

**Suggestions for Prayermeetings***(Continued from page twenty-eight)*

to be harvested. This preparation is as important in its place, as is prayer in its place.

VI. It is one thing to get out the harvesting machinery and go through the motions of harvesting where no preparation has been made. It is another matter to get out the same machinery and harvest a good crop that has been normally produced; where preparation has been made and there is a crop to be harvested. It is one thing to "work over our own people." It is another matter to have an ingathering of souls. Where our people need working over the work should be done and well done. Efforts to get them established in grace and making progress therein will tend to reduce this necessity to its minimum. God forbid that we should fail in any respect in our efforts to get our people through to heaven. This is the important thing. Getting them saved is just getting them started in that direction. Every effort should be put forth to keep them going until they make a safe landing on the other shore. Remote conditions, as well as immediate conditions must be met. They are as important in their places as are the immediate in theirs.

VII. We need an ever deepening consciousness that the Lord is our God; that our strength is in Him, and in Him alone. That we must be strong in Him, and in the power of His might if we are to succeed in our task. Of the reality and personality of the Holy Spirit and the necessity of our becoming instruments in His hands for the accomplishment of His purposes. Many are saying, "We are doing all we can." That is an important matter. Have we reached such perfection in our ways of doing things that there is no further room for improvement? Could we not do more with better ways of doing them, a better spirit in our doing of them? Are we giving God His opportunity to do all He can through us? We do not want fanaticism; we do not want formalism. We do not need new grace, but normal progress in the grace we now have. We do not need another Pentecost, but a better use of the one we have already had. Another one would be no improvement over the one given us at the birth of the Church nineteen hundred years ago. We need to use what we have. It was sufficient in the beginning. It is sufficient now. Entire seasons are needed for the production of crops. Best seasons are brief.

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# The Preacher's MAGAZINE

## The Bible

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## Taking the Preaching Task Seriously

By the Editor

IT IS a rare thing for a preacher to break down morally, but it does happen, and when it happens it is the more noticeable because it is rare. And there is no place where people show a greater tendency to quick generalization than in this matter. Let one preacher break down and it will be quickly noised that preachers cannot be trusted. A hundred, perhaps several hundred, go straight to every one who breaks down, but the ones who went straight draw no attention because that is what is expected, while the failure is observed and from him more deductions are made than his position warrants—but this is beside the question. A preacher did go wrong, and yet he continued to pose, in his state of questionable reformation, as a superspiritual person.

We mentioned him one day, and a thoughtful observer said, "It was a long time ago that I met that preacher the first time. Then he was supposed to be going well. But in my presence he told another that he did not make much preparation to preach, and did not preach full sermons very often. He said he found that by putting on a little demonstration he could get the meeting 'stirred up,' and then he could get by with a testimony meeting, and people were glad to dispense with the sermon. But this comment made a strange impression on me. I decided this man was a loafer and a deadbeat and that he was not altogether serious and sincere. When I heard that he had broken down, I was not exactly surprised, for I had calculated that he was not sound inside."

We are accustomed to separate, in thought at least, the worship part of the service from the sermon. But it is easy to go too far with this. In a Protestant church preaching is a part of the worship, and unless a man can worship God while listening to the sermon, the worship factor

in our meetings is entirely inadequate. But I believe the preaching is the principal part of the worship, and that the preacher and the people should consider it so. I doubt that it is possible to have a balanced spiritual life in the church if the preaching is slighted by either the preacher or the people. And observation convinces me that the people appraise the preaching pretty much in the same way the preacher appraises it. If the preacher makes little preparation and shows only passing concern for the preaching, the people will do the same.

But I know mere generalities will not help, so I propose to set forth a few things that I believe are fundamental in the matter of good preaching:

1. The preacher should prepare his own mind and heart for the task. There are times when the preacher must fight for time in which to make this preparation, but if he will fight he will either find the time or his fight to find it will serve the same purpose as would the leisure which he seeks. Dr. Bresee used to spend practically all of Saturday in his room preparing his heart and mind for his Sabbath task. By this time his literary preparation was complete, but he wanted this last day and night in which to "soak." During this time he was accustomed to pray, rest, meditate, and think through to conclusion the truths he proposed to present and the effect he hoped they would have. This is the last and perhaps the most important part of the preparation to preach. I give it first so there will be the best chance that all will read it.

