prayer, in John 17. Here, with His own disciples as the beneficiary of His intercession, He pleads for their sanctification through the truth.

3. Now the hour is drawing nigh. Pentecost is only a few weeks off. The time for the fulfillment approaches. Here, in an Upper Room, with doors fastened shut for fear of the Jews, they were gathered. Suddenly Jesus appeared and

breathed on them with the words, "Receive ye the Holy Ghost." It is as though the Spirit were the breath of the living God. Thus were they to be made able for this new and solemn commission.

III. BUT LET US NOTICE MORE EXPLICITLY TO WHOM THE SPIRIT IS GIVEN

1. Christ made it very clear that the gift is not for the world. "The world seeth him not, neither knoweth him." The Spirit can come only to a temple that hath been made ready for Him. It was this that Jesus had been doing during His years of ministry with the disciples. He was preparing a sanctuary into which the Spirit could come and abide.

It is rather interesting to note that while Christ talked much about the Spirit, it is one of the Spirit's ministries to take the things of Christ and reveal them unto men. We can never fully understand the Spirit until we see Him as the fulfillment of the promise of Christ. Nor can we fully understand Christ until we have gone to school to the Holy Spirit.

2. The promise is made, therefore, to "children of the second birth"; those who have experienced the mercy of God in forgiveness, justification and adoption. All of these gracious dealings of God with the soul are preliminary and preparatory to the incoming of the Holy Ghost. It required Pentecost to finish the work of Calvary. As Dr. Charles Parkhurst put it, "There were no completed Christians until Pentecost, and there can be no completed Christians with the cessation of Pentecost." On every regenerated soul today Jesus is breathing and saying, "Receive ye the Holy Ghost!"

IV. THERE IS ONE FURTHER QUESTION TO BE CONSIDERED: WHAT IS THE SPIRIT'S OPERATION ON THE SOUL?

1. It is a work of cleansing, and its result is holiness of heart. By the Spirit's sanctifying power God will effect a separation in the soul between the wheat and the chaff. This was the figure of speech used by John the Baptist. God's promise, as the Baptist expressed it, was that Christ would baptize with the Holy Ghost and fire; continuing with these words: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire." The meaning is plain enough. By a process of spiritual threshing, a separation will be brought about between the wheat and the chaff of the character. The chaff will be consumed with fire, while the wheat will be garnered. Thus will Christ, by the Holy Spirit, purify the hearts of His people.

2. Moreover it is a perfection in love. There is an impartation of love in regeneration; but there is a perfection of love in sanctification. The love of Christ in the unsanctified soul is mixed with love of the world, or self-love; and it is the function of the sanctifying Spirit to purge it from every element unlike Christ. The affections of the heart can never be changed by wishful thinking, or by an act of the will. They can be reached and purged only by the cleansing fire of the Holy Ghost.

3. The Spirit's work is equally one of infilling, and its result: the heart becomes the living temple of the Holy Ghost. This has been the plan of God from the beginning. To Ezekiel He said, "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." St. Paul speaks as though every Christian ought to understand this truth: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" Not some spacious house of cedars or marble, but the temple of the heart—this alone satisfies God.

4. But it is a life that is active rather than static. It is a life guided by the Spirit, pledged to follow His impulse and inspiration. It is a life lived in obedience to the Spirit and in fellowship with the Spirit, united to the Spirit in the bonds of a most precious intimacy.

5. To every unsanctified Christian who hungers and thirsts after righteousness Jesus is saying, "Receive ye the Holy Ghost!" Reach forth your hand, open wide your heart, and take Him. Bishop Warne tells of a time in India when a great hunger for the Holy Ghost came into the hearts of the Indian preachers. So they organized a retreat of ten days which should be spent in self-examination, prayer and waiting for the Holy Spirit's coming. The seekers would meet together in the morning for Bible reading and prayer; then each would repair to a station assigned him to wait before God alone. On the fourth morning, as one of the number knelt with his Bible open before him, suddenly there stood out on the sacred page, like letters of fire, the promise of the Spirit to them that obey God. In that instant his faith mounted up, his heart was open, and the Holy Spirit came in sanctifying power. He leaped to his feet and ran to each of the other seekers, giving his testimony to the Spirit's coming; and each in turn received the blessed Comforter. In a few weeks the annual conference met. In one room assigned to prayer the voice of intercession was never silent during those conference days. The last Sunday morning of the conference one of those fire-baptized native preachers told the story of this new Pentecost; and at its close the altar was crowded with eager seekers after sanctifying grace, among them being a number of American missionaries. Jesus says to us today, "Receive ye the Holy Ghost!" Let us meet the conditions and open our hearts to the Spirit's coming.

EVENING SERVICE

Unshakable Things

SUGGESTED SCRIPTURE LESSON—Hebrews 12:18-29.

TEXT—*And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain* (Heb. 12:27).

I. We are living in shaking, quaking times; times calculated to put to the severest possible tests the ideas and ideals to which men are pledging allegiance. There are a number of distinct reasons for the nervous instability of our day.

1. One reason is the dizzy speed at which men travel today. It is hardly more than a century ago that our mode of travel moved out of the stagecoach days, and the first hesitant attempts at railway construction were undertaken. But once human ingenuity was directed toward the problem of transportation, there has seemed to be no stopping place. Faster and faster train service is the watch-word today. The automobile has played its part in this dizzy scene; indeed, has played perhaps the most influential part. And now the airplane has come on the scene and has potentialities far beyond our wildest imagination. In recent months the airplane has turned the course of European history. There can be no doubt that the possibility of air attack on London modified profoundly the course of British diplomacy at Munich last September. Britain's splendid isolation is a thing of the past; and there are ramparts that even her mighty navy is not able to watch.

For us Americans this speed mania resolves itself into a mad race to save time. A sophisticated New Yorker led an Oriental friend of his through the maze of subways in New York's transportation system; and, after a number of changes and breath-taking rushes to make connections, arrived at his destination with the triumphant announcement that they had saved five minutes by taking that particular course. The Oriental replied, "Now that we have saved it, what have we to do with it?" What a damning indictment is contained in those quiet words!

2. Another reason for the uncertainty of our times is the mischievous power of the press. These are days that are devoted to the ideal of pitiless publicity. Nothing escapes the

vigilant eye of the papers; and many a crisis, national and international, has been brought about by the subtle coloring of news. The morning papers now print in full the things that Europe's dictators think in their bedchambers. One is tempted to wonder if this world is really a happier or more fortunate place for the emphasis we are making on news-mongering.

3. A third reason for our current instability is the radio. By this means the average citizen can attend the sessions of his congress, and the hearings that are conducted in the course of congressional investigation; can hear the famous men of the nation from the President down; and feel himself a partner in the doings of the government; can hear the prime minister of Great Britain as he pleads and warns in the interest of peace; can hear the guttural fulminations of Hitler as he swaggers and roars before his unthinking puppets. The result is that the world is a single community, and the quarrels of Europe are as near as the back fence. Our former aloofness is a thing of the past; and the tight little world that we once knew has disappeared.

II. THIS SHAKING PROCESS HAS EXTENDED ITSELF TO PRACTICALLY EVERY FIELD OF LIFE. Some of the fondest notions of the twentieth century have been weighed and found wanting.

1. One notion that has thus been done away with is that war can be abolished while men and nations are sinful. Twenty years ago we were just emerging from a war to end war. During the long days of that fearful holocaust in Europe, it was said repeatedly that this must not be allowed to happen again. This must be the last war. So with a will we plunged into the fray and won. Or did we? At any rate we thought we had won; and proceeded to fashion a plan of co-operation rather than conflict. Today the League of Nations is busy-ing itself about minor matters, and the parade of world affairs is marching down another street. We overlooked this obvious fact: that peace treaties and legislation and negotiation can't make evil hearts good. The result is that once again we stand face to face with the threat of war; and the question on everyone's lips is "How soon?"

2. A second idea that has been found wanting is that morality can exist apart from religion. There has been a very earnest attempt to dismiss God and religion and yet retain some sanctions for moral living. Materialistic thinkers who cannot find any intelligence in the universe still want to cling to some of the moral scruples that are so essential to the continuity of our civilization. They discovered that they threw out the baby with the bath; that is, when they bowed God and religion out of the scene, morality disappeared. This accounts in no small measure for the moral collapse of this day.

3. Still another notion that has been shaken beyond repair is that modernism can bring about a revival of Christian faith. Many a specious claim was made by these proponents of a liberal faith that omitted the atonement and the miracle of divine grace in human personality. But the futility of it all is quite evident. Dr. Harry Emerson Fosdick himself indicts modernism on four counts: (a) It has been "excessively occupied with the intellectual aspects of experience." (b) It is sentimental, imagining that a dash of rose-water would sweeten the stench of sin. (c) It has made religion man-centered instead of God-centered. (d) It has lost its ethical emphasis and therefore its power of attack. Could any indictment be more sweeping or devastating? It is hard to forbear saying, "I told you so!"

III. IS THERE ANYTHING UNSHAKABLE THAT REMAINS AFTER THE TESTS OF RECENT YEARS?

1. Some would have it that nothing solid remains; that everything in earth and heaven has been reduced to a welter of uncertainty. Ancient standards and ideals, time-honored sanctions, God, the Bible, faith, the moral code; all alike have been undermined, they say, and nothing secure abides.

