

good and great man, not for our discouragement, but for our encouragement. He brings us into experiences of grace that we may make progress therein, and go on to the realization of the possibilities of these experiences.

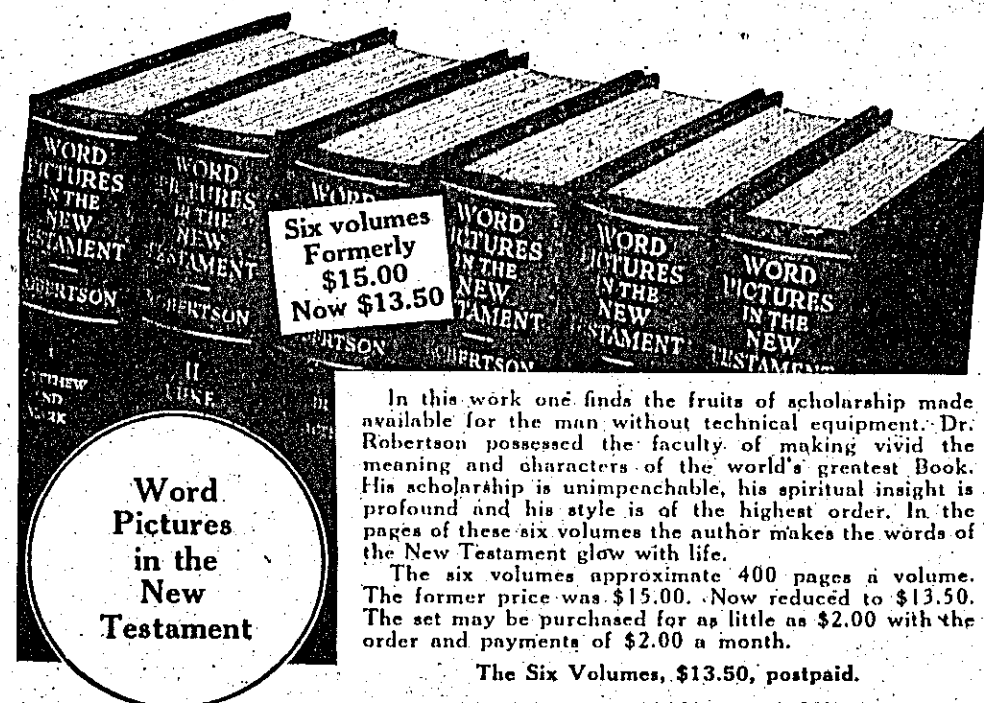
III. *Man is an improvable being, and ever will be such.* His change from infantile helplessness to great achieving power, is an evidence of this. The greatest men of the ages, began in helpless infancy. In that infancy, they were endowed with powers which, discovered and developed, made them great in the various walks of life. The changes that had taken place in the life of Job, demonstrated that he was a man of unusual capacities for improvement. Not only had God doubled Job's material possessions, but we may be sure his spiritual possessions had not been increased less.

IV. *Job's progress had been so great, that when he considered the speeches he had made earlier in his experience, "He abhorred himself, and repented in dust and ashes."* He saw that in much that he had said, he had been darkening counsel by words without knowledge. This is significant of the increase of his knowledge of things in the spiritual realm. And the possibilities for improvement are as great—if not far greater—in the spiritual, than they are in the natural realm.

V. *God had been silent when Job prayed during the earlier days of Job's experience in the school of adversity.* This had its disconcerting effects upon Job, but He had not been indifferent to Job's prayers. His delays were not denials. When God addressed Job, He did so with reference to the things concerning which Job had been making inquiry. By contrast Job had become conscious of the meagerness of his knowledge, and of his attainments in grace. As compared with God, he was a very insignificant creature. He had made much progress. There was much more for him to make. He was at the beginnings of things in grace. The better things were all ahead of him.

VI. *It is a great thing when a man has made some appreciable progress in grace.* He is aroused to increased activity by what he has gained. It is the person who is making little—if any—progress in grace, who is little—if at all—interested in the subject. Job was thoroughly aroused on this matter. Progress was the order of the day with him. In this Job was normal. One of the inexorable laws of life is that of growth and development. It is this sort of thing that gives life its beauty, its force, its value. Where these things are lacking, life is a poor affair. Where they are present, life is a thing of beauty, and a joy forever.

VII. *But Job was not through with progress, even in this world.* God gave him another hundred and forty years to live, and grow, and develop, and perfect his powers. In the earlier years of Job's life God has given us a picture of the progress that he made. He gives us a brief view of the progress he was making under a regime of material prosperity and some of the ways in which he was making it. The most of the record is given to a description of increasing prosperity in the school of adversity. With property and friends gone; with health so sadly impaired that death seemed immanent, it was not an easy thing to see how all these things were working together, for the good of all concerned. But they were doing just that, and it is here that we may gather much encouragement. That there are valuable lessons for us to learn in the issues of life, we may be sure. That good may come out of seemingly most unfavorable conditions, experiences like those of Job prove. In all things, Job put himself in the way of receiving what God had for him, and profited accordingly. And so may we if we will. Seemingly Job was as ready to co-operate with God under adverse conditions as he had been under seemingly more favorable conditions. In the darkest period of his afflictions Job cried, "When he hath tried me, I shall come forth as gold."



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The PREACHER'S MAGAZINE

NO loving word was ever spoken, no good deed ever done "tomorrow." We cannot act in the unborn future, nor in the dead past—only in the living present. That is why "every day is a dooms day," for today holds life and death, character and destiny, in its hands. Opportunity says with Jesus, "Me ye have not always." We say, "I will take my chances. There is plenty of time." Ah, how often do we say, "Some other time," to find that there is no other time! Some things we can do "not always." How shall we find out what things can be done any time, and what things now or never? Only by living in the faith that today is the only day we have and challenging every opportunity for its meaning. Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour, and lost a matchless opportunity. Mary's name is fragrant forever for the loving deed of a day. Do your best now.—MALTBE DAVENPORT BABCOCK.

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Judging the Preacher by His Wife

BY THE EDITOR

WILLIAM ALLEN WHITE'S editorial on Wendell Willkie which of course appeared first in the *Emporia Gazette*, has been reprinted in other newspapers. Just today a column from the *Kansas City Star* containing this unique word was laid on my table. But even yet I am afraid not all have seen it, and so I am going to risk giving it again:

"The *Gazette* has said many fine things about Wendell Willkie as a presidential candidate. The *Gazette* feels that of all the present candidates for the Republican nomination Willkie has more intelligence, more courage and more executive experience than any of them. 'Why, then,' writes an Old Subscriber and Constant Reader, 'don't you come out flat-footed for Wendell Willkie? Why pollyfox? Why stand around first on one foot and then on the other, hesitating? Why don't you plunk, slap-dash and slam-bang for Willkie?'"

"All right, if you must know, here's the reason: We haven't met Mrs. Willkie. We have been fooled two or three times into indorsing a man before we knew his wife and then lived to regret it. You don't know a man until you know his wife. She reveals two things: First his skill and wisdom as a picker, which is most important. And second, by her own character, she points the way of his future course. If a man ignores his wife, doesn't take her into his counsel and goes ahead like a buck Indian with his squaw trudging behind with the papoose, you have got his number—and more or less hers, too, and it is bad dice. If, on the other hand, he does consult her, you can tell which way he is going to turn, by her general attitude. So it is never wise to pick a man for any responsible job until you have taken a good square look at his wife."

"We have met Mrs. Bob Taft. We have met Mrs. Tom Dewey. Both are strong women of good judgment and definite views. So we feel we know how those two young men will track,

But Mrs. Willkie? As smart a man as Willkie should have picked a smart, forthright, up and coming wife. If he didn't, then we are fooled in Wendell Willkie.

"But we don't propose to be fooled in advance. So, dear old Constant Reader, you asked for it and you got it. That is why we don't plunk for Wendell Willkie like a house afire, and it is a good reason. A man's wife is revelation of his real self. She is competent, relevant evidence and surely she is material and altogether the best evidence in the case."

These words are so much better said than I could say them that I believe I will let them stand just as they are with the suggestion that they apply to preachers quite as fully as to men in other callings. I wonder if we might not paraphrase without ill logic and make it say, "By their wives ye shall know them."

Worship

The fruits of worship are as manifold as life itself, as rich as human experience, and as various as God's creative touch upon it. Worship helps us to know and love Him whom to know is life eternal. It brings insight and vision; it opens the mind to fresh truth and to a new understanding of familiar things. It begets wholeness and sanity. It mobilizes one's resources and gives strength and power. It makes available the infinite dynamic of God's own Spirit. Its full realization and its ultimate sanction are in a life that not only is "hid with Christ in God" but goes forth with Christ "not to be ministered unto but to minister."—Submitted by L. H. BALDWIN.

The supreme need of every soul is a vital faith in God as He is revealed in Christ the Savior and Lord. Unless our efforts in behalf of organized religious work have this as their ultimate purpose, our labors are in vain. The giving of time and service in promoting the organizational activities of the Church, the giving of money to carry on its work at home and abroad, our efforts in the Sunday school and men's and women's and young people's organizations, and all of our other so-called "religious activities," are not ends in themselves but have as their foremost goal the bringing of those who do not know Jesus Christ into a saving relationship with Him. With all our efforts, such an end can be achieved only under the guidance and through the power of the Spirit of God. He will help us to understand the true purpose of the gospel, and will bring to rich fruitage the efforts of those who, understanding God's will, give themselves earnestly and sacrificially to bringing it to pass.—*Christian Observer*.

Thoughts on Holiness from the Old Writers

Modern Idolatry

Olive M. Winchester

And he said unto them, Take heed, and keep yourselves from all covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (Luke 15:13, R.V.)

MAN has by nature an acquisitive instinct whereby he seeks to acquire. This has its legitimate realm, in fact without it man becomes shiftless and prodigal. On the other hand it has its excesses and then it becomes a sin which the Scripture classes as idolatry. Accordingly it seems meet to inquire into the nature of covetousness and study its manifestations that we may indeed keep ourselves from all covetousness.

NATURE OF COVETOUSNESS

As with many other phases of our life so it is with covetousness, we have a hazy idea of its nature, but to give an exact account is rather difficult. So we will see if we can translate it into definite terms.

In approaching the subject from the standpoint of the Greek, we have clearly set forth that it is a state of wanting or desiring more. So one writer has defined it a longing for inordinately or unlawfully. It is that eager and fervent grasping for more and more, no matter how much the individual may have.

Another way to understand the term is to draw the contrast between it and its close ally, avarice. One writer compares as follows: Covetousness "is the more active sin, avarice the more passive: the first seeks rather to grasp what it has not; the second, to retain, and by accumulating, to multiply that which it already has. The first, in its methods of acquiring, will often be bold and aggressive; even as it may, and often will, be as free in scattering and squandering, as it was eager and unscrupulous in getting."

Then another writer discusses both under two forms of avarice and differentiates one from the other. "There are," he says, "two sorts of avarice the one is but a bastard kind, and that is the rapacious appetite for gain; not for its own sake, but for the pleasure of refunding it immediately through all the channels of pride and luxury; the other is the true kind, and properly so-called, which is a restless and insatiable desire for riches, not for any further end or use, but only to hoard and preserve, and perpetually increase them. The covetous man of the first kind is like a greedy ostrich, which devours any metal, but it is with an intent to feed upon it, and, in effect, it makes a shift to digest and ex-

cern it. The second is like the foolish chough, which loves to steal money only to hide it."

With these comparisons we are able to see the nature of covetousness, it is the desire to have more just for the sake of a passing moment of possession, it is an inordinate desire, and unlawful desire. Some of the evils of this desire will come out more clearly as we study it further especially in connection with its attendant sins. Sufficient thus far is it to note this aspect.

ATTENDANT EVILS

Seldom does any one sin stand alone, it carries others in its trail and especially is this true of sins of avarice. "The love of money is the root of all evil," so the Scripture tells us and a careful study would seem to bear this out whether it is the desire for the moment or whether it is the desire to get and hoard.

One of the attendant evils of covetousness is depicted by the Prophet Amos. He lived in perilous times, when the nation was decadent religiously, morally and socially. He pronounces a woe against those who devised iniquity and then goes on to define their iniquity by saying, "And they covet fields, and seize them; and houses, and take them away: and they oppress a man and his house, even a man and his heritage." Here we note that the sin of covetousness leads to injustice and oppression of the poor. A very natural result for the inordinate desire to have leads men to obtain it in illegitimate ways and crushes the feeling of brotherly love and compassion.

Not only does this trait affect the relationships of man to man outside, it also enters into the household and becomes a disturbing element there. So the Book of Proverbs observes, "He that is greedy of gain troubleth his own house." When this instinct becomes the master of man he bends the trend of his household in that direction and love with peace and harmony fail. The whole life is expended on this one end.

Another very natural evil that follows this unlawful desire is depicted in Scripture when we are told the story of Gehazi who resented it because his master let Naaman the Syrian go without taking a reward at his hands so he followed after him and approaching him told the story of how two men had come to his master and he would like a talent of silver and two changes of raiment. Returning and being questioned by his master he said that he had not gone forth at all. Thus it was that lying had come forth out of a covetous spirit. For this he was punished with the leprosy that had been upon Naaman.

In the account of Achan and the Babylonish garment which he stole from among the spoil along with silver and gold, we see that the covetous desire easily leads to theft. For this transgression also a very severe punishment followed.

Still further does this evil lead. Not only is there oppression and injustice, domestic unhappiness, lying and theft, but on and on it goes with its deadly work. Ezekiel upbraiding Jerusalem for its sins, among the many other evils states, "In thee have they taken bribes to shed blood; thou hast taken interest and increase, and thou hast greedily gained of thy neighbors by oppression, and hast forgotten me, saith the Lord Jehovah." Thus the sin of covetousness leads to the climactic of all sins against one's fellowman, and that is murder. Of this the Proverbs gives us warning when it says:

So are the ways of every one that is greedy of gain;

It taketh away the life of the owners thereof.

THE CHRISTIAN'S ATTITUDE

After looking upon the nature of covetousness and its attendant evils, we need not tarry long on the question as to what should be the attitude of the Christian in such a case. Certainly we feel that the admonition of our text that we should take heed and keep ourselves from covetousness is timely. We do not want an evil of this kind to get its fangs upon our hearts and

lives; if it should succeed in doing so, we know that it will crush out all spiritual life. Surely we would pray with the psalmist:

*Incline my ear unto thy testimonies,
And not to covetousness.*

Further admonition is found in the letter to the Hebrews and the reason subjoined:

"Be ye free from the love of money; content with such things as ye have: for himself hath said, I will in no wise fail thee, neither will I in any wise forsake thee." We who are Christians have far greater possessions than the gain of this world. Therefore we should not make the end of our lives in seeking it but the greater and more eternal possessions.

Accordingly we are told in Colossians that we are to put to death such evils in our hearts; they are to be slain by the mighty dynamic power of the Holy Spirit that righteousness may reign indeed and in truth. With the fullness of the Holy Spirit in the heart such evils cannot exist. All belong to the carnal nature which is to be crucified and buried, that we may walk in newness of life.

Thus we have seen the evil of covetousness and the consequent attitude of the Christian. Surely we do not wish to harbor any of its spirit in our hearts. We desire to be pure and holy and to walk righteously with our Lord and God. In thus doing we shall ever have His smile of favor on our lives.

Holiness and Evangelism

C. E. Shumake

IN the proper sense, we think, the term "holiness evangelism" is a misnomer, for evangelism means "the preaching of evangelical principles." Evangelism then, in the scriptural sense, always means the preaching of holiness. But our paper is not occupied with the task of defining these terms, but is written with that emphasis for a renewed fervor in the proclamation of our adorning gospel of full salvation. This then calls into our immediate attention

THE NEED OF THE MESSAGE OF HOLINESS

The outlook of the world presents a very sable picture. The world is in need of something that will lift them out of the fog of mental and spiritual confusion. That there is no hope outside of God all students who reflect upon the situation and who are acquainted with God's Word realize. The need has always been the same since sin reared its subtle head to thwart God's purpose for man in the Garden of Eden. The positive message of holiness is indeed the message that all men everywhere need. It clearly states that man, here and now, through obedience and

faith in Christ's atoning blood, may be saved from sin. Such a message gives hope to the fallen and assurance to those who are in Christ that there is a cure for the indwelling or the principle of sin. This is the message that the world does need, and should be proclaimed from the housetops, so that men everywhere might hear. We realize then the need for such a positive message, and this need gives rise to this:

THE NECESSITY OF PREACHERS OF HOLINESS

I am just a little afraid that there are preachers that "occasionally preach on holiness." I trust that there are none among us, but if we are not careful, our ranks will be filled with those apologetic fellows who cannot preach a positive message of holiness based upon scriptural argumentation and personal experience. I do not say that they are here now, but I repeat my warning, that we must be careful along these lines. Our Manual has a very positive and definite statement concerning entire sanctification. Yet so has the Discipline of a great sister denomination, yet her pulpits are filled with preachers who not only

know nothing about Bible holiness, but deny the experience of the new birth and even the authenticity of the Bible itself.

I also have a fear that there are a number of evangelists going abroad who think that holiness is merely a sideline affair or a matter that is purely incidental. But, brethren, this doctrine of holiness is not a matter that can be put on or off as may conveniently fit the situation! One pastor told me that he called a preacher, who incidentally gained quite a reputation for his oratory, and was quite largely known for his rhetorical preaching. The meeting was to last two weeks, and when the evangelist came he immediately listed his sermon subjects for publication. He gave in advance the subject of every sermon for every night of the time of his service. The pastor looked over the subjects, and to his amazement found that he had not called a holiness preacher, for in all the sixteen or seventeen sermons there was not one sermon on holiness to be preached. My pastor friend called the attention of his evangelist to this omission, thinking perhaps there was some oversight, but the evangelist replied that those were his intended sermons for the meeting. The pastor wanted some messages that emphasized the experience of entire sanctification, and requested them, and the evangelist replied that he did have one or two sermons that touched upon that subject, and supposed he could preach upon them if they were wanted. I was riding in my car with an evangelist who was holding meetings in our section of the country, and to my surprise was told by this preacher that he just could not handle the doctrine of holiness, and that it was too complicated for him to preach it very much.

Such indefinite reference as that to this glorious truth will certainly get nobody sanctified. Now it is not our position to make people who come to hear us angry, but it is our duty to God and to the church that gives us credentials to preach the doctrines upon which our beloved church is founded. If a Nazarene preacher wants to quit preaching holiness, and that as a second definite work of grace, he should seek other pastures, for we are still, thank God, a distinctly pronounced holiness church. This is not a criticism that can justly be laid at the door of all evangelists, for which we are most grateful, yet we must realize that holiness is not a sideline thing, but a fundamentally and scripturally founded truth, and one that must be promulgated if our future as a church is to be glorious and resplendent as our past.

CONCLUSION

Holiness, then, is the central idea of Christianity, and as says Dr. J. W. Goodwin, "is fundamental in the Christian conception of God." Bishop Foster said of this grand truth, "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the prom-

ises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, burns in the spirit of the whole scheme, from its alpha and its omega, from its beginning to its end. Holiness needed. Holiness required. Holiness offered. Holiness attainable. Holiness a present duty, a present privilege, a present enjoyment, is the progress and completeness of its wondrous theme. It is the truth glowing all over, weaving all through revelation; the glorious truth which sparkles, and whispers, and sings, and shouts in all its history, biography and poetry, and prophecy, and precepts, and promise, and prayers; the central truth of the system." It is our duty, "holy brethren, partakers of the heavenly calling," as proclaimers of God's Holy Word to preach it with honesty, experimentally, scripturally, and with such logic as to persuade men that here and now God's children may be sanctified wholly.

Expository Preaching

OPENING up the Scriptures to the minds and hearts of the people of God is the great work of the Christian preacher. Such a ministry is not a popular one. It involves time and labor. It means hours spent alone with the Bible, when the spirit is quiet before God, that He may enlighten it with heavenly understanding. It means a close walk with the Lord, for only the obedient believer can obtain a really deep insight into the Word. It means a fullness of the Holy Ghost, that the Author himself may reveal hidden meanings, and clarify obscure passages, and enrich with divine illustration, and breathe upon the message as it goes forth. It is easier to prepare sermons, using the multitudinous helps that abound, and decking them with stories, and strengthening them with human logic and philosophy. But it must be remembered that it is His own Word that God has promised to bless, not the product of human reasonings.

The Presbyterian quotes Dr. Ironside as follows: "Dr. James M. Gray remarked some years ago, when lamenting the dearth of expository preachers and Bible teachers, 'I am afraid the great trouble is that there are few men humble enough to be willing to teach the Word of God. They much prefer to soar to heights of eloquence, and give rein to their own fancies rather than to soberly and seriously open up the truth.'"

The same journal continues, "An outstanding New York preacher has said, 'Expository preaching is the poorest of all types of preaching, because it leaves so little scope for the imagination.' But those who value eternal things for their own sake are not anxious to listen to the empty vaporings resulting from the imaginations of the human heart; they prefer to be nourished by the milk and meat of the Word itself."—*The Alliance Weekly*.

Peter's High Note of Praise

By Roy L. Hollenback

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time (1 Peter 1:3-5).

PETER is praising God for great things, as you can well see. In fact he is dwelling upon the highest and best things that can ever engage our lips. They are: (1) "Abundant mercy"; (2) "A lively hope"; (3) "An inheritance"; (4) God's keeping power. We have been asking God to help us in this message to place these things before you in their right order, and to present them with a small measure of the glory that they should have.

I. PETER'S PERSONAL TESTIMONY

A bit of Peter's own personal experience is given us here. He put himself in with the other apostles, and perhaps with scores of other followers of the Lord, whose hopes were dashed to the ground when Jesus died. They entertained thoughts of a kingdom, of earthly honors, of rulership—thoughts that seemingly were encouraged by the words of Jesus himself. When they saw Him carried from the cross a stiffened corpse, and laid away in Joseph's new tomb, all their hopes were buried with Him. This may be observed from the sad tones of the words of the two who walked later to Emmaus (one of whom was probably Peter) with whom Jesus joined company on the way. "We trusted that it had been he which should have redeemed Israel."

Christ's resurrection, personally seeing Him alive again, Peter says begat them "again unto a lively hope." And he recognizes in this an act of the Father's "abundant mercy." Possibly he remembers his denials of Christ on the day of His trials, which might justly have cut him off from this hope, or from any hope whatsoever; and he looks upon his restoration as a wonderful extension of divine mercy.

II. THE SAINTS' INHERITANCE

The lively hope to which Peter was again begotten, and over which he exults, was that of an inheritance. Such belongs only to children—to the legal heirs. And so a claim to this divine inheritance is allowed only to those "begotten," the real "born again" children of God.

It is also an *incorruptible* inheritance. It belongs not to the earthly order of things which are movable and transient, but is as glorious and abiding as our resurrected bodies will be, in which we shall live to enjoy it. It is built for permanency. It is an eternal inheritance for those who partake of eternal life!

And Peter declares that it is *undefiled*. It is not polluted by sin, nor will there be in it the molestation of sinful souls. "There shall enter into it nothing that defileth, or worketh abomination, or maketh a lie."

Unlike many things we possess in this world, the title to it has no flaw. Our heavenly inheritance cannot be taken from us. It is built and deeded ours by the Savior himself, and it *fadeth not away*.

III. "RESERVED IN HEAVEN"

The first promise Jesus gave of our inheritance was in the first beatitude: "Blessed are the poor in spirit, for *their's is the kingdom of heaven.*" They own the kingdom. It is theirs because they are the heirs—jointheirs with Christ. Jesus confirmed this promise to them later in many other words, but the promise we all know and love best is "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you; and if I go and prepare a place for you I will come again and receive you unto myself." He is building a place for us, with a perfect knowledge of our desires and capacities, and will keep it for us, and let it out to nobody else. "Reserved in heaven for *you.*"

IV. "WHO ARE KEPT BY THE POWER OF GOD"

That abundant mercy which reserves for us the inheritance, also works toward us in keeping power. He declares that we are "kept by the power of God through faith unto salvation, ready to be revealed in the last time." He reserves the inheritance for us, and then He preserves us for the inheritance. This is the greatest thing in all the realm of grace. John Wesley said, "It is a small thing to be sanctified, as compared to being kept holy day by day." It is no wonder that both Peter and Jude reach their climaxes in extolling God's keeping power, for this is the greatest and highest thing in redemption.

Some years ago I read a very unique translation of this verse from a writer whose name I do not now remember, which worded the last clause of this verse, "Ready to go to heaven any time." Be this a correct rendering or not, one thing is certain, namely, that God is able to keep us presentable at all times before His throne. "Ready to be revealed." He can keep our *garments* unsullied, our *hands* clean, and our *hearts* pure; so that at any moment we are morally qualified to be manifested in judgment light as a product of His wondrous grace! Praise His name!

This keeping grace is not unconditional. It is not guaranteed to us because of relationship. It does not operate independent of our wills. We are kept through the condition of our *faith*. We must concur to "keep ourselves in the love of God." Our diligence and faith, making full appropriation of the power of God, will keep us ready for our inheritance.

Doctrinal Preaching and Practical Preaching

By E. Wayne Stahl

ONE of the characteristics of the present age is the insistence that the preacher's message must be "practical." This means that pulpit expositions of the great Christian doctrines are heard in many quarters with dissatisfaction. Impatiently the people say, "Don't give us theory; we want something that tells us how to live, how to do things."

This spirit pervades our colleges and universities today. It is felt that students must "specialize" in preparation for their vocations, learning the things that will teach them how to make money.

Here is where we are in danger of being victimized by a tremendous error. Of course presentation of "theory" may be overdone, but are we not nowadays in danger of going to the opposite extreme? We are so eager to learn the "how" of things that we forget the necessity of being familiar also with their "what" and their "why."

In the religious realm this means that doctrine must come before doing.

Paul, the pre-eminent preacher, exemplified this mighty principle. Never was there a more practical teacher; nor was there ever among the giants of the Christian ages one who laid more stress on doctrine.

This fact is seen in a study of his great epistles. Take the Book of Romans.

Digressing for a moment I would share with my readers the magnificent tribute to this letter which appears in Godet's Commentary on it. "Coleridge called the Book of Romans 'the profoundest book in existence.' Chrysostom had it read to him twice a week. Luther wrote in his famous preface, 'This epistle is the chiefest book of the New Testament. It deserves to be known not only word by word by every Christian, but to be the subject of his meditation by day, the daily bread of his soul.'

"Melancthon, in order to make it perfectly his own, copied it twice with his own hand. The Reformation was undoubtedly the work of the Epistle to the Romans, as well as of that to the Galatians; and the probability is that every great spiritual revival in the church will be connected, as effect and cause, with a deeper understanding of this book."

The study of a writing of such transcendent influence as Godet shows Romans to have had will mightily repay a preacher as a student of homiletics. A general survey of it reveals the fact that the first eleven chapters are pure doctrine. Not until Paul comes to the famous twelfth chapter, (one that every Christian should memorize and repeat at least weekly) does he offer mandates as to everyday living. This chapter is al-

most entirely devoted to counsels of Christian action. In the three chapters following, while there is some practical advice, yet the apostle seems to have been so convinced of the necessity for doctrine that in them he adds considerably to his former contributions of religious principles and his exegesis of "divine philosophy." It would be safe to say that probably three-fourths of the letter, at least, is doctrinal.

A study of the other epistles shows a similar method. First the writer lays down the basis of Christian conduct by elucidating at much length the theoretical (if I may be permitted to use such an adjective) aspect of religious truth. As "a wise master builder" he realizes the necessity of a good foundation before attempting to rear the superstructure. With Paul "theory and practice" went harmoniously together.

And the longest chapter in any of his letters, the fifteenth of 1 Corinthians, shows the same plan followed. Not only is it the longest, but one of the most glorious. Fifty-seven of its verses are devoted to the transcendent theme of the Redeemer's resurrection. But the final one, the fifty-eighth, is pre-eminently practical. "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

That word "therefore" of this passage is a mighty argument for the imperativeness of doctrine as a preliminary for practice. May not one reason for the shoddy Christianity, if I may use such a contradictory term, that prevails in many quarters today be the absence of doctrinal preaching?

Shallow religionists who dislike doctrine might learn a lesson from a chemistry class. What a poor teacher in a gathering of such students would he be who would send them at once into the laboratory to do their experiments, with the idea that for them to study their textbook on the subject would be insufficiently "practical!" The successful teacher of such a class would first have them master certain principles in the text; then he would send them into the laboratory to use their hands and eyes (and sometimes their noses—I have pungent olfactory memories of working with chlorine in the "chemical lab") in testing those properties of elements of which they had read in a book just a few minutes previously. Its "doctrine" had to precede that "practice."

A great period of doctrinal preaching in the history of the Christian Church was during the seventeenth century, in England, when the Puritan pulpits were thrones of power. Religious and civil liberty are indebted to the dynamic mes-

sages of those mighty divines. Macaulay, the illustrious essayist, could not have paid the Puritans of that epoch, both lay and ministerial, the great tribute which he does were it not for the rugged doctrines which were declared in their churches.

We read in his essay on Milton, in which the writer is referring to those who derided them, "But they had little reason to laugh who en-

countered them in the hall of debate, or in the field of battle." Then Macaulay goes on to say that they "brought to civil and military affairs a coolness of judgment, and an immutability of purpose, which some writers have thought inconsistent with their religious zeal, but which were in fact the necessary effects of it. The intensity of their feelings on one subject had made them tranquil on every other."

Paul's Terms Relating to Holiness

Neal C. Dirkse

IN his letter to the Galatians, Paul had first to set them right regarding his divine call. It appears that after Paul had left them, the Galatians were influenced to believe that Paul and his apostleship had none of the divine about them, hence they were not obligated to mind what they had been taught. With this attitude, they had returned to the letter of the law. To this situation Paul addresses himself in this letter to them and in so doing gives some of his most exalted descriptions and comparisons regarding the fullness of the gospel of Christ.

Brief as this letter is, it is alive with turns of expression, with apt figures, all used to describe, negatively and positively, the doctrine and experience of entire sanctification.

I. CARNALITY CHARACTERIZED

Galatians 4:22-31—As an unwelcome and indwelling substance.

Galatians 5:1—As a yoke of bondage (this refers directly to the law, but in so returning to the letter of the law, the Galatians were once again becoming possessed of carnality).

Galatians 5:17—As self-life, or a life that has self as its center; as an element that hinders the best expression of our personalities.

II. THE ISSUE OF CARNALITY

Galatians 5:19—The dark catalog of carnality's contents or effects in our outward and inward life.

Galatians 6:8—This self-life leads to destruction.

Galatians 5:17—Inhibits proper interpretation of Christ-life.

III. SANCTIFICATION DESCRIBED

Galatians 2:20—State of being; a life, "I am." Death of self-life, or our life has a higher center than self about which it revolves.

IV. THE ISSUE OF THIS LIFE

Galatians 2:20—A life whose most vital reality is Christ.

Galatians 3:29—Essence of this life, a complete possession of our life by Christ.

Galatians 4:6—Emphasizes the Fatherhood of God to the individual heart.

Galatians 4:7—Sonship through Christ entitles to heirship with Christ.

Galatians 4:22-31—Freed from presence of indwelling sin.

Galatians 5:1—Revels in an exalted relaxation—a divine liberty in Christ.

Galatians 5:18—Have the privilege of being led by the Spirit.

Galatians 5:22—The full-grown possibilities of the sanctified life.

Galatians 6:8—Leads to eternal life.

V. HOW THIS LIFE IS OBTAINED

Galatians 2:20—Obtained through love and atonement of Christ.

Galatians 3:2—Received by faith.

Galatians 3:3—Not by human efforts; no growth process.