2. Large place and high honor should be given to the Bible in our preaching. The scripture lesson should be selected carefully and the preacher should prepare well for its reading. If there are proper names in the lesson, the preacher should learn the proper pronunciation. If there are parenthetical phrases or verses, the preacher should practice reading so that his inflection will bring out the injected idea. The scripture lesson should be a complete passage, and not a mutilation, and the sermon should draw as much as possible from the lesson. Expository preaching is by all odds the best form, and the popular way of using a text just as a plaything or as a form for ringing the changes is reprehensible.

3. Chief place should be given to the teaching phases of the sermon. It is not enough that things should be well said, they must be important and fundamental. And it is a foolish idea that teaching can be left to the Bible class. The teaching phase of the preacher's work should be so thoroughly done that the people will become well informed Christians just from hearing him preach, whether they attend Bible classes or not.

4. Even a "little preacher" should preach on big themes like the atonement, repentance, holiness, destiny and the Second Coming of Christ. But he should stick close to the Bible, and when he does occasionally stray, he should not go

farther away than Church history and Christian missions. People do not go to church to hear the preacher try to solve the social problems of the world nor to hear him speculate as to how the nations are going to behave in the near and distant tomorrows.

5. Certainty is more important than scope, and it is a pity for a preacher to attempt to be exhaustive when to do so involves the mixing of dependable doctrine with shallow speculation. A preacher can appear to know so much that listeners will learn to question whether he knows anything at all. The preacher may be so exact in his processes that he will know he knows what he is proclaiming, although he may have to admit that his formal education is limited, and that outside his field he is quite at the mercy of others.

6. Detailed preparation is essential. I know that reading as a method of delivery is unpopular, but it would be a good thing if preachers would write their sermons, for all that. If preachers would write their sermons, or even write half of them, they would learn the value of ideas, and would be saved from the rambling that is the prime cause of "long-windedness." The preachers who preach too long usually lose the time in getting started, and the preacher who knows what he is going to say during the first ten minutes on his feet will seldom be unduly lengthy. The long-winded preacher is just doing in the pulpit what he should have done in his study. He has called in a crowd to watch him do a personal and private task. The public is not concerned with processes—it clamors only for results, and the preacher who has plenty of results to offer will not usually weary the people with his processes. But results, you know, are like thrashed grain or smelted gold, they do not bulk large, although their value is relatively great.

I have now rounded out forty full years in the ministry, so that I can no longer get by on the plea that I am too young. But sometimes I am asked what I think of the younger ministers. In such cases candor requires me to admit that these younger men who have taken up the work within the last twenty or twenty-five years are better prepared for their task than we who commenced at the opening of the present century were. Also they have a better technique than we were taught. They are given a better organization than was handed to us, and they know better how to handle organization than we knew. They have better physical equipment for church and Sunday school work than we had. They have more available helps to efficiency in service than we could find.

But, on the other hand, candor compels me to say that I am often anxious about the seriousness of the younger men. The younger men, according to my judgment, need to be called to a deeper devotion personally. They need an intellectual awakening that they may take their

studies and their preparation more to heart. They need a fuller baptism with the spirit of prophecy to give spiritual authority to their preaching. They need an enlarged capacity for hard work. They need to realize as many of them do not seem to be aware, that actual progress in making preachers of themselves is necessarily slow, and that the grind is as hard on the preacher as it is on the steel that is held against the grindstone. But if the younger preachers will use their advantages without compensating for them in lesser effort, they can do a better job with this preaching business than their fathers did before them.

I know I can speak for the men of my generation and say that our day is best justified by successors that can outstrip us. Therefore we have no envy, but only sympathy and faith and hope. But just as Euclid is reported to have told Pharaoh, when the king wanted a shorter course, "There is no royal road to geometry," so there is no easy way to become and to continue as a good and effective minister of Jesus Christ. Only the genuinely serious will pay the required price. But may you be one who will do it!

## That Revival

We are not thinking just now of the worldwide revival of religion that long has been the subject of prayer and hope, but of the meetings in your church, the call of God in your life, and the revival in your own Christian experience. What we can do we must do, if we would hope to stand approved of God at the end of the journey, and one of the things that we can do is to make a success of the opportunities however small or great they may be that fall to our lot in life. Many of the most effective Christian leaders and workers in our church have come up through the process of advancement from lowly beginnings, where a humble saint of God, a mother or father perhaps, worked patiently year in and year out in a farm home and a small country church. And this work is still going on and the background of great futures are still being laid in the labors of these faithful men and women of God. In one of Faber's beautiful hymns we read this heartening exhortation, "Workman of God, O lose not heart! but learn what God is like, and on the darkest battlefield thou shalt know where to strike."—Editorial Note in *The Wesleyan Methodist*.