2. It does not require the understanding of a scholar to

see the fallacy in such pessimism. There are some things that have never shaken and will never shake.

a. One such thing is the truth that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." We are more than physical bodies demanding bread. We are spiritual personalities demanding God. He alone is able to satisfy the hunger of the human spirit.

b. It is true, furthermore, that the one foundation—Jesus Christ—remains unshaken and unshakable. The Son of God still stands forth in solitary grandeur as the only answer God has for the cravings of the soul. And He is a sufficient answer. To deny Him is not to destroy Him; and after His enemies have done their worst, He still stands, the Rock of Ages.

c. A third unshakable fact is this: that one may still "enter into the holiest by the blood of Jesus." Christian experience, in all its wealth of possibility, is still the privilege of all men everywhere. It is still true that "If any man be in Christ he is a new creature." It is still true that "If we confess our sins, he is faithful and just to forgive us our sins." It is still true that "If we walk in the light . . . the blood of Jesus Christ . . . cleanseth us from all sin." These things can never be shaken.

IV. BUT A STILL GREATER SHAKING IS ANTICIPATED IN THESE WORDS: "YET ONCE MORE"

It is to be a shaking of both heaven and earth. It is to be a shaking that will search out every hidden weakness, every lurking fault. It will try men's souls as well as the work of their hands.

It is declared here, moreover, that everything that can be shaken in that day will be removed. What a day for the human idols, and for men who trust in self rather than God! What a day for those who have built with wood, hay, stubble, rather than with gold, silver and precious stones!

The man of God is not without hope for such a shaking time, however. For "We receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear." Have you such a kingdom? There is one for you, and you may have it today.

SUNDAY, APRIL 23, 1939

MORNING SERVICE

The Guidance of the Spirit

SUGGESTED SCRIPTURE LESSON—Acts 15:13-31.

TEXT—*It seemed good to the Holy Ghost, and to us . . .* (Acts 15:28).

I. As you think over this expression, I am sure you will be inclined to agree with me that it is one of the most startling ones you will ever encounter in this book of surprises. The Bible is forever saying strange things, but none is stranger than this.

1. The setting for this expression is most interesting. The first great council of the Christian Church was in session at Jerusalem, and the apostles and elders were sitting together in solemn conclave. James, the Lord's brother, was there, as was also Peter. And out of the far places of the earth had come Paul and Barnabas, reporting the conversion of the Gentiles.

In fact it was this evangelization of the Gentiles that had created the difficulties to be settled in this conference. While the Christian movement had been confined to Judaism, no such problem had arisen. But with the incoming of a swarm of Gentile converts, this question arose: Is faith in Christ all that is to be required of those non-Jewish believers, or must they be required to become proselytes to the Jewish faith as well? Tersely put, the issue can be stated thus: Is the Christian movement going to remain merely a branch of Judaism, or is it to declare its independence and launch out among the nations of the world on its merits? However re-

mote that issue may seem to us, our status as Christians is profoundly affected by it. The Christian faith is what it is because of the wise decision at which that ancient conference arrived. The verdict, as rendered by St. James, as in favor of Gentile freedom, and the church was started on its worldwide course.

2. It is clearly evident that there was one unseen participant in the conference—the Holy Spirit. His presence, indeed, was the deciding factor in the deliberations of the assembly. There is no attempt on the part of St. James to defend his assumption of the Spirit's presence and concurrence in the decision of that day. In fact it would appear that it was the Spirit himself who decided the issue, and the apostles and elders merely concurred in the Spirit's judgment. Furthermore, the casual way in which he refers to the Spirit's collaboration makes it clear that everyone present was clearly conscious of the part played by the Holy Spirit. When the decision had been reached, it seemed to be the only honorable thing to declare it thus: "It seemed good to the Holy Ghost and to us . . ."

II. THIS STRIKING REFERENCE TO SPIRIT GUIDANCE LEADS TO A VITAL QUESTION: What are the peculiar offices of the Holy Spirit in Christian experience?

1. *The basic functions* of the Spirit in human life have to do with the awakening of the sinner and his conviction for sin; and, upon confession, repentance and faith, the witness to the new life of God in the soul. There is no power on earth than can arouse the man who is dead in trespasses and sins save the voice of the Spirit. One of the persistent miracles of divine grace is the manner in which, for no apparent cause, but actually under the moving power of the Spirit, the soul of a sinner is troubled and distressed and made to feel a new and strange sense of need. Conviction is a later stage of the awakening process, and is a fearful and never-to-be-forgotten experience. E. A. Ferguson used to refer to "sweat-box conviction"; and it is doubtful if one could find an expression more eloquently descriptive of this experience. It is a loathing for sin, a biting remorse, a terror of hell and a hunger for God, all combined in one terrible experience. It does not always assume the same violent characteristics; but is always real, intense and memorable.

Moreover it is one of the Spirit's basic functions to witness inwardly to the newborn child of God. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

2. *The deeper functions* of the Spirit in His gracious ministry in the soul concern the events that gather about the second crisis in Christian experience. It is the peculiar responsibility of the Spirit to act as the efficient agent of the Godhead in the sanctification of the hearts of believers. The grace of heart holiness is properly described as a baptism with the Holy Ghost and fire; and the result of that cleansing baptism is the indwelling presence of the Holy Spirit in the temple of the heart. The Holy Ghost is the new Shekinah who abides in the sanctuary of the believing and obedient spirit. It is not alone a cleansing; it is equally an occupation of the heart and life, now and forever.

3. But there are certain progressive functions of the Spirit in the lives of sanctified people, functions that are of the greatest importance. He is declared to be a Comforter, One who ministers to the sustenance and strengthening of the soul in life's darkest and most difficult hours. He is declared to be a Teacher who is especially charged with responsibility for bringing the things of Christ to our understanding. He is pre-eminently a Revealer of truth; and not truth concerning Himself so much as truth concerning Jesus. "He shall not speak of himself; but whatsoever he shall hear, that shall he speak." This accounts for the perennial mystery that surrounds the Spirit himself, the while He is setting forth the truth of Jesus with crystal clarity. The Spirit is declared to

be a Guide who will lead us. A Spirit-filled life is a taking of the Spirit by the hand and an exploring of life's great uncertainties in fellowship with Him.

4. The need for such a guidance is vital. The fact that one has entered most gloriously into the experience of heart holiness is no assurance that for the balance of life he will be invariably wise and far-seeing in his conduct. A young mother, whose first baby was only a few weeks old was visited by an elderly mother who had had a long and varied experience in the rearing of children. She gave the young mother some tactful suggestions as to the care of the new baby; to which the younger woman replied with, "Thank you. But after all, baby's mama knows best." How wonderful this world would be if along with babies came the knowledge to rear them wisely. It is equally true with the sanctified experience. The Spirit's guidance is a constant necessity.

III. WHAT IS SPIRIT GUIDANCE?

1. It should be said that much that is claimed in the name of this truth is highly misleading. There are many good, but impulsive, people who assign every suggestion that comes to them, however unseemly, to the voice of the Spirit. That is one perversion. Another is to be found in a religious society with headquarters near Lisbon Falls, Maine, and incorporated in the state of Maine under the name, "The Holy Ghost and Us." It requires something more than incorporation to make such a partnership actual.

2. Yet there is such a guidance and it is a practical thing. The Apostle Paul (in Romans 8:14) declares that "as many as are led by the Spirit of God, they are the sons of God." It is evidently so important a thing that it becomes the test of our continuance in the grace of God.

3. A striking example of it appears in Acts 13:1-4, in connection with the commission given to Paul and Barnabas. As the leader of the Antioch church waited before God, "The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. . . . So they [Barnabas and Saul], being sent forth by the Holy Ghost, departed . . ."

4. Still another example occurs in Acts 16:6-10. Paul and Silas were endeavoring to find the leadings of the Spirit for their further work. They were "forbidden of the Holy Ghost to preach the word in Asia." When they attempted to enter Bithynia, "the Spirit suffered them not." Following these thwartings, there came the vision of the man from Macedonia, and with it, positive directions.

5. But how will the Spirit guide me?

a. I must possess Him in His fullness and be wholly yielded to Him.

b. He leads the yielded heart by His promptings and His thwartings.

c. He leads by inner revelation and constraint.

d. Frequently His leading is by the guidance of one's sanctified judgment. There are times when all one can do is ask God earnestly for guidance, then arise and use the best sense one possesses, trusting the Spirit to direct.

IV. THIS PARTNERSHIP WITH THE SPIRIT IN THE FINE ART OF GODLY LIVING IS AN AMAZING, YET VITAL THING. In World War days we frequently heard the expression "*Gott mit uns.*" How much better a partnership with the Holy Ghost! Does a sanctified life mean this to you? It should, and it may.

EVENING SERVICE

The Works of Salvation

SUGGESTED SCRIPTURE LESSON—Acts 16:16-40

TEXT—*What must I do to be saved?* (Acts 16:30).

I. These words were spoken nearly nineteen centuries ago by a man whose name we do not know. They were the cry of a man deeply struck with Holy Ghost conviction. And over the long, intervening years they have echoed again and again in the souls of men hungry for God. Even in our own

sophisticated age there comes a time in the life of every man who has dealings with God when no words but these can express the anguish and concern that possesses him.