Galatians 5:24—As a result of death to self.

VI. HOW THIS LIFE IS MAINTAINED

Galatians 2:20—Maintained by faith.

Galatians 5:16—Maintained by perfect obedience; obedience only guaranty against backsliding.

Galatians 5:18—Obedience maintains liberty.

Galatians 5:25—The will is involved in maintaining this relationship; the culture of a mature life calls for our co-operation.

VII. THE CLINCHING ARGUMENT

Galatians 6:14—Personal testimony of Paul.

A Warfare

The Christian's life is a warfare. Four things are outstanding:

1. The fight, no victory without a fight.
2. The absolute certainty of victory.
3. The Lord's presence and place in the battle.
4. The sure reward in the end;

"Thanks be to God, which giveth us the victory through our Lord Jesus Christ."—*The Church of God Evangel.*

The New Sermon

By Paul Hill

THE art of sermon making is in a class by itself. And every sermon is in itself a distinct and separate effort toward a well defined objective. To use the art of sermon making so that the sermon will reach its objective is a thing that is possessed by all ministers in a greater or less degree. The making of a sermon is an event in a minister's life.

The necessity of new sermons is not thrust upon evangelists so frequently as it is on pastors. The evangelist can and does repeat frequently, and if the sermon needs making over the improvement can be made the next time it is preached. Perhaps that is the reason why some of the best sermons are preached by our evangelists. But the pastor must have new sermons each week. We speak in the plural, *sermons*, not one but two, and sometimes more. To hold a pastorate for any length of time makes a strenuous demand on the sermon making ability of the pastor.

We once heard a layman speak of the sermons his pastor preached. He said, "It is a new text, but the same sermon." What he said about his minister's preaching could doubtless be said of a large number in the same class. The trouble was not in the sermon itself so far as the homiletical order was concerned. The trouble was the lack of wealth of preaching material which the pastor possessed. The range of preaching was not broad enough. It cramped both the minister and his listeners.

It helps me in new sermon making to choose subjects which are not alike. If I preach a doctrinal sermon in the morning I try to deal with a different type of subject at night. Bible characters are usually helpful as a balance against doctrinal sermons. Personally I think this is a good plan, unless the subject can be divided so that the morning and evening sermons are both on the same general subject, and used to complement each other. I followed this method at Christmas time this year. In the morning I preached on "Before the First Christmas," covering the preparation of the world for the coming of Jesus; and in the evening I preached on "After the First Christmas," covering the progress of Christianity since that time. I tried to make each sermon complete in itself so that those who were present at only one of the services would hear as good a sermon as I could preach. On one other occasion I preached in the morning on "Some Things that Can Happen to Christians," and in the evening I used "Some More Things that Can Happen to Christians," but each of these sermons could have been preached months apart so far as being dependent on each other was concerned.

To an evangelist a sermon may stay "new" for some time, but with a pastor it is "old" as soon

as it has been preached. He cannot repeat it without being caught at it, though he may refer to it or its content again if necessary. It is because the sermon is new but once and old forever afterward with the pastor, that he must learn to make a new sermon that is preachable, practical and above all scriptural. It must be a sermonized sermon. To say first what should be said last, or to fail to get the entire matter in orderly array may be fatal. Many a sermon that could have been a success has failed because the preacher got off on the wrong foot. He started wrong and never could get right. Brethren, I have failed often. God have mercy on me.

The rule of elimination comes in handy in making new sermons. Cut out the padding. Cut out the things that might be used to show off oratory. Stick to the truth of the matter. Plow deep but make the furrow straight and clean. After all oratory is the art of conveying the greatest amount of truth possible in the simplest manner possible in the shortest time possible. Some sermons that I have heard have not roused me to the shouting point but have left something for me to think about and remember and use until this day. Others have brought me to the boiling point but afterward I wondered what it was all about.

It is because that "new sermon" must be constructed correctly that it needs great care. Haphazard efforts at preaching are nearly always no good. Usually a text will suggest several lines of thought to a preacher, and he must select the line of thought that he desires to use and reject the others. This was the method of Dr. Caradine. He would show the several things contained in the text and tell his congregation which he was going to preach about, and he would leave all the other suggested subjects alone. One subject well developed is much better than the poor development of many suggested themes.

Shadows of the Almighty

"There are ferns in the garden of the soul as well as flowers. The flowers grow best in the sunshine; the ferns grow best in the shade.

"There is the fern of patience, and the fern of long-suffering, and the fern of meekness. And the great Gardener of the soul delights in the ferns, and purposes to save them from destruction by the garish day.

"And so He takes us into the shade—the shade of disappointment, or the shade of sorrow, or the shade of sickness and pain. But it is a very blessed shadow, for it is the 'shadow of the Almighty.' And here the ferns flourish and the cloudy day makes the garden beautiful."—J. H. JOWETT.

The Advisability of Reading Unorthodox Reading Material*

By Elwood Sanner

DURING his second imprisonment under the Emperor Nero, Paul wrote a second letter to his son in the faith, Timothy. Among the requests the apostle directed to him was, "When thou comest, bring with thee the books, but especially the parchments." Closely confined as a prisoner, Paul was seeking fellowship; and this not only with other men but also with the world that knows no confinement—the world of good reading. It is not certain what books Paul asked Timothy to bring, but it is probable that the parchments to which he referred were the Jewish scriptures of the Septuagint. In any event, this Spirit-filled leader of the early church sought freedom of mind and soul, not through release from his cell, but through earnest study of his books and parchments.

At our finger tips everywhere is a world of knowledge, fellowship, and inspiration to be entered and possessed through the door of reading. It would be well to look upon that world not as a congregation of dust-gathering abstractions but as an assemblage of noble persons. Apropos of this, John Ruskin said, "We cannot know whom we would, and those whom we know we cannot have at our sides when we most need them. . . . We may by good fortune obtain a glimpse of a great poet, and hear the sound of his voice, or put a question to a man of science, and be answered good-humoredly. . . . And yet these momentary chances we covet, and spend our years and passions and powers in pursuit of little more than these; while, meantime there is a society continually open to us of people who will talk to us as long as we like, whatever our rank or occupation—talk to us in the best words they can choose, and of the things nearest their hearts. And this society, because it is so numerous and so gentle, and can be kept waiting around us all day long . . . in those plainly furnished and narrow anterooms, our bookcase shelves—we make no account of that company, perhaps never listen to a word they would say, all day long."—JOHN RUSKIN, *Sesame and Lilies*, pp. 44, 45.

When we lift this principle to the level of spiritual literature and remember that God's holy men of old, many of His saints, scholars and seers, are waiting on our bookshelves not to grant audience but to gain it, waiting to converse with us, no matter how slow we may be to comprehend, we, too, like Paul, should say, "Bring me the books, but especially the parchments."

* Paper presented at convention in Dinuba, Calif.

Against this background of the vital significance of good reading, we raise the question, "Is it advisable to read unorthodox reading material?" To answer this question in brief one would have to say, "Yes and no; mostly no." In some instances it is advisable for some people to read certain heterodox literature; with most people it is unwise to read such material.

It is my personal belief that a minister, yes, even one of the Church of the Nazarene, should keep abreast of contemporaneous thought. To accomplish this difficult task one will peruse books that sometimes run counter to our established modes of thought; but therefrom one will be acquainted with the intellectual atmosphere of his day, will know the trends of religious thought, and will have a grasp of the mental and spiritual framework of society. More than this, he will be able to anticipate and assist in solving many of the problems with which some people are struggling.

For those who have the care of the convictions and beliefs of others, it is well to know the positions of those unorthodox sects which constantly hammer the minds even of our own people. Usually to know the position of an enemy is to be his master.

However, such reading requires discrimination, and it seems that not many are discriminative readers. The average person either accepts everything he reads—as if its presence in print were a guaranty of its truth—or rejects everything that does not in each detail align itself with his views. Not a few young men of ministerial promise are no longer preaching in our church because of their intimate association with men and literature not of like faith in certain institutions of learning. Furthermore, anyone whose reading of unorthodox matter exceeds in time and bulk his digestion of wholesome, solid literature will discover that he is sapping the vitals of his Christian experience.

As stated above, it is unwise for most people to read unorthodox reading material. In my opinion this is true for the following reasons:

1. *It robs one of time to read worth while books and magazines.* One is not egoistic when he refers to his time as being valuable. It matters not what rank or position we may hold; our time is precious. We must not waste it. If we obey the command, "Redeem the time," we will not squander valuable hours upon vicious reading when there is so little time for spiritually stimulative material. At this point we turn again to John Ruskin for a pertinent observation:

"Have you measured and mapped out this short life and its possibilities? Do you know, if you read this, that you cannot read that; that what you lose today you cannot gain tomorrow? Will you go and gossip with your housemaid or your stable boy, when you may talk with queens and kings; or flatter yourself that it is with any worthy consciousness of your own claims to respect that you jostle with the hungry and common crowd for entrance here, and audience there, when all the while this eternal court is open to you, with its society, wide as the world, multitudinous as its days—the chosen and the mighty of every place and time?" (Ibid, p. 50).

2. *The reading of unorthodox matter has a subtle and damaging effect upon a person's thinking and character.* If one listens for a given length of time to almost any line of argument, he is certain to believe some of it. Give as close attention to the advertising that precedes and follows your favorite radio program as you do to the program itself and you will probably give Ivory Soap, or Johnson's Wax, or Campbell's Soups a try. I have been not a little perturbed over certain persons (people we have tried to help), who have absorbed misconceptions of truth from unorthodox reading material. Here, for example, is the lady who has come to believe that, along with the bad, there is a lot of good in her "Watch Tower Press" books; books she purchased at the door to help someone. And here is a gentleman, past middle age, who desires to leave his backslidden state and return to the Lord. Frequently he rises in faith to a place where he can almost turn to God. At that juncture the enemy injects into his thinking a quotation or argument from some skeptical book the man has read years before. This attack overcomes the weakened faith and forces the seeker back to his blind wanderings in a spiritual wilderness. And here is an average Christian woman, not of Nazarene derivation, who has read much from the magazines and writings of modernistic preachers in her church. She has come to believe, with those who have taught her, that it is not so necessary to contend for the Virgin birth of Christ and such so-called nonessentials, if one accepts what Christ came to do. She has believed this despite the fact that the Christian religion stands or falls upon the authenticity of its historical events. Unconsciously dissatisfied in this, she has even tried to feed her barren soul upon Christian Science, a pantheistic philosophy embellished with Christian terms.

If this premise were untrue, the agents of unorthodoxy would not be so aggressive in distributing their books and pamphlets. One glance at the fervor with which such groups propagate their doctrines through the printed page should convince us that they believe reading molds convictions and character.

Why was it that Jehovah warned the Israelites against foreign entanglements and too close fellowship with alien races? It was to keep pure

His revelation to them. Had Israel failed to keep its integrity and had allowed a gradual infiltration of pagan influence, it would never have kept the oracles of God with their full grace and power.

Recently, we were calling in the home of a man who is sincerely hungry for God. During the course of our visit, he showed us a large volume entitled, "Home Circle Bible Readings"—a question and answer survey of the Bible from the point of view of a certain Judaistic form of Christianity—and said that he had got a lot of good out of the book. Before our visit came to a close we ventured to remind him that after a great revival in Ephesus Paul made bold to build a great bonfire with the books his converts had used while they were yet in darkness. We further insisted that the reading of such material invariably leaves an honest heart in a state of confusion; whereupon this gentleman replied that such was his immediate position. To conclude our call, we read a passage of scripture and were prepared to pray, when someone knocked at the door. Who should be at the door, but the friend who had given these people the volume entitled, "Home Circle Bible Readings" as well as other such reading material. The agents of unorthodoxy are vigorously at work. Whether the man ever finds peace will depend upon his attitude toward unorthodox reading material.

Concerning the majority of our people, if they have any time for reading after having masticated the *Herald of Holiness*, *The Other Sheep*, the many worth while books in the Leadership Training Course, the flood of good literature available through our Publishing House, the multitude of works from the pens of pious scholars from Augustine to Wesley, the innumerable pages of solid current material from the presses of Revell, Cokesbury, and others, the classics of American and English literature, they might browse into some of the Old Testament books rarely if ever thoroughly studied.

We began this paper with Paul and Timothy, let us conclude it with them: "Study to shew thyself approved unto God."

When He Prays—

He needs less of "things."
He is at the place of power.
He acknowledges his need of God.
He gets a vision of eternal values.
He can forgive the wrongs done him.
He exposes himself to the precious promises.
He is nurturing the most important part of his being.
If he listens and consents while he prays, the Lord will manifest Himself to him.
And he will have blessedness, usefulness and finally heaven.—SELECTED.

The Preacher a Good Man

By A. S. London

PREACHING is the greatest institution in Christianity. It is quite different from anything else on earth. The prophet of God comes with a revelation. It is one thing to arouse people to do something; it is another thing to induce them to trust somebody and renounce all for Him. One is in the realm of work, the other in the region of a divine task. The one great business of the true preacher is to make men realize a world unseen and spiritual.

The note of the preacher is the gospel of a Savior. It is one thing to arouse men to a cause, and another thing to preach in such a manner as to cause men to be redeemed. The preacher urges men to become reconciled to God. Preaching is the declaration of the gospel of the Son of God. It is the gospel declaring itself.

The preacher must speak with authority. If he does not, he is a mere voice and not a messenger. He is not to speak his personal views. He is to preach the gospel, the religion of Christ. The preacher is dependent upon his message. He is an evangelist to bring men to God. This is his supreme task.

For a preacher to trifle with little things, scheme in an underhanded way, live loose in his relationships with men, is a crime against God and the church. His life should be without reproach. He preaches what he is. Dr. C. J. Fowler once said that if the blessing of entire sanctification could not keep a man pure and above suspicion and reproach, he had no use to be in the ministry, for there was no other work of grace to uphold him. The preacher must be an example of the gospel he preaches. It is a shame when any preacher does not live in the highest realm in his moral, physical, social and religious life. The man preaches far more by what he is than by what he says from the pulpit.

John Wesley was lied on, but the world recognizes that he was a holy man. The lies that were told on him were lies. It is sad when a lie is told on a preacher and it turns out to be the truth. You understand what I mean by this statement. For a preacher to be a trickster, a schemer, one that is known to get the best end of a bargain, is a pretty poor sign for an ambassador of the gospel of Christ. Preaching has but little value only as it is worked out in the individual life. We can trust people and believe in their ministry only as it works in their lives for high and noble manhood and womanhood.

It is not that we need more preachers so much as a better type of preachers. The need of the world is not so much for more religion but a better order of religion. The shallow, surface type of religion throughout the nation is one of the curses of the church world today. What is religion if it does not cause a man to be honest,

pure, loving, helpful and holy? What is church membership if it does not stand for something different from what is found in the lives of those who are not church members?

To be a Christian means to be Christlike. Could one conceive of Jesus holding a grudge against a fellow preacher brother? It is quite common for preachers to talk in such a manner against a brother as to hurt or injure his influence and reputation. This is serious because of its commonness. Do you think Jesus would be caught sitting around running down a preacher brother because he did not see or do as He thought? Would He slander a brother and say hard, cutting things at his back? Would he be found doing questionable things? The preacher is to preach Christ. He is to live like Christ. He is to be brotherly and helpful in his life.

Some writer says that we should be kind to all we meet, for they are having a hard time. I must be kind to the man who is having a hard lot in life, lest he disbelieve in my Christ. I must be what I preach. I must live in the home, on the street, in my business relations, what I declare the gospel will do for others. If not, my preaching is mere words. It is as sounding brass, or a tinkling cymbal.

The preacher must be a good man in the home. Dr. Talmage once said that what a man is in the home; he is everywhere whether he demonstrates it or not. Home is the test of a man's character. It is easier to be kind and patient outside the home, than it is to be tender and patient with those around you. It is one thing to be sweet in the pulpit, smiling with those you meet on the street, and quite another thing to come home and be a grouch with your wife and children.

The preacher must be a good man in his secret life. He must live on a high physical and moral scale. If he is debased in his nature and lives on a low altitude, it will reflect in his ministry. There is no fooling in this matter. I once heard a great divine say that he could tell what a man was in his secret life by seeing him walk on the platform. Sin is its own tell-tale. Live like a brute, act like an animal and be powerless and fruitless in your ministry.

The preacher must be an honest man. The saying, "Honesty is the best policy," is not the standard by which we are to be guided. We are not in the policy business. An old slave was being sold on the auction block. A man who was bidding on him said, "Sambo, if I buy you, will you be honest?" The old colored slave looked around and said, "I will be honest whether you buys me or whether you don't buys me." It is not a policy matter. We must be honest because it is right to be honest; it is manly, it is godlike, it is Christian.

The preacher must be an embodiment of love. An old divine said it was poor business for a preacher to preach Christian perfection with a clenched fist. A preacher must possess spiritual sympathy. He must not cut and slash. The preacher is to be a full interpretation of God's love for a lost and ruined world. The greater the love, the greater the preacher. The preacher should be holiness in earnest action. It is not how much I give, how eloquent I may be, or how gifted in speech, or how well educated I am. I preach Christian perfection. Do I live and possess the greatest of all God's gifts to man—the embodiment of the love of Christ in my life? Am I a good man? Am I all that I pretend to be?

A Plea for More and Better Expository Preaching

E. E. WORDSWORTH

WE were bidding adieu to a brother minister of a sister denomination. A group of us ministers sat around the dining room table enjoying the delightful luncheon. Many denominations were represented. Since this was a sort of a "stag" dinner party we had a free-for-all discussion of theology, church government and methods, homiletics, creeds, traditions, etc. We freely exchanged ideas on many subjects. Finally we came around to methods of sermon preparation, notes, manuscripts, extemporaneous speaking, gestures *ad infinitum*. The repast was almost forgotten in the lively interest provoked by the discussion. Repartee gave spice to the occasion. It was an enjoyable two hours together. During the interesting occasion a brother minister bravely handed some sermon notes around for inspection, and informed us without any compunction that this was a good sample of his method of sermonic preparation.

While we do not propose to unduly criticize the notes submitted for our inspection, because the preacher may have filled in between the bare outline much of worth while spiritual content. We do not know at this point. However, judging from the outline, we could not make any real discovery of spiritual emphasis and content. It was strictly a topical outline, and so far as I could see might be used as fittingly for the lecture platform or an educational address. Yet this minister is a graduate of a seminary of his denomination.

Dr. Chapman told us at a Pastors' Conference that some seminaries are granting B.D. degrees to men who have never studied theology at all. Perhaps this accounts for the serious lack of exegesis of the text. It smacked of the schoolroom, of academics, of psychology, but was void of scripture interpretation and spiritual food for the hungry souls of men.

The case in point is illustrative of the pulpit ministry of many pulpiteers today. Therefore I am pleading for more and better expository preaching

from pulpits. The man who can unfold the Word of God today is in demand, and time-serving ministers are going to the rear. The pulpit celebrities of our age and any preceding age have been expositors. I mention just a few: Wesley, Whitefield, Finney, Gipsy Smith, Finney, Spurgeon, Bresee, G. Campbell Morgan, Gabelin, Riley, Goodwin, Walker, Brooks, Fowler. These and many more belong in the front row of Bible exegetes.

The late Dr. F. B. Meyer, of international fame in the field of exposition, says, "Expository preaching is the consecutive treatment of some book or extended portion of scripture on which the preacher has concentrated head and heart, brain and brawn, over which he has thought and wept and prayed, until it has yielded up its inner secret, and the spirit of it has passed into his spirit." The expository method is the method par excellence.

When Matthew Henry was preparing his great commentary, as a pastor he preached great expository messages to his congregation systematically and covered the whole Bible several times from Genesis to Revelation. I am convinced that we would preach more systematic truth, cover more subject matter, indoctrinate the people better and touch modern life and needs more faithfully by this method than any other. This was the viewpoint of Dr. Jowett, the master exegete of Fifth Avenue Presbyterian Church, New York and London. Dr. George Truett of Dallas, Texas, is a present-day example of mighty exegetical ministry and the crowds wait upon his words. "And he gave the sense, and caused the people to understand."

The Church is suffering today for the lack of mighty preachers of the Word of God. There is vast difference between preaching about the Word and preaching the Word. "Preach the Word."

We cannot all be Maclarens, Morgans, Wesleys but we can become familiar with the contents of Holy Writ and strive to master it and feed perishing humanity. "Feed my sheep."

The Original Pattern Alone Will Do

We must take no other pattern but the original. Back to Christ, past church and sacraments, past priests and creeds, past Paul himself and the apostles; we would see Jesus. And if you have stumbled at some of the unworthy copies, go to the first Pattern and Exemplar. We must let no man come between us and the direct heavenly vision. We must take no other pattern but the pattern showed to us in the Mount. We must enter into spiritual communion and learn the mind of Christ at first hand. The branch must abide in the vine, if it would bear the vine's proud fruitage. We must abide in Christ if we would take on His character and show a true copy of the heavenly pattern, and adorn the doctrine of God our Savior.—DR. HUGO BLACK, in *Christian Faith and Life*.

MISSIONS

Walter Jones

Reasons for Thanksgiving Offering

Why will you be asking our churches for the regular Thanksgiving offering? The offering is a part of our church program...

We ought give unmeasured thanks with from a grateful and spiritual part of our lives for the special offering...

First, it gives our churches an opportunity to bring the General Budget up-to-date. Of course the usual plan is for a church to pay her budget each month...

Second, this offering presents the opportunity for many of our churches to get a good start on the assembly year. This is especially true with the southern districts...

Third, an opportunity is presented to do more than required, overpay the budget. This is why many of our churches (over 150) last year were able to overpay their budget...

Fourth, the Thanksgiving offering can be made a time of spiritual blessing. "For God loveth a cheerful giver." The promise is, "Give, and it shall be given you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom..."

Fifth, a generous offering at Thanksgiving always helps in closing the calendar year and aids us in January at the time of the meeting of the General Board to plan for the new year.

One very reason for the offering is to carry out the program of the church in evangelizing the location.

Interpretations of Love

Patience is love on the world bearing blow after blow of suffering.

Love is not in the harvest field, never tiring of toil.

Weakness is love in company when it vaunteth not itself.

Persistence is love on a journey, pressing on with unflagging step toward the end.

Joy is love watching its own sunshine, where others see nothing but gloom.

Power is love driving the soul's chariot wheels over all opposition.

Gentleness is nothing but love in her own sweet voice and manner.—SELECTED

FOR a number of years the church house had had more or less a forsaken and dilapidated appearance. Yet twice each Sunday the people gathered for worship. Sunday school was held each Sunday, efforts had been made to have the young people meet Sunday evening, and the faithful few gathered each Wednesday night to pray for the welfare of Zion...

THE PROFESSOR SAYS that many times the cause of holiness in the community is hindered and handicapped by the location and condition of the church building representing the holiness church.

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

America and Peace

On the eve of his return to his native land the king of England gave this tribute to the land which he had just visited:

"I go home with another thought, which is a comfort and an inspiration. From the Atlantic to the Pacific, and from the tropics to the Arctic, lies a large part of the earth where there is no possibility of war between neighbors, whose peoples are wholly dedicated to the pursuits of peace, a pattern to all men of how civilized nations should live together. It is good to know that such a region exists, for what man can do once he can do again. By God's grace, yours may yet be the example which all the world will follow."

Let Us Pray

Recently the President of the United States issued a proclamation calling the nation to prayer. History may yet record this as one of the most timely acts of his administration. The proclamation designating September 8, 1940, as "a day of prayer for world peace," follows:

"The American heritage of individual freedom and of government deriving its power from the consent of the governed has from the time of the fathers of our republic been proudly transmitted to each succeeding generation, and to us of this generation has fallen the task of preserving it and transmitting it to the future. We are now engaged in a mighty effort to fortify that heritage.

"Mindful of our duties in the family of nations, we have endeavored to prevent the outbreak and the spread of war, and we have raised our voices against international injustice. As Americans and as lovers of freedom we are humbly sympathetic with those who are facing tribulation in lands across the seas.

"When every succeeding day brings sad news of suffering and disaster abroad, we are especially conscious of the divine power and of our dependence upon God's merciful guidance.

"With this consciousness in our hearts, it is seemly that we should, at a time like this, pray to Almighty God for His blessing on our country and for the establishment of a just and permanent peace among the nations of the world."

To Every Lover of Liberty

Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 rallied to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor. Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, in seminaries, and in colleges; let it be written in primers, spelling books and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the young and old; the rich and poor, the grave and gay, of all sexes and tongues and colors and conditions, sacrifice unceasingly upon its altars.—ABRAHAM LINCOLN

History's Verdict

History's pages but record One death grapple in the darkness 'Twixt old systems and the Word; Truth forever on the scaffold, Wrong forever on the throne; Yet that scaffold sways the future, And behind the dim unknown, Standeth God within the shadow Keeping watch above His own.

—JAMES RUSSELL LOWELL

What the World Needs

"The world is waiting for some spiritual or ethical control over material power, and it cannot wait long. When we have surrendered the right of character building to the state, we have surrendered to totalitarian government. Voluntary action makes personality and character."—HERBERT HOOVER

A Worthy Celebration

In the state of Texas dwells a saint of God who has lived among her

neighbors a consistent Christian life for some two generations. The other day there appeared in one of the Dallas newspapers a copy of the unique and attractive invitation to her friends to join in the celebration of the happy hour when she first found Christ as her personal Savior. The personal invitations had been written on paneled parchment in gold letters. They read, "1890-1940. You are cordially invited to rejoice with Miss M. Moss Richardson honoring the golden anniversary of her conversion at ten o'clock, Tuesday morning, the third of September, 1940. How sweet the time has been!" That was all except at the bottom the words from the Psalm, "For the Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee."

Miss Richardson is a much loved teacher of English in a college in Canyon, Texas, and a sister of Admiral Richardson, commander-in-chief of the United States fleet. Her position in life does not detract from the fact that she has found the real meaning of life for herself and others in Christ Jesus.

Search the Scriptures

Our only safeguard amid the babel of opinions around us is a fuller and more accurate knowledge of Holy Scripture. This alone will enable us to distinguish, in teaching new to us, the true from the false. And it is not too much to hope that such fuller knowledge will not only preserve us from disquietude, but will reveal to us a nearer and clearer view of the Son of God and thus work in our hearts and lives a richer likeness to Him. And this is the true aim of all biblical scholarship.—JOSEPH ACAR BEET

His Word Endureth

Kings and potentates have sought to destroy it (the Bible); It has been thrown into the flames. Volume after volume has been burned. But always and at the critical moment, some copy has been preserved—here in the cottage of a devoted peasant at the risk of his life, hidden in the crevice of a rock from the inquisitor's search, or cast aside by a careless hand and forgotten amid a pile of swept up dust in a neglected corner of some impregnable castle; from whence it has come forth to be copied by slow and painful, yet loving toil, passed from house to house secretly as a priceless treasure, then printed on concealed presses, and at last cast forth as living and fruitful seed. Men have denounced it and demonstrated that it is false both in history and science; then, unex-

pectedly, the stroke of a lick or the turn of a shovel uncovers some startling witness of its exact truth and the excuseless folly of those who deny it.—I. M. HALDEMAN.

The Bible

The Bible is the greatest literary paradox the world has ever seen. It is the deepest, and yet the clearest, of all books. Its greater profundities have come from the simplest of men. It is most needed when it is least wanted. It dismisses with a single sentence an entire nation, to give us the message of a farmer. It ignores a king to give us the account of a shepherd. It begins in a garden and ends in a city. It begins with God, it ends in glory. It begins with a serpent, it ends with a Lamb. Early in its pages we find a creation ruined; late in its pages we see a new creation. In this Book God is a consuming fire; and yet He says, "As one whom his mother comforteth so will I comfort you" (Isaiah 66:13). You can get along without other books; this is one that you ignore at your peril. It is the Book of warning. Do not add to it or take from it. It is older than the nations of Europe, but it is fresher than tomorrow morning's dew. It is a rock for stability, a seed for growth, a sword for defense, and a spring for satisfaction. Its literature is ancient, but prophetically modern.—W. H. HOUGHTON, in *The Watchman-Examiner*.

The Teacher's Art

"It would be exceedingly difficult to overestimate the important part that teachers take in the development of the nation. They exercise their art, not on the materials of this world which pass away, but upon the human soul, where it will remain through eternity. It is the teacher that makes the school, that sets its standards and determines its success or failure."—CALVIN COOLIDGE.

My Church and I

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed, and the unity of God is perceived.

It is the home of my soul, the altar of my devotions, the hearth of my faith, the center of my affections, and the foretaste of heaven.

I have united with it in solemn covenant, pledging myself to attend its services, to pray for its members, to give to its support and to obey its laws.

It claims the first place in my heart, the highest place in my mind, the principal place in my activities, and its unity, peace, and progress concern

my life in this world and that which is to come.

I owe it my zeal, my benevolence and my prayers. When I neglect its services I injure its good name, I lessen its power, I discourage its members, and I chill my own soul.

I have solemnly promised, in the sight of God and men, to advance its interests by my faithful attendance, by reading the Holy Bible, by never neglecting its ordinances, by contributing to its support, by meeting with my fellow members, by watching over their welfare, and by joining with them in prayer and praise and service; and that promise I this day renew before God my Father, Christ my Redeemer, and the Holy Spirit my Sanctifier.—AUTHOR UNKNOWN.

Worldly Churchmen

The late Bishop Stewart gave a withering description of half-hearted church members that we would hope might not apply to any in our own communion. Does it?

"Two-thirds of our nominal communicants are only marginal churchmen. Doubtless many of these are what would be called good people, moved by generous impulses, feeling at times a faint mystical hankering after a higher life; and greatly frightened when sickness or death threatens them—but scratch their beliefs and what do you find? The faith of the church? No. Instead—a pathetic farrago of sentimentality, skepticism and superstition. Observe their conduct and what do you discover? A thorough-going worldliness untouched apparently by the spirit of the Crucified. Look for them in church: they are there only on state occasions or social occasions when it pleases them to join in weddings or funerals or the Easter parade, and they are there not as penitents but as patrons. Not as adoring worshipers but as critical auditors. Test them by their missionary spirit and they tell you, as believers naturally would, that they do not believe in missions."

Young Men, Beware

Here are some "Misses" to be avoided:

A miss that is ever looking for trouble—mischievous.

A miss that makes many blunders—mistake.

A miss that often causes hard feelings—misunderstanding.

A miss that has a suspicious mind—mistrust.

A miss that dissipates her talents—misuse.

A miss that deprives of maximum attainment—misfit.

A miss that invariably injures—mishap.

Two misses that cause untold loss in character and reputation—misinformation and misrepresentation.

A miss that ascribes evil motives to everything another might do—misanthropy.

A careless and needless miss—misquotation.—*Bulletin*, First Church of the Nazarene, Kansas City, Kansas.

Experience

APPLICANT—I should like to apply for a job as packer.

MANAGER OF CHINA FACTORY—Have you had any experience?

APPLICANT—I was a Nazarene preacher for twenty years.

MANAGER—Hired!—SELECTED.

Sentence Sermons

A man is never too old to learn, but he may be too young to realize it. When you are discouraged and sad make no decision until you have prayed.

The conqueror is regarded with awe, the wise man commands our esteem, but it is the benevolent man who wins our affections.

The more a diamond is cut, the brighter it sparkles, and in what seems hard dealing God has no end in view but to perfect his people's graces.

The only way to conserve holiness is to spread it, and spread it thick.

Never seem wiser or more learned than the people you are with. Wear your learning like your watch, in a private pocket, and bring it out when called for.

If the devil is not giving you much trouble it is because you are not giving him much trouble.

You should be willing to go anywhere provided it is forward.

Put your heart into your work and the quality of your work will put heart into you.