"Are not all days pleasant days when Christ fills heart and life with His fullness? Even if there are storms without, there will be sunshine within—His sunshine."—SELECTED.

## Thoughts on Holiness from Old Writers

Olive M. Winchester

### A Rest for the People of God

*There remaineth therefore a rest to the people of God (Heb. 4:9).*

HOW the heart longs for rest! Rest from the trouble and toils of life, for this each one seeks and strives. Rest also from the surgings within each heart desires. He may seek for this in different ways, he may rush on in the whirl of living trying to dispel the turbulence in the soul by intense outward activity, but in reality that for which he seeks is rest. Yea also the Christian, although he has found rest in part, yet discovering still a strife at the center of his being seeks another rest, a full and complete rest.

In some of the older writers on holiness we find the expression "rest of faith" used to designate the experience of holiness. It seems to have dropped out of our more recent descriptive phrases, yet is truly scriptural and indicates an aspect of this second work of grace. Accordingly we would study it and try to derive the truth contained.

#### THE REST FORESHADOWED

The rest proclaimed for the children of God was not new. At the very foundation of the world its principles had been laid down. On the seventh day of creation God had rested and thereby a Sabbath rest was instituted for every seventh day.

To understand the rest promised, we should accordingly study this first Sabbath rest. We read, "God rested from all his works." After the world had been brought into being, and the heavens filled the expanse above while the waters covered the earth; then there was called forth "herb seeding seed and fruit trees bearing fruit"; moreover also great luminaries shone in the heavens and the stars give forth their light, and finally came the creation of beast and man. Looking out over all the works of creation God saw that all was good. Then on the seventh day he rested. Thus we have rest after labor. Rest when the goal has been reached, rest when all that was done could be denominated good.

A further point is to be noted here and that is that there was no evening to this seventh day of rest. All the other days had been concluded with the refrain, "And there was evening and there was morning." This day has no evening, there is no sunset to bring its glory to a close, there is no dawning of a new day for the toil to be renewed, there is one continual Sabbath rest.

#### THE REST TYPIFIED

Well accepted is the fact that the entrance of the Children of Israel into the Canaan land typifies the sanctified experience of the Christian; this has been set forth in precept and in song. One of the battle songs of the earlier holiness movement had these lines:

*Now, O my Joshua, bring me in,  
Cast out thy foe, the inbred sin.*

Two definite crises experiences had brought the children into this promised land, experiences where God had fought mightily for them and delivered them with outstretched arm. The opportunity lay before them of possessing the land as their own with every enemy exterminated if they would wholly follow the Lord.

But two sad facts are connected with this account, first that one generation failed through unbelief to realize this promise, and the second is that those who did enter failed to drive out the people of the land and thus the rest was not attained. They might have established the worship of Jehovah and have exterminated all forms of idolatry, but instead they were led astray by the gods of the peoples in the land and around about it and forsook the God of their fathers. In them the promised rest was not realized.

#### THE REST REALIZED

The promises of God are inviolable. If one generation fails and does not make those promises its own, another lies just in the offing whose heritage it is. So to the dispensation of the Christian age comes this offer of rest.

It is interesting to note in this conjunction that the writer of the epistle now changes the word to designate rest. He had previously been using the term that is properly translated by our word rest, but in the ninth verse of the fourth chapter he introduces another term which means a Sabbath rest.

Thus with this special term he connects at once the rest given to the Christian with the creation rest. This helps us in determining its significance. It is a rest like unto that God entered into on the seventh day.

As we studied this rest we noted that it was rest after toil. So the Christian's rest is not attained but by labor and toil. Man does not readily renounce his own works and cease from his own ways; there is a mighty contest that goes on within the soul. But if he is to enter into rest, this must needs be.

Then again in the Sabbath rest there is not simply cessation. The other word for rest indicated that; this would be only the negative aspect. The Sabbath rest connotes worship. So within the soul after man has ceased from his works then comes the setting up an altar within the heart where God alone is worshiped without a rival. As one writer expresses it, "It was the rest of man in God, a rest like that of God, a rest which in man's unfallen state was enjoyed by his working on the same plan and resting in the same spirit with God, and in his fallen state could be recovered only by his return in his whole being to harmony with God and rest in Him. The only Sabbath keeping on earth that has ever deserved the name is release from the labors and burdens of the soul, and from the body as a help to the higher rest. The true Sabbath is entering into God's rest, in participation of His blessedness, and it draws with it the surmounting of every hindrance to this result. It is resting from everything that would hinder rest in God, and then it is the enjoying of this rest in Him."