This question assumes, first of all, that men are in grave danger far more menacing and more terrible than anyone is able to conceive. They assume that a rescue must be enacted; that help must be laid upon someone mighty to save and strong to deliver. They assume, furthermore, that if a man is ever saved from the fearful danger that threatens, something must be done. Wishful thinking is not enough. Pious hopes may be indulged in vain. If salvation is to reach a man, there is something to be done; and something which the lost man must do for himself. And finally, the question must be driven home: just what is necessary to be done.

II. MEN ARE LOST INDEED; IN GRAVE, ETERNAL DANGER

1. The jailer's danger was a real one. He held a most responsible position. Every prisoner delivered to his custody must be accounted for, on pain of death. If any were to escape, his own life would be taken in forfeit. It was this fact which made him prefer suicide rather than to face the shame and torture he would have to endure if his prisoners escaped.

But he was troubled about these unusual prisoners—Paul and Silas—for more than general reasons. He had been called upon to inflict a fearful beating upon these two men, and he had seen the blood run freely from the raw lacerations his whip had opened in their backs. It seemed that he had lashed his own soul to some extent in flogging them. Moreover he had been puzzled by the subsequent conduct of these prisoners. With their backs bleeding, he had thrust them into the inner prison and made their feet fast in the stocks. "And at midnight," says the record, "Paul and Silas prayed and sang praises unto God." Never in all the long years of his career had he seen such prisoners as these.

There can be no doubt that the anguish his soul felt was traceable to more than the prudential consideration which had to do with his official responsibility. It is clearly evident that the Holy Spirit was at work upon him. Realization of one's lost condition can come only from the Holy Spirit. It is His peculiar task to awaken the soul from its sleep of death, and arouse and trouble it into conviction and repentance. The Holy Spirit, it would appear, was faithful to this jailer, and—unlikely man though he was—had definitely laid siege to his heart. Hence the cry, "What must I do to be saved?"

2. But men are lost today. Their physical situation differs markedly from that of the jailer of Philippi. Yet the underlying factors, the principles involved, are identical.

The true sinfulness of sin can be realized only under the grip of the Holy Ghost. Without His awakening ministry there are practices that will curse men's lives immeasurably, and no question of the moral character of such practices will cross the mind. But when the Holy Ghost lets a man see his life as God sees it; lets him see the moral complexion of these commonly accepted practices; then the man will loathe himself and wonder how he could ever have lived so unquestioningly in the midst of such moral degradation.

Conviction, therefore, is a new sense of sin, wrought within one by the Holy Ghost; and is usually accompanied by a realization of the ultimate and inevitable consequences of a life of sin. The soul under Holy Ghost conviction realizes his lost condition; that he is lost now, and will be lost forever unless the mercy of God reaches him.

III. NOW, IF LOST MEN ARE EVER SAVED THEY MUST DO SOMETHING ABOUT THEIR SITUATION

1. What must I do to be lost? It is a very simple matter to answer that. All one needs to do is nothing. Just drift with the current of the times, and you will inevitably lose your soul.

2. But it requires an outlay of energy for a man to be

saved. He must do something for himself, and there must be something done for him if his rescue is ever accomplished.

Jesus once said, "Strive to enter in at the strait gate." In other words, "Agonize to enter in at the difficult gate." The word rendered "strive" is a word used to describe the terrific training and struggling of the wrestler, striving for mastery. The point is that a man must get dead in earnest about his soul's salvation if hope is ever to reach him.

The same earnestness and aggressiveness are set forth by St. Paul in the third chapter of Colossians in his exhortation to men who would please God. "Seek those things which are above. . . . Set your affections on things above. . . . Mortify your members which are upon the earth. . . . Put off all these: anger, wrath, malice [etc.]. . . . Lie not. . . . Put off the old man. . . . Put on the new man." It is evident from these straightforward commands that a man must do something for himself if he is to be saved. He must put his will actively on God's side.

IV. NOW, WHAT MUST I DO TO BE SAVED? The two evangelists had an answer ready instantly. "Believe on the Lord Jesus Christ, and thou shalt be saved." Cast yourself in repentance and faith headlong upon the mercy of God revealed in Christ Jesus our Lord.

1. One of Mr. Wesley's great sermons is entitled "The Scripture Way of Salvation." His text was, "Ye are saved through faith." In that message he laid great emphasis upon the importance of faith as the one necessary condition of salvation. In his discussion of the subject he raises these questions: "But does not God command us to repent also? Yea, and 'to bring forth fruits meet for repentance'? To cease, for instance, from doing evil, and learn to do well? And is not both the one and the other of the utmost necessity, inasmuch that if we willingly neglect either, we cannot reasonably expect to be justified at all? But if this be so, how can it be said that faith is the only condition of justification?"

Mr. Wesley then answers his own question in part as follows: "God does undoubtedly command us both to repent, and to bring forth fruits meet for repentance; which if we willingly neglect we cannot reasonably expect to be justified at all; therefore both repentance and fruits meet for repentance are in some sense necessary to justification. But they are not necessary in the *same sense* with faith, nor in the *same degree*." In other words, there are some conditions that are necessary to faith; and there are some accompaniments to faith that are necessary if there be time and opportunity for them.

2. Under normal conditions, therefore, there is far more to faith than an intelligent act of the will. For the Philippian jailer it meant that he gladly received the word of the Lord. He was willing to sit at the feet of his despised Jewish prisoners and hear their message sympathetically. It meant that he washed their stripes. This was the only restitution he could make for the fearful flogging he had administered to two innocent men. It meant baptism into the Christian faith; a token of the complete renunciation of the old life. And as a result it is said that "he rejoiced, believing in God with all his house."

Faith in Christ means not less than this for every man. It demands a heart open and obedient toward truth. It requires an honest attempt to wash the stripes one has inflicted. It insists upon a complete renunciation of the old life, and a complete abandonment of every issue of life to the mercy of God.

When John G. Paton was endeavoring to translate the Bible into the language of the New Hebrides, he found it virtually impossible to discover a word in their language for "faith." One day, after a long and fruitless search for the proper word, one of his native helpers entered, weary and worn; and, throwing himself into a convenient chair, said, "I will cast my whole weight on this chair." Instant Paton had his word; and faith means to them the casting of one's

whole self upon Christ. It should mean no less than this to us. And the man who dares to put it to the test will discover that Jesus never fails.

SUNDAY, APRIL 30, 1939

MORNING SERVICE

The Twilight of Christianity

SUGGESTED SCRIPTURE LESSON—Luke 24:36-53.

TEXT—*The path of the just is as the shining light, that shineth more and more unto the perfect day* (Prov. 4:18).

I. A few years ago there appeared a book entitled "The Twilight of Christianity," written by Prof. Harry Elmer Barnes, and announced as a herald of the impending demise of the Christian faith. It was a labored attempt on the part of its author to prove that Christianity was a spent and worn-out thing, and about to be discarded by thoughtful men everywhere. Our faith, as Barnes sees it, has had its day. Its latest sun is sinking fast. In fact we are already in the gray evening, the dusk of the Christian movement, he contends; and soon, so far as Christianity is concerned, it will be night.

However, when a thoughtful person faces all the facts and takes everything into account, he can hardly fail to see the utter fallacy of Barnes' position. For if we are living in the twilight of Christianity, it is the twilight of the gray dawn rather than that of evening. There are two periods of twilight to every day; and a man had better discover the time of day before arriving at his conclusions.

The words of the wise man, in Proverbs 4:18, can be applied most fittingly to the progress of the Christian faith. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Those words might be paraphrased much as follows: "The progress of the faith is the dawning light that shineth with increasing splendor unto the full-orbed day." There can be no doubt as to the meaning of these words when applied to the individual believer. They mean that there is no "sunset and evening star" for the saint of God; no afternoon and setting sun; but rather a continual morning, with all of the freshness and beauty and increasing splendor of the morning hours. But they apply with equal fidelity to the kingdom of God. There is no decline and no defeat in the purpose of God toward men. The gospel of the Son of God is bound to win. It is inconceivable that Bethlehem and Calvary and Pentecost should fail of their purpose; for failure would mean the collapse of the infinite purposes of God and the abdication of God himself from His eternal throne. And such an eventuality no thoughtful mind can tolerate. God and Christ are going to win in this conflict against darkness and sin.

II. THIS TRIUMPHANT PROGRESS OF THE FAITH IS GLORIOUSLY EXEMPLIFIED IN THE FIRST CENTURY OF THE CHRISTIAN CHURCH

1. There has never been a darker hour in world history than the hour when Jesus died on the cross. If such a man could be exposed to such a fate in this world, what chance could righteousness have? To His followers the cross seemed the most horrible defeat a movement could ever know. It is true this was God's way of achieving victory the like of which no age had ever seen before. That is clear enough to us. But to those men who knew Him as a Friend, Calvary seemed the very darkest hour in the history of the world.

2. The matter did not end there, however, for on the third day He rose again. The true significance of His resurrection did not impress His followers at the first. The very news of His living again seemed at first as an idle tale; and even when they saw Him and talked and ate with Him, they still seemed as men that dreamed. It was clearly evident, however, that the dread darkness of Calvary was yielding before a new day of hope.