Never acknowledge failure until you have made your last attempt; never make your last attempt until you have succeeded.

The man who refuses to hear the truth will ultimately lose his capacity to know the truth.

Success is made up of 2 per cent inspiration and 98 per cent perspiration.

It is not your position but your disposition that makes you happy or unhappy.

The art of living is the finest of all fine arts.

The man who knows the strength of the tide is the man who is swimming against it, not the man who is floating with it.

Greatest will he be of reformers and apostles, who can get the church to pray.—REV. BUFORD BATTIN, Dallas, Texas.

HOMILETICAL

A Preaching Program for November, 1940

Rev. H. H. Wise, writer of "The Preaching Program" for this month, was born in southern Illinois, and receiving his schooling there, taking the final examinations preparatory to teaching school. What early religious training he had was in the Missionary Baptist Church. In March, 1907, during a meeting held by some holiness people from St. Louis in a Southern Methodist Church at Stone Fort, Ill., he found Christ as Savior, later entering the ministry in the Freewill Baptist Church, and pastored two Baptist churches. In 1909 he went to Nashville, Tenn., and entered the Literary and Bible Training School then operated by Rev. J. O. McClurken, graduating in 1914 from the high school and Theological School. In the winter of 1910 he started a Bible class in the west section of Nashville, which grew rapidly into a mission; this was under the old Pentecostal Mission. Later this work all united with the Church of the Nazarene. He erected the church in West Nashville, and stayed with that congregation for nine years; later served as District Superintendent, and in 1920 came to First Church of the Nazarene, Nashville, where for these twenty years he has served as pastor, building the church to a present membership of 755. He has taught in Trevecca Nazarene College, also served as chairman of the board of trustees.—MANAGING EDITOR.

SUNDAY, NOVEMBER 3, 1940

MORNING SERVICE

The Gift of the Holy Ghost

God hath not given us the spirit of fear; but of power, and of love, and a sound mind. (2 Timothy 1:7).

INTRODUCTION

The wonders of Pentecost, the revival and people stirred.

Peter tells the multitude, "Become believers and this gift is for you."

There are two classes of believers—effective and ineffective.

The effective have the Holy Ghost in His fullness.

Place such a person anywhere and he will start a moral upheaval.

The ineffective may be good, but they are powerless. There is a twofold work of the Spirit, subtraction and addition.

I. AS A SUBTRACTION

1. The coming of the Holy Ghost delivers from fear.

a. "God hath not given us the spirit of fear."

b. The gift of the Holy Ghost inspires fearlessness, courage and boldness.

2. It begets spiritual heroism.

a. Fear enfeebles and disarms us of personal power.

b. The Christian life dominated by fear is helpless.

c. It is a "Lazarus bound hand and foot."

d. The one talent man, "I was afraid."

3. The coming of the Holy Ghost delivers from fear of sin.

a. The Spirit-filled Christian does not wilt in the presence of sin.

b. It is not the "giant vs. grasshopper" spirit.

c. It does not ignore the walled cities, "But God."
d. It does not say, "How many are the enemy?" but "Where are they?"
e. It does not leave out the main fact, God, in the inventory.

3. The coming of the Holy Ghost delivers from the fear of faces.

a. The world's frown today scares many.

b. God said to Jeremiah, "Be not afraid of their faces."

c. The early church faced, without fear, a gainsaying world.

d. God said to Ezekiel, "Be not afraid of their faces. I will make thy face strong against their faces."

f. With the Holy Ghost in His fullness one is delivered ever from the fear of failure.

g. We are not called to succeed, anyway, but to endure to the end.

h. The church is afraid to "launch out into the deep."

i. This is a positive hindrance to revivals and progress.

II. AS AN ADDITION—There is "the spirit of power, and of love and of a sound mind."

1. The Holy Ghost brings a divine energy in the soul.

a. "Ye shall receive power after the Holy Ghost is come upon you."

b. Power, not to jump, talk in tongues, but power to live, serve and sacrifice.

c. One's words will be freighted with power.

d. The prayers will go through.

e. The testimony will have teeth.

ILLUSTRATIONS

1. A little, humble, sanctified woman, naturally timid, went to a strong man and said, "H Grace, you ought not to go on in sin and be lost. Give your heart to Christ." So powerful were these simple words the man yielded to Christ.

2. Finney walked through the mills and there was such spiritual avoirdupois in his life that people cried to God for salvation.

3. Lord Chesterfield, the noted skeptic, said to Fenelon, "If I don't stop coming about you, I fear you will make a Christian of me."

a. It brings a divine enthusiasm and unction to the soul.

b. The spirit of love. Love to God and man.

c. The Holy Ghost brings love into a white heat.

d. "While I mused the fire burned," said David.

e. "Be fervent in Spirit," or as Weymouth puts it, "Maintain the spiritual glow."

f. Paul had the Holy Ghost and he cried one day, "The love of Christ constraineth me."

g. The indwelling Holy Ghost was the source of his quenchless zeal, boundless self-sacrifice and ceaseless toil.

ILLUSTRATIONS

1. A missionary said, "O God, I can't sleep for thinking of India." Too many times we can't think of the heathen for sleep.

2. Brainerd, "I care not where I go, how I live or what I endure, just so I save souls."

a. When the Holy Ghost comes, the church joins the army.

b. She prosecutes a campaign for souls.

c. The church becomes a Salvation Army.

CONCLUSION

1. The love of power consumed the Caesars.

2. The love of pleasure consumed Mark Anthony.

3. The love of and for souls will consume the sanctified heart.
4. The Emperor Alexander once presented a humble soldier with a beautiful silver cup. The soldier replied, "This is too great for me to receive." The emperor replied, "It is not too great for me to give."
5. One says it is wonderful. Yes, but it is God's free gift to the consecrated soul.
6. Jesus, with His own hand, stained with blood, purchased it for you and will give it gladly to you.

EVENING SERVICE

Christ Knocking at the Door

Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me (Rev. 3:20).

INTRODUCTION

1. Strictly speaking, this is Christ knocking at the door of His church, trying to get in.
2. It is the door of the Laodicean church.
3. We are taking it from its setting and applying it to the sinner.
4. This is a living picture. The door is closed.
5. The hinges are rusty. The vines have grown around.
6. These all tell how long the door has been closed.
7. There, standing amid the dew, is the patient Son of God.
8. His face shows traces of rejected love.
9. "I want to come in and sup with you, then you with me."
 - a. Here is the suppliant for admission.
 - b. The door opened.
 - c. The entrance and the feast.

I. THE SUPPLIANT FOR ADMISSION

1. Wherever there is a closed door, Jesus is knocking.
2. Who is it knocking?
 - a. God's Son, maker of heaven and earth.
 - b. The world's sin bearer.
 - c. The bright and morning star.
3. Why is He knocking?
 - a. What but infinite love.
 - b. He wants to save from the power and results of sin.
 - c. He desires to have us for companionship.
2. What is the door?
 - a. The closed hearts of men and women.
 - b. They have been closed far too long already.
3. How does He knock?
 - a. By His providences.
 - b. The open grave, that sorrow, that sickness.
 - c. By His Word.
 - d. By a direct operation of the Holy Spirit.
 - e. These poor words of mine.
 - f. He knocks at your heart's door tonight.

"There's a stranger at the door,
Let Him in, let Him in.
He has been there oft before,
Let Him in, let Him in.

Let Him in, he is your Friend,
He will keep you to the end,
Jesus Christ, your heavenly Friend,
Let Him in, let Him in.
 - g. What a strange picture.
 - h. He once said, "Knock and it shall be opened."
 - i. Now he is the suppliant.
 - j. Takes a place by our side and begs us to let him bless us.

k. Pleads for a chance to come in and still the tempest.

l. Contrast—A man standing begging another to let him deed him a good farm.

m. Rejected—He still abides.

n. Spurned, He still returns and loves.

ILLUSTRATION—The infidel was finally saved and as he was dying he was heard to say often, "And to think, He still loved me."

NOTE AGAIN—The suppliant waiting for admission may be the answer to many misunderstood facts in life.

1. That sorrow that darkened your life—may be Christ's hand on the door.
2. Those blessings that pour into your life—His hand.
3. That sickness—His hand.
4. That accident—His hand.
5. That unrest that dogs your steps—His hand.
6. That stinging conscience—His hand.

II. THE OPENED DOOR

1. The door has no handle on the outside.
2. You are the only one to ever open the door.
3. The whole responsibility is in your hand.
4. The rubbish may be piled high—you piled it there.
5. He will stay out unless you definitely open.
6. He sits and pleads for you to open.
7. The latchstring does not hang without.
8. God be praised, we can open the door and invite Him in.

III. THE ENTRANCE AND THE FEAST

1. "I will come in and sup with him, then he with me."
2. Into our sinfulness He will come with His righteousness.
3. Into our darkness He will come with light.
4. Into our sadness He will come with joy.
5. Into our death He will come with triumphant life.
6. When He comes as guest, He also provides what we are to enjoy.
7. "He went to be guest with a man who is a sinner."

At the Chicago World's Fair in 1893 there was a beautiful painting by Holman Hunt, "Christ at the Door." People filed by to gaze upon it. A man with a small boy came by and looked for a long time. Finally the keeper asked them to pass on to make room for others. As the father pulled the son away, the little fellow burst into tears and cried, "Daddy, did He get in?"

He knocks—will you let Him in?

SUNDAY, NOVEMBER 10, 1940

MORNING SERVICE

The Heavenly Sigh

SCRIPTURE READING—Mark 7:31-37.

TEXT—And looking up to heaven, he sighed, and saith unto him, Be opened (Mark 7:34).

INTRODUCTION

1. Mark wrote the busy man's Gospel—only sixteen chapters.
2. He wrote from the Roman viewpoint, and showed Jesus as God's servant bringing things to pass.
3. Of the 36 recorded miracles, Mark records 18 of them.
4. He omits the miraculous birth of Jesus, there are no adoring angels.
5. Here is God's servant, moved with compassion, working.
6. He emphasizes the gestures, emotions, griefs, tears and touch of Jesus.
7. Puts forth his hand on Peter's wife's mother (1:31).
8. Lays his hands on the foul leper and the corruption departs (1:41).

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9. Lays hands on marble brow of the dead child and she lives (4:41).

10. This peculiar incident—gradual healing (7:34).

11. There are three outstanding things in the text.

a. The origin of the sigh.

b. The direction of the sigh.

c. The result of the sigh.

I. THE ORIGIN OF THE SIGH

1. In the case of this one man, Christ saw all the decrepit of earth.
2. He saw the world's grief and sickness.
3. His pure heart throbbed in sympathy.
4. He carried the burden in His laboring breast.
5. He saw as none other could bear to see, the miserable realities of human life.
6. This need created a burden.
7. This burden went into an agony.
8. This agony drove him to God for relief.

NOTE—The worth of our efforts is in proportion to the feelings they cost.

1. One of the trials of a pastor is to keep from getting professional.
2. The depth of compassion is the measure of fruitfulness.
3. He saw what men could be if they would come to Him.
4. The aggregate of all this brought the sigh.
5. To Jesus, life was daily martyrdom.
6. He bore our griefs and carried our sorrows many days before Calvary.
7. Habitual communion with God is the root of all true compassion.
8. Have we sighed very much over the lost, sobbing millions?
9. Jeremiah cried, "O that my head were waters and mine eyes fountains of tears, that I might weep day and night for the slain of the daughters of my people."
10. Paul—"I have great heaviness and continual sorrow. I could wish myself accursed for Israel."
11. The church can never heal the hurt she does not feel. We must pity if we would redeem.

II. THE DIRECTION OF THE SIGH—UPWARD

1. Anyone can sigh downward.
2. One cannot imitate Him unless the Holy Ghost helps him.
3. This is the foundation of all our work for God.
4. Such intercourse is the basis of labor, source of power and the measure of our success.
5. The heavenward look is the renewal of our own vision.
 - a. Mightier than all arguments or cold dogmas, "We have found the Messiah."
 - b. "Once I was blind, but now I see," is the greatest argument.
6. The heavenly gaze gives one new strength.
 - a. What we do depends upon what we are.
 - b. What we are depends upon what we receive.
 - c. Therefore, the channels heavenward must be kept open.
7. The heavenly look surrounds us with an atmosphere which cannot be penetrated by evils.
 - a. If one's prayers pierce the sky, they will penetrate the tomb.

III. THE RESULT OF THIS HEAVENLY SIGH

1. The fellowship that opens our eyes, will open other eyes.
2. The pity that does not end in labor, is destructive.
3. The heart will petrify when stirred and does not end in action.

4. This heavenly sigh resulted in a loving touch—contact.

5. The deaf and dumb man was healed.

6. He took the blind man by the hand.

7. This loving touch always results in healing.

ILLUSTRATION

1. A Christian worker once kissed a dying harlot and in this act of tenderness the harlot was saved.
2. A great soul winner met a fallen woman, tipped his hat, smiled and spoke kindly. The woman went to his church and was saved. Afterward she said, "He spoke to me as if I had been a lady and it brought me to Christ."
3. Church of God, let's be aroused and raise some sighs heavenward, thus connecting the need with the great source of help.

EVENING SERVICE

Seeking the Lord

Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. (Isa. 55:6, 7)

INTRODUCTION

1. This chapter tells of the strangest sale ever had.
2. The goods are offered—water, wine, milk and honey.
3. The only one able to purchase is a bankrupt and a pauper.
4. Without money and without price.
5. The message will be given under two heads.
 - a. When may God be found?
 - b. When may God not be found?

I. WHEN MAY ONE FIND THE LORD?

1. One may find the Lord when the Spirit strives with him.

No one can come unless drawn by the Father.
2. God can be found when one feels a concern about his soul. Some people are "past feeling," then they are lost.
3. He may be found while we have time and opportunity and the right exercise of our minds.
4. He may be found only while we are on time's side of eternity.
 - a. No purgatory—no second chance.
 - b. "As a tree falls, so shall it lie."
 - c. "It is appointed unto man once to die, and after this, the judgment."
 - d. "Now is the day of salvation, now is the appointed time."

II. WHEN MAY GOD NOT BE FOUND?

1. Tomorrow, for on tomorrow we may not be here.
2. When the Holy Spirit has been driven away.
 - a. There is no other agency to draw us to Christ but the Holy Spirit.
 - b. And whether He leaves or we harden our souls until they are unresponsive; the effect is the same.
 - c. "My Spirit shall not always strive with man."
3. When the call becomes a common one.
 - a. We have heard until we cannot hear.
 - b. "Eyes and see not. Ears and hear not."
4. Cannot find God when our finer sensibilities are so deadened they do not respond.
 - a. Conscience is God's voice in the soul.
 - b. It may be silenced.

ILLUSTRATION—The spider eats all he wants then stings the other bugs into stupefaction and saves them for another time. And so does sin.

5. I may not find God in death,
Some do—many do not.

My observation after many years of labor is, "People who live right, die right and those living sinful lives, die in sin."

STOP! CONSIDER

There is a time, we know not when,
A point we know not where,
That marks the destiny of men,
To glory or despair.

There is a line by us unseen,
That crosses every path;
The hidden boundary between
God's patience and His wrath.

To pass that limit, is to die;
To die as if by stealth;
It does not quench the beaming eye,
Or pale the glow of health.

The conscience may be still at ease,
The spirit light and gay,
That which is pleasing still may please
And care be thrust away.

Oh! where is this mysterious bourne
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end? and where begin
The confines of despair?

An answer from the skies is sent:
"Ye that from God depart!
While it is called today, repent
And harden not your heart."

—ALEXANDER.

"Today if ye will hear his voice, harden not your hearts" (Heb. 4:7).

"Repent ye" (Matt. 4:17).

A prodigal son left his widowed mother and, finally ceased to write. In her efforts to find him, she was chased down by a car, carried to the city hospital, in an unconscious condition. A nurse was placed by her side in the hope she would rally enough to get name and address. The woman did regain consciousness enough to tell her story and as she lay dying she said, "Tell Charlie, if you ever find him, that God and Mother never gave him up." And God has not given you up, dear heart.

SUNDAY, NOVEMBER 17, 1940

MORNING SERVICE

Seeing the Invisible

He (Moses) endured, as seeing him who is invisible (Heb. 11:27).

According to the popular belief, Moses had an assured place in the court of Egypt, where he was the adopted son of the king's favorite daughter. This position, however, was conditioned upon one thing, which to most men would have been easy, would he repudiate his race and disclaim any interests in its mysterious hopes? He owed much, even preservation from death to this kind Egyptian princess; he had grown to manhood in the society of Egypt; his link with his own people was nearly broken. He had,

however, received from his mother nurse such a training that made it impossible for him to forever forsake his race and give up the religious hope of a better day. That decision is expressed in the text, "By faith he forsook Egypt, not fearing the wrath of the king; for he endured as seeing him who is invisible."

He saw something invisible to most men. He saw his love for his people, then without a country or flag. There was the call of blood surging through him, but he saw more than this. He saw God, and the glories of Egypt shriveled into nothing. The things that shine and shout on the surface are not the real things of life. The things that lie deep and are silent and invisible, these are the important things. The things of the world do seem attractive; they appeal to the mind, eye and ear. But God, forgiveness, right, heaven, these are invisible.

The text is in two parts:

1. The secret of Moses' greatness—"He endured."
2. The reason he endured—"He saw the invisible."

I. THE SECRET OF MOSES' GREATNESS, HE ENDURED

- a. Moses—endured. No rhetoric accident that these two words are together.
- b. His high moral quality is described in this word.
1. That "homely" grace of endurance.
 - (1) It is greater and better than eloquence.
 - (2) It is greater and better than to be showy and flashy.
 - (3) He came not into this grace by chance nor circumstance.
 - (4) He deliberately aimed at the lofty summit of endurance.
 - (5) He maintained it by prolonged effort.
- a. If he had chosen, he could have taken life easy.
- b. Had he chosen he could have drifted with the circumstances and possessed the treasures of Egypt.
- c. Could have so lived until in the end would have been an embalmed mummy in a museum of Cairo instead of filling an unknown grave in Moab.
- d. He came to years, thought it through, weighed the material against the spiritual and made his choice.

ALL MUST CHOOSE

- a. Whatever choice we make, we make it at our peril.
- b. We stand on the mountain top amid the falling snow.
- c. To stay there we will freeze to death.
- d. The wrong road will lead to death.
- e. Choose the best, hope for the best and take what comes.
2. The choice of Moses was a moral duty, and having made it he tried to make it good.
 - a. Weakened by a natural timidity—he endured.
 - b. Tempted by wealth and high position—he endured.
 - c. Threatened by royal power—he endured.
 - d. Banished from royal presence—he endured.
 - e. A fugitive from royal wrath—he endured.
 - f. Tried by the clamor of man and by the wilderness solitude forty years—he endured.
 - g. Bowed by the ingratitude of his people—he endured.
 - h. Harassed by Israel's backslidings and murmurings—he endured.
 - i. Misunderstood by those he loved and tried to help—he endured.
3. He endured—
 - a. Until he led the people out of Egypt.
 - b. Until they crossed the Red Sea.
 - c. Until they were completely organized at Mt. Sinai.

- d. Until they were on the border of "The Promised Land."
 - e. Next in power to the Spirit of God is the spirit of a sincere, determined; enduring man.
 - f. "He that shall endure unto the end, shall be saved."
 - g. "Behold, we count them happy which endure."
 - h. "Abraham, after he had patiently endured obtained the promise."
 - i. Endurance is the crowning virtue of character.
 - j. "Jesus endured the cross," then won the crown.
- II. THE REASON MOSES ENDURED—"He saw the invisible"
- a. His mother had taught him about God, and His promises to Israel.
 - b. He had a faith in this God.
 - c. This faith held him steady in alarm and peril.
 - d. He saw that the king was opposing Jehovah and would ultimately end in ruin.
 - e. He looked beyond the present and saw the ultimate triumph of the right.
 - f. He placed the emphasis on the eternal.
 - g. He could look ahead and see all thrones crumbling.
1. He endured amid the temptations of society.
 - a. He made the great renunciation of his life.
 - b. For better or for worse, he chose to be identified with God's people and work for their release.
 - c. This mighty purpose spurred him on.
 - d. This vision of God is our security in every age.
 - e. The form of the fight will change, but the fight will go on.
 - f. Men must make their choice.
 - g. The youth, coming into the city today, must have this vision of God.
 2. This vision of God enabled him to endure amid the temptations of wilderness solitude.
 - a. Moses fled to Midian and for forty years endured.
 - b. Temptation changed from wealth to comparative poverty.
 - c. Free now from Egyptian idolatry that his soul hated.
 - d. But solitude develops peculiar temptations.
 - e. He endured, for all through this long sojourn he never wholly lost the vision of God.
 3. He endured amid the temptation of his forty years of active work.
 - a. Once he thought he was prepared, used carnal weapons and failed.
 - b. Now he has learned more about God.
 - c. When God has a difficult task to perform, He gives men a long apprenticeship.
 - d. His pride humbled by long and repeated failures.
 - e. Himself timid by long isolation.
 - f. But with a faith in a mighty God—He endures.
 - (1) There were frequent backslidings.
 - (2) There were frequent murmurings and pestilences.
 - (3) This demoralized and fickle horde of slaves were hard. He endured.
 - g. In these our competitive days, there is a tendency to shut God out.
 - h. Business will dull the sharpness for spiritual things.
 - i. We should be alert to keep this vision of God ever before us.

Illustration—Some years ago a young man graduated in medicine and went into the Mississippi delta to practice. He had some money and with it built a fine office and practiced among all, never refusing the poor when they had no money to pay. Finally he lost his office and moved upstairs in a livery stable. Times did not improve,

but this young man kept on enduring hardships for his people. He sickened and died. These poor people made a pine box in which to bury him, had a funeral, gathered some wild flowers and placed them on the box lid. Too poor to buy a monument, they took the hitching post and planted it at the head of his grave with the sign on it, "Doctor's office upstairs."

EVENING SERVICE

Kadesh-Barnea—The Place of Opportunity

1. This place was a point near the land of Canaan.
2. It was here that spies were sent out.
3. This crowd had prayed, suffered and toiled for four centuries to get here.
4. Kadesh-barnea means "a place of opportunity."
5. If Canaan represents a sanctified life.
6. Here are people just on the verge of entering a land of blessing.
7. The world has seen many dark days.
 - a. The time of the flood was a dark period.
 - b. It was a dark day at the crucifixion.
 - c. Civil War days were dark.
 - d. The World War was dark.
 - e. Our days are dark ones.
8. The darkest of all days is when an individual or church rejects the Holy Ghost.
9. What the Jews did to Jesus the Church is doing to the Holy Spirit.

I. HERE THEY STAND ON THE EDGE OF THE PROMISED LAND

1. "He brought them out that he might bring them in again."
2. They were not to live and die in the wilderness.
3. The end of the desert journey was in sight.
4. One bold push and their feet would be on free soil.
 - a. Cowardice prevailed.
 - b. Their courage oozed out at the wrong time.
 - c. They followed the multitude.
 - d. They caught the contagion of discouragement.
 - e. They wanted more information even in the face of God's word.
 - (1) God said, "Ye are well able to take it."
 - (2) They said, "It is impossible, we can't—we won't."
 - (a) It was an impeachment of God's word.
 - (b) It was an impeachment of His power.
 - (c) It was an impeachment of His goodness.
 - (d) Unbelief ties the hands of God.
5. Two men—Caleb and Joshua had another spirit.
 - a. They reckoned on the power of God.
 - b. "God will give us the land. The enemy will be bread for us."
 - c. NOTE—They had the cloud.
 - (1) They had the command.
 - (2) They had the deeds to the land.
 - (3) They took an inventory but left God out.

II. WHAT THEY FACED—AND WHAT WE FACE

1. "They faced deliverance."
2. They faced rest. "There remaineth a rest for the people of God."
3. They faced protection. "I will utterly drive them out."
 - a. God often harnessed the hornets to fight for them.
4. They faced food. A land of milk and honey.
5. True, they faced battles—but God would deliver.
6. We, as regenerated people, coming into the light of holiness,
 - a. Face deliverance from self and sin, soul rest, protection, communion, spiritual happiness and food.
 - b. Plenty of battles, but also deliverances.

3. They all with "one consent" made excuse.
 - a. *Illustration*—Indians trading lands for beads and tobacco.
 - b. Many times this refusal is accompanied by our lip service.
4. What if God took us at our word?
 - a. Yes, you may be excused and the next stroke we would be swept away.
 - b. All doors would be closed tomorrow.
 - c. Not a gambler left.
 - d. Not a drunkard left.
 - e. Not an unbeliever left.
5. Excused from what?
 - a. Salvation, holiness, happiness.
 - b. Reunions, Heaven.
6. Note the excuses.
 - a. The first—excuses of youth.
 - (1) The first very polite, "I must go see. Excuse me."
 - (2) These words unlock the real interpretation.
 - (3) *That piece of ground is the world. I must see it.*
 - (4) I'll see the world first—then.
 - (5) I'll consider the matter later.
 - (6) *The Spirit is turned aside.*
 - (7) The enchanted fields are explored.
 - (8) The beauty and grandeur made favorable impression.
 - b. The second—the excuse of middle life.
 - (1) *Not quite so polite as the first.*
 - (2) I saw—now I must try.
 - (3) *If the ground was the world—the oxen are the things of the world.*
 - (4) After I have tried—then I'll consider.
 - (5) *Reluctantly the Spirit goes his way again.*
 - (6) The person gathers a bit of fame, money, etc.
 - c. The third—the excuse of later middle life and old age.
 - (1) *Do not bother me now, "I am wedded to the world."*
 - (2) Cannot break away from the old formed habits now.
 - (3) No hilarity here now.
 - (4) I am doomed—I am damned.
 - (5) *He saw—he tried—he married.*
 - (6) Too feeble now to break the chain.
 - (7) One seldom ever changes in old age.
 - (8) "He that is holy, let him be holy still." He that is wedded to the world, let him be wedded still.
4. The feast cost God's only Son agony, shed blood and death on Calvary's tree. Will you not be aroused and break with sin while you can. Lay aside every excuse, follow the yearnings of your heart and come to Christ now, get on the wedding garment and be ready for the supper?

ILLUSTRATIONS

Basil Miller

Piles of Canes

"Look at that pile of canes," said Viki as we climbed the long stairs leading to St. Joseph's Shrine in Montreal, Canada. Sure enough before us was a pile of canes, crutches, leg braces that entirely filled a large window which was at

least twenty-five feet high. "What is the meaning of those crutches?" I asked a priest. "They have been left here by people who have been miraculously healed of their diseases," he replied. "You mean to say that every crutch and cane and brace represents someone that came here crippled and left healed?" I asked. "Surely, and when they went away, they had no further need for these crutches and the like. This," he declared, "is a miracle of God." God is no respecter of persons, or places, and where faith is He will heal and deliver. It is all dependent upon meeting faith's conditions. Believe and ye shall receive sounds the note of faith's victory.

The Bobtailed Steer

"I've got a bobtailed steer," said Uncle Murry, a rancher in New Mexico, when the collection was being taken up in a district assembly, "that I'll give." Very diligently he kept books with the Lord and even when he butchered a beef or a hog, he weighed every piece and gave the Lord his tenth of the weight. And when the offering was being taken for a special cause, he decided to give the bobtailed steer to the work of the Lord. "A bobtailed steer. Who ever heard of the like!" exclaimed the presiding officer in disgust. "Don't you know that God commands us to give our best, and not our bobtailed steers. Mr. Shaw I'm surprised at you. Why don't you give God a steer with a tail on it?" The rancher sat quietly for a while with a smile on his face, and the silence was broken by another rancher brother who said, "Mr. Officer, I'll give the extra amount what the tail would weigh at the current price." Then everybody broke into a laugh. For, of course, the steer was to be sold, and since it was the fattest my uncle had, he decided to give God his bobtailed steer. But the presiding preacher was right. Too often we offer God our bobtailed steers, those things that are a little defective. We should give God our best, and not that ability that is bobbed short of the regulation size or length or coverage. God wants a tenth of our money, plus all of our personality and the entire amount of our talents and abilities. Do not bob God off in your gifts.

Take a Lap at the Cream

"Take a lap," said Paul Herrell's uncle to the young shaver, "at the cream." Paul, the evangelist, was visiting his uncle on an Indiana farm and as the cream separator was running he would stick his cup under the spout where the blue milk came out, and was drinking his full of milk (for once in his life, as Paul expressed it). His uncle looked over and saw what he was doing and said, "You don't have to drink skimmed milk on the farm, Paul. Take a lap at the cream." Too many of God's sons are drinking the skimmed milk of grace, thinking that the cream of His righteousness is too scarce for them to taste. You don't have to drink such blue milk from God's separator; you can take a lap at God's cream. We have lived so long on skimmed milk that we are somewhat like the little girl from Chicago who visited her aunt on the farm. When she came to the table she said, "Auntie, I don't like this yellow skum on your milk; it isn't nice and blue like ours in Chicago." We are liable to drink the bluejolt of grace for so long that we will forget what the taste of this glorious "yellow skum" is like. Drink cream, brother. Lap it up, in country parlance.

God Answers

"Lord," prayed a Mexican preacher as he stood on the street corner in San Diego where he had a mission, "send me the \$5 that I owe. Thou knowest, Lord, that I received a bill today, and I want—" The sentence in the prayer was not finished for a policeman walked by who knew the preacher and said, "You are doing a fine work. Keep it up." The preacher resumed his petition making, and shortly the cop returned and opening his pocketbook took out a five dollar bill and handed it to the preacher without saying a word. God has promised that while we are yet asking He will hear.

The Second Vein

"I've got it, brother. I've gone down to the second vein of water," said the farmer in Artesia, N. Mex. We were watching the water flow in a mighty stream from an artesian well. He was watering a large farm. "And does it ever run dry?" "Run dry, preacher? It is fed by the snows of the mountains north of us, and it never runs dry." "Over here a ways I saw a well that runs dry. What's the difference?" "It's the second vein of water that makes the difference." "The second vein?" I asked. "Yes. If you go down about three hundred feet you get a fair flow of artesian water. It will water a few acres all the time, but it is liable to fail in dry weather. But if—" "Well, how far down," I broke in, "is the second vein?" "You have to go another seven hundred feet, and then you strike the second vein that never runs dry." There are artesian wells of grace that can flow from your soul. But too often we dig too shallow a well, and when hard stretches for the soul come along, or there is a spiritual dearth, or the means of grace are too long forgotten, the water of life fails to flow. It ebbs and runs dry. God has provided an everlasting flow of this gracious water of life. It is the second vein. God wants us to go deeper, down to the rockbottom, where the waters flow eternally. It takes a deep consecration, a complete surrender, a final giving up of self and all to strike this second vein. We call this sanctification, for it comes as a second work of God in the soul.

Unhook Your Load, Brother

"Laddie," said the farmer to Paul Herrell, who was on a hike and had hitched a ride, "pitch your load back in the wagon." The little fellow had loaded his back with camp equipment and the fol-de-rol that makes a lad's life filled with high peaks of interest, and when the farm wagon came by he asked for a ride. When he got up on the seat by the farmer he kept his pack on his back, as though it would lighten the farmer's load. So the farmer noting his plight suggested that he throw his load back in the wagon. This is what God wants us to do. He is our Burden-bearer, and He does not mean that we carry our load. Rather He will do it for us: Learn to unhitch your load and let God carry it for you. It is easy to turn our burdens over to him, and then the heaviest load is light indeed. When we walk life's pathway with the load that we are forced to carry, it is a troublesome way; but when we learn to turn these loads over to the Lord then the way is one of pleasure and glory.