For the people of God this rest does remain. Surely when such a glorious heritage is ours, we should listen to the word of admonition to fear lest we should fail and not enter into this coveted rest, lest we allow unbelief or ease of soul to deter us from receiving all that God hath promised. There is rest that has no evening, no setting sun, a rest that passes out beyond the portals of time and extends on into the eternities. When once we have entered into this rest, we need not rise for another morning of toil in seeking to find peace of soul, the toiling is over and rest has come, has come to abide forevermore.

*There is rest which still He waits to give—*

*A rest wherein we all may daily live—*

*The rest whereby,*

*As in His death, by faith, we die,*

*So He will live in us,*

*And living thus*

*Will change our death to life—a life no longer*

*ours,*

*But His, renewed with resurrection powers.—*

DIVALL.

## Adam Clarke's "Letter to a Preacher"

E. E. Wordsworth

THERE are few men in the entire history of the church who have attained to the heights of scholarship and piety as the great commentator, Dr. Adam Clarke. His erudition was well known throughout the British empire in his day, and universities honored him with many degrees. He was at home with men of all ranks and stations and he graced every occasion like a king among men. Preeminently he was a preacher, teacher and soul-winner. In his "A Letter to a Preacher" he makes many pertinent observations which we summarize below with our own comments.

"Concerning choice of texts—never take a text which you do not understand. Remember, you are called not only to explain the things of God, but also the words of God. Seldom take a very short text. Never take a text out of its setting, but always give the meaning intended by the Holy Spirit. Beware of allegorizing on the one side and literalizing on the other."

This advice, if followed, would keep many a preacher from being cocksure he had the key to the Revelation. Theorizing on speculative material tends to controversy and confusion. Furthermore taking texts entirely out of their setting is positively harmful to the cause. I read a book once in which the writer endeavored to prove that the two humps on a camel's back proved the two works of grace. Another preacher took the text, "Jesus wept" and went on to

prove that Jesus wept first, because of the sins of the people and second because of their inbred sin. The facts are that Jesus was at the grave of his friend Lazarus and wept like any normal human being at the loss of a loved one by death. I heard an evangelist in a mission preach on this text, "The earnest of our inheritance" (Eph. 1:14), and exhort the people to be more in earnest for God and souls. His exhortation was all right but his text had no such meaning as he gave it. It refers to earnest money when purchasing property, the purchaser having a claim on the property because of a payment made. We have a prior claim on our coming inheritance.

"Concerning your behavior in the pulpit and mode of conducting public service—go from your knees to the service. Be careful how you say things to make the congregation laugh. Never assume an air of importance while in the pulpit. Avoid fantastic attitudes. You are a witness for God and are bound to tell the truth, the whole truth, and nothing but the truth. Read your text distinctly and begin to speak about the middle of your voice. Be sure to have the matter of your text well arranged in your own mind before you come to the pulpit. Preach Jesus Christ. Never ape any person, however prominent he may be for piety or ministerial ability."

I had an evangelist to serve me on one occasion, and the last thing he did every evening was



to devour the newspaper. And during the day prayer was a minor matter and incidental with him. We had no revival.

Some preachers seek more to entertain than to win souls. They make the audience "laugh" like Clarke warns against. They "tickle" the ears of the people and spiritual lightweights like it.

Regarding the telling of truth there is a common danger of exaggeration. This is subtle, and one can tell stories so often that it seems he actually believes to be the truth what is nothing more than fiction. Like a fish story it gets bigger every time it is told. Beware, brother minister!

Aping another preacher is bad business. This country has had only one "Billy" Sunday but many who have tried to "ape" him. Be natural. Be yourself. I know a long-legged Abe Lincoln Kentuckian, who, when getting blessed would sometimes lift his long leg over the pulpit and he did it so graciously that it really seemed natural to him, and the audience would shout and be blessed. Another preacher who had often witnessed him do it thought he would try it, so one Sunday morning when he was preaching the moment arrived. He was not tall like the other preacher but of stocky build so when he raised his leg instead of going clean over the pulpit it stopped on top and he was thrown on his back with a bang. The audience roared with laughter at his awkwardness and the preacher was chagrined and terribly embarrassed. My guess is that that preacher never tried that stunt again.