3. Pentecost looks like the sunrise to every thoughtful reader of the Word. There, in one glorious moment, the fearful, timid, hesitant, uncertain group of believers was transformed into an aggressive army of conquest, conquering and to conquer. Fear gave way to faith; timidity was replaced by courage; cowardice yielded to heroism; and the stalled and stalemated little group of believers left the Upper Room with a new consciousness of movement and definite direction.

4. There followed a period of world conquest that proved to be one of the most amazing and unpredictable epochs in human history. That despised little company of Jewish believers increased their original number many times over in a few short years. They made such inroads into the Jewish religion that it is said "a great company of the priests were obedient unto the faith." A few years more and we find some Christian saints in Cæsar's household. A few years more and the whole Roman world had acknowledged the supremacy of the conquering Galilean. It was like the triumphant progress of the dawning light, touching first the peaks of the mountains, but finally penetrating into the deep hollows of the valleys and everywhere bringing life and healing.

III. NOW THE QUESTION, HAS OUR LIVING FAITH SPENT ITS STRENGTH AND IS ITS LATEST SUN SINKING FAST?

There are some who would have it so. Dr. Alexis Carrel, in his "Man, the Unknown," has this to say: "In modern men, we seldom observe the manifestations of mystical activity, or religious sense. The tendency to mysticity, even in its most rudimentary form, is exceptional. Much more exceptional than moral sense. Nevertheless it remains one of the essential human activities. Humanity has been more thoroughly impregnated with religious inspiration than with philosophical thought. In the ancient city religion was the basis of family and social life. The cathedrals and the ruins of the temple erected by our ancestors still cover the soil of Europe. Indeed their meaning is today scarcely understood. *To the majority of modern men the churches are only museums for dead religions.*" It should be noted that Dr. Carrel admits that religion has been a power among men; but the plain intimation is that those days are gone. Are they? That is the question.

1. We must admit that the morning light has not been uninterrupted. There have been long centuries when it seemed the true light of the gospel was all but extinguished. During the dark ages of European history the church forfeited its inspiration and its message, and was absolutely untrue to its trust. It is true, God was never left without a faithful witness among men, though at times that witness seemed hidden away, while an unnatural darkness prevailed everywhere. Eventually, in the ministry of a Savonarola, a Luther, a Calvin, a Wesley, the witness of God became again articulate.

A Correction!

In last month's PREACHER'S MAGAZINE we advertised a new edition of our eight-page circular THE CHURCH OF THE NAZARENE with up-to-date statistics. The price given was 50c a hundred and \$3.75 a thousand. These are old prices in effect before we decided to reduce our price to considerably below the cost of printing and mailing.

These circulars are now priced at 25c a hundred and \$1.75 a thousand. And we pay the postage.

2. We must admit, too, that our modern age is not essentially Christian. In fact in some respects the prevailing idealism is pagan rather than Christian. The twentieth century has gathered up some of the reflected luster of Christianity and constructed out of it a religion of humanitarianism which it is accepting in the place of Christ. We modern men are profoundly stirred by the prevalence of poverty and suffering among men. We are aroused about the ignorance and illiteracy among men. We are troubled over the sickness and death that everywhere prevail. We are eager to promote old-age security and the more abundant life. But when it comes to sin, even sin in its grosser forms—drunkenness, prostitution, adultery, gambling and numerous other forms of vice, we are strangely unmoved. This is exactly the reverse of Jesus' attitude. He was moved with compassion over the world's poverty and suffering and ignorance and disease and death. But He died on the cross in order to bring salvation from sin.

3. During the days of the World War it used to be said frequently that Christianity had failed. G. K. Chesterton gave the best possible answer to that when he said that Christianity had been found difficult and seldom tried. The failure of men is not the failure of Christ. The collapse of modern morals is not due to any collapse of Christian faith. In the midst of the terrible wreck of human self-sufficiency Jesus still stands forth supreme and all sufficient.

IV. WHAT CHALLENGE DOES THIS NEEDY AGE OFFER THE CHURCH OF JESUS CHRIST?

1. There is only one gospel that can meet the need, and that is the message of human regeneration and sanctification made possible through the atoning blood of Christ shed once for all. Anything less than this is a sheer mockery of human hunger and hope.

2. And that message cannot fail. It brings things to pass everywhere. Our own fellow Nazarenes have put it to the test around the world and it has never fallen short. We have spread out our efforts in a reckless and hazardous manner in some thirteen different mission fields, many times against almost insuperable odds. But the message has always been equal to the demand, and the gospel has prevailed. Already on many fields the preliminary phases of the fight are past, and the reaping time has come. Reports from practically all our fields indicate that this is true to a greater or less extent.

3. In fact, as Dr. Bresee put it, "We are in the sunrise of the Nazarene movement, and the sun never sets in the morning." The conquest is still before us. Let us hold the banner high and go forward.

EVENING SERVICE

What Christ Sees in a Soul

SUGGESTED SCRIPTURE LESSON—John 1:35-51.

TEXT—*Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone* (John 1:42).

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I. It would be difficult to find twelve men of more varied temperament than the men who became the disciples of our Lord. If Christ had deliberately set Himself to gather as representative a company as it were possible to assemble, He could hardly have succeeded more admirably. There was Levi, better known as Matthew, the keen business man; James, the son of thunder, and John, apostle of thunder and love; Judas Iscariot, lover of gold more than of God; Thomas, the incredulous, but willing to be convinced.

It is probable, however, that of these twelve it is Peter who interests us most strongly; big, blundering, blustering Peter. We like him because of the firm lines in which his character is etched. Everything about his personality was conspicuous. He possessed a number of conspicuous virtues and we love him for them. But his vices were equally conspicuous, and we deplore them as much as though they were our own. Whichever side of the question Peter took, he always landed on both feet and in a loud tone of voice.

This first chapter of John records Jesus' first meeting with Simon Peter. The man was brought to the Master by his brother, Andrew. It may be that that event constitutes Andrew's only title to fame. But if so, it is enough. Strangely enough, this is one of the few times when Simon failed to announce his reactions to an experience. Not a word is recorded to indicate what impression Jesus made on Simon. But we are given an amazingly clear picture of the impression Simon made upon Jesus.

It is astonishing to note the X-ray penetration with which Christ looked at men. A man could have no secrets hid from the Master. That is still true. Even today there is no covering that can conceal the deep, hidden meanings of one's life from the gaze of Christ. As Jesus looked at this man, He said, "Thou art Simon, the son of Jona." In other words, "Here is the man of weakness that you are by nature." And he was. He was self-seeking, impetuous, vacillating, uncertain; a man of good intentions. There can hardly be a more devastating condemnation than to say a man has good intentions. It is not that it says too much, but that it says so little. It damns a man with faint praise to describe him thus. Nevertheless that was Simon's picture.

But the matter did not end there, for Jesus saw not only what Simon was, but what he might become by the grace of God, and then and there Jesus gave him a nickname: "Thou shalt be called Cephas, which is by interpretation, a rock." In the dialect used by Jesus, "Cephas" or "Peter," and "rock" are the same word. In the original, therefore, this statement forms an interesting play on the word for "rock." It must have seemed that Jesus was proceeding by the rule of contrast in thus naming Simon; as when we occasionally call a fat boy "Tiny." But with prophetic insight Jesus was reading the future. He knew what the grace of God could do for a man; and He predicts that by a miracle of grace Simon would be transformed from a man of putty into a man of flint. A similar miracle is not beyond the power of God for every one of us. God can so transform us that the point of our greatest weakness can be made the place of our greatest strength.

II. LET US NOTE THE MAN SIMON WAS

1. Very little is said of his early life. We know only that he had been for years a fisherman, taking his living from the blue waters of the Sea of Galilee. He was undoubtedly a hard-working, horny-handed man, for his craft would make him so. He was probably a talkative sort of fellow, and at times he was profane in speech.

2. Much of what he was by nature lingered with him after his meeting with Christ. He was always impulsive, rushing in boldly where angels fear to tread. When Christ walked on the sea, Simon was not satisfied until he too had set foot on the water. And on the day of Jesus' resurrection, while John, the younger, outran Simon in the race to the

tomb, Simon rushed on boldly in, while John waited reverently without.

He was by nature a man of strange contrasts, brilliant highlights only setting off in darker hues the deep shadows in his nature. He was spiritually minded, yet worldly in his spirit; he was courageous, yet cowardly; quick to speak, but slow to comprehend; the very sort of man for whom you have high hopes, only to be plunged into despair by his amazing ineptitude.