The Cost of Crime

"Mr. Hoover," asked Professor A. S. London of the head of the Federal Bureau of Investigation, "now tell me if A. S. London has ever cost the government one cent?" When the clerk looked through the files in Washington, D.C. he returned with the answer, "Your record is clear." Then Professor London turned to the clerk and hugged him, saying, "Thank God, I was converted when I was nine years old and do not know what crime is or what it is like." "Tell me now, what it cost to kill Dillinger." "It cost us \$1,700,000 to kill that gunman, and it took a million less to get rid of Pretty Boy Floyd." "Am I right when I say that our crime bill is fifteen billion dollars a year?" "You are right. And it costs us a hundred dollars a person more to look after our crime bill than it did fifteen years ago." "Can you tell me whether or not any of these outstanding criminals have ever attended Sunday school regularly?" "As far as our records show, there has never been a criminal of any note who has been a regular Sunday school attendant. Crime and Sunday schools just don't mix. The Sunday school is the greatest agency for crime prevention there is. When you build a school for the boy you don't have to build a cell for the man."

Doc Luke

"I'll give you five dollars a night to sleep by my bedside," said Doc Luke, the drunkard. Night after night a man with a thirty-thirty sat by Doc's bed in the little garage where he made his living. At midnight the delirium tremens would take hold of the garage man and he would sit up screaming for the night watchman to shoot them. "I got him that time," the attendant would say. "There's another one," and bang would go the gun, which was loaded with blanks. "Now, Charlie, I can go back to sleep again—" Down and down Doc went until he was on the bottom. He sold his tools to get drink, then mortgaged his shop, then his customers left him, and he was alone. There was no more money to hire Charlie to shoot the intangible snakes that shot their fiery tongues out at the drink-crazed man. Doc was alone and lost! But there was a time when Doc was at the head of the list. He was a brilliant mining engineer whose services would command fees that ran into the thousands of dollars for a visit. His advice was sought all over the Southwest where mining was concerned. He was honored with a doctor's degree from a leading school of mines. Societies opened their doors to him and he was a member of the finest mining and engineering societies of the land. Then he took a drink! It was a downward slide that Doc took with great speed. He soon was thrown out of the societies, and his advice was not worth a dime a month. He bought a little garage and kept on drinking until he had to hire Charlie to keep the snakes out of his boots. One night Doc sat in his garage musing. He fingered a .45 revolver, and in its magazine were six shots. He decided that this would be the night when he would "go ashootin'." He strapped the gun to his side, and went back of the little town of Artesia, N. Mex., and on down to the banks of the Pecos River. Musing as he went, he thought of the long slide he had taken and now on the bottom he decided that life was not worth the trouble. "What's that?" he asked aloud. Floating on the evening breeze was a song.

Out of his long forgotten past came a similar song with a similar voice sung by his old mother—long buried in his memory those strains began to revive. His hand gripped the pearl handle of the revolver. He would end it.

Suddenly he caught the words "... saved a wretch like me." An invisible cord began to tug at him; he felt himself being drawn toward the source of the song. It pulled him over the dusty hills, down a little vale, and onto a tiny blurred path that led to a little hut.

A light in the window caught his eyes. He walked to the door and without knocking he pushed the door open. Stumbling in he found a group of elderly women on their knees.

He fell across a chair, and cried, "Pray for me!" The revolver slugged to the floor with a thud, and the women looked up at the stranger who knelt across a chair.

They prayed for the stranger and asked this "amazing grace" to save the wretch. Doc began to dig for himself. He cast his offcast soul upon the mercies of God. He begged for the outstretched hand of the Almighty to lift him from the slough of hell. He told of his short coming and his sins.

"Sing it again," he said. And the women picked up the song, "Amazing grace, how sweet the sound that saved a wretch like me; I once was lost but now am found, was blind but now I see."

"That's me," Doc burst out. "I'm seein' for the first time in my life."

And now after many long years, Doc Luke is again a respected citizen, a man with a name, and a man "who has been found." This is the story of grace, God's glorious, marvelous grace, sufficient and enabling grace.

Thou God Seest Me

"Thou God seest me." The words stared from the tract at the postal clerk.

He thought, "I'm under the eyes of God. Everything I do, He sees, He knows about."

The thought hung in his mind day and night. When he went to the office during the day, he saw those words on the tract. At night they were emblazoned upon the screen of memory. God sees me! God sees me! God knows! God knows!

It was more than he could take, and at once he went to the office of the postmaster.

"I've come to give myself up," he said fearlessly.

"So you are the thief?" asked the master of the office. "Yes—I've been robbing the mails."

"We were just about to catch the guilty one, and it is far better this way that you give up. Why did you do it?"

"I needed the money, and I began to take a little as it came through, and then I systematically robbed the mails as opportunity came."

"What made you make this confession?"

"My conscience. I've gone through hell for weeks. I saw a tract with the words on it, *Thou God seest Me*. And they burned into my soul. I could not get away from the thought that every deed was under the seeing eye of God. Then I began to stay awake at night and during the day my mind was troubled. I worried about it. My appetite left me, and I decided to make a full breast of it. Prison is better than this hell my conscience has dragged me through."

Conscience is the voice from above man that worries man when he does wrong, and God uses it to bring sinners to repentance. Conscience can drive the sinner to suicide, to murder, to the lowest of crimes.

Be careful how you treat conscience, for be assured that it will find you out.

Communion Sermons

The Towel at the Table

TEXT—He riseth from supper, and laid aside his garments; and took a towel, and girded himself (John 13:4)

INTRODUCTION—Christ takes a part in all activities of one's life. He is at the wedding to furnish the wine, at the burial to weep, at the table to talk with the disciples. He breaks bread and blesses it and then washes his disciples' feet. This was the act which followed the first Communion. Let us study its meaning for a while.

I. THE TABLE REPRESENTS SPIRITUAL FELLOWSHIP. There is no higher representation of spiritual fellowship found in the Bible than that which is depicted in the first Communion scene. Here the Lord teaches the disciples the true meaning of His death, and commands them to continue the act until He comes again.

II. THE TOWEL REPRESENTS THE SERVANT'S ROLE. While He was to die for our sins, He was not above being our servant. He was the divine, yet He was the slave. He came to forgive our sins, and at the same time to teach us the needed lesson of humility. Salvation and humility are twin graces and blessings.

III. THE TOWEL AT THE COMMUNION. The scene of the towel at the table of blessings blends the spiritual and the menial. It tells us that into the lowest service we are to take the highest blessedness. Christ's presence will bless any service however menial it may be. We are to carry His presence into our daily duties.

CONCLUSION—As we partake today may we do so remembering that while we are here in communion we must go out there with the presence of Jesus abiding. The Table prepares for the Towel.

Till He Come Again

TEXT—For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come (1 Cor. 11:26)

INTRODUCTION—The Communion Service is a memorial of the death of Christ, yet in remembrance of it, it becomes a prophecy of His Second Coming. This is to be carried on until He come again.

I. THE LIVING LORD AT THE TABLE—The Communion is not only a past act, but a present fellowship. He ate with His disciples, but He abides in fellowship with us as we drink the cup.

II. THE DYING LORD—The Communion for the disciples foretold of a dying Lord, and for us it tells of a Christ who sacrificed His life that we might have spiritual redemption.

III. THE COMING LORD—The Communion tells of the coming Lord who is our hope of eternal redemption and fellowship throughout all ages.

CONCLUSION—The dying Lord is yet the living Lord. This is the true meaning of the Communion Service in relation to Christ's return to this world. The Sacrament foretells the fact that though the Lord died on Calvary for our sins, He shall sit again on the throne of redemption and shall ride out on the clouds to receive us unto Himself. But this bread and drink this wine foretelling His return to this earth.

Expository Outlines for November

By Lewis T. Corlett

Discipleship (John 1:35-42)

I. DISCIPLESHIP HAS A TWOFOLD ASPECT

- 1. Enjoyment of blessings and benefits bestowed by the One that is followed.
2. The responsibility to the privileges and opportunities arising from following a Great Savior and Teacher.

II. THE INTRODUCTION TO DISCIPLESHIP (vs. 35, 37)

"Behold the Lamb of God." "The two disciples heard."

- 1. Implies that the one who is already a disciple desires to present Him to others.
2. Also clearly states that they had to hear the good news and that they gave heed to the introduction.
3. They heard more than words, they comprehended somewhat of His character. "The Lamb of God."
a. Reminded the Jew of all the provisions God had made through the law.
b. Brought fresh to their minds the fact of the daily sacrifice.
c. Awakened their thoughts regarding the prophecies that had been uttered of the One that should come.
d. They had a feeling that here was the One who could meet their need. They had enjoyed John's ministry but here was the One they were looking for.

III. FIRST STEP OF DISCIPLESHIP—"They followed" (v. 38)

- 1. He not only won their admiration but also their allegiance.
2. They were not conscious of all that He could do but had an inner feeling that He could meet their heart need so began to follow Him.
3. They did not need to be coaxed, in fact they did not wait for an invitation from Him, but they followed Him and were willing to wait for directions.
4. The personality of the Christ was so dynamic that it challenged the deepest and best in them.

IV. THE INITIAL JOY OF DISCIPLESHIP. "Come and see . . . they abode." (v. 39)

- 1. He turned and saw them following and invited them to companionship.

- 2. He accepted of their allegiance and was willing to be acknowledged by them.
3. He satisfied their cravings and won their complete loyalty.
4. He invited them to abide with Him.
5. The conversation was not recorded but something was said that completely satisfied them for thereafter they followed.

V. THE JOY AND RESULTS OF DISCIPLESHIP (vs. 40-43)

- 1. The privilege of telling someone else of the greatness of the Master.
2. The opportunity of praising the Savior for what He had done for them.
3. The privilege of bringing individuals to the One who can deliver from sin.
4. The joy of working together with the Savior in the salvation of the lost.
5. The honor of helping to guide people toward that heavenly city.

VI. ALL CHRISTIANS SHOULD PLAN TO BECOME EFFICIENT DISCIPLES.

The Ideal Church (Ephesians)

I. THE APOSTLE PAUL GIVES A PICTURE OF HIS CONCEPTION OF THE PLACE, CHARACTER AND WORK OF THE CHURCH
1. The Church was organized, but had not been clearly defined and Paul does so.
2. The Church was great in Paul's mind because it gave a place for both Jews and Gentiles to mingle and worship on a plane of equality.

II. THE CHURCH IS A LIVING UNIT (1:22, 23)

- 1. The Church is the body, Christ is the Head.
2. People are admitted to it by the New Birth (2:1, 5).
a. Brought in by grace and not by merit (2:8).
b. It is the work of Christ (2:10, 13).
3. The Church takes all nations and races in her embrace (2:14, 15).
a. Gentiles as well as Jews.
b. Changes aliens to citizens.
c. Changes strangers to members of the household of God.

III. THE CHURCH IS A BUILDING OF GOD (2:19-22)

- 1. Christ is the foundation.

- 2. Christ is the chief corner stone.
3. The members constitute the individual stones.

IV. THE CHURCH IS A WORKING UNIT

- 1. To show forth the wisdom of God (3:10).
2. To reveal the mystery of Godliness (3:6).
3. The Church works best in the unity of the Spirit (4:1-3).
a. Each working under the direction of the Head, Jesus Christ.
b. Each one forbearing the other in love.
c. Each one and everyone always keeping in mind the unity in the Spirit of God.
4. God calls various ones to fill the different offices that nothing be lacking (4:11-13).

V. THE UNITY OF THE CHURCH IS IN PURITY

- 1. The standard is righteousness and true holiness (4:24).
2. The members have a desire to please the Spirit and walk according to His directions (4:30).
3. The members are cleansed from all moral impurity (5:25-27).
4. The members are walking in love (5:2).
5. Their purity is maintained by keeping filled with the Spirit (5:18).

VI. THE CHURCH IS A FIGHTING UNIT (6:10-18)

- 1. Christ provides the armor which will meet every need in the conflict.
2. Man's responsibility is to put it on and keep it on.
3. It is the only equipment that is efficient in meeting the type of warfare the Christian meets.
4. The Church of the Living God is an army under the command of a Captain who has never lost a battle.
5. The Christian must wage an offensive war against sin and the devil.
a. The Church should move out and be more aggressive against the forces of wickedness.
b. The Church should reach as far as possible in search for souls.

Job's Faith (Job 23)

I. JOB IS AN OUTSTANDING FIGURE BECAUSE OF HIS FAITH IN GOD

- 1. Known for his steadfastness.
2. Remembered for his endurance in affliction and adversity.
3. He was useful to God in offsetting the claims of the devil.

4. All of these were the natural result of Job's faith in God.

II. JOB'S FAITH WAS THE NATURAL RESULT OF HIS CONFIDENCE IN GOD (vs. 10, 14).

1. God was watching over him in all of his ways.
2. Job was conscious of God's personal interest in him.
3. God had not failed Job and he knew that He would never fail him.

III. JOB'S FAITH HELD HIM CONSTANT IN HOURS OF TESTING (vs. 1-9)

1. There were times when Job could not point out evidences of God's presence yet he trusted.
2. There were seasons when even his friends said that God was against him but he maintained his confidence toward God.
4. Job recognized these things as times and occasions of testing and knew that God was allowing them for a purpose.

IV. HIS CONSTANT WALK OF OBEDIENCE TO GOD STRENGTHENED HIS FAITH (vs. 11-13).

1. His feet had walked in all the light that God had shed on his path.
2. He remembered the words of the Lord and obeyed His precepts.
3. He had special delight in the words of God and depended upon them as much as he did his daily food.
4. He maintained his integrity regardless of his feelings—in truth it was a walk of faith.

V. JOB'S FAITH ENABLED HIM TO KEEP HIS EYE ON THE FINAL GOAL

"When he hath tried me, I shall come forth as gold."

1. Job took the long look in accord with the promises of God rather than the short-sighted vision on surrounding events and conditions.
2. Job implies the idea that God knows and understands and will guide and direct in affliction and adversity as well as in prosperity.
3. Job had the consciousness that God's objective in all of his trials and suffering was his improvement and advancement in spiritual values and relationships.
4. Job was willing to endure affliction in order to provide gold for God to display.
5. The consciousness of God's infinite care and final deliverance encouraged Job to be faithful, for "he performeth the thing that is appointed for me."

Thy home is with the humble, Lord;
The simple are the best.

Thy lodging is with childlike hearts;
Thou makest there Thy rest.

—FABER.

Suggestions for Prayermeetings

By H. O. Fanning

Prayermeetings and Home Authority

GOD is not waiting to have us tell Him how we would have Him build our homes. He is telling us in His Word how He would have us build them. He has been in the home building business much longer than have we. As an institution the home is of God. It is of such importance that human wisdom is not sufficient for its proper building. To expect that the building of such a place will be easy would be folly. We will accomplish the hard things of life, or we will encounter harder things because of our neglect. The one safe way for us is the right way; God's way. Home authority is breaking down because the home as God designed it is breaking down. Home authority lies at the basis of all authority. When it breaks down, other things break down with it. Right functioning home authority is fundamental to the right functioning of other authority. Proper functioning in home authority paves the way for proper functioning in all other authority. God is with us and for us, in the doing of His will, and walking in His ways.

Delays are not only dangerous, but they are more than dangerous. They are likely to become disastrous. The family altar should be set up the day the home is set up. And it should be set up with the definite purpose of home building in view, and this through the building of the home builders. The Word of God must have its place as the final authority in the home's counsels. The serious business of home building should begin at once. The forces of evil will make no delay. They will begin their work at once. The good forces should be given their opportunities correspondingly early. A godly home is far more likely to stand and be a success than one of the other sort. One cause of the breaking down of home life is efforts to build it without God. The home is not only for human convenience, but for God's glory. It is not too much to say that the work of God cannot go on successfully without it. Without it nothing that is good can prosper as it should. Human happiness and heaven itself are dependent upon the state of the home. Not only is the home a private affair, but it is most important as a public institution. It should not be controlled by outward forces. It should be an institution through which God controls

these forces. Every home—however humble it may be should furnish its quota to the progress of the forces of good in the world.

A Good Start in Life

My son, hear the instruction of thy father, and forsake not the counsel of thy mother (Proverbs 1:7-9).

One of the chief functions of a good home is that of giving its children a good start in life. Few things are more important than such a start. Nothing can be substituted for it. To miss this is to miss the benefits of one of the most important periods of life. A well used childhood means a well begun life. Childhood is the impressionable period of life, and lessons learned therein are of enduring character. Nothing can be more important than that they be of the right sort. Parenthood carries with it its responsibilities, and the better these are met, the better it will be for all concerned. The home makes its contribution to every form of life known among men. Only as this contribution is what it should be, can life among men be what it should be.

I. Two classes of men are recognized in our text; those who know, and those who will not know. Wise and fools. Manifestly degrees are in view here. These classes are traveling in different directions. Toward knowledge, and from it. Degrees are here again. There is the fear of the Lord, which is the beginning of knowledge; the foundation upon which it rests; and the folly of those who are without this fear. Degrees once more. The foolish ones in view here are not deficient in mental acumen; they are refusing to allow it to function properly. Nothing is more normal to the human constitution than the fear of the Lord. Degrees again; but the fact remains.

II. In the normal relations existing between parents and children, the parents are the instructors, the children are learners. This is true, whether or not this truth is recognized. Some sort of instruction the child receives in the home. God designs the home to be a center of piety, an institution of learning. The obligation upon parents is to make it such in the fear of the Lord; to instill this fear into the minds of their children. The future of the home, of the child, of the race, depends upon the character of the instruction received in the home.

III. *My son, hear thou the instruction of thy father.* Here is an obligation on the child to learn. An obligation upon the father to make his instruction worth learning. He is not merely amusing the child, he is laying the foundations of a life. He can be engaged in no more serious business. He is building, not only for time, but for eternity. Not merely for the home; but for mankind in ever widening circles. He is God's servant, engaged in God's work. He is a laborer together with Him.

IV. No more important persons are found among mankind, than godly mothers. "Forsake not the law of thy mother." The world owes a debt of gratitude to its good mothers that it can never repay. Few indeed have had so much to do with the building of good and great men and women as good mothers across the ages. Such men and women have—with few exceptions—acquired their greatness to the influence of their mothers. The boys and girls who are "tied to their mothers' apron strings" have good holding ground for their anchorage in the storms of life. Happy are they if they have the courage to acknowledge her steadying influence. The burden of the care of children falls normally upon the hearts, and into the hands of mothers. Only in God can they find wisdom and strength for the performance of their duties.

V. Good mothers are not the result of accident. They do not become good mothers merely by virtue of being mothers. Being a good mother is the work of a lifetime of devotion to their vocation. No finer art is known among mankind than that of motherhood. The mother who is unable to control her own desires for society, and what it regards as its pleasures, will have poor success in her efforts to control her children in similar matters. Self-denial on the one hand, and self-development on the other—both in the fear of the Lord—is the path that leads to good motherhood.

VI. The good home has its place in giving the child a good start in life. Without such a start, he is handicapped for life. With it he is helped for life. Handicaps of this sort are not easily overcome. They may be measurably so by the grace and power of God. In many respects there is no more important period of life than that of childhood. A well-spent childhood means a well begun life. The giving of the children of the home such starts is one of its chief functions. Failing in this, it has failed in much. This opportunity is in the power of the humblest of homes. Many of our greatest men and women have come from such homes. It takes right

relations between all the members of the home to make it what it should be for the glory of God and the good of men.

VII. With such a start in life, progress means advancement in right directions. With a poor start, the farther one goes, the farther astray he gets. Among the men most resistant to truth, are to be found those who have made poor starts in life. Having made such a start, the first step in right directions, is the consciousness that the direction in which one is traveling is wrong. This the man who has made a wrong start in life has difficulty in doing. Few have the courage and the strength to change to right directions when such discoveries are made. These facts emphasize the value of good starts in life.

God's Word in Our Homes

A wise son will hear, and will increase learning; and a man of understanding shall attain unto wise counsels (Proverbs 1:1-5).

To insist that we cannot make preparation for home building and parenthood is to speak unwisely. These are normal functions of life as God designed it to be lived. To insist that proper preparation for these important matters in life is being made would be to insist upon too much. To insist that better preparation for these matters should be made, is to speak wisely. The Word of God is our one sure guide in these matters. Without God's Word the fullest and highest preparation is impossible. All the preparation for the physical and mental needs of the inmates of the home is well and good. But after all this has been made, the more important needs of the home are still unsupplied. The moral and spiritual needs of the home are its most vital and essential needs.

I. Our bodies and minds are important in their places, and no thoughtful person would minimize the importance of giving them the best of care, and bringing them to their highest states of usefulness. There is room for much improvement in these matters in most homes. Our bodies and minds should be brought to their best, and foundations laid in childhood and youth for long and useful living. Rightly directed physical and mental activities are needed everywhere.

II. But our greater needs are in the moral and spiritual realms. Only as these needs are properly supplied can satisfactory personality be developed. Life is a battlefield, and strong bodies and clear heads are needed to succeed in its conflicts. Physical courage and strength have their places,

but moral and spiritual stamina are the need of the hour. Clear conceptions of moral and spiritual obligations, and courage and strength to meet them are the need of the individual and the hope of mankind. Blessed are those boys and girls who have clear conceptions concerning right living, and the courage and strength to live in harmony with them.

III. It is likely that few things—if any—are allowed to hinder people in the matter of taking their stand for God, and with Him, than the lack of moral and spiritual conviction and stamina to enable them to so do. Unless these qualities are early instilled into the hearts and minds of children, there is little likelihood that they will ever have them in any marked degree. These are plants that require early rooting and vigorous growth. Once the sin that makes cowards of all its devotees finds its place in young life, hope of the finer things of life, and their development, is blighted, and the child has little probability of coming to his own in the better things of life.

IV. Conversion, with accompanying regeneration, is a marvelous experience. But we must keep in mind that it is the person who is converted that bulks large in what the effect of that experience will mean. The salvation of one who has had a well trained childhood, with good ideas and ideals of life, well trained in good habits is a vastly different thing from that of the salvation of one who has not had these things. The child is an improvable being. Nothing can be substituted for the right kind of home training. A well trained childhood is essential to a well begun life.

V. In the training of childhood, nothing can be substituted for the Word of God. Unless the parents themselves have been well trained in God's Word, they cannot give this sort of training to their children. The influence of the Word of God, of heartfelt, believing prayer, of godly examples in living is as essential to good moral and spiritual development, as are the material essentials of life to physical being. The home that does not give these things to its children is not properly functioning as a home. Failing to give these benefits to childhood, is one of its saddest and most lamentable failures.

VI. The home is an educational institution, and such an institution is graded by the character of its teachers, and the suitability of its textbooks. There is no escape for the home from being such an institution. Nothing less than the best of prepar-

ation in these matters, and the best of application, can make the home a success as an institution. Instruction in right principles of living; establishment in right habits of life; equipment in right habits of thought, in habits of prayer and Bible reading and study; of attendance upon the services of the house of God; habits of association with the right sort of people, and all that goes into the making of right living should be the happy portion of the child in the home. The parents must be what they would have their children to be.

VII. One of the fine arts of home building is that of securing the co-operation of the children. Someone is going to get this. The home has the best opportunity for getting it. In order to secure this, there should be co-operation in the activities of the parents. Powerful interests without the home are working to secure this co-operation. In so far as that is possible, children should be kept within the influences of the home, and without the influences of these opposing forces. Establishment in right habits is the one antidote for establishment in those that are wrong. Right influences are the antidote for the perils of wrong influences. Life is a battlefield for the possession of child life. The legitimate, God ordained home influences must win it, or the predatory interests of the world will. Home authority is breaking down, not only because of conditions without the home, but because of lack of suitable conditions within the home.

The Home and Its Foes

My son, if sinners entice thee, consent thou not (Proverbs 1:10-19).

God does not need to be told that we are living in a world where other forces are contending for our children. He knows all about that. His instructions are given in the light of His knowledge. They are for the building of right kinds of homes in such a world. Here is an assurance of the possibility of building such homes in such a world. These revelations are not given to us to discourage us, but to challenge us to put forth effort necessary to success in our building. The perils with which we are surrounded should be an incentive to greater efforts because of the perils which our children will have to face. Parents are the first counselors of their children, under God. Their work is to so establish the child in that which is right that he will be able to resist that which is wrong.

I. Evil is presented here in one of its grosser forms, but the underlying principles of evil are similar in all of

its forms. It usually comes to the child in its lesser forms, but its purposes and effects are the same. The so-called lesser evils are evils as certainly as are they of its grosser forms. Temptations to evil are certainly coming. Preparations to meet them must be made. Without such preparation, failure is practically assured.

II. Just as there is one right attitude toward good, so there is but one right attitude to temptation. To the good there should be consent. To the evil, "Consent thou not." The stand for good should be firm. The stand against evil should be equally firm. The child is imitative. The home life should be marked by the absence of all evil; the presence of only good. The child learns, not only from precept, but also from example. The objective of home training should be to get the child so established in the good, that he will stand ready to resist the evil.

III. It is presented as an enjoyable adventure; as a pleasant occupation. Association with wrongdoers is presented as a privilege; as a condescension on the part of those more experienced in it. "Cast in thy lot among us; let us all have one purse." Suggestions of fair play mark it. Come on. You shall have as fair a share as the most experienced of us. You may have the benefit of our knowledge and skill.

IV. Evil is presented to the uninitiated as being profitable; with gain a certainty. There is profit in it, and only profit. "We shall find all precious substance; we shall fill our houses with spoil." The best things of life are waiting for us. The rights of others are ignored. Things are ours for the taking. Ours is the easy way. Enjoy life at the expense of others.

V. Evil does ignore the rights of others; "What is theirs is ours" is its language. They ignore in their thinking all thought of evil consequences. No suffering will follow this sort of thing. Conscience is ignored. The fact that every principle of right will be violated by their evil ways, is far from them in their thinking. They have little—if any—conception of the evil of their doing.

VI. The perils of discovery are ignored; they can avoid everything of that sort. Consequences in the way of punishment are kept in the background of their thinking, and their temptings of others. Evil doing has done its work in them so thoroughly that all of their finer sensibilities are destroyed. They are past feeling of the right sort. Evil has come to look good to them; wrong to look right. What evil has done for these old in experience, it will do for the young in due

time. Consciousness of divine rights has gone with consciousness of human rights.

VII. The conditions of these men should be a warning to the young when they are tempting. Yielding, they will soon be like them. Resisting they will preserve their integrity, their manhood, their powers as human beings. Every act of yielding to temptation will make the next act of yielding easier; of resisting harder. Every act of resisting will make the next act of resisting easier; the act of yielding more difficult. Powers of resisting will be built up by every act of resistance. A child well trained in habits of righteousness has an asset of incalculable value in the battle of life. The ways of God are right. Of all of His opposers, wrong.

Evil as God Sees It

They lay wait for their own blood; they lurk privily for their own lives (Prov. 1:15-19).

Truth is the antidote for error; light for darkness. God sees evil as it is; in all of its hideousness; its evil consequences; its deadly effects. He gives us the truths about it that tempters have so artfully concealed, and so subtly secreted in their specious suggestions. He floods with light the things they have covered in darkness. In His wise counsel He exposes their wicked devices. Two voices are in the world; one good, one evil. To the good the child should be trained to speak an unreserved, yes; to the evil, and uncompromising, No. To accept the good; to reject the evil. Here is the duty of the home to the child; where right attitudes should ever be maintained. And all that it does, in the name of the Lord and in the power of His might. Only as the child finds his place in Christ is he safe in his journey through life, or sure of a safe landing in the world to come.

I. Evil is presented to the young in most attractive forms; its pathways as enjoyable; profitable; safe. God sees them as they are, beset by perils on every side. They are not the proper paths for any feet; much less for the feet of the young and inexperienced. They are paths that should never be trodden. "My son, walk not thou in the way with them; refrain thy feet from their path."

II. Paths lead to places; they are designed for these purposes; they have their ends. "Their feet run to evil." Evil is all along the path; evil is at its end. Evil is destructive, and only destructive. There are neither enduring enjoyment, profit nor safety in it. Whoever treads this path does so at the cost of all that is wholesome and good in life.

III. The power of evil is cumulative; one evil makes way for another; and for evils increasingly great in magnitude. It has a hastening, accelerating effect upon the evil doer. Hesitancy in evil doing decreases with its practice; boldness in evil doing increases as it is continued. Their feet "make haste to shed blood." When one starts in the path of evil doing, he has no way of knowing how far he will go therein. He may think he knows. In so thinking he is not reckoning with the cumulative force of evil habits.

IV. It would be folly for any bird to enter a net spread for its capture, in its sight. It is folly for any youth to enter the destructive paths of evil, opened up before him for his inspection. That he may not so do, God is throwing light upon these paths that he may know their true character, and what awaits all who unwisely tread them.

V. Evil does bring about their own destruction; unwittingly, they "Lay wait for their own blood; they lurk privily for their own lives." Little does the man who lies wait for the blood of others realize that he is laying wait for his own blood. He knows there is the possibility of being punished for his wrongdoing, but he thinks he can avoid that. And he may. But there are processes of self-destruction going on within him, which nothing can arrest, and nothing can prevent. They move on steadily to the bitter end. There is a judgment ahead of him which he must inevitably face. The Christ he ignores as a Savior he must meet as his Judge. The life he has protected from others, he has himself destroyed.

VI. Covetousness is a root of sin; the desire to possess that which rightfully belongs to others without rendering an equivalent in value; lies back of a world of evil among mankind. Greediness of gain is a taproot of much evil. This common sin among men, has its common end; self-destruction here, and eternal judgment and woe hereafter. The blood of Jesus is the one remedy for this condition. The first step toward the benefits of this remedy, is in seeing the wrongness of the condition that makes it necessary. Whatever makes such a remedy necessary is a life and death matter, and that for time and eternity.

VII. Evil doing is murderous in its character. It may stop at the actual commission of the crime, but it tends in that direction. Ignoring the rights of others to property tends in the direction of ignoring their rights to life and liberty. Murder is the culmination of some course of thought, conduct, or passion. There are approaches thereto. Entrance upon any course of

evil doing may lead to it. Evil doers put themselves in the way of committing it to avoid detection, capture and punishment. Paths that lead to destruction should be avoided by all. Paths that lead to redemption, right living here, and eternal felicity and glory hereafter should be trodden by all. Christ and His blood form man's one, and only hope. Without Him and His sacrificial blood, ruin is certain.

The Challenge of Wisdom

Wisdom crieth without; she uttereth her voice in the streets (Prov. 1:20-23).

The voice of wisdom should be the voice of the home; it should be an authoritative voice. Much of the so-called breaking down of home authority is due to the lack of establishment of such authority. The breaking down of this authority comes with the breaking down of the building of homes having it. One of the great needs of the hour, is that of parents who are home builders; parents who see the importance of home building; and have the courage and strength to carry it on successfully, under God. We still have our good homes. Enough of them to demonstrate that their building is still possible. For every one of them we lift up our hearts and voices in praise and adoration to God. Our hats are off to their builders; our admiration, gratitude, and appreciation for their good work is theirs. Our appreciation of the children of such homes is unbounded. They have been wise in their co-operation with God and their parents in the production of such homes. God bless you, and speed you on your ways.

I. The voice of wisdom is universal in the scope of its utterances, and the extent of its domains. Blessed indeed are the children, the youth, the home builders who have ears to hear it. It is needed everywhere and by everybody. Its need among men is as universal as its wholesome qualities are in reaching them. All should put themselves in the way of its hearing, by giving it attentive ears and receptive attitudes. It should be welcomed by all. It will do us nothing but good.

II. The interest of wisdom in mankind is universal; wherever men are its voice is heard. From where they congregate in largest numbers to solitary abodes, its encouraging, helpful tones are heard. Everywhere she uttereth her words. The voice of wisdom is the voice of God. He is the great Source of wisdom; from His great heart it flows. It comes to the individual to meet his special need. It is

sufficient for all occasions and conditions.