Concerning the proper use of the voice Clarke's words are very timely and pertinent. Do not scream in the pulpit at any time. Learn how to properly control your voice. It would pay any preacher to take some elocution. Articulation is vastly important. Do not talk too rapidly but distinctly. Do not mumble your words. If you must be loud let it be at the close of the sermon. The old Quaker said, "Begin slow, rise higher, strike fire, sit down in a storm." But do not be too stormy. Remember that storms do a great deal of damage. Wesley said, "We must labor in the pulpit," but perspiration is not inspiration. I have heard hundreds of really good sermons close in a quiet manner. Be in earnest and enunciate properly and do not abuse the ear drums of the people.

Clarke properly advises the minister to have his sermonic materials well arranged in his own mind. Whether you speak extemporaneously or from notes it really matters not in my thinking. Dr. Chapman does not use notes, neither did Dr. Bresee, but the great Charles G. Finney did and advised ministers to take them to the pulpit with them to use like a crutch in case of a little lapse of memory. But in any event the outline and illustrative materials should be firmly fixed in the preacher's mind before entering the pulpit.

Above all preach Christ, as Clarke strongly advises. "Preach Jesus Christ." Clarke preached doctrine clearly, the "second blessing" too, but he preached it with Christ as the true center. This we must do, brethren. Dr. Corlett's masterly sermon is a fitting illustration in point, "Holiness, the Central Truth of Redemption." Doctrine and the precious blood are one. "Christ in you the hope of glory." "I am determined to know nothing among you save Jesus Christ and him crucified." A Christocentric gospel with proper doctrinal basis is saving in character and mighty in influence for God and righteousness.

(To be concluded)

## Facts and Figures that Awaken Us

A. S. London

I HAVE always had a mania for facts and figures. In our travels of more than 400,000 miles in every state in the Union, I have tried to keep my eyes and ears open. I have gathered statistics from Washington, D. C., to the remote corners of the nation. They have been effective in our work in presenting truth.

Many letters have come from all sections of the nation asking for these figures and facts. Rev. Ray Hance, that excellent pastor-preacher, said to me yesterday, that it would be a great help to the preachers of this country if I would place these facts before the public for common usage. It is my heart's desire to do anything I can to help awaken ministers and laymen to see conditions about us, and then do something about it.

### PHYSICAL CONDITION OF YOUTH

I have just read this morning from one of the best writers of the Southland, that 32% of the youth of this country are unfit for military training. Figures show that 80% of our men mobilized in the late World War were physically unfit. Tobacco, liquor, immoral living, late hours and fast living have taken its toll. "He that sinneth against God wrongeth his own soul."

### CRIME CONDITIONS

There are 4,350,000 criminals listed in the United States. A crime is committed every 22 seconds, a murder every 45 minutes. The crime bill is \$120 for every man, woman and child in the nation annually, or \$15,000,000,000. This is six-and-one-half times as much as is spent in our

country for education. There are three times as many women engaged in the liquor business, as are in the colleges of our country. Our annual gambling bill is \$7,000,000, liquor bill, \$4,000,000,000, and our tobacco bill, \$3,000,000,000. There are 1,000,000 prisoners in penal institutions in our country.

### WORLD CONDITIONS

Seventy per cent of the population of the world is in war. Russia has closed 134,000 churches in the past few years, and burned 34,000 church buildings. Every Sunday school in Russia is closed and prohibited by law. Germany has done away with the youth church movements and substituted the Hitler youth movements. Ten countries have been conquered by the Germans in the past two years. Two million girls, from the ages of 14 to 21 were taken out of Poland and placed in the munition plants, so the men could be placed at the battle front. Russia has killed or thrown into exile 40,000 preachers in the past few years.

### NATIONAL CONDITIONS

More money has been spent during the past seven years in our government than was spent from the days of George Washington to Woodrow Wilson, says Senator Capper of Kansas. The national debt now is the largest in the history of our government—\$45,000,000,000 and more.

### CHURCH CONDITIONS

Sixty thousand churches last year did not have a convert or an addition. Thirty thousand church doors have been closed in the past twelve months. One thousand rural churches are now being closed every year. In six years there were 500,000 Sunday school pupils lost to the rolls, and fewer pupils in the Sunday schools of our country than there were twenty years ago. Only 27% of the church world pays anything for the support of the church. Twenty-five per cent of the church world cannot be found, 50% never attend church and 75% have never attended prayermeeting. From 75% to 90% of the population of our towns and cities are unchurched.