3. Inseparably connected with our thought of Simon is his fearful backsliding at the time of Jesus' arrest. It is not difficult to discover at least seven steps downward that led to his collapse.

a. First of all, he was overconfident. As the Master told them that before that night was past all would forsake Him and flee, Peter was outraged and said, "Though all should forsake thee, yet will not I." It is true, all the disciples protested their loyalty to Jesus that night; but Peter was particularly insistent.

b. There was a certain unwillingness or inability on Peter's part to enter sympathetically into the Master's amazement that night in the garden. With the most fearful moral struggle of all time raging just a few feet away from him, Peter and his two companions found it possible to sleep indifferently.

c. A third step is found in the rashness with which he wielded the sword at the time Jesus was taken into custody. It is probable that he was moved with a spirit of reckless desperation as he saw the outrage inflicted on his Lord. Albeit Christ rebuked him.

d. A fourth step is evident in his cowardice as Christ was led away, a cowardice that made it impossible for him to espouse the Savior's cause. Despite his protest that he was ready to go with Him "to prison and to death."

e. The fifth step brings him into the circle of those gathered about the open fire in the court of the high priest's house. There, sitting in the seat of the scornful, he laid himself wide open for the accusations that were to prove his undoing.

f. The sixth step was his actual denial of Christ. Here was a man who eight hours before had protested his undying devotion, now denying that he ever knew his best friend and benefactor. Such are the possibilities within the reach of the human spirit.

g. But, as though denial were not enough, and in order to give a semblance of conviction to his assertions, Simon then lapsed into the habits of earlier years. He emphasized his denial with a profane oath, and the debacle was complete. As the Master turned and looked reproachfully at His erstwhile disciple, Peter went out into the night and wept bitterly.

III. NOW JESUS SAW ALL THIS FROM THE BEGINNING; BUT HE SAW SOMETHING ELSE AS WELL

1. "Thou art Simon; thou shalt be called Peter . . . rock." You are a weakling and a coward now; but you will be transformed into a man of heroic courage and moral strength. You are easily influenced now and far from stable, but by the grace of God all of your native instability will give way before the hardening, fixing influence of a new and holy character. It is a repetition of Jacob's experience at Peniel. "What is thy name?" insisted the wrestling angel. And when his confession, "My name is Jacob," was uttered, God said, "Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed."

2. It was not until Pentecost that the Master's prophecy came to pass. No man of that company was more marvelously changed by the Spirit's coming than Simon Peter. From a timorous weakling in whom little dependence could be placed, he emerged as the man of the hour, the veritable spearhead of this new Christian movement. From the instant of the Spirit's coming Peter was possessed of a heart made

pure, a mighty faith and a magnificent courage. In that instant Simon became Peter.

IV. BUT CHRIST KNOWS US EVEN AS HE KNEW PETER. We are broken reeds; but He can make us like the oak for stalwart strength. The element of carnal weakness can be removed from us, by God's grace; and by the sanctifying Spirit we can be made from men of putty into men of rock.

REMOVE THE CHURCHES, AND YOU COULD SWEEP UP THE REST

A very large fraction of the altruistic and humanitarian and forward-looking work of the world, in all its forms, has today its mainspring in the Christian churches. My own judgment is that about ninety-five per cent of it has come, and is coming, directly or indirectly, from the influence of organized religion in the United States. My own judgment is that, if the influence of American churches in the furtherance of socially wholesome and forward-looking movements, in the spread of conscientious and unselfish living of all sorts, were to be eliminated, our democracy would in a few years become so corrupt that it could not endure.—ROBERT A. MILLIKEN, Scientist.

Man is God's masterpiece. Man is a three-story building, spirit, soul and body. Man is a trinity, three in one. Man has a destiny. This age is confronted with three great questions, "Whence came I?" "Who am I?" "Whither am I going?" The Bible answers all three questions.

The evolutionists are passing. God is having the last word, and He will have the last word. Evolutionary hypothesis is not as popular as it was five and ten years ago. Science is in harmony with the established facts of the divine creation of man as related in the Bible.—B. H. POCOCK.

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Sermon Suggestions and Outlines

SERMON OUTLINES ON HOLINESS

The Gift of the Holy Ghost

W. W. CLAY

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2:38).

1. The Day of Pentecost one of the great days in the history of God's dealings with men.

a. It marked the beginning of a new dispensation, the dispensation of grace.

b. It marked the beginning of a new instrument through which the Trinity was to work, the Church.

c. It marked a new place of ministry for Jesus, as he took His place in the heavenlies at the right hand of God; and the outpoured Holy Ghost was the prearranged token of Christ's assumption of this ministry (John 16:7; Acts 2:33).

d. It marked a new relationship of the Holy Spirit to humanity, as He took possession of them, cleansing their hearts, bestowing upon them new powers and gifts, and indwelling them in a new and unusual sense.

2. This last factor, this new relationship of the Holy Spirit to men though not more important than the other things that marked this event, was most apparent on the Day of Pentecost. Hence it was the query of those who looked on, and the great theme of those who received Him. And the theme of Peter's sermon on that day was, "The Gift of the Holy Ghost."

I. THE MANIFESTATIONS OF THIS GIFT

1. It was a *supernatural impartation*. Not the product of will or effort or growth or evolution. Not an intellectual fancy or human philosophy. It is something that comes from above and enters into our very life and character and personality.

2. It was a *supernatural illumination*. We see what we could not see before. The Bible a new book. Christ a new Savior. Heaven more real. Hell more awful.

3. It was a *supernatural inspiration*. A new impulse in our spiritual activity. A greater passion for souls. A greater zeal for God and holiness. A greater willingness to sacrifice for Christ.

4. It was a *supernatural invigoration*. Power from on high. Power that brings conviction to sinful men. Power to overcome obstacles. Power to resist evil. A church without this gift of the Holy Ghost is powerless, like the disciples who

said, "Why could not we cast him out?"

5. It was a *supernatural ignition*. "And with fire." Burns something out of us, something through us. Burns out everything burnable, destroys everything that needs destroying. Never burns anything out of us that belongs in us. All of sin burned out, humanity left in.

6. It was a *supernatural intoxication*. Something that, like strong drink, masters you (Acts 2:12, Zech. 9:14-17, Eph. 5:18). Crave more of it. Run with the drinking gang. Pay any price for more. Loves to go on a spree. Fearless. Free with your money. Tongue loosened. Not easily sobered up. Emotional nature touched. The gift of the Holy Ghost is the gift of blessing.

7. It was a *supernatural indwelling*. The greatest factor in any Christian experience is the Holy Spirit himself. He is greater than all His gifts. Sanctification is a Bible term for an indispensable, divinely wrought work, but it must take second place in emphasis to the incoming of the Holy Ghost himself. The question Paul asked was, "Have ye received the Holy Ghost?" Jesus kept saying, "When he is come." So Peter here puts all the emphasis on the personal gift of the Holy Spirit, rather than on the impersonal effects of His coming—sanctification, empowering, anointing, or perfect love.

II. THE GIVER, JESUS CHRIST

1. Purchased by His blood (Heb. 13:12, Titus 3:6). Because Christ paid such a price that you might have it, do not scorn it nor neglect it.

2. Sent in answer to His prayer (John 14:16). What Christ prays for you can have; do not despair that you cannot have this gift.

3. It is His own personal bestowment (John 15:26). Do not grieve Jesus by refusing this, His own gift to you.

III. THE TRANSACTION, WHOLLY A GIFT

1. As a gift, it cannot be purchased. Not by gold, nor gifts, nor service. What we call paying the price is not purchasing this bestowment. Just as a person to obtain an education, gives up every other occupation and denies himself pleasure; these do not buy education, they only make it possible. So consecration makes it possible for God to bestow this gift, but in no sense buys it.

2. As a gift it cannot be the natural outflow of the soul. It is not human personality though it touches and glorifies that. It is not human talent, though it uses and multiplies the effectiveness of talent. It is not emotion, though it may and does unloose the emotional flood-tides of our nature, and keep us where joy and blessing abound. It is not intellectuality, though it illuminates and dominates the intellect. It is wholly a gift, something that comes upon us from above.

3. As a gift, it is unstinted in measure. Something of which we may have enough. How often is the expression used, "Filled with the Spirit." Something that makes and keeps us satisfied.

4. As a gift, it is bestowed by the Giver upon whom He will. You must meet the conditions, or you cannot receive it. You must be different from the world, for the world cannot receive Him (John 14:17). You must be obedient (Acts 5:32). You must be consecrated having "a true heart" (Heb. 10:22).

IV. CONCLUSION

1. Just as Pentecost was the secret of the success of the early church, so is it the indispensable element of success for any church today.

2. What are you going to do with this offered gift? Will you do as did the early church, welcome the Holy Spirit, meet the conditions that will let the Savior bestow Him, let Him have full possession of your heart?

The Work of the Holy Spirit

W. W. CLAY

And when he is come (John 16:8).

INTRODUCTION—I want to take you reverently into the very presence of God and ask you to look at His unknowable nature. We cannot understand the Trinity. All the illustrations that have been used fall short of the real truth. All three persons of the Trinity have been active in all dispensations. Jesus was the Jehovah of the Old Testament. The Holy Spirit was active, even before the flood (Gen. 6:3). He was at work during the dispensation of law (Psalm 51:11; 1 Samuel 10:6). Yet Jesus said, "When he is come." This can only mean that the Holy Spirit was to begin a new relation in regard to redemption. Before Pentecost He came upon individuals to work through them with little regard to their character to work out God's plan, as in the case of Samson, or as in the case of John the Baptist upon whom the Spirit of God rested from birth. Now He was to come upon all who would prepare their hearts for Him, cleanse them, empower them, and supernaturally work with them and through them. In this sense He had never come upon men before, so that the Master could say, "And when he is come."