III. There is a simplicity that is near to innocence in the matter of uninstructedness; one that leaves one in the way of going in almost any direction. It is a state that is perilous. Instruction—wisdom of the right sort—is needed. To this one comes the challenge of wisdom for its adoption.

IV. Lacking in proper instruction, it is not far to the state of the scorner. Those who do not welcome the way to the right are in danger of becoming scornors of that way. Those who do not welcome wisdom, are in danger of becoming scornors thereof. The ways of folly are progressive ways. They are cumulative in their forces. Man is a progressive being. In some direction he is moving. If he is not moving in the right direction, he is likely to be moving in the wrong direction.

V. Those who ignore knowledge are in peril of becoming haters of it. How long will they love simplicity? How long will they delight in their scorning? How long will fools hate knowledge? A taste must be cultivated for the right things of life, or the wrong things will carry us down the stream of time. Life is a battlefield. It is an uphill conflict. It is a matter that demands of us the discovery, development and use of the powers with which God has endowed us. To fail in these things, is to fail in life, and all that goes into right living. Time moves on. We must live. If not well, then ill.

VI. Wisdom cries, "Turn ye at my reproof." This is wisdom's call to those who have not welcomed proper instruction. Delayed instruction is better than no instruction. Nothing can be substituted for the right use of time; the proper improvement of opportunities; proper functioning in the various periods of life. To fail to properly improve the opportunities of childhood, is likely to result in one's being adrift on the sea of time, when he ought to be making progress in the running of his course. Nothing less than the entire period of life is sufficient for the proper running of its course. Failure in home building, home life, and home training is tragic in its results.

VII. Wisdom does not forsake us until it is forced to so do. "I will pour out my spirit unto you. I will make known my words unto you. The resources of God are available to us at any and all times of life. Not so with our availing ourselves of their benefits. Time and opportunities lost here are irrevocably lost. Time must be used

as it comes to us; opportunities re-deemed as they present themselves. Unimproved they are gone forever; whatever we may do in improving similar opportunities is done with impaired powers, undeveloped forces, and on time that might have been spent in the improvement of advanced opportunities. While such improvement is not a condition of salvation, it is a condition of successful living. It has its place in putting us in the way of meeting the conditions of salvation and enjoying its benefits. To despise it is to despise life at its best. The need of the hour is homes that are centers of spiritual power and fervor, where children get proper instruction, and have opportunities to make right starts in life. We will build them, or we will not have them. God's conditions of grace are abounding full. Earthly conditions for properly availing ourselves of them must be met. There are no more important factors in this than homes in which God dwells, works and reigns.

Inevitable Consequences of Wrong Courses

Because I have called and ye refused; I have stretched out my hand, and no man regarded (Proverbs 1:24-33).

I. The extension of the mercy of God, carries with it an obligation for its reception. It is an open door to the best there is in life.

II. To set at nought wisdom's counsels, and have none of her reproofs, is to spurn the mercy of God. Wisdom speaks with authority. Man's wisdom is to give heed to her voice.

III. To spurn wisdom's ways is to invite calamity; to get that for which we ask; to call forth her mockery when our fear cometh. The consequences of wrong attitudes are inevitable.

IV. Fear that cometh as desolation; destruction that cometh as a whirlwind is ahead for persistent transgressors. And such transgression invites them.

V. To persistently refuse wisdom's call is to invite her refusal when we call. The time to avail ourselves of wisdom's call, is while she is calling.

VI. The eating of the fruit of our own ways is inevitable; that we shall be filled with our own devices is certain. Slaying and destruction will be the portion of the simple and of fools.

VII. Safety in dwelling, and quietude of fears, is in hearkening unto the voice of wisdom, and properly heeding it.

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The PREACHER'S MAGAZINE

Humility

HUMILITY is godlike. From His majesty on high, surrounded by angels and archangels, God humbles Himself to note the fall of the sparrow, and dwells only in the humble breast.

Humility is Christlike. Christ "made himself of no reputation." Humility is a prime characteristic of the holiest and wisest of God's children. It enters into every virtue they possess, and blends them all into a harmonious whole.

Humility alone makes heaven possible. It constitutes the very atmosphere of heaven, out of which all the other virtues would quickly sicken and die.

It is the beginning of all Christian experience. Only he that humbles himself shall be exalted to become a child of God.

Humility is intensely practical; it is the very wisdom of God to be humble. It makes frictionless and delightful our intercourse with our fellows, and makes beautiful the most common, everyday task.

Best of all, the meanest of God's subjects may be rich in this great grace and may enter into possession of it at once.—SELECTED.

The Preacher's Magazine

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A Letter from a Young Preacher

BY THE EDITOR

DEAR EDITOR OF THE PREACHER'S MAGAZINE:

I have been thinking for some time that I should write you for suggestions and advice concerning my own life and the work to which I feel the Lord is calling me. That you may the better understand my situation, I will tell you what little there is to know about myself. My parents were saved and sanctified when they were young, and before they were married, so I have come up knowing nothing but the best home surroundings, and was converted and joined the Church of the Nazarene when I was so young that many thought I did not know what I was doing. But in spite of my good heritage and my early conversion, I have been but a vacillating Christian. I have gone to school most of my life in our own Nazarene schools, have graduated from the high school and college departments, have had some extra work in state universities, and am now back in a Nazarene school studying theology.

Almost since I can remember it has been taken for granted that I would be a preacher. The idea pleased me much as a small boy. But later it seemed to me that I was just the victim of circumstances and that I had taken the easy way, and was not called to the ministry after all. The result has been that I have suffered much uncertainty. At times it has been quite clear to me that I should preach, and then the times of uncertainty have come. During the periods of uncertainty, I have also become lean in personal religious experience, and have come to the end of the period of uncertainty in need of prayer and repentance and renewal in the things of God.

But not very long ago I became convinced that my early impressions were correct and that I am designed for the ministry. I have prayed through to a clear religious experience, and can testify that the Lord blessedly saves and sanctifies me now. I feel a burning desire to win

souls for God and to build up the kingdom of God by whatever means I can. But I have yet to get started in a practical way, and it is with reference to this matter that I need advice.

First, I would like to know what you think I should do immediately about my educational plans. I have taken about all the work that is offered in our schools in preparation for my work, or will have finished such courses at the end of this school year. Now do you think I should enter the active ministry at once, or should I seek entrance into some university or theological seminary and go on for a time with school work?

Second, I have found the young woman who is to be my wife, and she is willing to undertake whatever plan seems best. Should I be married now, or wait until I get a settled pastorate and have proved myself in the calling far enough to be sure I can succeed? and until I can make a proper home for the young woman who has agreed to be my life's partner?

Third, what kind of a place should I expect to begin with, and what are the usual stages in apprenticeship for a minister in our church?

Fourth, I would greatly appreciate it if you would give me a few practical pointers in connection with the building of a usable library for my work as a young preacher.

For anything you can tell me that you think might be of use to me in getting launched into the work of the ministry I shall be very grateful. And may the Lord bless and direct you in all you do and say.

Yours in His service,

C. B. P.

Answer to the Letter:

DEAR YOUNG PREACHER:

Your letter of recent date has just reached me. There is so much to say in answer to your letter that might be of interest to other young preachers that I trust you will not consider it out of place for me to insert both your letter and my answer in THE PREACHER'S MAGAZINE.

Your situation as regards your parents, your early Christian life, and your consequent difficulty in getting settled is very like the situation of an increasing number of young men and young women who come now to the work of the ministry in our church. The situation is so different from that which generally prevailed forty years ago when I entered upon this holy calling that it is not easy for me to draw parallels—the contrasts are more than the comparisons. But when I was a young preacher I read the biography of John Wesley Redfield, one of the pioneers of the Free Methodist Church, and his experience was very much like yours, and others in your class. And from that book I learned to appreciate the difficulties of those whose circumstances are so favorable as to become unfavorable.

Then I myself was converted when I was barely fifteen, so I have often felt that I was somewhat at a discount when around those who have stirring experiences to tell regarding the days of their sinful lives. And to this day I am easily "smothered" by a flat and unromantic atmosphere. When someone comes up familiarly and says, "Oh, I hope you will preach the sermon I heard you preach at Santa Monica. I was so blessed by that sermon that I have just been thinking if I ever had a chance I would ask you to preach it again." Then even if I had thought of preaching that sermon, the desire and ability all leave and I feel that what was given to me under the inspiration of the Spirit has been interpreted as a mere work of art, and right away I want to preach a sermon which that person and no one else present ever heard me preach. My entrance into the ministry was a surprise to every one, and I felt that it was easier to know it was God calling, since no one else was doing so. I actually believe it is easier in a matter like that to hear the voice of God in the silence or even in the objections, than to hear His voice above the many which are saying the same that He is saying.

But I am glad you have the matter settled, and while it is a pity to have suffered so much uncertainty, and to have lost some time in work not directly related to your life's calling, yet in days to come I think you will be better off and more settled by having had these fights with your inner convictions, for now you know you did give the other voices a chance, and they were not able to drown out the call of God. So now just let the past be past, and from here on out stand on the firm conviction that the ministry is your work, and whatever hinders you in that work is not to be interpreted as in any sense a negation of your call, but just a hurdle to be leaped in the race set before you.

I trust you will not think, however, that there will never be intimations that you have made a mistake. If you have a hard, slow time getting started, no doubt the devil will bring up the old doubts anew and offer the poor progress you make as proof that you should never have undertaken the work at all. And if you do attain a degree of success, remember that almost anyone who can be a successful preacher could also be a success at business or in some other of the learned professions. So if you do well, even up to the age of forty, after which change of professions is practically impossible, you may have occasions when it will seem you should have devoted your talents to some other line of Christian service. Some men who have made a high grade in literature have been men who served apprenticeship in the ministry. And the same can be said of business, law, medicine, politics and industry. I mention this only to warn you that although you are now settled that the ministry is your life's work, you will need often to hark back to this conviction and

decision, and not allow yourself to fall again into uncertainty and vacillation.

Answering your first question, I believe you should launch right out into the active ministry at the end of this school year. You are long on theory and short on practice now, and that divergence of factors will increase if you try to go on to school. You have the basic education for the ministry in your high school and college courses, and the one year of special theological training will do a great deal for you. But the institutions of higher education do not make preachers. They make teachers and administrators, but they seem almost to dry up the preaching fountain. I hope you will be a preacher! After all, men are to be saved by the foolishness of preaching, and not by the wisdom of men who have been educated clear out beyond the realm of common thinking. You will learn more in the next three or four years right out and at the task, than you would learn in school, and considering your background, I seriously doubt that the schools can do much more for you now. At some later time you may be located in a city where there is a seminary, and by that time you will decide what you need to know, and you will have your feet down well enough that you can take the bumps which all get in places like that, and under such circumstances you may profitably carry on some school work in connection with your pastorate.

On the second point, if you have found one who is likely to know what is involved in being a preacher's wife, and she is willing to go along with you in the humiliations and sacrifices of the probationary period, I advise you to get married before you take your first pastorate. Churches generally do not bid for unmarried preachers. And if you start single and get something of a reputation, you will largely lose that reputation and will have to start over when you get married. So I think you would better get married and then just go straight on from the beginning with no necessity for stopping and starting again. And another thing, if you are getting the right type, she will be a great supplement to you, and you are going to need a lot of help during the next few years to make your work good enough to count. And the chances are this young woman will be willing to share with you during the probationary period, and if she is, she will appreciate so much the more the success of later years. If she is worthy of being a preacher's wife, she has something of the same sense of devotion that you have, and she will count it all joy to live on a meager salary and meet the problems of your new calling. There are some lines of life in which the husband and the wife live for separate careers—but the ministry is not one of those callings. The preacher and his wife have just one career, and that is the task of leading the church in its multiform service.

About the place to begin, I am of the old-fashioned school in this matter. I believe a great deal more in "the accidents of providence" than in the "pushing to the front" philosophy. No doubt there will be some sort of an opening—some place where they want a preacher, or at least some place where they might tolerate one if he came of his own election, and my advice is, take the place that is offered you. They cannot underpay you, you know; for you will learn more than the people will—for a long time at least. And all this talk about "a place with an opportunity" is pretty much beside the point. If there are people there is an opportunity. If you are offered the place, that is pretty good proof God wants you there. I hope you are not in debt. If you are, go and make arrangements with your creditors for them to wait on you about five years. You will be pretty highly paid if you get enough to live on during the first five years, and you may never get much more than that. But this very factor helps to keep the ministry pure. The ministry does not bid for people who love money and ease. It bids for people who plan to be so busy earning that they will not have time to collect. And crowds are no great criterion of usefulness. You may have more results in a small church and rural community than in a big crowd in a city.

In our church there are special and regular plans for mating pastors and churches, and we believe that by the proper observance of these plans, we find the will of God. So if some District Superintendent appoints you, or some church calls you, or a District Assembly arrangement is made for you to go to a certain place, go there in the full judgment that that is where God wants you to go. As to the usual stages, the first pastorate should usually be from two to four years in length.

As a rule, I think a young preacher should not attempt to stay indefinitely in his first pastorate, although of course there are some exceptions to this rule. But he should not suffer himself to be "voted out." Usually there is some way to find out in advance what the people think, and when you find they have commenced to think that "you deserve a better place," just go ahead and get that better place and let them have another pastor. The second pastorate should usually be longer than the first. But, as a rule, I think it will be the third pastorate by the time the preacher has built up enough reserve that he can begin to think of staying indefinitely. And the instances of successful pastorates of more than ten years in duration are scarce enough to deserve to be listed as rare, although in a nation-wide search, even in our church, a number of such pastorates can be found. But you better make your arrangements to be mobile from here on out. Do not take up any business connections in any community, and do not make any arrangements to stay a long time. "Keep your hat on" always, and

move before they move you every time. If you can take what you find and leave it better than you found it (and this is the symbol of minimum success), there will always be a place for you somewhere. You may not get a promotion every time you move; but if they give you a small church, you can make it larger, you know.

Regarding a library, there is not much use to suggest a great deal. Every preacher has to do his own choosing; for each man can use some books that would be of little worth to others. I do not know what you have, but if I were setting in to build a library, and had to be careful about budgets, as practically every young preacher must, I would run it this way: (1) A good Bible, bound so as to last for years. (2) A good dictionary of the English language. (3) A good Bible dictionary. (4) Commentaries in the following order, as I was able to afford them, (a) Clark's, (b) Matthew Henry's, (c) Whedon's (these are all critical), (d) Homiletical commentaries—Biblical Illustrator, if possible, and then others. If unable to get *Illustrator*, then *Pulpit Commentary* or *Preacher's Homiletical Commentary*. If these are out of reach, then *Handfuls on Purpose*, *Hasting's Great Texts*, *People's Bible*, and *Maclaren's Expositions*. I have found commentaries very helpful, and I have always made free use of them. Practically any commentary will help. Get as many as you can. (5) A good general encyclopedia—I like the *New International*. (6) An *Encyclopedia of Religious Knowledge*. (7) *Vincent's Word Study* or *Robertson's Word Pictures*. (8) All the biographies I could find and afford. (9) Sermon books. (10) Current books on philosophy, psychology and sociology. (11) Special books on history. (12) Just any book that I could buy or hire or borrow.

Perhaps this is enough until you get a raise in salary. But this matter of books is one of the reasons I would raise the preacher's salary, if I were a layman—for I would want my preacher to be intelligent.

And now on those general suggestions you asked for: (1) Do not neglect devotion—be a man of prayer and of genuine religion. (2) Read two books every week. If you run short of books, read mail order or seed catalogs, but read two books every week. Just make it a habit and stick to it. It will tell on you in twenty years or so. (3) Live close to the people, and preach to the people, rather than trying to preach sermons. (4) Do not depend on your preaching. Supplement it with pastoral visitations, and every other form of service that offers any help at all.

And in closing, I pray for you, as you for me, that the Lord may bless and direct you in all you do and say.

Yours in His service,

THE EDITOR.

Thoughts on Holiness from Old Writers

Abundant Life

By Olive M. Winchester

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

Very frequently in Scripture do we have the experience of grace in the soul denoted by the expression, "life." This is true in general in the New Testament but more especially in the writings of the Apostle John. Here it is one of the key words.

The Apostle John, who belonged to the inner circle of the disciples, seemed to rise above his closest companions in understanding of the person of Christ. He saw in Christ all the blessedness that man needed. He was "the way, the truth and the life." Taking these great fundamental truths he meditated upon them, and as he did this, they unveiled before him. He developed them, not in a speculative way, but by contemplation.

So pungently did the fact of life seize the thinking of the apostle that he expresses this as the objective in writing his Gospel, saying, "But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through his name," and also the First Epistle where the statement is similar, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."

LIFE THE SUPREME OBJECTIVE OF THE COMING OF JESUS

One of the great truths regarding life that gripped the mind of the Apostle John was that this life was the supreme objective of the coming of Jesus. Whether he was present on the housetop that evening when Nicodemus came to inquire of the Master about the kingdom of God, we do not know. It is quite possible that he was. In any case no doubt the Master afterward related the incident to the disciples, and here we have so early in Christ's ministry the mission of His coming stated. We are told that as the serpent was in olden time lifted up in the wilderness so must He be lifted up, "that whosoever believeth in him should not perish, but have eternal life," then follows that verse which has ever been the truth of the gospel in miniature compass, John 3: 16.

Again we hear the words spoken to the woman of Samaria that the water that Jesus will give shall be a well of water springing up into everlasting life. This is the gift of God, given

through and in the person of Jesus Christ, given to a thirsty and weary world.

Further in the discourse on the Bread of Life we have the words, "For the bread of God is that which cometh down from heaven, and giveth life unto the world." The Jews murmured as they stood and listened; they understood it not, but while they murmured those who believed felt the quickening power of this life.

Then in the allegories of the sheepfold and the Good Shepherd we find the same truth set forth with a beauty of thought such that it has been an inspiration to artists down through the years. Jesus says, "I am the good shepherd, the good shepherd giveth his life for the sheep. . . . Therefore doth my Father love me, because I lay down my life; that I might take it again."

Finally standing at the grave of Lazarus we hear the triumphant words, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live." An earnest of the resurrection was manifested that day and the miracle wrought typified the life that each soul may have.

Thus we see how indissolubly the thought of life is connected with the mission of Christ. It was the consuming passion of His heart that men might have this life. For this He came and for this He died.

THE NATURE OF LIFE

To obtain an insight into this life we turn first to the terms used by the apostle. First there is the expression "the life." In the English version the article does not appear, but in the Greek it does. This indicates a special life as one writer has said, "Life which is truly life! Life on the physical plane is existence; life must be spiritual to be life indeed and in truth. This expression is used concerning Christ in 1 John 1: 2; then it is used of believers in 1 John 3: 14. The life that believers have has a distinct relationship to the life of Christ."

The second expression is "eternal life." This occurs in close connection with the previous term in 1 John the third chapter. After the statement has been made, "We know that we have passed from death unto life (the life), because we love the brethren," there follows in verse 16 the words, "And ye know that no murderer hath eternal life abiding in him." Commenting on the passage Westcott tells us that "the last words bring out the thought that 'eternal life' must (under the circumstances of our

present life) be a continuous power, and a communicated gift." In this expression eternal does not refer so much to the future and duration, though this is not excluded," but it indicates that which becomes dynamic within the soul in this present life.

The third expression is "the eternal life," adding the definite article to the preceding phrase. It appears in relation to Christian experience in 1 John 2: 25. From the preceding context we find reference to abiding in the Son and in the Father. Therefore the context would indicate that the significance of eternal life is the union and fellowship with Jesus Christ and therein also fellowship with the Father.

Lest such a definition of eternal life might seem a limitation and rob of the eternal hope that is the glory of our faith, we would say that this life within the soul has in it the elements of eternity. This life transcends time, rightly speaking time as no relevancy in relation to it. Time is a transient term passing away with this age. For the soul in Christ eternity has begun.

Gathering together the thoughts from the terms used we add to these a verse which by some is regarded as a definition of eternal life and by others, though not regarded as a specific definition, yet they admit that it gives the outstanding feature. It is found in the high priestly prayer of Jesus. Here once more at the close of His life the passion of the heart of Christ bursts forth, His mission to give eternal life to all those that the Father hath given Him and He adds, "And this is life eternal, that they

might know thee the only true God, and Jesus Christ, whom thou has sent."

Eternal life then is a knowing, a knowing God and knowing Christ. Knowing comes only through fellowship. Fellowship was expressed in the verses where abiding in Christ was mentioned. This knowing has its beginning and is progressive, for the tense used here is present. There comes a time when the fellowship begins and then it ever increases in richness and blessedness and will ever increase throughout the eternities.

Uniting all the concepts we have in life the thought of being, dynamic being, in eternal life continuity of being and in the definitive verse knowledge and fellowship. Surely the concept of life is replete with meaning.

There are many other thoughts relative to life such as its incipency in the new birth and its fullness in the abundant life, its reciprocity through faith, and its continuity through faith, but time fails to consider now. All these enlarge our concept of life and the more we study it, the more we feel that it is the most distinctive term of Christian experience.

To those who feel that life in this realm of time has robbed them and life for them is cramped and for all others, there is this eternal life that will rise victorious over all the sordid things of earth and give a foretaste of the heavenlies. This is a life that will enlarge the soul and being of man and will be crowned with the highest fellowship for mortal fellowship with Christ and with God, the Father.

Wesley's Advice to Ministers

By E. E. Wordsworth

THE eminently successful and useful John Wesley is perhaps without a peer in the ministry since the days of St. Paul. His "Twelve Rules of a Helper" have perhaps never been excelled as counsel to ministers. His words of spiritual wisdom are very worthy of our consideration. We quote him in part; the comments are ours:

"Be diligent. Never be unemployed. Never trifle away time; neither spend any more time at any place than is strictly necessary."

Hundreds of ministers fritter away the moments, idle away precious time, are indolent and careless and waste hours in unprofitable employment.

"Be serious. Let your motto be, 'Holiness unto the Lord.' Avoid all lightness, jesting and foolish talking."

Lightness, chaffiness and the lack of Christian sobriety ill-become the divinely commissioned servant of Christ. A little pleasantry may have its place, but too often it robs the

preacher of communion with God, seasons of prevailing prayer, and dwarfs his spiritual stature.

"Converse sparingly and conduct yourself with prudence in the presence of the opposite sex" (1 Tim. 5: 2).

The love of women has caused the downfall of many a minister. Lack of discretion has opened the way of temptation. The "with all purity" attitude has been forgotten and the preacher has lost his soul, his character, his ministry, his righteous influence and dragged others down to hell with him.

"Be honest. Keep out of debt; preach your own sermons."

Honesty is more than the best policy. It is a principle for the guidance of the life, and especially the minister. Debts oppress and burden the soul. Debts crush the spirit. Beware, O minister! "He that warreth entangleth not himself with the affairs of this life." Mueller

prayed for forgiveness for recklessly getting into debt and promised God never to repeat it when forgiven. He kept his word and then began his famous life of prayer and walking by faith and prayed over seven million dollars for the work of God. Furthermore Wesley advises against using the sermons of others. None are strictly original I suppose. We all need helps and props at times, but the best sermons will be those we get on our knees and with our open Bibles. Beware of preaching Spurgeon's or Chappell's or Maclaren's sermons. Better preach your own.

"Believe evil of no one unless you see it done; take heed how you credit it. Put the best construction on everything."

What splendid advice to a minister! Do not believe readily evil reports about your church members, your brethren in the ministry or anyone. Impugning the motives of others is strictly unchristian. Criticizing other ministers of differing plans, methods, purposes is not wholesome. "In all things charity" is a good life motto for the preacher. "Love never faileth."

"Speak evil of no one; else your words, especially will eat as doth a canker; keep your thoughts within your breast till you come to the person concerned."

The words of a minister have more weight than those of the layman. He must learn to be close-mouthed. It is best when possible to talk principles rather than personalities. Avoid the use of names if at all possible, especially must the pastor. In church troubles stick to principles and studiously keep from mentioning members by name. "Love covereth a multitude of sins."

"Be courageous. Fear not to rebuke sin to its face and privately as well as in the public congregation."

The above injunction will demand much wisdom and grace. The personal element must be left entirely out. But do not be a molycoddle and a jellyfish. Prayer should always precede the rebuke.

"Flee all affectation. A preacher of the gospel should regard himself as the servant of all."

People quickly discover pretense and show. Sincerity wins. The preacher with the shepherd heart will be loved.

"Be ashamed of nothing but sin. Let your industry, as well as your humility, commend itself to all."

A time-serving, place-seeking ministry is nauseating to God. A spineless preacher, a "hail fellow well met," a "good Lord, good devil" mixer, who opposes nothing but carries water on both shoulders has either missed his calling or tragically fallen from grace. The minister must be alert, busy about his Father's business, and be possessed with much grace and love.

"Be punctual. Do everything exactly at the time; and keep your covenant, not as a heavy duty, but for conscience' sake."

It is almost a crime for the minister to be late at the services and to begin them late. "Re-deeming the time because the days are evil." Many an evangelist is placed at a distinct disadvantage in trying to have a good revival because of the carelessness of the pastor on the matter of punctuality. To put the evangelist up to preach at ten minutes to nine is entirely too late. Twenty minutes past eight is late enough.

"You have nothing to do but to save souls; therefore spend and be spent in this work; and go always not only to those who want you, but to those who need you most."

It would be criminal for a doctor to take a vacation when a great epidemic is in the community. His neglect of the bodies of men would be severely and justly criticized. And the careless minister who cares little or nothing about the souls committed to his charge is heartless and dead.

"It is not your business to preach merely a certain number of times, nor take care of this or that church; but to get as many souls saved as you can; to bring as many sinners as possible to repentance; and with all your power to build them up in holiness without which no man shall see the Lord."

Prayer, the ministry of the Word and heart passion for souls will enable the preacher to do these things. Unless we get souls saved we have failed. And we must nurture the saved ones and build them up in Christ and prepare them for heaven at last. Tremendous responsibility!

Christ or Nobody

I have searched the whole planet over, and I see no man but Jesus only who is able to take away the sin of the world. I have sat at the feet of the world's crowned religious leaders, and I have seen all the great religions in their homes, and I now know that it is Christ or nobody.

No one else has the slightest chance of winning the homage of the entire human race. More and more He is to me what He was to Saul of Tarsus—"the image of the invisible God." More and more He is to me what He was to John the Beloved—"God made manifest in the flesh." More and more He is to me what He himself claimed to be: the eternal Son of the living God.

To know Him in establishing on this earth the kingdom of righteousness and peace and joy—this is what makes my life more and more worth living.—
REV. CHARLES E. JEFFERSON.

Paul's Terms Relating to Holiness

By Neal C. Dirkse

THE letter to the Ephesians is frequently referred to as the richest and most profound of all that Paul wrote. This can be understood when we remember that Paul spent more time here in establishing the work, than at any other place. Then, too, the work was further strengthened by such as Aquila and Priscilla, and Apollos. Tradition has it that Timothy and John both pastored the work. If these facts are given consideration, we must conclude that the Christians of Ephesus had been well fed, spiritually, and were, consequently, more deeply established in the Lord. They were able to comprehend the depth and richness of such a letter as was sent them. But, as so frequently occurs, the place of especial victory and blessing, soon becomes the place of condemnation and rebuke. It was the church at Ephesus that was rebuked in Revelation for having lost its first love for the Lord and the kingdom of God.

This letter is a commentary on the real Paul as well, for this letter was written while he was a prisoner. The epistle may be studied with profit, with this thought in mind. But, in keeping with the series on Paul's use of terms describing the work and doctrine of full salvation, we find a wealth of words, phrases and sentences, together with at least the major part of one chapter descriptive of some approach to entire sanctification. He gives us more various angles to this glorious truth than occur in any other epistle, with the possible exception of Hebrews. (The writer believes Paul to have been the author of Hebrews.) Following are the various approaches with the references given:

I. THE NATURE OF CARNALITY

Ephesians 4: 22—Corrupt, deceitful, lustful.

II. THE ISSUE OF CARNALITY

Ephesians 2: 2, 3—Worldliness, disobedience, lustful, self-life, places one under condemnation and judgment.

Ephesians 4: 30—Bitterness, wrath, anger, strife, gossip, malice.

III. HOLINESS, GOD'S ORIGINAL PLAN

Ephesians 1: 4—Since the day before time began.

IV. THE NATURE OF SANCTIFICATION

Ephesians 1: 11—An inheritance.

Ephesians 1: 13—Complete possession by Holy Spirit.

Ephesians 1: 14—A foretaste of heaven's glories and atmosphere.

V. THE PURPOSE OF SANCTIFICATION

Ephesians 1: 4—To render us holy, blameless and acceptable to Christ.

Ephesians 5: 27—That we would be brought together into a church for fellowship. To render us holy, sinless, and eventually, when we stand before Him, completely perfect.

VI. A SECOND WORK OF GRACE

Ephesians 1: 11—An experience that follows acceptance, redemption, and forgiveness (vs. 6, 7).

Ephesians 1: 13—After believing, (justification) a sealing, (complete possession of) by the Spirit.

Ephesians 4: 23, 24—Renewed (transformed) in our minds, followed by the putting on of the new man.

VII. THE ISSUE OF SANCTIFICATION

Ephesians 1: 14—Equips us to stand until the end.

Ephesians 1: 15—Filled with love and faith.

Ephesians 2: 19—Completely naturalizes us for company of the saints, and even of God.

Ephesians 2: 20-22—Christ becomes most vital fact of our life. Renders us fit temples for God.

Ephesians 3: 16—Inner life possessed and strengthened by incoming and indwelling Spirit. Christ in us.

Ephesians 3: 17—Establishes one in perfect love.

Ephesians 3: 18—Enables us to personally realize the full earthly purpose of God's love. Filled with all the fullness of God.

Ephesians 4: 2, 3—Lowliness, meekness, long-suffering, forbearance, unity.

Ephesians 4: 15—Love directs our motives. Christ displaces all.

Ephesians 4: 30—Holy Spirit given complete possession forever. Consecration of ourselves to this end.

Ephesians 4: 32—Kindness, tender-hearted, forgiving spirit.

Ephesians 5: 2—Daily life motivated by love.

Ephesians 5: 9—Goodness, righteousness, truth.

Ephesians 6: 6—Doing the will of God from the heart.

VIII. HOW TO BE OBTAINED

Ephesians 2: 8—By faith.

Ephesians 2: 13—By the blood of Christ.

Ephesians 3: 17—By faith.

Ephesians 4: 22—Eradication of self-life; complete separation from "old man."

Ephesians 4: 24—Put on Christ; complete surrender of self to Christ.

Ephesians 4: 30—Sealed by Spirit, presupposes complete consecration by man.

Ephesians 5: 25—Through Christ's atonement.

Ephesians 5: 26—Cleansing and purging process, by the Word.

IX. GROWTH POSSIBLE FOLLOWING CRISIS

Ephesians 4: 12—Perfecting—a process of growth; a perfect heart makes for the perfecting of our outward life in keeping with demands of holiness.

Ephesians 4: 13—No limits to growth; altitudes of holiness have no limit.

X. HOW IS SANCTIFICATION MAINTAINED

Ephesians 5: 2—Will involved—"walk"; implies obedience; "walk in love" is scriptural eternal security.

XI. THE COMMAND TO HOLINESS

Ephesians 5: 18—"Be filled with the Spirit."

Weddings

By Basil Miller

Preparation for the Wedding

ONE of the minister's duties is that of performing marriages. The larger his parish and the longer he has stayed in one pastorate, the more welcome will these calls become, until many ministers perform from one to seven weddings a week, depending upon their circle of friends. Hence no preacher can afford to be without a knowledge of the proper technics by which his wedding duties are properly carried through. There is nothing so disheartening to a bride and groom as to know the minister is making a mistake in performing the ceremony.