I. IN THE NEW DISPENSATION THE HOLY SPIRIT IS

1. The Empowerer of the Church. He was to create the Church; it is brought together and held together by the Holy Ghost. It is the body of Christ, but energized by the Holy Ghost. When the Holy Spirit is crowded out or grieved out of the church, it is no longer an organism, it is but a corpse. Tennyson's poem, "The Deserted House," though a

picture of physical death, is also a sad picture of a church without the Holy Ghost. He brings to the church divine guidance, power to witness, passion for souls, a heavenly magnetism.

2. The Cleanser of hearts from sin (Acts 16:8, 9).

3. The Revealer of Jesus (John 16:13, 14). That is why the church that is filled with the Holy Ghost does not speak so much of the Holy Ghost as of Jesus. Jesus is the theme of its songs, the heart of its testimony, the center of its praise.

4. The Inspirer of testimony. In every place, in every age, the one great characteristic of a Holy Ghost is witnessing. Not endorsement, but a positive declaration of what Christ has done, and in a way that will honor Christ. It will be given when it costs something. The Greek word for witness is "martyr." The early Christians sealed their testimony with their blood but would not refrain from witnessing even though it cost their lives (Acts 4:18-20, 29).

5. The Bestower of revivals. There never was a revival till the Holy Ghost was given. But since Pentecost, wherever there have been churches in whom the Holy Spirit could dwell, again and again there breaks out a revival. "When he is come, he will convict the world" (John 16:8). When a church says it does not believe in revivals, or when it fails to pray for them and plan for them and have them, it has lost the special presence of the Holy Ghost.

6. The Conservator of truth. This apt expression, coined by Thomas K. Doty, one of the pioneer holiness preachers of this country, and repeated often by Dr. Daniel Steele, contains an important truth. A conservator is one who preserves, guards, and opens to others. He

is the Spirit of Truth (John 16:13). The church that rejects holiness rejects the Holy Spirit; and when he is gone, the door is open to all kinds of error. Modernism and Christian Science and Eternal Security with its awful picture of a heart reveling in sin but so covered by Christ's robe that God claims that one as His child, have not come in till holiness has been crowded out. Churches that have frowned on holiness, have refused to accept it and seek it, are open to error. Then he illuminates the Bible. He does not guide by having you open your Bible hit-or-miss to some passage, but by opening the meaning of the Scriptures.

7. The Sponsor of missionary passion. The commission that reaches "unto the uttermost part of the earth" (Acts 1:8), is prefaced by the words, "after that the Holy Ghost is come upon you."

8. The Searchlight of prophecy. "He will show you things to come" (John 16:13). Not little predictions about the petty details of our lives, nor the larger ones that pertain to world movements; that book of prophecy was closed when John wrote Revelation. But He will open the prophecies of the Bible and lead us to see their fulfillment, and put within the church an intense, passionate looking for the Lord's return. The church that rejects prophecy rejects the ministry of the Holy Spirit in this field.

II. SOME WARNINGS

1. To the sanctified soul, and to the church where the Holy Spirit has entered and is working, comes this warning, "Quench not the Spirit" (1 Thess. 5:19). This is a warning against letting plans, and desire to put things over by other means, crowd out His activities. It is a warning against checking the impulse

to pray, to testify, to go to seek the lost. When the Spirit is quenched, revivals become efforts to "put it over" and the exhibition of results through "a bag of tricks."

2. To all believers, "Grieve not the Holy Spirit." The church or individual that has grieved the Holy Spirit, will have let worldliness into the life and into the church, till the Holy Spirit has departed, and left the church powerless, and the individual backslidden.

3. To the unsaved, "Ye do always resist the Holy Ghost" (Acts 7:51). Resisting the One who comes in love to lift your life to better things; the One who comes to warn you of eternal danger; the One who, if resisted too often will turn away, and when He leaves there will be no more conviction, no more impulse to pray, no leading toward salvation, light forever withdrawn.

Frances E. Willard's Experience

While Bishop Hamline was conducting a revival in Evanston Frances E. Willard sought the blessing of sanctification. She later testified, "Kneeling in utter self-abandonment I consecrated myself anew to God. But I felt humiliated to find that the simple bits of jewelry I wore, gold buttons, rings and pins, all of them plain in their style, came up to me as the separating causes between my spirit and my Savior. All this seemed so unworthy of that sacred hour that I thought at first it was a mere temptation. But the sense of it remained so strong that I unconditionally yielded my pretty little jewels, and great peace came to my soul."—*Pentecostal Herald*.

Expository Outlines for April

Lewis T. Corlett

The Security of Faith

(1 Peter 1:1-13)

I. PEOPLE ARE LOOKING FOR SECURITY ON EVERY HAND

1. Searching in many avenues for it.
2. Many depending on the government for security.
3. The greatest security is found in and through faith.

II. THROUGH FAITH THE CHILD OF GOD RECEIVES SUSTAINING GRACE

1. Faith keeps the individual in living contact with God (v. 5).
2. Faith is the channel by which God sends keeping power to the individual soul (v. 5).
3. Through faith the child of God is kept in the proper relationship be-

fore God to assure personal comfort and confidence for he is ready to be revealed in the last time (v. 5).

4. Faith makes the blessings of God realities in individual life and conduct (v. 4).

III. THE TRIAL OF FAITH BRINGS GREATER SECURITY TO THE BELIEVER

1. Provides rejoicing in the midst of sorrows and adversities (vs. 6-8).
2. The trials reveal the value and preciousness of faith (v. 7).
3. The security through one trial encourages and stimulates faith for the greater ones (v. 7).
4. The triumph of faith in the trials

gives greater blessings from the hand of God.

IV. THE JOY THROUGH FAITH INCREASES THE SENSE OF SECURITY

1. A happy, joyful person has a firm feeling of security.
2. Faith brings enjoyment of present blessings and gives anticipation of future glory (v. 8).
3. Faith brings joy because of the hope in the realization of the final end of faith—the salvation, complete final deliverance of souls (v. 9).

V. THE SECURITY THROUGH FAITH IS BASED ON LOVE

1. Love focalized in God brings greater confidence, stronger faith and more security (v. 8).
2. A person naturally has faith in those he loves.
3. All Christians should develop their love-life more and increase the sense of security through faith.

The Anchor of the Soul

(Heb. 6:13-20)

I. HOPE IS THE DRAWING POWER OF LIFE

1. A strong consolation (v. 18).
 - a. In the hours of seeming defeat.
 - b. In the time of sorrow.
 - c. In the paradoxes of life.
2. A buoyancy of strength.
 - a. Hope gives strength in despair.
 - b. Hope brings vitality to the despondent one.
 - c. Hope stimulates to further activity.

II. GOD ENDEAVORS TO KEEP HOPE UPPERMOST IN THE THOUGHT LIFE OF HIS CHILDREN

"Willing more abundantly to shew unto the heirs of promise the immutability of his counsel" (v. 17).

1. God gave Abraham a promise as the ground of hope in his journey to the country God would show him (v. 13).
2. The endurance through hope made the promise a reality in Abraham's life (v. 15).
3. God's promises and purpose for His children are unchangeable, He wants to keep hope burning brightly in every breast.
4. God's anxiety for man's continued anticipation is shown in that he was willing to confirm His promise with an oath.
5. The immutability of His counsel and His oath ought to encourage all Christians to press on.

III. THIS HOPE SERVES AS AN ANCHOR OF THE SOUL

1. Because God set it, made through His wisdom and sustained by His power.
2. The anchor will hold for it is both sure and steadfast.
 - a. It will hold in the midst of any gale of opposition, temptation or persecution.
 - b. It will protect the child of God from drifting from his moorings in the hours of distress and conflict.
 - c. It is set before the Christian as the proper objective and goal as well as an incentive.
3. The children of God are exhorted to use this hope as a refuge.
 - a. In the uncertainties of everyday living.
 - b. In the perplexities of social complexities.
 - c. In the dark hours of sorrow and bereavement.
4. This hope reaches beyond this life—"which entereth into that within the veil."
 - a. Connected with the forerunner of our faith—Christ.
 - b. Keeps the mind of the Christian on heavenly things.
 - c. Serves as a drawing force to lift toward eternity.

IV. ALL CHRISTIANS SHOULD REST IN THIS HOPE**Unsatisfied Desire**

(Mark 10:17-27)

I. THE FEELING OF NEED (v. 17).

1. He was prompted by the sense of need of something better.
2. He was pushed by a recognition of something lacking in his life.
3. He was impelled by a desire to obtain that which would satisfy—"eternal life."
4. He possessed an attitude of real earnestness in order to obtain that which would meet his need.

II. ADMIRABLE TRAITS OF THE YOUNG MAN (vs. 17-20).

1. He accepted the privilege that was his when Christ passed through his community.
2. He recognized the character of Christ.
 - a. "Good Master."
 - b. In asking for that which God alone could give—"Eternal life."
 - c. By kneeling in reverence and respect.
3. His clean moral life.
 - a. He had obeyed the Commandments from his youth.
 - b. He had kept himself in the associations that encouraged clean living.
 - c. He valued an outward righteousness.
 - d. This is commendable for any young person.
4. He has such possible usefulness that Christ, in looking on him, loved him.

III. THE REASON HIS DESIRE WAS NOT SATISFIED (vs. 21-27).

1. He did not like the remedy that was offered to him.
 - a. It touched the center of his inward sin—covetousness of self-centeredness.
 - b. It tested the intensity and whole-heartedness of his desire and request.
 - c. It revealed the ultimate purpose of his life.
2. He turned his back on the only One who could satisfy that desire.
 - a. He came expectantly but went away dejected.
 - b. He came running in eagerness, he went away in rejection and grief.
 - c. He faced the source of Light but turned to walk in darkness.
 - d. He lost his opportunity to satisfy his desire.

IV. HE LEFT WORSE THAN WHEN HE CAME (vs. 23-27).

1. He had rejected the Savior and yielded to selfishness.
2. He sought to find security in material possessions.

The Christian Life in Philippians**I. IT SHOULD BE ONE OF CONSTANT REJOICING (ch. 1).**

1. Because of the privilege of the fellowship with the saints (vs. 5-7).
2. Because of the possibilities that are given to the Christian to develop in spiritual graces (vs. 9-11).
3. Because of the spread of the gospel of Christ in spite of the removal of His leaders (vs. 21-26).
4. Because each individual Christian can exert a positive blessing as an example for Christ (vs. 27-30).

II. IT SHOULD BE ONE OF UNSELFISHNESS AND SACRIFICE (ch. 2).

1. The denial of selfish desires and ambitions (vs. 3, 4).
2. The desire to be of service to others (vs. 3, 4).
3. Through the possession of the mind of Christ, the complete control of the motive life by the spirit of Christ, or what is termed heart holiness (v. 5).
4. Follow the example of Christ in suffering and service (vs. 7-11).
5. Learn from the example of Paul, Timothy and Epaphroditus (vs. 17-30).

III. IT SHOULD BE IN CHRIST (ch. 3).

1. Not in legalism, ritualism or ancestral religion (vs. 1-8).
2. Christ should rise superior to all forms of religion (v. 9).
3. The believer should have a personal knowledge of Christ and individual possession of Christ (v. 10).
4. The Christian should recognize the obligation of purposeful living in Christ (vs. 10-21).
 - a. Built upon a perfect relation to Him (v. 15).
 - b. Guided by a desire for final acceptance into glory (vs. 11, 12).
 - c. Controlled by a settled determination to accomplish this regardless of other pressing demands (vs. 13, 14).
 - d. Encouraged ever by the hope of Christ's coming again (vs. 20, 21).

IV. IT SHOULD BE A LIFE FILLED WITH JOY, PEACE AND CONTENTMENT (ch. 4).

1. Controlled by temperance and moderation (v. 5).
2. Free from anxiety (v. 6).
3. One with the mind cultivated by the meditation upon the good and the pure (v. 8).
4. One of restful contentment in the guidance and care of the Master (vs. 12, 13).
5. Living ever in the conscious knowledge and enjoyment of God's care and protection (v. 7).

Suggestions for Prayermeetings

H. O. Fanning

Praise in Our Prayermeetings

I will extol thee, my God, O king; and I will bless thy name for ever and ever. Every day will I bless thee; and I will praise thy name for ever and ever. Great is the Lord, and greatly to be praised; and his greatness is unsearchable. One generation shall praise thy works to another, and shall declare thy mighty acts. I will speak of the glorious honour of thy majesty, and of thy wondrous works (Psalm 145:1-5).

Few things are more desirable, or more becoming in our prayermeetings, than the element of praise. It is as we praise and magnify our Christ that our appreciation of Him is increased and strengthened, and His preciousness is revealed to us. We are to be witnesses unto Him. In this our testimony to what he has done for us has its place and should not be neglected. But His excellencies should be recounted that His name may be glorified in our hearts and in the hearts of others; and our faith encouraged to seek to know Him better and enjoy ever increasing measures of His grace and power. Whatever encourages us and helps us to keep pressing on in the discovery and development of our spiritual powers should ever be welcomed.

The Humanity of Christ

Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord (Luke 2:10, 11).

It is generally agreed that one of the great purposes of the Holy Spirit in the Gospel according to Luke, is that of emphasizing the humanity of Jesus Christ; presenting Him as the Son of man, the Friend and Redeemer of men, and the Savior of them that believe in Him. Here we are given the account of the incarnation, and glimpses of the earlier life of our Lord. That there are mysteries in the incarnation must be freely admitted. But this furnishes no ground for hesitancy in believing in our Lord. A gospel without mysteries; mysteries even beyond the grasp of our finite minds in their present state of development, would be unworthy of either God or man. The few secrets of nature, discovered during the lifetime of men, have brought us things which have had their part in revolutionizing the world. In a transaction so great as that of the redemption of sinful men, their restoration to a state of holiness, and of fitness for heaven, is subject to no reasonable demand for freedom from mysteries. The incarnation of Christ is the miracle of the ages. Christ alone has experienced this.

I. It is made plain here that Jesus had a human parentage. He was conceived by the Holy Spirit, and born of the Virgin Mary. He began His incarnate life at its very beginnings. He knows life in all of its normal functions.

II. Jesus had a complete human nature. Not human nature in its fallen condition, but human nature as God created it, and as it was designed to be. A nature created in the image of God and after His likeness. This sort of nature alone was fitting for His incarnate state. That He had a human body was apparent to all who knew Him. "She hath poured this ointment on my body. . . My soul is exceeding sorrowful, even unto death" (Matt. 26: 12, 38). "Father, into thy hands I commend my spirit" (Luke 23:46).

III. He was recognized, and known

as a man among men, and received and acknowledged this recognition. He was known as the son of the carpenter, and as the carpenter Himself in later life. He was the recognized member of the family of Joseph, at Nazareth and elsewhere, and acknowledged this recognition. His claim to deity was made at the beginning of His public ministry—at His baptism by John the Baptist (Matt. 3:17).

IV. He died the death of a human being, publicly; at the hands of men, and with two others who were men. His body was prepared for burial, and He was buried as men are buried. His humanity was not questioned by men during His life among them.

V. By His incarnation, He came to know human life as men know it here below. He knows how to sympathize with the men He came to save. He knows what it is to be tired, weary and worn; He knows the pangs of hunger; the need of rest and sleep; the effect of

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wearily vigils; He knows what it is to be misunderstood and misrepresented; He knows the provocations of daily life, of contacts with men; He knows temptations in their various forms; He has sounded life to its depths, scaled its heights and explored its breadths and heights. He knows how life should be lived, and knows how to give us the help we need in so living it.

VI. Concerning His humanity, we read that He increased in wisdom and stature, and in favor with God and man (Luke 2:52). He came up through life as we must come up through it, and met its issues as we must meet them. He reveals to us the possibilities of human nature—under God—to live the lives that God would have us live. By His grace and power we may fill our small places as He filled His infinitely large place.

VII. Through Luke the Kinsman Redeemer of Jesus is emphasized (Lev. 25:25-55). In the Gospel according to Matthew—written for the Jew—the genealogy of our Lord goes back to Abraham and forward from him. In that of Luke, the genealogy of our Lord goes back to Adam, and to God; showing Him to be kinsman to the race, though born a Jew. In His Mediatorship He is not the Jew, Christ Jesus; but the *man* Christ Jesus (1 Timothy 2:1-5). He is bone of our bone, and flesh of our flesh. He comes all the way to us, that He may bring us all the way to God. He comes not as a stranger, but as our Kinsman.

The Sufferings of Christ

And he bearing his cross went forth unto a place called the place of a skull, which is called in the Hebrew Golgotha; where they crucified him, and two other

with him, on either side one, and Jesus in the midst (John 19:17, 18).

The death of Christ was made necessary because of the holiness of God, and the sinfulness of men, and their relationship to God. Apart from this relationship and the fall of man his death is inexplicable. God created man a holy being and gave him an opportunity to live a holy life by His grace and power. But man failed and fell into sin. His recovery was beyond the power of all material resources, even those of God. There was but one remedy for his fallen condition, the death of Christ on Calvary's cross. This had been prefigured in all the sacrifices of Old Testament times. "Without shedding of blood is no remission" (Hebrews 9:22). This law is universal and inexorable.

I. God created man in His own image and after His Own likeness, and for the accomplishment of His own purposes (Genesis 1:26-28). This dignity conferred upon man, carried with it corresponding privileges and responsibilities. Man's failure to enjoy these privileges and meet responsibilities; his fall into sin and an attitude of enmity toward God, made necessary the shedding of Christ's blood. An enterprise of such magnitude as God designed in the creation of man, could not be allowed to fail. The magnitude of the price paid for man's redemption is an indication of the importance of his creation and worth to God.

II. The purpose of Christ's death is the restoration of man to a state of holiness, his normal and natural condition; and to his place in the fulfillment of the divine purposes through him; to the enjoyment of his privileges and the meeting of his obligations, both here and hereafter.

III. Sin is not indigenous to human nature as God created it. Of this we need constantly to remind ourselves. It is contrary to the constitution and principles of human nature. It is man's enemy and only his enemy. Man is normal only as he is made free from sin. Sin by its ravages has made God's beautiful world a place of enmity and strife, of disease and death, of cruelty and injustice, of evils beyond human computation. Through Christ alone is it made a place at all suitable for human habitation.

IV. We may well be ashamed of what we have become through sin, but we need never be ashamed of being human beings. Human nature as God created it is the crowning work of His creative power. The glory and dignity of human nature as God created it, and the value He places upon it, should ever be an incentive to us to seek our salvation, our restoration to our holy estate and the filling of our places in the divine plans

and purposes. Less than this is less than the enjoyment of all of our privileges in grace.