Let us then go through the various items which are connected with weddings so that the younger preacher may know how to proceed with such duties. There is more to a wedding than a mere ceremony. There is preparation for the wedding, and certainly there are many things which follow the ceremony through whose maze the minister should be able to tread his way without blundering. Let us first discuss preparation for the wedding.

1. Do you have a legal right to perform a wedding ceremony?

Offhand this seems a useless question to ask, but cases are on records of weddings having been performed by those who had no legal right and hence the ceremony had to be gone through a second time by a minister legally prepared for weddings.

States differ as to regulations for performing marriages. In some of them any minister, licensed or ordained, can marry folks. In others only ordained ministers, or ministers serving churches as pastors can perform this rite. A few states require that the minister have a certificate permitting him to marry people, which is issued by certain state or county authorities.

The best way to be sure as to whether or not you have the authority to perform wedding ceremonies is to check with the local authorities and follow the procedure they outline. States widely differ in this, so no fast rule can be laid down. In some cases the permit is issued by a district judge and in others by county authorities.

Check this item and be sure you are legally prepared to perform marriages.

2. Have you met requirements as to the license?

Here again the details are varied, and you will have to find out for yourself. Some states require the license to be issued by the county in which the bride is a resident, in a few it is the groom, and in most states the ceremony must be performed in the county where the license is issued.

The writer was forced years ago to drive a couple to an adjoining county before their wedding could be performed. They had bought their license in another county and thought they could use it anywhere in the state. Such is not the case.

3. Have you read the license carefully?

Many times by reading the license mistakes are caught which make them void. Before you perform any ceremony be sure to ask for the license, and go over it diligently to ascertain whether all information is correct, whether county requirements are met, and whether or not the couple have a legal right to marry.

4. Has either bride or groom been divorced previously?

In this day of rapidly increasing divorces and the ease with which they are obtained, you will find many persons seeking to be married who are divorced. This is one question you want to ask the bride and groom when they come to you for marriage. Most church rules are very specific on this matter. Some permit no remarriages whatever the cause of the divorce. Others permit remarriages for adultery alone, and then it must be the innocent party. A few include desertion with adultery and allow remarriages for the innocent parties.

The best ground on which to stand is the biblical. The Bible permits divorce for adultery, but we are of different opinions as to the matter of remarriage, some holding that the innocent party is free to take another mate, while others

believe that marriage is for life, and hence there is no remarriage. On this score read your Manual, the Bible, and ask your superior church officer, and satisfy your own soul, and proceed according to this information.

But do not go contrary to authority or custom, and never perform a wedding where conscience is at stake. You will not lose friends by taking your stand, rather you will gain them.

4. What type of ceremony does the couple want?

You will find that there are all kinds of ceremonies in use, and the call for them is as varied as the people who are to be joined together. Do not tell them what you want, ask them what their preference is.

(1) Some want the type that their father and mother had. Then you must locate the church affiliation of their parents, or try to find a ceremony that seems to fit into the needs, and use it. Not long since a Free Methodist girl came to me to be married. Her father was a retired minister of that denomination, and had used a certain ceremony for sixty years. The girl wanted the same ceremony, but she could remember only a few words of it, and especially the part about the pledge of faithfulness. It was difficult to reconstruct the ceremony from a few words, but after thought and care it was done, and the couple were happily married (and the writer hopes they live together as happily as they seemed to enjoy the ceremony).

(2) Some brides and grooms want a certain church ceremony. The best way to do in such a case is to borrow the ceremony from a neighboring minister of that denomination. One with a Lutheran background would rather be married by the ceremony to which he is accustomed than to any other. The *Cokesbury Marriage Manual* carries different types of ceremonies which you can use.

(3) There are calls for very short and informal weddings. I have had grooms ask me to "make it short and snappy," just the question and I will part. A preacher should certainly hold out against such hijacking of the sacredness of the marriage ceremony, and take time for a well-rounded one.

(4) In a separate article we will treat the different types of ceremonies, such as the home wedding, the formal and the informal church wedding, bizarre weddings, like an airplane wedding, a stage-coach wedding, and even a bathing-beauty-contest wedding. And it will surprise you how many times you are called upon to perform some off-type wedding. Suffice it to say, you must find out what kind of wedding the couple want and prepare diligently for it.

5. Do they want a ring ceremony?

This question seems out of place in this magazine, because of our stand concerning outward adornment and because our marriage ritual makes no place for a ring ceremony. It is a fact, nevertheless, most of our younger couples in cer-

tain sections of the country demand the use of the wedding ring ceremony, and many are asking for the double ring ceremony.

Find out before the ceremony takes place what they want and unless conscience rebels plan for it. Later on we will give a simple ring ceremony that has as few offensive points as possible that can be simply used.

You can do as many preachers are doing where they want the ring used in the ceremony, just before you say, "Join hands," have it understood that they will exchange rings, or the groom will put the ring on his bride's finger with no reference to it, and then you will proceed with the ceremony. This is being done in many cases where there may be objections to the use of the ring.

6. What time and where is the ceremony to take place?

You may reply, "Too simple to bother about," but you had better be certain as to this. For I missed a young fellow's wedding because he told me the wrong evening, and another even gave the wrong address for the home wedding! Be certain about all these items, time and place, and you can plan your program accordingly. Is it to be at your home, or the bride's, or at a friend's? Is it to be at your church or are you to borrow a neighboring church? Who will make the plans? What about floral decorations? Who will notify the janitor and who will pay him if there is extra work?

Be sure about these matters and then you cannot get into a mixup.

7. What about practicing for the wedding?

And do not think just because you are you that you can just fit in without any practice! Some of these new steps, draggy, heel-clicking jogs are a little difficult for a preacher's none too nimble feet to hit into! Set your practices, if it is a staid wedding in some formal place. This practice includes everything, music, songs, marching, place of standing, turning, kneeling, the ceremony and all, except of course the actual marriage.

8. Do you have witnesses?

Some states require two witnesses besides the officiating clergy, in others only one is necessary, but in all there must be some witness.

If it is a small, informal home or church wedding, unless friends attend the bride and groom you will have to think about the witnesses. (And I have had to stop truck drivers or go across the street to a garage and find some greasy-overalled mechanic who would serve as witness to the ceremony.) Do not be caught in such a jam, but be certain about having witnesses present for the ceremony.

8. What about the "obey" part in the ceremony?

Old-style ceremonies included the obey and many brides are asking for it today. Others ask you whether or not you use obey, and are very

short in telling you that they want it eliminated. Follow here the requests of the couple to be married, and please them.

You may be as unfortunate as I was once when an old couple came to me to be married, giving as their reason the fact that they could save the rent on one room if they married. I looked the sister over and decided she was much the worse for the wear and tear of conduct, and put in obey! Put in slow and long with a double-barreled emphasis. She batted her eyes a couple times and finally admitted that she would. But when she got the old fellow outdoors she informed him with much vociferation "I ain't goina mind you, let me tell you that!"

The wise preacher checks these items carefully and knows what he is going to do before the ceremony, what he is to say, where he is to stand, marching orders and the like. Then the ceremony goes off without a hitch, and the couple is happy.

9. Is the couple going to kneel for the blessing?

Many couples want the kneeling part in the ceremony so they receive the blessing or benediction on their knees. Ask them if they want to kneel, and if so, simply have a little altar made, usually about six inches high and about three feet long. Let the couple stand directly in front of this and the minister behind it. When you come to the final prayer or benediction, have the bride and groom kneel, and you pray. Some ministers lay their hands upon their bowed heads, while others do not.

If you are going to use a formal prayer from the ritual, it is far more effective if you will memorize it. Then your hands and eyes are free. It is a little hard to get used to a preacher reading a prayer with his eyes open and the bride and groom solemnly kneeling to receive his words of grace.

The finest thing a young preacher can do is to memorize the ceremony throughout, and while he may hold his Ritual in his hand, he is not dependent upon it. A few readings each day for a few weeks will put it safely in your memory for future use. And by the way, the best manner to memorize a selection, so say the psychologists, is by the whole method. That is, read and reread the entire selection, and memorize it in one rather than as a group of disjointed parts.

In a followup article we will discuss matters relative to after the ceremony, then what? And later will come types of ceremonies, with some suggestive rituals on such points as the ring, the meaning of the marriage vow, methods of repeating after the preacher the vows and pledges.

A sermon's length is not its strength. It may be very much its weakness. In this case brevity is a virtue. It is a pity to weary the head when we should win the heart. Some ministers are long in their sermons because they are short on their studies.—SPURGEON.

An Open Letter to Pastors:

WE call your attention to Universal Bible Sunday on December the eighth, the second Sunday of the month. As a church we have for years been giving aid to the American Bible Society. Mr. Frederick Cropp, their representative, appeared on the program of the recent General Assembly in Oklahoma City. The assembly endorsed the fine work done by the American Bible Society and pledged that organization our prayers and support for the quadrennium.

As in the past we are urging our churches to observe Universal Bible Sunday on December 8 and remit an offering to help get the Bible into millions of homes that at present do not have a copy of the Scriptures. We are not prepared to do this work, but the American Bible Society is prepared and is succeeding in a great way. They have co-operated with our missionaries on several fields and rendered a most valuable service. Especially has this been true on the Latin American fields. This is a most worthy cause.

We realize that it is not the best time of the year for our churches on account of the Thanksgiving Offering and the nearness of the Christmas season. However, we feel sure that many churches can observe the day on December 8 and remit an offering. If that is impossible, set aside a Sunday service in January or even February; bring a message on the value of the Bible; tell of the good work being done by the American Bible Society; and take an offering.

We are not mentioning any certain amount and not asking for a large offering unless God so leads. Send us an offering. If one thousand churches would do something, we could help and have a real and vital part in the distribution of the Scriptures.

Make your checks and money orders payable to M. Lunn, General Treasurer, and label "For American Bible Society." Send all remittances to Headquarters.

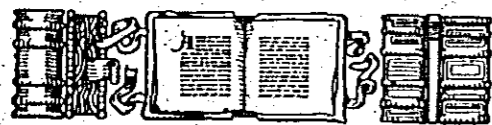
We thank you in advance for your offering.

Yours for Bible distribution,

C. WARREN JONES,
General Church Secretary.

Do we not see how God's purposes are thwarted and deferred by human perversity? At the very time when God had determined upon the election and consecration of Aaron to the priesthood, Aaron was spending his time in molding and chiseling the golden calf. We might have been crowned fifty years ago, but just as the coronation was about to take place we were discovered in the manufacture of an idol. The Lord was just ready to make kings of us when we made fools of ourselves.—JOSEPH PARKER.

BOOK CHATS



By P. H. Lunn

AN unusually helpful reference book has just been published by Harper's. It is called HARPER'S TOPICAL CONCORDANCE (\$3.95). The compiler is Charles R. Joy. This large volume has 25,000 texts arranged under 2,150 topical divisions. With it a minister, Sunday school teacher or Bible student can locate Bible quotations or texts with the least possible expenditure of time.

Unlike the well known Bible Concordance, which lists verses by words, this new book arranges the verses under topics. No key word in a verse is needed. All verses in connection with any particular topic are listed for comparison and use.

It is evident that years of patient toil were expended in getting this material compiled. It seems to the Book Man that this book would be worth its price even to a minister who must buy his books with nickels and dimes accumulated in a Book Box.

While we are on the subject of reference books here is another of genuine worth—INTO MY STOREHOUSE by John E. Simpson (Revell—\$1.50). This book appeals

THE church was considering the calling of a pastor. Various ones had been recommended. Finally the board had come down to the time when a decision was to be made between two men. The strong points of both were brought up for consideration. One was a very hard worker but spent his time mostly in visiting the people, calling on the sick and getting acquainted with everyone in the community and city. He was a man with a good character, clean life and congenial habits, but when he came to the pulpit, from service to service, he was of mediocre ability in his preaching. The other man was a strong pulpiter and a good church manager; he was as good as the other one but not such a ready mixer. He was a little slow to get acquainted. He visited some but neither enjoyed it nor considered it very essential, his strong power was in and through his pulpit and church organization. The board was much perplexed and with difficulty made their decision.

THE PROFESSOR says that a minister should endeavor to develop to meet both phases of ministerial life rather than be strong in one and weak in the other. It would make for a more fruitful ministry and also the minister would be more influential in contacting and helping all classes of people.

particularly to pastors. It is a veritable treasure chest of stewardship material. Doctor Simpson is at home in the Stewardship field having written other material on this important phase of church emphasis.

This book contains ninety sermon outlines, ninety-six Stewardship illustrations, forty-two Stewardship poems, a graded Stewardship Memory Course beginning with a child of four years of age, nineteen Stewardship articles, twelve plans and organization setups, nine Stewardship sermons and addresses. Here is a Stewardship Cyclo-pedia in deed and in truth.

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

A Month of Opportunity

TO every local church, the month of December presents an opportunity for service and good will in the community. This, likewise, gives to the N.Y.P.S. a chance for full co-operation in special plans which the pastor may wish to promote at this season of the year.

It is to your advantage, pastor friend, to secure the co-operation of your young people in carrying forward your program. And it does something for the young people themselves. It enables them to render a special service to the church and gives them a personal feeling of participation in the work of the church. Do not hesitate to counsel with your local president or the executive committee. They will be glad to share with you and the church in this opportunity of demonstrating the spirit of Christ at Christmas time.

A List of Books

A small but effective list of books which will be of interest to leaders of youth appears this month in *The Young People's Journal*. These books may be purchased separately or as a group from our own Publishing House. If you want to call the attention of your youth leaders to books of vital interest for young people, see this list.

Looking Forward

The Young People's Journal for 1941 is already being planned. Some of the finest material we have yet received has been accepted for publication. There will be some new features appearing in January and throughout the year. You will want to encourage your young people to subscribe for this youth *Journal*. It is instructive, inspirational and spiritual. Even the smallest societies should have not less than five copies for distribution. A sample copy will be sent free to any pastor not receiving *The Journal* if a request is made to the Editor, *The Young People's Journal*, 2923 Troost Ave., Kansas City, Mo.

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

Christmas Day

I wonder on that Christmas night
How many passers-by
Beheld that strange and lustrous light
In Bethlehem's patch of sky?
We know how the shepherds chanced
to be
Unto the stable sent,
But did that star some rich man see
And wonder what it meant?

They've told us of the crowded inn,
And of the laughter gay;
But was there none who entered in
On that first Christmas Day
To say he'd seen a wondrous sight
And bear the news to them
That God had hung a beacon light
High over Bethlehem?

Of all the throng that hurried by
Did no one lift his eyes
To read the glory of the sky?
Were all so worldly wise
That God should bid the angels sing,
Upon that midnight clear,
An anthem to the newborn King,
And only shepherds hear?

I wonder, is it still the same?
Are we beyond His reach?
Have we, pursuing wealth and fame,
Grown deaf to gentler speech?
Should such a strange thing come to be,
And angel choirs appear,
Would only watchful shepherds see,
And thoughtful shepherds hear?
—EDGAR A. GUEST.

Isaiah 9:1 to 9

(Rotherham's Translation)

For there is no gloom to her who had been in anguish; in the former time he brought into dishonor the land of Zebulun and the land of Naphtali; in the latter time he hath brought into honor the lake-way over the Jordan, Galilee of the nations.

The people who were walking in darkness have seen a great light, the dwellers in a land death-shadowed, a light hath shined upon them.

Thou hast increased the exultation, thou hast made great joy, they joy before thee according to the joy of harvest, as men exult when they distribute the spoil.

For the yoke of their burden, the cross-bar of their shoulder, the goad

of their driver hast thou broken in the day of Midian.

Surely every boot of one tramping in tumult, and the war-cloak rolled in blood then shall serve for burning, and food for fire.

For a Child hath been born unto us, a Son hath been given unto us, and the dominion is upon his shoulder—and his name hath been called Wonderful, Counsellor, Mighty God, Father of Futurity, Prince of Prosperity; of the increase of dominion and of prosperity there shall be no end—upon the throne of David, and upon his kingdom, by establishing it, and by sustaining it, with justice and with righteousness; from henceforth, even unto times age-abiding; the jealousy of Jehovah of Hosts will perform this.

The Bible

No fragment of an army ever survived so many battles; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms, and yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our national museums. Media and Persia, like Babylon, which they conquered, have been weighed in the balances and found wanting. Greece faintly survives in its historic form, and iron Rome of the Caesars has long since ceased to boast, and yet the Book which foretells all this still survives.

While nations, kings, philosophers, systems, institutions have died away, the Bible engages now men's deepest thoughts, is examined by the keenest intellects stands revered before the highest tribunals, is more read and sifted and debated, more devoutly loved and, more vehemently assailed, more defended and denied, more industriously translated and freely given to the world, more honored and more abused, than any other book the world ever saw.

It survives all changes, itself unchanged; it moves all minds, yet is moved by none; it sees all things decay, itself incorruptible; it sees myriads of other books engulfed in the stream of time, yet it is borne along till the mystic angel shall plant his foot upon the sea and swear by Him

that liveth forever and ever that time shall be no longer.—H. L. LANE in *The Free Methodist*.

The Source of Ideals

The Bible is one of the solid facts of Christianity. What it is, is not affected by what men think of it. Changing opinions about the Bible do not change the Bible. Whatever the Bible was the Bible is. And what it is it has always been. It is not men's thoughts about the Bible which judge it. It is the Bible which judges men and their thoughts. It has nothing to fear but ignorance and neglect. And the church need have no other fear on its account. The Bible will take care of itself if the church will distribute it and get it read.

There should not be a single home without the Bible. In one sense there cannot be, for it is the Bible from which the ideal of the home is derived and from which the forces for its realization flow.

And what the Bible is for the home it is for men and women one by one—namely, the source of true ideals of character and the fountain of those energies in Christ by which character is won.—ROBERT E. SPEER.

The Bible Can—

1. Be learned by those who have been, uneducated people, as Mr. Moody proved.
2. Be lived by the vilest sinners, as Jerry McAuley proved.
3. Be obeyed and loved by the lowest-down men, as "Old Born Drunk" proved.
4. Be understood by little children sufficiently for them to be saved, as multiplied thousands of Christian children prove.—*Biblical Digest*.

Bible Charades

A suggestion for a young people's gathering.

Choose up sides. One team leaves the room and decides upon some incident of the Bible which it wishes to act out, as, "The Good Samaritan," "Moses Crossing the Red Sea," etc. The team then returns and acts out this story and the other side is to guess what it is. If they succeed in guessing in three guesses they are allowed to choose one of the players of the opposing team. Then the other team retires, etc.—*Iowa Nazarene Messenger*.

God Rules

Those who are on the lookout for the ways of God in current history will remember the miraculous deliverance of the British troops from Dunkirk. Some of the attendant circumstances are not so well known.

At the height of the crisis the nation was called to prayer. Following a special day of prayer all over Great Britain, God sent a fog and a calm sea to make the evacuation possible. The official German News Agency blamed the dense fog especially for the victory. But equally miraculous was the deliverance from Narvik, Norway. Early one morning, suddenly and secretly the British Navy evacuated the soldiers from Narvik, carrying them out to sea on destroyers and then transferring them to transports. Soon after the convoy got under way an enemy reconnaissance plane arrived overhead and quickly made off—presumably to report and return with bombers. But this never happened, because in the meantime a dense fog came down, completely obliterating the whole convoy, which for that moment was completely blanketed and impossible for any aircraft to find. Indeed, the fog was so thick that from one ship in the convoy it was impossible to see the next ship ahead.

Ascribe ye strength unto God. His strength is in the clouds (Psalm 68: 34).—The Pattern.

America Needs God

A group of leading American bankers, governors and labor leaders not long ago signed a manifesto declaring:

"In these times of world confusion when forces which we Americans have always considered adverse to fruitful life, spiritual liberty, and the pursuit of happiness are rampant here and abroad, it is imperative for those who would uphold the eternal verities to stand firm, so that the fundamentals of our Republic shall be preserved from dangers without and within. Our nation was established and has been proudly maintained in the knowledge that Almighty God is the ultimate authority over men and their governments. We subscribe to this belief in fullest confidence that when men and nations get close to God and offer true fealty to God, then, and only then, our country and all countries will attain their rightful heritage and freedom from strife."—*The Gospel Call.*

The Name Above Every Name

Bernard of Clairvaux was the author of the original Latin version of the song,

*Jesus, the very thought of Thee
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.*

This great Christian of old once wrote, "If thou writest, nothing therein has savor to me unless I read Jesus

in it. If thou discoverest or conversest, nothing therein is agreeable to me unless in it also Jesus resounds, Jesus is honey in the mouth, melody in the ear, a song of jubilee in the heart. He is our medicine as well. Is any among you saddened? Let Jesus enter into his heart, and thence leap to his lips, and lo! at the rising illumination of His name every cloud flies away, serenity returns."

Sunday Schools Around the World

The World Sunday School Association, of which Dr. Robert M. Hopkins has for twelve years been the General Secretary, reports a total membership of 37,285,519, with 34,139,624 pupils and 3,145,895 teachers in Protestant Sunday schools in one hundred and twenty-nine countries.

Will Power and Action

"Failure to execute dissipates the power of volition. A decision means nothing until it is put into effect."—R. D. HOLLINGTON in *The Georgia Nazarene*.

The Thorn of Experience

"One thorn of experience is worth a whole wilderness of warning."—JAMES RUSSELL LOWELL.

Fanatic

"A fanatic is one who doubles his effort after he has lost his aim."—*Rocky Mountain District Bulletin.*

Convictions and Preferences

"A preference is not necessarily a conviction, nor custom an everlasting law."—*Episcopal Address, Methodist Unting Conference.*

Welcome to the House of God

This is your
Father's House
Enter Expectantly
Feel Its Hospitality
Breathe Prayerfully
Worship Soulfully
Greet Others Cordially
Leave Thoughtfully
—*Bulletin, First Church of the Nazarene, Kansas City, Kans.*

"If you would know the value of money, go and try to borrow some."—FRANKLIN.

We must be careful that what we win will not be destroyed in the winning. Character is the diamond that cuts every other stone.

There is no victor's crown for him who will not play according to the rules.

Only a good means assures the good end.—EARL RINEY, in *Word and Way.*

Sentence Sermons

The light of Christianity is the torch of civilization.

It is never out of place when you try to put yourself in the other fellow's place.

No great victory was ever won without its having been almost a defeat.

As a man must give an account for every idle word so must he give an account for every idle silence.

Soft nests are made for little birds.

Courtesy is that quality of heart that overlooks the broken gate and calls attention to the flowers in the yard beyond the gate.

Crops, banks, business and health may fail but Jesus never fails.

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.

If we waste time, time will waste us.

The best we can give to the church is ourselves.

Churches today do not need new members nearly so much as they need the old members made over.

Temptations will constantly ring your doorbell but never ask them to come in.

You must destroy sin out of your life or it will destroy you.

It always costs to follow Jesus but it will cost more if we do not follow Him.

The man who tries to serve God without sacrifice does not serve Him at all.—REV. BUFORD BATTIN, Trinity Nazarene Church, Dallas, Texas.

"Jes' Me'n Jesus"

A traveler was riding through the timberlands of the South. All at once he came across a bit of clearing in the trees, and in the clearing an old cabin almost fallen to pieces, and in the doorway of the cabin an old Negress standing. Her back was bent nearly double with the years of hard work, her face dried up and deeply bitten with wrinkles, and her hair white. But her eyes were as bright as two stars. The rider called out cheerily, "Good morning, Auntie. Here all alone?"

She looked up, her eyes brighter yet with the thought in her heart, and in a shrill keyed-up voice said, "Jes' me'n Jesus, Massa." But as she spoke a hush came over the whole place, there seemed a halo about the old broken-down cabin, and the traveler thought he could see somebody standing by her side looking over her shoulder at him, and His form was like that of the Son of God.—S. D. GORDON, "Quiet Talks on Service."

HOMILETICAL

A Preaching Program for December, 1940

By Fletcher Galloway

Rev. Fletcher Galloway, writer of "The Preaching Program" for December, was born in the parsonage of a little Methodist church at Bexar, Texas. He comes from a family of preachers. His father, five uncles, and a brother are preachers. Bishop Galloway of the Southern Methodist Church was a distant cousin. When he was eight years of age the family moved to Peniel, Texas, the home of Texas Holiness University (later Peniel College, and still later merged with Bethany College) where he entered school in the second grade. He finished grade school, high school and completed all but his last year college in this one institution, with the exception of part of one year in Southern Methodist University during the World War, when an army training corps was located there. He finished college in Pasadena College in 1921, and took some post graduate work in the University of Colorado. He has pastored churches at Merced and Anaheim, Calif., Pueblo, Colo., Salem, Oreg., and now is in his seventh year as pastor of First Church, Portland, Oreg. He has served as Church School Chairman for three different districts and has been secretary of the Advisory Board of the North Pacific District for eight years. He was a member of the Board of Regents of Northwest Nazarene College for six years. He has supervised the construction of a church building in two of his pastorates and has seen a \$37,000 reduction in indebtedness of the church during his present pastorate. He has been a member of the Church of the Nazarene since 1908.—MANAGING EDITOR.

SUNDAY, DECEMBER 1, 1940

MORNING SERVICE

World Bible Sunday—The Word of God

SCRIPTURES—2 Tim. 3: 14-17, 2 Tim. 4: 1-5, 2 Peter 1: 19-21.
TEXT—For the prophecy came not in old time [marginal reading, "At any time"] by the will of man; but holy men of God spake as they were moved by the Holy Ghost (2 Peter 1: 21).

INTRODUCTION

Preaching, in order to be well-rounded must include all the vital points of revealed truth and must meet the issues on a far-flung battle line. The observance of special days like this helps one to fill in the gaps. The Bible is our source book and so it is tremendously important that we know where we stand and why, with reference to its inspiration and dependability.

The Bible has been the favorite point of attack on the part of the enemies of Christianity. However we have no cause to be ashamed for it has held its own; 7,370,908 copies of the Scriptures were printed in 1939. More than ever before in history, and more than the combined output of the twelve "best sellers." Tom Paine wrote, "I have so exploded this relic of ancient superstition that in twenty-five years the only place you will find a copy will be in a museum." But Tom Paine is in his grave, the "Age of Reason" is almost a forgotten book, and the Holy Scriptures march on triumphantly.

I. WHAT THE BIBLE IS NOT

1. The Bible is not simply a record of man's religious speculations. A seminary professor once said in my hearing, "I believe that the Bible is a true record of man's reaching out after God."

2. It is not simply men speaking for God, but it is God speaking through men. "Men spake as they were moved by the Holy Ghost." Only thus can we explain its wonderful unity, although written by some forty or more different authors and extending over a period of something like 1,500 years.

II. THE BIBLE GIVES US THE KEY TO THE UNIVERSE

If I were to receive a package containing the parts of a watch of some foreign make, with this package there was an instruction book, I carefully followed instructions and assembled the watch. All the parts fit and when I wind the stem, the watch begins to tick, it runs, what is my deduction? My deduction is that whoever wrote the instructions also made the watch.

1. The Bible tells me how I came to be. "In the beginning God created the heavens and the earth," etc.

2. The Bible tells me why the world seems to be out of joint. Why men find themselves in the midst of friction and trouble and unhappiness. Sin is the cause.

3. The Bible gives me the remedy for sin and challenges me to try it out and discover for myself that it works.

4. The Bible tells me about God.

5. The Bible tells me what is out beyond the grave. No other book has ever done that.

III. THE BIBLE HAS BOLDLY PREDICTED FUTURE EVENTS

No man can do that. We cannot know even what a day may bring forth. Historians while faithfully recording what has happened in the past, cannot predict even one day in the future.

1. It gave an outline of history even back in Daniel's time. God said there would be only four great world empires, and remember that this prediction was made when only the first one was in existence. The outline that he gave included, Babylon, Medo-Persia, Greece, and Rome. Charlemagne tried to change that, Napoleon tried to change it, Kaiser Wilhelm II tried to change it, but in each case he failed. God has been right up to now.

2. The Bible predicted the coming of Christ centuries before He came, giving many of the minor details of His coming and the plan of redemption.

3. The Bible has predicted the second coming of Christ. This is yet unfulfilled but past dependability gives a basis for faith for the future.

IV. I KNOW THAT THE BIBLE IS GOD'S WORD

For nothing can rise above its source and this book so far outstrips the best that has come from any other source that there is no comparison.

1. Take for example the one truth about the virtue of forgiving those who have wronged us. Where in all the world can you find anything like that? In the Campus Martius on the tomb of Sulla is this inscription, "No friend ever did me so much good or enemy so much harm but I repaid him fourfold." That is the concept of men but notice what this Book says, "Love your enemies, do good to them that hate you, and pray for them that despitefully use you and persecute you."

V. THE FINAL TEST OF THE BIBLE IS ITS EFFECT

Draw a circle around those nations which have accepted the Bible, the so-called Christian nations, and you will find the highest in culture, morals and standards of living. Draw the circle still smaller and the results are even more striking. Come down to individual lives. Those who have believed its assertions and followed its

precepts and accepted its promises have found the way of light and life and blessing. As they grow in holy living they do not outgrow the Book but find it increasingly a treasure house of "things new and old." Is this book the lamp to your feet and the light to your pathway in these troubled days?

EVENING SERVICE

Why Such a World?

Luke 23: 13-25

TEXT—*Away with this man, and give us Barabbas* (Luke 23: 18).

INTRODUCTION

There is a strange perversity about a race that would kill its Messiah and release in His stead a murderer. It would not seem quite so bad if the insane and fanatical prejudice of this Jewish mob gave us the only example of such paradoxical conduct, but this has been the history of the human race.

FOR EXAMPLE:

I. GOD'S PURPOSE AND PLAN ARE THAT MEN SHOULD LIVE TOGETHER AS BRETHREN BUT THEY FIGHT AND KILL AND DESTROY. GOD OFFERS PEACE BUT MEN CHOOSE WAR

1. War is unreasonable because of its tragic waste. It destroys wealth and buildings that have required generations to build up. Dr. Nicholas Murray Butler has estimated that the World War cost 30 million lives and 400 billion dollars. This would provide a \$3,500 home on a five-acre tract of land costing \$100 an acre for every family in the United States, Canada, Australia, England, Scotland, Ireland, Wales, France, Belgium, Germany and Russia. There would be enough left over for a five million dollar library and a ten million dollar university in every town of 20,000 or more population. Also in addition to this it would provide a \$1,000 salary for an army of 125,000 teachers and 125,000 nurses.

2. "War is hell" according to the familiar statement of General Sherman. It brings misery and suffering and starvation and death. Innocent children and helpless women are the worst sufferers.

3. War is futile. Most of the wars of the world have achieved nothing. We are just doing over again now, what we did in 1914. If the world goes on, it is quite probable that in another twenty-five years there will be still another repetition.

4. Let me inject right here a statement of the Christian attitude to war. Christianity is uncompromisingly opposed to war. The very genius of our holy religion is love. However this does not necessarily classify one as a conscientious objector. A conscientious objector is one who would forfeit his life rather than take life, and one who would allow his home, family, or nation to be violated rather than to take life. This should be carefully distinguished from the attitude of the anarchist, the communist, and the radical. "Render unto Caesar the things that are Caesar's."

II. GOD HAS PROVIDED PLENTY BUT GREED HAS MADE PRIVATION

Economists say that there is enough of all the necessities of life that no one needs to starve or suffer. God sends the sunshine and the rain. He provides the dependability of the seasons and fecundity of the earth. There is enough for all but millions will starve this year.