V. Sin has done its deadly work, and we cannot expect this to be an easy matter. Man is not made for ease, but for achievement; for the exercise of his God-given power and their development to their full measure of accomplishment. This would not have been an easy matter for man as God created him. It is not easy for us now. It has its price, but it is worth all its costs. Being laborers together with God is too worth while to be easy. It is worthy of our noblest efforts.

VII. We must put ourselves in the way of this recovery and keep ourselves in that way. That which costs God so much must not be lightly esteemed, or its worth underestimated by us. The crises experiences of regeneration and entire sanctification are necessary to our deliverance from sin and as a preparation for the great work of filling our places in the accomplishment of the divine will through us. They are not ends, but means to ends. Every day has its opportunities, its privileges, its responsibilities. Every day should see us prepared for better things. We must go forward.

VII. While our recovery is wholly of God as to its source and supply; it is a mutual affair in the matter of its application. Man fell voluntarily. He must be recovered voluntarily. With all of our God-given powers we must cooperate with Him in the accomplishment of His purposes in us, through us and by us.

The Resurrection of Christ

But now is Christ risen from the dead, and become the firstfruits of them that slept (1 Cor. 15:20).

There is no more certain fact, and no better attested fact in all history, than that of the resurrection of Jesus Christ. And in its place there is no more important fact. That a fact is certain, and well attested, is one thing; that it is certain, and well attested, and well established in our own thinking may be another matter. This is one of the things that should be ingrained into the very fibers of our being—a veritable part of us. Not only is the resurrection of Christ a source of hope for the future, but it is a stabilizing power for the present.

I. Paul shows the unanimity of the apostles in their belief in and preaching of the resurrection of Christ. His resurrection had been demonstrated to them by indisputable proof. Its place in the divine plan of human redemption had been made plain to them. They had felt its power in their lives and experiences (vs. 1-11).

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II. There can be no further question as to the certainty of the resurrection. Christ has been raised out from among the dead, not to die again, as others who had been raised, but to live forever more at the right hand of the Father. From His position there He was directing His work through His apostles.

III. If Christ be not risen from the dead, the preaching of the apostles and the faith of their hearers was vain. The indispensability of the resurrection is shown.

IV. If there is no resurrection, there is no salvation. Not only is the resurrection of Christ essential to salvation, but the resurrection of the saints is essential to it. The entire man is immortal, and the resurrection is essential to his entire salvation. There is a natural body and there is a spiritual body. "Our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory" (Phil. 3:20, 21, R.V.) "This mortal must put on immortality" (vs. 51-56, 22-25).

V. The resurrection is our sure ground of hope of enjoying the glory that Jesus has purchased for us by His death on the cross. If in this life only we have hope in Christ, we are of all men most miserable (vs. 18, 19).

VI. In Christ's resurrection we have the firstfruits of them that slept. This assures the resurrection of all, in their own order, "Christ the firstfruits; afterward they that are Christ's at his coming. Then cometh the end," when the remainder shall be raised (vs. 21-26).

VII. The resurrection of Christ is God's seal of approval upon all of His claims, and of His acceptance of all of His works. It is a ground of assurance of our faith in Him, and of the certainty of the fulfillment of all of His promises to us.

The Interceding Christ

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:25).

In our salvation we need Christ in all His offices and in all His works. We shall need Him forever. As wholly sanctified people, we need Him as certainly and as much today as we needed Him the day He sanctified us wholly, or justified us freely. We do not need Him for these experiences today, but we need Him for the supply of our needs today. Not only of our temporal needs, for we have spiritual needs that must be supplied just as certainly as our temporal needs. Nothing else could have been substituted for the supply of our needs on the

days in which we needed justification and sanctification. Neither can anything else be sanctified for the supply of our needs today. Our needs are as recurrent as the days are recurrent. They are as insistent in our todays as in our yesterdays and ever will be.

I. The Christ of the incarnation made way for the Christ of the cross and the Christ of the tomb.

II. The Christ of the tomb made way for the Christ of the resurrection. We need the living Christ as certainly as we need the Christ who died. Not for the same reasons but for indispensable reasons. By His incarnation and death, Christ made possible our salvation. By His resurrection He makes it actual.

III. No Christ of the tomb means no Christ of the resurrection, of the ascension, of His exaltation. He went to His place of exaltation at the right hand of the Father by the orderly steps of the will of God. He paid the price of that exaltation. He was given a name that is above every name, because He took the way to that name and trod every step of the way to it. His reaching of that place was not the result of accident. Here is a lesson we need to learn. Our Father is not a God of caprice.

IV. Had He not humbled Himself and become obedient unto death, even the death of the cross, there would have been no place of exaltation for Him (Phil. 2:5-11). Atonement for sin would not have been made. The impassable gulf between sinful man and a holy God would not have been bridged. There

would have been no saints for whom to intercede.

V. His work here was in the nature of a preparation for His work there. He must make possible the salvation of the people for whom He is to intercede. He began yonder where He left off here. Life here and life hereafter, are not two, but one. Our lives will begin yonder where they leave off here.

VI. In so far as our future is concerned, with our past under the blood, we are prepared for it, and ready to meet it any moment. In another and very real sense we are getting ready for it, and the more faithful we are in our preparation the more blessed it will be. Not that we will, or can merit anything, but we can put ourselves in the way of richer rewards and more glorious enjoyments. We may receive of divine grace in ever increasing measure, and in fitness for future glory likewise.

VII. Our salvation—in the matter of its crises experiences—is instantaneous and complete. In the matter of its unfoldings and outworkings it is gradual and progressive, and eternal in its duration. Saving us to the uttermost is an eternity's work. He is able to so save us, because He ever liveth to make intercession for us. We will need His interceding work in the world to come, as certainly as we need it in the world that now is. The work of our salvation has but one end—the beginning. There is vastly more to it than salvation from sin. There will be no sin yonder, but there will be room for vast improvement in us.

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Advices Concerning Prayer

In nothing be anxious; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God (Phil. 4:6, R.V.).

In few things do we need instruction more than we need it in prayer. Here the Spirit is using His servant Paul to give us some wholesome advice in this matter. We may learn the general principles of Prayer in the Word of God, but we shall always need the ministry of the Spirit in its actual experience. The conditions of men, and the circumstances under which they live, make this ministry a constant necessity (Romans 8:26, 27).

I. *In nothing be anxious*—Anxiety is largely a matter of degrees. It grows with attention. It is cumulative in its power; weakening and destructive in its tendencies. It interferes with the right functioning of our faculties at times when such functioning is sorely needed. There is a concern, which is quickening in its tendencies, arouses the best there is in us, strengthens us, makes us resourceful and helpful when we most need to be so. Whatever makes us less than this, is to be avoided as unwholesome and undesirable.

II. *But in everything*—Here we have the divinely prescribed scope of prayer. Nothing is too great; nothing is too small, to be made a subject of prayer. All of the affairs of life are included. In everything we need divine help and direction, and this help and direction we should ever seek. Only by so doing can we hope to get the puzzle of life properly adjusted.

III. *By prayer*—This is the antidote for anxiety. Without prayer anxiety is almost certain to master us. With prayer we master it and overcome it. Anxiety is antagonistic in its attitude and effects toward faith in God and its proper exercise. Prayer is vastly more than a means of getting things from God. It brings us into communion and fellowship with Him. It has stabilizing and strengthening effects upon us in all the affairs of life. Herein lies much of its value. We cannot come to our own without the exercise of it in everything. Praying only concerning some things deprives us of much of the best effects of prayer.

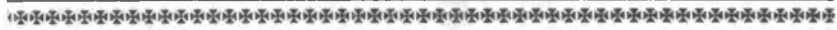
IV. *With supplication*—Concerning this Wesley said, "Which is the enlarging upon and pressing our petition." This not only strengthens our prayer, but deepens and enriches its effects upon us. One of the secrets of the marvelous life of our Lord is found in the long periods he spent in intimate communion with the Father. It was there that He received in solitude what He so freely and graciously distributed to the multitudes. The more important events of His life were marked by longer periods of this communion.

V. *With thanksgiving*—Few things are more becoming than thanksgiving in the child of God. Especially is this true when he is engaged in prayer. Such an attitude indicates sublime faith in God and freedom from anxiety. It is the normal attitude of the praying child of God. He has found his place of rest, of assurance, of security, of contentment. He is at his best.

VI. *Let your requests be made known unto God*—Having reached the attitude of thanksgiving, the prayer is in a suitable frame for this part of his prayer. He is in proper adjustment for this. The fuller one's consciousness that he is in the presence of God, and in communion with Him, the more will he be helped in his praying, and the more effective will be his prayers. There is a dignity and a glory in this sort of praying that is indescribable, and a benefit that is in-

estimable in its value. Our requests will be largely affected by it.

VII. *And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus* (Phil. 4:7, R.V.). Here we have some of the benefits of this sort of praying. Some of the over and above, beyond the granting of your requests. Something of what has been built into you and become a part of you, beyond what has been given to you. Something that brings you into fuller harmony with God and deeper and richer communion and fellowship with Him. Something that has tended to put you in the way of better things and which has become your permanent possession. Something that will forever make fuller and richer for you and your service to God and men more valuable.



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