1. The destruction of food in order to raise prices is criminal when men are starving.

2. To pay less than a living wage and

3. To hoard wealth simply for its own sake contribute to the privation of our fellows.

III. GOD OFFERS GOOD BUT MEN CHOOSE EVIL

1. There is something wrong when men cannot trust each other, and need locks and vaults and guardians.

2. There is something wrong when men will not behave without policemen, and nations must have armies and navies.

3. There is something wrong when men will drink that which makes them insane and do things which will destroy them.

4. The key to all this is that man is a fallen being. Adam's choice of evil when God provided good, has left its mark upon the race. This tendency to follow the path of destruction may be illustrated by a bird which has been charmed by a snake, moving in ever narrowing arcs, toward its doom.

IV. GOD OFFERS HOLINESS BUT MEN CHOOSE CARNALITY

1. Pride makes men ridiculous.

2. Jealousy makes them miserable.

3. Hatred makes them vicious.

4. Willfulness makes them ugly.

5. Carnality of any form makes them weak and peculiarly susceptible to Satan's devices.

6. On the other hand "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate," "Christ loved the church and gave himself for it that he might sanctify and cleanse it."

V. GOD OFFERS HEAVEN BUT MEN CHOOSE HELL

1. The prodigal son chose the husks of the swine pen when his father wanted to provide a banquet table. When he came to himself he returned.

2. Christ wept over Jerusalem saying, "How oft would I have gathered thy children."

Conclusion. "Return unto me for why will ye die?"

SUNDAY, DECEMBER 8, 1940

MORNING SERVICE

True Worship

SCRIPTURE—John 4: 4-26.

TEXT—*God is a Spirit; and they that worship him must worship him in spirit and in truth* (John 4: 24).

INTRODUCTION

What is true worship? There can be few more important considerations and yet we are inclined to give only casual thought.

I. SOME CONTRASTING CONCEPTS

1. I attended a very formal service one time. Heavy carpets, dim lights, the organ prelude, and the quiet dignity of the ushers prepared the atmosphere. There was not an unnecessary sound. The speaker spoke with careful modulation, good diction and clarity of thought. A friend of mine said as we were leaving, "That is my idea of worship. Everything was 'so soothing'—yes, 'so soothing,' I thought.

2. About that same time I attended a Nazarene home mission meeting held in a tent. The evangelist was a good man I am sure. The music was sung in "jig time," and there was a good bit of clowning. The special song was "jazzed up" too, and accompanied by two concert guitars. There was a lot of fun and hilarity in the service, certainly nothing "dead," but I freely confess I did not enjoy it particularly. However one of the finest men I know said to me as we left the tent, "That was the best service I was ever in, in my life."

3. Peter Cartwright spoke one Sunday in a large M.E. church. He was an eccentric in some ways but no one was held in higher esteem in the denomination for he was a delegate to every General Conference for fifty years. On this particular Sunday he stood it as long as he could and then he looked up to the organist and said,

"Can't you make that squealing thing hush so I can worship God?"

4. I sat in a civic auditorium in a public religious service. The organ was playing one of the old hymns but I was not paying much attention until I happened to look across and saw an elderly woman with her eyes closed and the tears trickling down.

5. A great London preacher stood at the curb listening to a street service. An old wheezy folding organ was playing, accompanied by a blaring, off-tune cornet and a tambourine. The singing was zealous enough but not very harmonious. An acquaintance tapped the elbow of the distinguished preacher and asked, "Do you like that?" "No," was his reply, "but I think God does."

II. THE OLD TESTAMENT WORD FOR WORSHIP, SHACHAH

1. Its literal meaning, to bow down, to make obeisance.

2. God our great King.

3. It suggests reverence and utmost respect—a true prerequisite to worship.

4. The tabernacle and its furnishings were holy and were to be respected as sacred. Later the temple and its furnishings came under this same category. Uzzah's death, 2 Samuel 6: 6, an illustration.

5. The priesthood was holy. High requirements were made of them and due respect was to be shown to them.

III. THE NEW TESTAMENT WORD FOR WORSHIP, PROSKUNEIO

1. Literally means to kiss toward—throwing a kiss to God.

2. The expression of affection. "Thou shalt love the Lord thy God with all thy soul, with all thy mind, and with all thy strength, and thy neighbour as thy self."

3. "Love is the fulfilling of the law."

IV. CHRIST AND WORSHIP

1. He knew how to remove the shell and find the kernel. He refused to be involved in an argument about incidentals.

2. Worship not a matter of place—true there was a right and a wrong place, but this was incidental.

3. Worship not a matter of orthodoxy.

4. True worship must come from the heart. "Worship him in spirit."

5. It involves a heart attitude. "And in truth"—in sincerity.

CONCLUSION. Isaiah "saw the Lord, high and lifted up and his train filled the temple." Have you seen the Lord as you worshiped?

EVENING SERVICE

The Great Physician

LESSON—Matthew 4: 23-25.

TEXT—*His fame went throughout all Syria; they brought unto him all sick people . . . and he healed them* (Matt. 4: 24).

INTRODUCTION

Humanity is prone to exaggerate but it would be impossible to exaggerate in describing Jesus. Perhaps we have used "great" many times where a lesser term would have been more appropriate but not so in this case. He is the "Great Physician."

He was called "Wonderful," a never-ending source of amazement in the unfolding of His glorious character and influence.

He was called "Counsellor," the personification of wisdom.

He was called "The Mighty God, the Everlasting Father," which hints of His omnipotence and eternity.

He was called "The Prince," the only prince whose claims can be properly designated "divine right"—yes, He is "The Prince, the Prince of Peace."

I. THE WORLD IS FULL OF SUFFERERS

1. Sickness, disease and infirmities the result of the fall.

2. Disease prevalent.

I went through the telephone directory just today and found that Portland (population 300,000) has 600 physicians and surgeons, 100 chiropractors, 100 osteopaths and naturopaths, 100 Christian Science practitioners and 53 hospitals. Counting the dentists, etc., there must be at least 1,500 doctors in Portland. I suppose there are 3,000 more who are nurses, attendants, etc. Close to 5,000 people who make their living off of human misery in one city of moderate size.

3. Sensational crowds are attracted by anyone who gains the reputation of being a "healer."

II. JESUS THE GREAT PHYSICIAN

1. You could follow him by the trail of abandoned crutches, canes, bandages and stretchers.

2. Some examples of His healing.

a. Blind Bartimæus.

b. The man at the pool of Bethesda.

c. The ten lepers.

III. JESUS THE GREAT PHYSICIAN TODAY

1. He heals the body.

a. He heals directly.

b. He heals indirectly through the healing agencies which have come as a result of the gospel. There are no hospitals in heathenism.

c. He heals by the restoration of health when men are saved and live hygienically.

2. He heals the troubled heart.

Fear is debilitating. Christ would substitute quiet confidence and assurance in the place of fear. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him."

3. He heals the broken heart.

a. By the comfort that he alone can give.

b. By the Christian hope of immortality.

4. He heals the sinful heart.

"By his stripes we are healed." Sin is a tragic disease which ends in death—eternal death. There is no remedy apart from Christ. Macbeth confesses the hopelessness of human way out of guilt and sin.

Will all great Neptune's ocean wash this blood Clean from my hand? No, this my hand will rather The multitudinous seas incarnadine, Making the green red.

Thank God, "There is a fountain filled with blood drawn from Emmanuel's veins, and sinners plunged beneath that flood, lose all their guilty stains."

CONCLUSION

Sam Jones describes the return of the demoniac of Gadara and the joy that must have come to his home when his wife and terrified children learned that Dad was not dangerous any more. The Great Physician can meet your need. Will you allow Him to do it?

SUNDAY, DECEMBER 15, 1940

MORNING SERVICE

The Model for True Worship

SCRIPTURE—Matthew 6.

TEXT—*The Lord's Prayer* (Matt. 6: 9-13).

INTRODUCTION

Prayer is the highest form of worship and what we have come to know as the Lord's Prayer—more properly the disciples' prayer—is the model which Jesus gave us. This was given in answer to the request of the disciples, "Lord, teach us to pray." Notice the twelve elements of worship which He gives.

I. OUR

This very first word denies all selfish exclusiveness and suggests fellowship.

1. Fellowship with God's people.
2. Brotherhood which reaches across race, national, and even moral and spiritual lines. In this sense I am brother to all mankind.

II. FATHER

1. A confident, intimate approach. Not "O thou Great, Eternal Unknown."
2. When we are in right relation to God, we are born of the Spirit, thus "sons of God" and we pray, "Abba, Father."

III. WHICH ART IN HEAVEN

1. Heaven is the center of all the universe.
2. God is in "the control room."

IV. HALLOWED BE THY NAME

1. Reverence can be the only proper approach for us, for God is the Great Creator and Ruler of the universe. We are just His humble creatures.

V. THY KINGDOM COME

1. The very first petition unites me with the central purpose of God—the redemption of a lost world.
2. Too often we are so cluttered up with secondary objectives—even in religious activity—that we forget the heart. "For this purpose came I into the world." The church has too much of the elder brother attitude. Kipling has surmised that the prodigal left home partly because of his elder brother's spirit.

"My father glooms and advises me,
My brother sulks and despises me
My mother catechizes me
Till I want to go out and swear.
I never was very refined, you see?
(And it weighs on my brother's mind you see?)
But there's no reproach among swine you see
For having a bit of a swine."

VI. THY WILL BE DONE

1. Denial of self is the first law of discipleship.
2. This prayer can be fully prayed only when self has been crucified and the Holy Spirit enthroned in the heart. "This is the will of God, even your sanctification." The song, "Sweet Will of God," beautifully illustrates this.

VII. GIVE US THIS DAY OUR DAILY BREAD

1. Here I recognize my dependence upon God.
2. "Daily" is an indirect statement of thanksgiving for temporal mercies in the past and trust for the future. Like the Children of Israel who came out each morning and expected to find the manna for that day's need.

VIII. FORGIVE US OUR SHORTCOMINGS (Weymouth Translation)

1. A sense of unworthiness and a feeling of having fallen short of God's best will characterize every conscientious soul.
2. This does not involve wilful disobedience and conscious sin. It is a psychological impossibility for one to keep sinning and repenting in this sense.

IX. AS WE FORGIVE

1. This must be supremely important for this is the only part of the prayer upon which Jesus made comment.

2. The cup which conveys my mercy and forgiveness to those who have wronged me, becomes the measure out of which I receive God's pardon. The parable of the two debtors is a striking portrayal of this truth.

X. LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL, OR FROM THE EVIL ONE

1. I begin now to appropriate Heaven's resources and bring them down to my personal need.

XI. THINE IS THE KINGDOM AND THE POWER

1. Faith begins to take hold. Over and above every earthly ruler and potentate is the "Great King of kings and Lord of lords."

2. "All power in heaven and on earth."

XII. AND THE GLORY FOREVER

Someone asked me the other day how the war was coming out. I said, "Well, I do not know just what is going to happen in the interim but when it is all over I am going to help crown Jesus King." Glory to God, I expect to be at the coronation.

EVENING SERVICE

Light and Responsibility

SCRIPTURES—Hebrews 1 to Hebrews 2: 3.

TEXT—For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape? (Heb. 2: 2 and 3).

INTRODUCTION

Jesus retold the story of Jonah and the repentance of Nineveh then concluded, "Behold a greater than Jonah is here." He spoke of the long pilgrimage of the queen of Sheba to see Solomon and said, "Behold a greater than Solomon is here."

"God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

I. OUR GREATER RESPONSIBILITY, BASED UPON LIGHT

1. The lord of the vineyard sent servants. Then when these were rejected he sent other servants, more honorable than the first. Finally he sent his son. Christ is that Son.
2. His life shows men how they ought to live.
3. His teaching is the perfect revelation of truth. "I am the Light of the World."
4. His death showed God's love for men.
5. His resurrection showed His power to save them and His ultimate purpose for them—immortality. What more could God do?

II. OUR GREATER RESPONSIBILITY BASED UPON THE PERFECT SACRIFICE

1. "If the blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh, how much more the blood of Christ."
2. "Greater and living way."
3. This whole Book of Hebrews contrasts the old covenant with the new and shows the superiority of the new order. A greater tabernacle, a greater priesthood, a greater sacrifice and a fulfilled covenant.

III. A FEW EXAMPLES OF DIVINE JUDGMENT

1. "If God spared not the old world that sinned" (2 Peter 2: 5). Their light was not nearly so bright as ours but they suffered the penalty.
2. If God spared not the cities of plain but turned them to ashes.
3. If God spared not the angels that sinned, but cast them down to hell.
4. How shall we escape?

IV. GUILT FOR THE CRUCIFIXION OF JESUS. WHO WAS MOST GUILTY?

1. Was it the soldiers who drove the nails and thrust in the spear? They were only obeying the command of their officers.
2. Was it the officers, then? No, they were obliged to carry out the sentence of the court. Was it the governor, then?
3. Pilate was "forced" at least from political expediency to do what the crowd wanted done. Was it the mob,

then, who was most guilty as they cried, "Crucify him"?

4. Back of the mob were the priests who stirred them up. Was it the priests? Even the priests were the victims of a strong religious prejudice that made it impossible to see Jesus in the true light. Nothing is quite so fatal as a false sense of security—a false hope, a false religion.

CONCLUSION. How does this apply to us?

1. "Those who have been enlightened" (Heb. 6: 4).
2. "And have tasted of the heavenly gift."
3. "And were partakers of the Holy Ghost."
4. "If they fall away . . . crucify to themselves the Son of God afresh and put him to an open shame." This scripture certainly does not forever shut the door of heaven to a backslider but it certainly places a terrible responsibility upon those who sin in the full light of this gospel dispensation with the full illumination of the Holy Spirit. It would be a fearful thing to go to hell from a holiness church.

When Jesus came to Golgotha they hanged Him on a tree, They drove great nails in hands and feet and made a Calvary.

They crowned Him with a crown of thorns,
Red were His wounds and deep
For those were crude and cruel days and human flesh
was cheap.

When Jesus came to Portland, they only passed Him by,
They did not hurt a hair on Him, they only let him die,
For men had grown more tender, they would not cause
Him pain.

They only just passed down the street and left Him in the
rain.

Still Jesus prayed, "Forgive them, they know what they
do."

And still it rained the winter rain and drenched Him
through and through.

The crowd went home, the streets were dark as far as
eye could see,

And Jesus crouched beside a wall and sighed for Cal-
vary.

SUNDAY, DECEMBER 22, 1940.

MORNING SERVICE

The Dayspring from on High

SCRIPTURES—Malachi 4: 2, 3; Isaiah 60: 1-3; Luke 1: 76-79.

TEXT—The dayspring from on high hath visited us (Luke 1: 78).

INTRODUCTION

It is a thrilling experience to see the sunrise from the top of a mountain. The long, winding climb, toiling up through the darkness, is not so inviting but the glory of the sunrise pays for it all. As you wait in the chill of the early morning darkness, almost imperceptibly a purple fan slowly emerges from the eastern horizon and spreads itself in ever expanding arcs. Its center slowly turns to crimson, then to gold, and long pencils of light suddenly the sun like a great ball of fire bursts into view and floods the world with liquid glory.

Man's sin plunged the world into darkness, but almost immediately the first dim promise of the Dayspring appeared above the horizon.

I. THE COMING DAYSPRING

1. To Eve there came the first hint of the coming dawn, in the promise, "Thy seed shall bruise the serpent's head."

2. It became a little clearer in the promise to Abraham, "In thee and in thy seed shall all nations of the earth be blessed."

3. The specific tribe from which the Messiah would come was revealed to Jacob as he was pronouncing his final blessing upon his sons just before his death. "The sceptre shall not depart out of Judah nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be."

4. To Balaam, strangely vacillating and inconsistent, there came this flash of illumination, "There shall come a star out of Jacob and a Sceptre shall rise out of Israel . . . and shall smite the corners of Moab."

5. The light became still greater to Isaiah and the Messianic line was limited to David. "There shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots . . . to sit upon the throne of his father David forever."

6. Micah saw by prophetic vision the natal city. "Thou Bethlehem Ephratah [fruitful], though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel."

7. Isaiah saw him born of a virgin, "Behold, a virgin shall conceive and shall bring forth a son, and thou shalt call his name Emmanuel."

8. David saw the Wise Men bringing treasure, "Behold the kings of Tarshish and of the isles shall bring presents; the kings of Seba and Sheba shall offer gifts."

9. Daniel was given the very year in which Christ was to be born. "Know therefore and understand that from the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah the Prince shall be seven weeks, and three score and two weeks."

10. To Simon, a just and devout man waiting for the consolation of Israel it was revealed by the Holy Ghost that he should not see death until he had seen "the Lord's Christ."

11. Shepherds watching their flocks on the Judean hills received the final burst of glory and "were sore afraid but the angel said unto them, 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."

II. THE PURPOSE OF THE DAYSPRING, TO REVEAL GOD

1. No man hath seen God at any time. Logic may produce God as an inevitable surmise, reason may give Him form from looking at His handiwork, but this is all very vague and unsatisfactory.

2. "The only begotten Son, he hath declared him." "The Word was made flesh and dwelt among us."

3. Because Christ is God, I know that God is interested in me. He came all the way from heaven's glory, down to an ox stall in order that I might get acquainted with Him.

4. Because Christ is God, I know that God is sympathetic. The shortest verse of the Bible is tremendously revealing in its import, "Jesus wept." "We have not an high priest which cannot be touched with the feeling of our infirmities."

5. Because Christ is God, I know that God loves me. "Peace on earth, good will toward men."

III. THE DAYSPRING IS THE DAWN OF HOPE FOR SINFUL MEN

1. "Unto you that look for him shall the Sun of righteousness arise with healing in his wings."

2. "Thou shalt call his name Jesus for he shall save his people from their sins."

3. "I am come that they might have life, and that they might have it more abundantly."

4. This new day for sinful men not only involves pardon for the guilty but it includes cleansing for the un-sanctified. "The oath which he swore unto our father Abraham . . . that we being delivered out of the hand of our enemies, might serve him . . . in holiness and righteousness . . . all the days of our life."

CONCLUSION

Has Christmas dawned for you? If not will you allow Christ a place in your heart?

EVENING SERVICE

If Christ Were Born Today

SCRIPTURE—Luke 2.

TEXT—*This child is set for the fall and rise again of many . . . and a sign that shall be spoken against* (Luke 2: 34).

INTRODUCTION

A strange power this Bethlehem Babe has exerted upon the world. More than nineteen centuries have passed and still we cannot get rid of Him. His birthday has become the dividing line of the centuries and He has become the dividing personality of the whole world. All men are classified by their attitude to Christ—either "with me" or "against me," He said.

What kind of reception would He receive if He were born in 1940? About the same. Humanity is about the same whether living in the twentieth century or in the first. "There is no difference, all have sinned." The veneer of civilization may make an apparent difference but underneath we are about alike, so the reception which was given Jesus in that ancient day is a sort of "earnest" of human reaction to Him through all the centuries.

I. THE INNKEEPER'S RECEPTION—"NO ROOM"

1. So far as we know his excuse was valid. Perhaps we have been too inclined to criticize him because of the delicate condition of Mary.

2. His guests may have all been legitimate.

3. He did not know who he was turning away.

4. His reception of Jesus is an "earnest" of all those who are preoccupied. Busy with business, busy with home-making, busy with social duties, busy with self-improvement—too busy to go to church or care for my spiritual welfare. If Christ were to come today I am afraid some of us would be so busy addressing Christmas cards and doing last minute shopping and trying to get the mince pies all made that we would have no time to greet Him.

II. THE RECEPTION OF THE WISE MEN—AN IMPRESSIVE RECEPTION

1. They traveled a long way. In their case it was necessary to come a long distance. However there are some who think they would gladly go on a crusade, or go to some distant mission field who are unwilling to begin at home.

2. They gave lavish gifts—gold, frankincense and myrrh. Certainly nothing was too good for Jesus. I am glad they gave Him gifts fit for a prince. However there are some who think they would make spectacular gifts if they were rich, and still are not good stewards with what they have. Building great cathedrals or giving great endowments have no value unless there is love and sincerity back of the gift.

3. Dr. van Dyke's story, "The Other Wise Man," may not be untrue to fact. The "Other Wise Man" failed to arrive with rich gifts for Jesus because he used them up ministering to the poor and distressed but in death he heard a voice, "Inasmuch as ye did it unto the least of these."

4. Where were these rich kings from the East when the struggling church was trying to get started—or if they were already dead where were their descendants?

III. HEROD'S RECEPTION—REJECTION

1. Herod was an Idumean—the race of Esau—and a Jew in religion. He is described as being "crafty, jealous and revengful."

2. He made a false profession to gain advantage. He said to the Wise Men, "Come again and bring me word that I too may worship him."

3. He had all the babies killed trying to "get" Jesus. This was not because of any personal hatred but because he recognized a possible rival. Men today reject Christ because to crown Him king of our lives is to uncrown self. Christ has a rival.

IV. SIMEON'S RECEPTION—JOYFUL AND SINCERE

1. He had been living for one purpose—to see Jesus. A life dedicated to God is marvelously satisfying. "For to me to live is Christ."

2. He was ready to die for Him. "Now lettest thou thy servant die for mine eyes have seen thy salvation." Such a glorious fact is worth dying for, he said.

CONCLUSION

"Joy to the world, the Lord is come; let earth receive her King.

Let every heart prepare Him room, and heaven and nature sing."

SUNDAY, DECEMBER 29, 1940

MORNING SERVICE

New Year's Message

"Where Hast Thou Gleaned?"

SCRIPTURE—Ruth 1: 6-17; 2: 1-12.

TEXT—*Where hast thou gleaned today?* (Ruth 2: 19).

INTRODUCTION

These words are taken from one of the most beautiful stories ever penned—the story of Ruth the Moabitess, her love and loyalty and the marvelous reward for her faithfulness. Ruth and Naomi were extremely poor and so were allowed to glean after the reapers as was customary in that day.

The message will be a simple acrostic on the word "glean" and the thought will be not so much "where" but "what" have you gleaned from the past year?

I. G—GOODNESS. WHAT HAVE YOU GLEANED OF GOODNESS?

1. Sincerity, and transparency are elements in goodness. Has God enabled you to grow in holy character along this line? Is there such an utter distaste for pretense and such a strong desire for a thorough-going, well-rounded Christian character that God has enabled you to make progress?

2. Unselfishness. Jesus said, "If any man will come after me, let him deny himself and take up his cross and follow me." Have there been specific times when you have said "No" to self—even at times when the desire was legitimate?

3. What about consistency, dependability, and inner honesty? What do "I" know about "me"?

II. L—LOVE. WHAT HAVE I GLEANED OF LOVE?

1. Have I discovered some new friends?

2. Have I found a deeper richness in old friendships?

3. Have I proved myself a friend?

4. What about my love for the church? Is there true loyalty?

5. Do I love God's people? "By this shall all men know that ye are my disciples because ye have love one for another."

6. Is there a greater love in my heart for the lost?

7. Is my love for God deeper and more meaningful?

Love comes through communion. You cannot develop a great friendship with God by a brief, thoughtless, conscience-easing prayer.

III. E—EXPERIENCE. WHAT HAVE YOU GLEANED OF EXPERIENCE?

1. Have you learned some lessons this year? Perhaps at times the experience was bitter, but if you gained in knowledge and especially in wisdom, the schooling probably was worth the tuition.

2. Have you overcome some weaknesses? Some people ridicule making New Year's resolutions because they have made them before and then broken them. When you get to where you no longer try, just because you have tried and failed, all progress ceases. Do not confuse to get up just because you stumbled.

IV. A—ASSURANCE. WHAT HAVE YOU GLEANED OF ASSURANCE?

1. "Fear hath torment." Some fears are wholesome but most fears are useless and many of them show lack of confidence in God. They take a great toll.

2. Have you gained assurance? That assurance cannot be based upon a knowledge of the future for no one can know what the future holds but it is based upon the faithfulness of God. God has never failed me. He is a "tried and true" friend. "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him."

V. N—LET "N" STAND FOR THE NEGATIVE—NO BITTERNESS

1. Possibly there has come some great disappointment during the past year. Take it as His appointment. Refuse to take any bitterness over into the New Year.

2. Perhaps someone has terribly mistreated or misjudged you. Complete forgiveness will take out the sting. Forgive and forget. God will help you do it. There is a sweetness that comes from such an experience that you can gain in no other way. Samson's experience in finding honey in the carcass of the lion which he had slain is a parable of Christian experience. See him coming home with "hands full of honey." This is what God wants you to enjoy.

CONCLUSION

Your gleanings plus the grace of God are your plenitude for the New Year.

EVENING SERVICE

The March of Time

SCRIPTURE—Psalm 90.

TEXT—*So teach us to number our days that we may apply our hearts unto wisdom* (Psalm 90:12).

INTRODUCTION

The changing of the years brings us face to face with the march of time. As you sit and listen to the ticking of the clock you might well say to yourself, "There goes my life." How quickly youth changes into adulthood and adulthood into old age and death catches up with us before we are aware.

I. THIS PSALM BRINGS BEFORE US THE SWEEP OF THE ETERNITIES

Beyond the stars and planets, beyond time and space there is a real world, more abiding than what we can see or feel. We have never mapped its shores or caught a gleam of its golden cities but faith cries out, "I know it is there."

1. God older than the mountains.

2. A thousand years but as yesterday.

3. "God" the beginning of creation and the "Word" incarnate the key to redemption.

II. TIME AS RELATED TO OPPORTUNITY

1. Opportunity for laying a foundation for health passes with the days of youth.

2. Opportunity for gaining an education quickly passes.

3. Opportunity for the investment of life in God's service soon is gone. There may be vain regrets but these will not bring back lost opportunity. There is no road back to yesterday.

4. Illustrated by the case of King Ahab, "As thy servant was busy here and there he was gone."

III. TIME AS RELATED TO SALVATION

1. Youth pre-eminently the time to seek God. "Remember now thy creator in the days of thy youth," eighty-five per cent of all who are saved are converted before sixteen years of age.

2. The prophet's warning, "Seek ye the Lord while he may be found."

Illustrated by the antediluvian world and its indifference to Noah's preaching.

Illustrated by Felix who "trembled" under the faithful exhortation of the Apostle Paul.

IV. TIME AND ETERNITY

1. To live without taking eternity into account is not wisdom. "It is appointed unto men once to die."

2. The judgment when God's appraisal of my life will be made.

CONCLUSION

I must give an account to God for my life so I will do well to use the best possible wisdom in my stewardship.



ILLUSTRATIONS

Basil Miller.

"Blind, But Now I See"

"Doctor Miller," said Mrs. Lloyd Clark, gospel singer of note, "there was a time when I was stone blind. I could not see a thing for a year."

"Who cured you? What was the remedy?"

"There was only one physician who would undertake my case."

"And who," I broke in, "was it?"

"The Great Physician restored my sight. And the miracle was just as great as when He touched the blind man's eyes in the New Testament and restored his sight."

"How did it take place?"

"I went totally blind when I was in my teens, and I wanted so much to consecrate my talents to the work of the opera. I trained for the stage. But suddenly my sight went out, and I could not see a thing."

"And of course a blind opera singer would be out of the question," I said.

"Yes, but for a year I went through the Slough of Despond. I was so discouraged for a young girl that I contemplated suicide. Suddenly I got the feeling that I ought to go to church, and I went. I remember it all very well. I had a feeling that something great was about to take place for me."

"Did it?"

"I began to take my blindness to God, and decided that if I was to go through life blind I would give my talents to the Lord anyway, and immediately I began to sing."

And if you have heard Mrs. Clark sing you recognize that she has a golden voice, truly a gift of God.

"I sang with all my heart, and turned my sight over to the Lord in faith. Like a flash from heaven my sight was restored me, and from that day on I have been giving Him the glory."

"Have you ever had a recurrence of the blindness?"

"Not a touch of it. It was a perfect work. And I believe it came from the Lord to teach me a lesson, a lesson of faith and trust in God."

"Make Your Choice"

"Make your choice," commanded the irate father. "You will either give up your religion or give up me. Which will it be?"

In the Northwest was a family, three girls and a boy, and the father and mother. The father was a stockman, breeding the finest horses in that broad land of high mountains and tall timber. Business called him away, and while he was gone the family were all converted. When the father came back, he found them on their knees conducting family devotions.

He rushed in and tried to break up the scene, declaring that he would have no such nonsense in his home. Then he called for the group to make their decision—God or him.

One by one they said, "We'll take God's way for us."

When he came to his daughter Bernice, his favorite, he asked her the same question, and she answered, "God."

That father walked out of the house and left them forever, but what did God do for the family?

First He supplied all their needs. The son was called into the ministry and is now a gospel preacher. Two daughters were called to devote their talents to God's work as musicians, one a pianist and the other, Lavelle, as a singer. The third daughter was called to be a preacher and now for many years the three daughters have been engaged in gospel work throughout the nation.

When the team was broken up by the marriage of one daughter, Bernice the preacher and Lavelle the singer carried on in God's work. They have seen thousands brought into the kingdom, and their work is growing year by year. Now they have cast their lot with the Nazarenes and are devoting all their time to evangelism among us.

"Their names?" you ask.

The Cobb Sisters, revivalists and musicians.

One wonders what became of the father? And what would have become of the family had they chosen their father's way of sin? Answers can only be problematical... they might have all gone the ways of the world, and died most horrible deaths. They might have sold their souls for a mess of the world's porridge.

God's way is the best way, and if we will walk it, He will carry us through.

Three and God

"If you will place 1 before three 0's you get one thousand, don't you?" asked President Pattison of the Allegheny Seminary, now the Pittsburgh Seminary, an institution of the United Presbyterian Church.

The needs of the seminary were great, and Doctor Pattison called the board together, but only two came. When they were discussing what should be done, the president said, "I know of a thousand who are ready to help."

"Who are they?"

"We are three 0's," the doctor said, "and God is one. Put one before three 0's and you have a thousand. Let us pray."

They prayed and soon the thousand were working in their behalf. Needless to say the problem was solved and the institution was saved. From this institution hundreds of missionaries and gospel workers have gone out into the Lord's vineyard.

Laying on the Promises

"Husband," said the woman dying with a cancer, "get the Book."

"The Book?" asked Mr. Kauffman, her husband, who ran a mission in Detroit.

"Yes, and cut out all the promises in it and paste them on this thing"—referring to the spider cancer which was on her body—"I want to cover this cancer with God's promises."

When the husband had done as she directed, taking the most precious promises from the Word, she looked up at him and said, "Old devil, I dare you to kill me."

For an hour the two of them prayed diligently that God would touch her body. That night she went to sleep and by morning seemed a little better.

Before four weeks were passed she was entirely well, and all touches of the cancer were gone. Not one remained.

"I fought it through on a 'Thus saith the Lord' basis," Mrs. Kauffman said, "and the battle belongs to the Lord."

God is able to heal if we will but trust. These promises made it possible to lay hold by faith upon the strong power of the Word and to appropriate it to present needs. God's promises are precious and they are also strong. There is no need to be weak when we can drink at this fount of spiritual strength.

How Little Is Your Load?

"We look at our loads from the wrong angle," said a friend.

"How do you mean?" I asked.

"A little load is big if you are under it alone," he said.

"And a big load?" I asked.

"It is little if you are under it with God."

This is true. There is no load too great for us to bear if we will let God take the heavy end of it. The yoke of Christ is heavy when one tries to carry it alone, but when Christ carries the heavy end "it is light," so the Master said.

Get God under your load and it will suddenly lighten.

How Tall Are You?

L. L. Pickett, a warrior now gone home from the holiness Methodist ranks, said, "I'm the tallest man on earth. My feet are on the earth and my heart is in heaven."

You cannot reach higher than that. Too many people want their heads to get to heaven, and try to reason their way through all the mazes of faith. This cannot be done. Faith's something that must be accepted and believed and not seen, for when it is seen then it is sight and not faith.

Let your head alone when doubts arise, and put your heart in God's hands. He will take care of what you cannot see through.

Krupp, Cannon King

"Never speak to me of death," said Krupp, the cannon king of the world. For years he had made cannon and munitions of death, which had thrown the nations at each other's throats. He had spewed forth death and destruction with a lavish hand.

He had widowed young women and brought bereavement to old mothers. He had sent up a loud wailing from the battlefields of the world. He had crippled the flower of the nation's manhood. He had thrown to the winds all forms of death and devilment that brought the lust of battle to the minds of military men.

Later when age came upon him, he commanded, "No

man shall ever speak to me of death." And when one did, who was working for him, he was immediately fired.

At the death of a relative Krupp got up and left the funeral, and when his wife chided him about it, he left her, and never again was reunited with her.

The fear of death hung over him like a pall. A suffering conscience drove him to agony when the word death was pronounced. So doubtless in hell he wrings his hands as he thinks of the devastation his death-dealing cannons and guns have brought upon the world.

The Beggar's Cup

"I was walking down the street," said a friend, "when suddenly on the other side of the street I saw a beggar holding his cup up for someone to put a gift in it."

"Did you cross?"

"I remember there was a scaffold on the side where I was and I was just about to go under it when I felt that I should go across the street and give the beggar a small gift. I crossed the street, and when I gave the gift, I looked up and all at once that scaffolding fell."

"Had you not obeyed the impression to give, what would have happened?"

"I would have been crushed by that weight of timbers." When God speaks immediate obedience will save us from disaster.

Weights of Glory

There is a divine alchemy that turns afflictions into weights of glory. It is oftentimes hard for us to understand its workings, but it is true nevertheless. God takes the problems and turns them into blessings.

At one time or another most of us have read Spurgeon's "Treasury of David." It is a marvelous and unmatched piece of work on the Psalms. But Spurgeon said that it was all dug out during sickness. And none of it was the product of a well day.

Bunyan's prison spell of about twelve years gave to the world not a shadow of an affliction but a weight of glory in the form of "Pilgrim's Progress," "Grace Abounding" and "The Holy War," along with numerous other works, a total for prison and free years of forty-nine books.

"The Saint's Everlasting Rest" by Richard Baxter, a soul classic, came about when Baxter's physician told him that he had only a year to live, and while thinking upon death suddenly the meaning of spiritual and heavenly rest flashed upon his vision. Out of that sickness came this classic piece of spiritual literature.

It is our afflictions that weight us down with glory. Think it not strange when the Lord throws you into a fiery furnace. He is but preparing you for the glory of having the form of the Fourth to work with you.

Expository Outlines for December

Lewis T. Corlett

Christian Certainties in the First Epistle of John

I. JOHN WAS A POSITIVE WRITER

II. CERTAINTY REGARDING THE CHARACTER OF GOD

1. God is light (1: 5).
2. God is love (4: 8).
3. God bestows love (3: 1).
4. God knows all things (3: 20).
5. God answers prayer (3: 22; 5: 14, 15).
6. God is greater than the devil (4: 4).
7. God sent His Son into the world (4: 9).
8. The Father, Son and Holy Spirit are One (5: 7).

III. CERTAINTY REGARDING JESUS CHRIST

1. This certainty came from personal contact and observation (1: 1-3).
2. He is the Advocate for the sins of mankind (2: 1).
3. He is the revelation of the Father (4: 2, 10, 14; 5: 5).
4. That Christ is the Author and Sustainer of Faith (5: 5).
5. Christ laid down His life for sinners (3: 16).

IV. CERTAINTY OF PERSONAL SALVATION

1. Arising in a desire to obey His commandments (2: 3).
2. Because the love of the world is gone (2: 15).
3. Because the individual has a love for the brethren (3: 14).

4. Because the believer does not commit sin (3: 9).
5. Because of the inner confidence toward God (3: 21).
6. By the abiding presence of the Holy Spirit (3: 24; 4: 13).
7. Because of a public confession of Christ (4: 15).
8. Because of the enjoyment of a life of victory (5: 4).
9. Because of the assurance of eternal life (5: 11, 12).

V. DEFINITENESS REGARDING TRUTH

1. A person can know the truth only through the pathway of obedience to God (2: 4).
2. Truth is revealed by and through the Holy Spirit (2: 20, 27; 5: 6).
3. Truth is aligned with the acknowledgment of the divinity of Christ (2: 21-23; 6: 20).
4. Truth includes a definite knowledge that sin and righteousness are antagonistic and that a person cannot be obedient to both at the same time (3: 5-11).
5. A person is assured of being in the truth by maintaining a proper relationship to others (3: 18, 19).
6. The love of God given in spiritual experience gives keenness in perception of truth (4: 6-8).

VI. PERSONAL VALUE OF PRAYER

1. The privilege of prayer grows out of the love to God.

2. Prayer arises out of confidence toward God (3: 2).
 - a. Absence of condemnation.
 - b. Assurance of His desire to aid (5: 14).
3. The answer to prayer depends on the individual's faith in Christ (3: 22; 5: 15).

VII. EACH BELIEVER SHOULD ENDEAVOR TO BE AS CERTAIN AS JOHN WAS CONCERNING THE GREAT FUNDAMENTAL TRUTHS OF THE GOSPEL

A Willing Offering

(1 Chron. 29: 9-19)

I. THE ISRAELITES HAD BROUGHT A BOUNTIFUL OFFERING FOR THE BUILDING OF THE TEMPLE

1. Brought various kinds of metal, especially gold, and precious stones.
2. They brought such an abundance that there was sufficient for all the parts of the temple.

II. A WILLING OFFERING ARISES OUT OF GRATITUDE TO GOD (vs. 11, 12, 14, 16)

1. It involves an appreciation for the greatness of God (v. 11).
2. It implies a consciousness of His power (v. 11).
3. It reveals a realization that all things belong to God and come from Him (vs. 12, 14).

4. A recognition on the part of David that "material" blessings were simply entrusted to man for use for God (v. 16).
- III. A WILLING OFFERING IS PROMPTED BY THE MOTIVES THAT ARISE OUT OF A PERFECT HEART (vs. 9, 17).
1. The other people were united in their recognition of their stewardship to God.
 2. The hearts were perfect in devotion and love to God.
 3. The loyalty to God prompted the giving of gifts for His cause.
 4. A heart perfected in love is always interested in the progress of God's kingdom.
 5. The people felt like God appreciated their uprightness and devotion and continued to live for Him and give sacrificially and willingly for His cause.
- IV. GIVING A WILLING OFFERING PRODUCED JOY AND GLADNESS
1. Caused the leader, King David, to rejoice. "And David the king rejoiced with great joy."
 - a. Faithful people are a joy to the heart of any leader.
 - b. A hearty response to meet a need gives courage to the one in charge.
 2. The people rejoiced over the privilege and act of giving (v. 9).
 3. All joined in praise to God in thanksgiving and gratitude (v. 13).
 4. Verifies the words of Nehemiah, "The joy of the Lord is your strength."

Christian Liberty

(Gal. 5: 13-26)

- I. ALL MEN DESIRE LIBERTY
 1. Nations have fought for it.
 2. Individuals have given their lives in defense of liberty.
 3. Spiritual liberty provides the greatest freedom of all.
- II. GOD HAS CALLED ALL MEN UNTO LIBERTY (v. 13).
 1. Jesus Christ said, "If the Son therefore shall make you free, ye shall be free indeed" (John 8: 36).
 2. The Spirit is the source of liberty. "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty" (1 Cor. 3: 17).
 3. Christ had made the Galatian believers free (Gal. 5: 1).
- III. THE CHRISTIAN IS MADE FREE SO THAT HE CAN BE OF HELP TO GOD AND MAN

"Only use not liberty for an occasion to the flesh, but by love serve one another" (v. 13).

1. The teachings of the law limited the scope of service for the Jew.
 2. The standard of legalism will handicap the service of a Christian.
 3. The Christian is to serve all men regardless of race, creed, nationality or religion.
- IV. THE FULL SPIRITUAL LIBERTY IS FOUND IN OBEDIENCE TO THE LAW OF THE SPIRIT
1. Obedience to the sinful nature will bring discord, strife and torment.
 - a. The principles developed by such a life are given (vs. 19-21).
 - b. These cater to the lower, baser and bestial nature of mankind.
 - c. These all war against the standard of God for man and the directions of the Spirit (v. 17).
 - d. The indulgence in these lead away from God, happiness and eternal life (v. 21).
 2. Obedience to the law of the Spirit gives the true liberty.
 - a. This is the proper way to overcome the lust of the flesh (v. 16).
 - b. The Spirit of God will give explicit directions of how to live and serve.
 - c. The greatest happiness and blessedness comes from obedience to the Spirit. "The Spirit on the other hand brings a harvest of love, joy, peace; patience toward others,

kindness, benevolence; good faith, meekness, self-restraint" (vs. 22, 23, Weymouth).

d. These things have a definite constructive benefit to all of man's nature.

V. THE BELIEVER REACHES THIS HIGHEST LIBERTY THROUGH THE EXPERIENCE OF ENTIRE SANCTIFICATION

"Now those who belong to Christ have crucified their lower nature with its passions and appetites" (v. 24, Weymouth).

1. The death to the carnal self brings a person to the place where the Spirit can have complete control of the heart life.
2. This involves a repudiation of all selfish indulgences and self-seeking in order that the Spirit may have full possession and guidance.
3. An exaltation of God to complete possession of the motive powers of man's life.

VI. THIS LIBERTY IS MAINTAINED BY A WALK IN THE SPIRIT (vs. 25, 26):

1. A determination not to allow the tempter to ensnare the believer to seeking for vain-glory, or challenging one another to personal superiority.
2. A willing obedient life of communion and fellowship in the Spirit.
3. A progressive walk to greater blessings through the guidance of God.
4. Purity is maintained by God as the believer walks in the pathway of obedience (1 John 1: 7).

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Church Growth

WE are all interested in the growth and development of our churches. Numerical increase is something that can be expressed in statistics. Such increase brings joy to preachers and people alike. Not only should we have numerical increases, but we should have corresponding increases in the growth and development in the older members of our congregations. Christianity is a life, and one of the inexorable laws of life, is that of growth and development. Without this, normal life is impossible. Only normal life finds normal expression—is normally effective. Normal conditions are essential to well balanced progress. Is the spiritual growth and de-

velopment of our older members keeping pace with our numerical development? One of the secrets of our success as a nation, is in what we have done in the discovery, development and improvement of the powers of our people. It is only as the powers of the people of a nation are improved that real success is possible. It is only as the moral and spiritual powers of its members are discovered and developed that normal churchdom is possible. The nations that have failed in these matters have failed in the fulfillment of their destinies and in their relationships with other nations. The churches that have failed in them have failed in the fulfillment of their destinies and in their relationships with other churches. We have our contributions to make to

the lives and activities of other bodies of religious believers. As a church we are not a separate institution, independent of all other spiritual bodies. We are a part of the great army of the Lord and have our place to fill with other members of that great host. We have responsibilities to God; we have responsibilities to our fellow believers; we have responsibilities to a lost and ruined world. In our development and effectiveness as a church all concerned are interested. It is as we meet these responsibilities that our success will finally be measured. In what measure are we contributing to the success of the great work of God? Whatever we have as a church we hold as a stewardship from God; to whom we must give an account for its use. Someone may be saying, "What about other religious bodies? Have they no responsibilities?" They have them, just as we have them. Are they meeting those responsibilities? Primarily, that is their responsibility. It is ours in the sense that if we meet our responsibilities, it will be an encouragement and help to them in meeting theirs. The great question with us is, Are we meeting ours?

The Path We Tread

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

The path of the believer is a progressive path. It has its beginning. It has its objective. Toward that objective we are traveling. Paths are not points; they are not stopping places; they are highways leading to destinations. The destination here, is the perfect day. The crisis, experience of regeneration is as a gateway, through which we enter upon this glorious way. In the crisis, experience of entire sanctification, we are freed from the outstanding hindrance of the carnal mind; filled with the Holy Spirit; endued with power from on high; qualified for the race. The course has yet to be run; the goal has yet to be gained. We are on our way. We are not finished products. We are in the making. We are ready for the discovery, development and improvement of our powers. The measure of the progress we make will depend upon the effort we put forth in its making.

I. The way of the just is as the shining light. "The way of the wicked is as darkness; they know not at what they stumble." We have passed out of that way, into the way of light. A transcendently glorious change has

been wrought in us. The course of our lives has been changed. The things we encounter in our new path will be new things—things unknown in our former path. Old things—the things we met in our former path—are foreign to our present path. We have passed from death unto life. From ways of darkness to ways of light.

II. We pass out of the way that is as darkness, into the way that is as the shining light, not as inanimate objects; but as human beings with human powers. Minds that are active; memories that are retentive; imaginations that are vivid; habits that may tend to be persistent. God has endowed us with powers for holy living; powers to be rightly used. We have not so used them. Difficulties may be encountered in our changes as to our manner of life. It would be folly to suppose that such a marvelous change could be made without meeting difficulties. Whatever these difficulties may be; we must overcome them by the grace and power of God. Wrong sowing involves the necessity of corresponding reaping. Right sowing carries with it the blessedness of corresponding reaping.

III. Our present responsibility is that of walking in harmony with God and His Word, in the new path into which He has brought us by His grace and power. A supernatural change has been wrought in us; a new path in which to walk is set before us; a new life is to be lived by us. A life of holiness and truth; the life that God designs that we shall live.

IV. Establishment in grace is essential to us in the living of this life; in our walking in this path. This is the result, not of an act, but of the operation of processes in grace. Like the rooting of a tree. The tree must be planted before it can be rooted. The development of its root system will be subsequent to its planting, and will be accomplished by its own growth. Do not be needlessly exercised during this work of establishment. It will take time, and may seem to come slowly. Be patient. Meet conditions for growth in grace. It will come in God's own time and way. The longer you are in the experience of entire sanctification—normally—the more firmly will you be established.

V. That the light shineth more and more, is indicative of progress in grace as we walk this holy way. Beginnings in grace, like other beginnings, are small. We were not born into the realm of nature, full grown; with developed powers operating at full strength and in orderly fashion.

We were bundles of undiscovered powers; unrealized possibilities. Neither are we born into the realm of grace full grown. Spiritually—as we were naturally—we are bundles of undiscovered powers, unrealized possibilities. Our powers are yet to be discovered, our possibilities are yet to be realized. We are at the beginnings of things spiritual. The discovery and development of our natural powers—in so far as this has been accomplished—has been no easy matter. This has come as the result of processes that were tedious and toilsome in their nature. There is much room for improvement. Discouragement in these efforts would be folly. They must be made; or failure will be sure. The discovery of our spiritual powers, the realization of our spiritual possibilities will be no easy matter. Diligent and well directed effort in our co-operation with God in His work on our behalf will bear its desired fruit in our progress. Discouragement in these matters is worse than folly, and can mean only defeat.

VI. Progress in the spiritual realm, like progress in the natural realm, is made only as our capacities for making it are developed. Growth and progress go hand in hand, normally. Progress in neither realm is the result of accident. It is the result of definite purpose, and well directed effort. Where there is no purpose, there will be little—if any—progress. We were brought into the realm of nature, that we might realize our possibilities in that realm. We are brought into the spiritual realm that we may realize our possibilities in that realm. This realization is our responsibility as well as our privilege.

VII. The goal of our quest—the perfect day—is a far distant goal. A goal that could be easily, or quickly reached, would be unworthy of the God who created us, or the Christ who died to redeem us. It will be commensurate with the love of God and the price paid to make our redemption possible. For this our Lord made His supreme sacrifice in the shedding of His blood on Calvary's cross. The goal which that sacrifice made possible can be no less than the perfect day, one in which further improvement will be impossible. Eternity only will be long enough for the reaching of this goal.

Conditions for Realizing Life's Possibilities

Keep thy heart with all diligence; for out of it are the issues of life (Prov. 4: 23-27).

It is one thing to have life. It is another matter to realize its possibilities. It is self-evident that one must have life before he can realize its possibilities. This is as true in the spiritual as it is in the natural realm. Spiritual life—purchased for us by the blood of Christ—is ours as the free gift of God, on the condition of saving faith. It is commensurate in magnitude and value, with the price paid for its purchase. Nothing can transcend it in the magnitude and multiplicity of its possibilities. The realization of these possibilities is our privilege here, and will be hereafter. No greater gift could be bestowed upon us; no greater honor conferred upon us; than the having of this life. It is ours in Christ, and only in Him. The realization of its possibilities can be only through Him.

I. *The heart is the central organ of life.* It must be kept with all diligence. Out of it are the issues of life. The giving of life is not an end, but a means to an end. The realization of its possibilities. It is given to us for this purpose. It is vastly more than mere existence. It is godlike in character. We will become godlike as we realize its possibilities. Had there been no fall this keeping of the heart would have been necessary. The fall occurred because our foreparents failed in this matter. The cleansed heart must be kept with all diligence, not only that it may be kept pure, but that its issues may be consistent with the character of the life that is ours.

II. *Our minds must be renewed by transforming grace, and kept free from all defilement.* Only so can we prove what is that good and acceptable and perfect will of God. Our mouths are not for the expression of frowardness, or our lips of perverseness. They are to give glory to the God of all grace, and good to all who come within the sound of our voices. Expressions of lives of grace, should be expressions freighted with grace.

III. *Let thine eyes look right on, and thine eyelids look straight before thee.* Our eyes are given to us for right uses, and for no other. They are gateways through which much evil may come, unless they are carefully guarded. Rightly used, they are priceless in value. Curiosity, rightly controlled, is a valuable asset. Uncontrolled, it is a liability and a menace. They should be kept closed to all defiling sights.

IV. *Ponder the path of thy feet, and let all thy ways be established.* The guidance of our feet should be carefully controlled. They were given

to us to carry us in right directions. For this purpose, they are invaluable. Care must be exercised that they do not carry us in wrong directions. They are for right, not for wrong usage.

V. *Turn not to the right hand nor to the left; remove thy foot from evil.* We are to walk in straight paths. All others are to be avoided. The ways of evil are destructive, and only destructive. Let us keep in mind that all that would have been necessary had there been no fall. And here we see something of the necessity for the experience of heart purity. The necessity that we have a disposition for this sort of life. That we are freed from the disposition to our former manner of life. Sanctification is neither dehumanization, nor deification. We are still human beings; still self-determined beings. There must be back of this sort of life a disposition and a determination to live it here and now. It is folly to insist that such a life can be lived without difficulties. The difficulties will be there. By the grace and power of God we must overcome them. It is the only life worth living for human beings and the one we can and must live by the grace and power of God. Every sort of life has its difficulties. It would be more than strange if this sort of life had none. It is the one life consistent with the original constitution of our being. The one life that will prove satisfactory in its living, and in its results.

VI. *In the inscrutable wisdom of God, and by His providence we are in a world like this to be holy beings, and live holy lives.* He has made no mistake in this. It is what we would expect of the Holy God. Six thousand years of experience have proved beyond all possibility of successful contradiction, that sin does not agree with human nature; that it is destructive of all that is finest and best in it. That it unfits men for living here, or hereafter. That holiness is the one condition, the one life that is compatible with our nature.

VII. *There is not a difficulty in the way of our living holy lives that God does not understand.* He knows all about them. Knowing this, He would have us be holy beings, and live holy lives here and now. He knows the workings of the human mind. Its susceptibility to the power of impressions. He knows all about the retentiveness of memory. He made it to be so. He knows the vividness of imagination, the strength of human desires, and the weaknesses of infirm human nature in its efforts to gratify them. He knows the power of temptation. He has equipped us with pow-

er to resist it. He knows the power of the devil, and has equipped us with power to resist him. "Submit yourselves therefore to God. Resist the devil, and he will flee from you." "Whom resist steadfast in the faith" (James 4: 7; Peter 5: 9). Satan and misguided human beings can bring us temptation, but they have no power to make us yield. That power is ours alone. There is no sin in being tempted. The sin is in yielding. God is with us to enable us to resist. "We are in the experience of entire sanctification—to live holy lives, not only by the choice of God, but by our own choice. Our success will be in the measure of our co-operation with God in causing us so to be, and so to live: We are saved by faith; we are sanctified by faith; we stand by faith; we live by faith. And so the work goes on in this part of the building of the church.

God's Purposes in Revealed Truth

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name (John 20: 30, 31).

That God has definite purposes in giving us His written Word is certain. In our text we have this clearly stated. In the brief span of our lives here below, we have but limited time for the development of our capacities for knowing. In view of this, God would have us use them wisely. He is giving us opportunity to so use them. He is seeking to accommodate us in His methods of giving us revelations of His truth. He would have us know the important things of life. The things essential to its attainment, living, and perfecting. The things most for His glory and our good. The things most necessary in the carrying forward of His work in human redemption.

I. *The silences of Scripture are not due to any effort on His part to withhold truth from us, but to guide us in our efforts to apprehend it.* The activities of Jesus were so multitudinous during His earthly cares, that a relation of them all would have made our knowledge of the essential things more difficult than it now is. We will have plenty of time and opportunity during the ages to come to be fully informed concerning these things. The things revealed are glorious. The things to be revealed will be even more glorious. "The secret

things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever; that we may do all the words of this law."

II. *That God's revelation of His truth is accommodated to our needs, is an evidence of His concern for our welfare.* It is for His glory and our good that the conditions upon which we may obtain the benefits of Christ's atoning work should be as simple as possible. So simple that anyone with intelligence enough to be morally responsible should have no difficulty in meeting them. It is not necessary for us to become skilled in theological lore to be saved. We need but to know that we are sinners and that Christ is God's divinely appointed Savior. That repentance toward God and faith in our Lord Jesus Christ are what we need.

III. *And these facts are clearly revealed, emphasized and pressed home to our hearts in this glorious gospel.* The first, that Jesus of Nazareth is the Christ of God. This was the culminating point in Peter's sermon on the day of Pentecost. It was when these words were spoken that men were pricked in their hearts. It was when the truth was brought home to their hearts, that the Jesus they had crucified was the Christ of God, that they cried out, "Men and brethren, what shall we do?" To which Peter replied, "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."

IV. *That being the Christ—the divinely appointed One—Jesus is the Son of God.* Only so could His sacrifice be sufficient to make an atonement for human sin, and make human redemption possible. Deity alone could make satisfaction to Deity in this matter. Creatures are powerless to make atonement for their sins against their Creator. And here is the Rock upon which our faith rests. Jesus of Nazareth is the Christ. He is the Son of God. To deny His deity is to deny the possibility of our redemption. "Whosoever denieth the Son, the same hath not the Father; he that confesseth the Son hath the Father also" (1 John 2: 23, R.V.).

V. *What a transcendently glorious thing it is that the Son of God has made an atonement for our sins, and not only that, but that He is also our Savior.* Death could not hold the Prince of Life. Triumphant over sin in His life. He rose triumphant over death, hell and the grave in accordance with God's holy Word. He who made salvation possible by His death,

makes it actual by His life. It is He that is seated at the right hand of the throne of God making intercession for us. It is in Him and by His power that we live and move and have our being. It is in His strength that we conquer in the conflicts of life. It is in His name that we come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.

VI. *And that believing ye might have life through his name.* In the fall of man all was forfeited. By nature we were the children of wrath; dead in trespasses and sins. Christ came that we might have life, and have it more abundantly. We know now that we have this life. The Spirit himself beareth witness with our spirit that we are the children of God. We are capable of seeing but little of the glories of this life in our present infirm condition. But what we see and what we enjoy is transcendently glorious. Nothing less than eternity will make actual the realization of the possibilities of this life. Far greater revelation of these possibilities are for us here and now. We should be constantly pressing forward into their realization. We look forward to an eternity of ever increasing glories in these revelations.

VII. *As children of God, this world is not our home.* It is a place where we decide for ourselves what we want to be, what sort of lives we want to live, and where we desire to spend eternity. It is where we determine for ourselves for good or ill, for time and forevermore. Our time here is one of tremendous importance. Not only do we decide here as to our own destinies, but through our influence we mightily move others in deciding theirs. We know how we have been influenced by others in this matter. We have reason to be devoutly thankful that when we came to this world in infancy, God had a people here who were faithful to Him, and faithful to us, in pointing us to the Lamb of God which taketh away the sin of the world. We too should be faithful that others may have the benefit of our influence. Not only should we rejoice in our own salvation, but we should diligently seek the glory of God in the salvation of others. For this purpose we are here, and for this purpose the church is here.

Being Guided into All Truth

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear,

that shall he speak; and he will show you things to come (John 16: 12, 13).

In the nature of the case, revelations of truth necessary to our attainment of the benefit of Christ's sacrificial work will be brief and not difficult to believe. It is in matters of living the sanctified life and the performance of sanctified service that greater revelations are needed. In matters pertaining to the realization of the possibilities of the sanctified experience and life, revelations must be commensurate with their magnitude. In view of the fact that our powers are in the processes of discovery and development, our abilities to receive these revelations are limited. Time, experience, development, perfecting, are necessary that our capacities for receiving truth may be perfected.

I. *In the matter of revelations, it is not the capacity of the Teacher that is determining, but the capacity of the learner.* There was no limitation in the matter of our Lord's ability to teach. The limitation was in the capacity of the believer to learn. It is to be feared that many get the idea that when God teaches, in some way we are miraculously enabled to understand. This was not true in the matter of our Lord's teaching of His disciples. Their ability to understand was the measure of their ability to receive.

II. *The encouraging thing in this matter is that what we are not now able to bear, a further development of our powers will make possible.* It is well for us that God—in His teaching work—has respect for our limitations. It is well for us that our reception of truth keep pace with the development of our ability for receiving it. There are good reasons that these things should go hand in hand. That revelations of light should come with the development of our ability to walk in it. That such revelations should point to ever increasing progress is fitting. It is likely that there are other reasons for our limitations, and God's respect for them, but these are important.

III. *The incompleteness of Christ's teaching of His disciples was due to the incompleteness of their ability to bear His teaching.* The incompleteness of our knowledge of the things that pertain to sanctified living and service is for similar reasons. But that incompleteness was not to continue. The Comforter, the Spirit of Truth, was coming. He would guide them into all truth. And so with us. Our incompleteness is not to continue. The Spirit of Truth is come to us and He has come to guide us into all truth. Time, opportunity, develop-

ment of our powers, diligence in our co-operation with Him in His revealing work will gradually meet our needs. Truth seeking is strenuous business, because the development of our powers for receiving it is beset with many difficulties. But these difficulties may be overcome by the grace and power of God, and must be so overcome as progress is made.

IV. We have a glorious Teacher—the Spirit of Truth himself. God could send us no greater. Angels have not been commissioned to be our teachers. In the great work of guiding us into all truth; none but the Spirit of Truth himself can be sufficient. This is an indication of the glory and magnitude, of the experience of entire sanctification. It is the greatest experience possible in the gift of God. It is the purchase of Christ's own precious blood. Our destination is unto all the fullness of God; unto the measure of the stature of the fullness of Christ. God himself could take us no farther. Nothing less than infallible guidance into all truth can make this possible.

V. In the nature of the case we cannot go far in the realization of the possibilities of this experience in the brief span of life allotted to us here below. But we are not creatures for one world only, but for the world to come. Not for time alone, but for eternity also. We have not embarked on an inconsequential journey, but on the one made possible only by the grace and power of God. It is in the ages to come that we shall experience the exceeding riches of God's grace. But we should make full use of our time and opportunities here and now. What we do here will have its place in determining our start hereafter.

VI. The Holy Spirit, the Spirit of Truth, does not speak of Himself. What He hears that He speaks. And that was what Jesus did when here in the flesh. He did not come to do His own will, but the will of Him that sent Him. To speak His own words, but to speak the words the Father gave Him. The writers of the Word of God spake as they were moved by the Holy Ghost. And that should be our happy portion here. What we hear, that should we speak. We are to be ambassadors for Christ, as though God did beseech men through us. We should be spokesmen for God, mouthpieces for Him. We are His representatives among men. His light should shine out through our lives. Only by supernatural grace and power can we fulfill our mission here.

VII. A dead church is no fit instrument in the hands of the living God, for the salvation of a world of mankind, dead in trespasses and sins. The church had its beginnings with the dispensational coming of the Holy Spirit. It was composed of men who were born of the Spirit, and baptized with the Spirit; who were filled with the Spirit; who were endowed with power from on high; who were mouthpieces for the Spirit. There was the kind of a stir in Jerusalem that God could make through such a church. They did not speak their own words; they did not tell their own story. They were spokesmen for God. What they heard—had heard, were hearing—that they spoke. It takes vastly more than human arguments and illustrations to bring dead souls into living relationships with God in Christ. It is as the Holy Spirit is in control that a body of human beings can be a church; only as His power is manifested can such a body function as a church. The secret of the church's failures is not in the power of the world, but in its lack of the power of God. There is a way of victory for the people of God.

Winning Souls

He that winneth souls is wise (Prov. 11: 30).

One of the things in which wisdom is most needed is that of winning souls. The intricacies of human nature, and its multitudinous ways of functioning, make this necessary. It takes vastly more than human wisdom to succeed in this. Nothing less than wisdom from God can make this work successful. In the nature of the case this wisdom must be given as efforts of soul winning are put forth. General instructions have their value, but specific instructions are constantly needed. One of the things seen constantly in the preaching of our Lord was the way in which He adapted Himself to the condition of the people to whom He spoke. This is seen also in the prophets, and in the work of the apostles. This is as much needed today as it was in their days.

I. He is wise in his utter dependence upon God for success in his work. In putting himself in the way of becoming the best instrument possible in the hands of the Spirit for the work of soul winning. This we see illustrated in the lives, experiences and work of the apostles. They worked as they were commissioned to work, and under the immediate instruction and guidance of their Lord.

II. He is wise in his use of methods and approach and work. His ap-

peal should fit the occasion, and the condition of the people to whom it is made. Paul said of himself and his work, "I am made all things to all men, that I might by all means save some" (1 Cor. 9: 19-27). Here he gives us one of the secrets of his marvelous success in the work of soul winning. He put himself in the way of being successful. His success was measured by the wisdom with which he worked.

III. He is wise in his use of prayer in the promotion of his work. In its power to improve his own spirit and fit him for the work. In its power to reveal to him the proper ways to go about the accomplishment of his task. In the place of prayer in reaching the hearts of the unsaved; in the creation of an atmosphere conducive to conviction leading to repentance and the exercise of saving faith. In the bringing about of an awakening of interest in things of the Spirit. In all of its varied uses. When the church wakes up it has a tendency to produce an awakening in the community in which it is located. The church should be first in this matter.

IV. He is wise in concentrating his efforts upon the accomplishment of the task in hand. In the realm of nature other things have to stand aside during harvest seasons. He is wise in dismissing other matters for the time of this special effort. That soul winning should be going on continually in the church is normal and necessary. That there should be times of special ingathering of souls is equally certain and necessary.

V. He is wise in the sowing of seed designed to bring about a harvest of souls. He is wise in following the leading of the Spirit as to when these harvest seasons should occur. He is wise in knowing that there are seasons for revivals in the spiritual realm, as certainly as there are seasons for harvests in the realm of nature. There must be sowing where there is reaping. There must be production where there is harvesting. We are constantly told that revivals can be held anywhere, at any time, if conditions are met. Soil preparation, seed sowing, care and cultivation in the way of promoting production are very necessary conditions for harvest to be met in the realm of nature. May many of our failures not be traceable to the fact that we are overlooking important things in the matter of our "meeting conditions"? That prayer has an important place in the promotion of revivals we are all agreed. But no amount of prayer will bring about a harvest season in the realm of nature without the production of a crop.

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