### HOME CONDITIONS

There are 21,000,000 homes in the United States. Seven million of these homes are childless. Four million have only one child. There is a divorce in our country for every six marriages. I heard John R. Mott say that our country has more divorces, more youthful delinquency and more crime than any civilized nation in the world. He has been a world traveler for more than four decades.

### SOCIAL CONDITIONS

There are six million registered cases of social diseases. The author of these figures, a medical doctor, says that there are probably twice this number who are under quack doctors or home remedies. One million mothers of our land are infected with social diseases. One hundred thousand babies are born every year in our

country out of wedlock. Twelve thousand boys and girls were brought before one western judge in twelve months. Ninety per cent of them were immoral and 50%, says the judge, have hit the bottom never to come back.

### WHAT IS THE OUTLOOK?

Some think nothing can be done about conditions in church or state. I say something can be done. Some of the greatest revivals and times of reformation have come in the darkest hour. I see but little hope for adults. But I do believe that youth in their early teens can be saved to the church and civilization. They will have to be gotten early. Seventy-five per cent of the church world have come before they reached their majority years. Eighty-five per cent of church people come out of Sunday schools. Ninety-five per cent of the 250,000 ministers of our country come from the Sunday schools of our land. This is the fact in view of statistics showing that we save only 15% of our Sunday school pupils.

### NINETY PER CENT EFFORT PUT FORTH TO SAVE YOUTH

Only one person out of 5,000 ever becomes a Christian after the age of 18. Only one out of 25,000 ever comes into the church after the age of 25. Ninety per cent of the time and effort of the church world should be put forth to save youth before they go over the precipice. "It is better to build a fence around the top of the precipice, than to build a hospital at the bottom of it."

### THREE ESSENTIALS

First, we must believe in the power of the gospel of Christ. It is the power of God unto salvation. There is no human remedy for our dark situation. There is hope in the gospel. The Holy Spirit convicts, convinces and converts. Second, we must get youth in touch with the church. Thirty-six millions of our youth did not enter a church door last year. How can they be saved unless they hear? Ordinary routine methods will not change conditions. Permit me to say that ordinary revivals hardly touch the outer edge of our church or outside conditions. There must be a movement to get these unchurched youths around every church door inside the house of God. Third, church people must come into possession of a divine grace that causes them to love out of a compassionate heart. The church world is too cold. A nominal Christian experience will not suffice. We are going to have to strike a new stratum in Christian love for lost youth. Criticism, fault-finding, and gossiping about the faults and failures will only drive them farther from the house of God.

### EDUCATION, INSUFFICIENT

It was once thought that evil doings and ignorance were synonymous. But such is not the case. There are 8,000 college graduates in the penitentiaries of our country. Education without Christ is a curse to both the individual and society. It is Christ or chaos. Fifteen million



copies of dirty magazines are published every month in our country. Eighty-five per cent of this literature is so corrupt that the United States government will not permit them to be sent through the mails. I heard William Jennings Bryan say that 50% of the educators of our land deny the inspiration of the Bible, and the deity of Jesus Christ. An old writer more than a century ago said that higher education would be the downfall of America. Sam Jones once said that he would rather have his children go to heaven reading their A.B.C.'s than to go to hell reading Greek and Latin.

Oh, for something to happen to the youth of America that will bring them to Jesus Christ, their only hope, is our daily prayer!

## Paul's Terms Regarding Holiness

Neal C. Dirkse

WHEN Paul wrote the *Philippians*, he wrote, not as an apostle, but as a father. It gives no hint of the use of the authority of the former, but rather the tenderness and gratitude of a loving parent. As a matter of fact, this is the only epistle with so much tenderness and no rebuke that we have written by Paul.

Philippi was the first European city visited by Paul. It was the major city of Macedonia, to which Paul and Silas were called by a special vision of God. It is to this location, now a mass of ruins, that we may turn with a deep sense of gratitude, for in the wisdom of God the gospel was directed to Europe, eventually to England, then to America, beginning at this point. Paul's intention had been to go in the direction that probably would have led to the Orient, even to Africa. Imagination can suggest much in this connection—suppose we were the "heathen" and India, China, Japan, Africa were the ones sending out missionaries! Thank God, Paul came to Philippi.

Paul's terms and expressions regarding holiness are not categorically given as in the previous letters, but rather as fatherly injunctions to persevere. The statements selected could have been made only where the glorious truth of entire sanctification, of perfect love, was a vital reality. And that statement suggests an interesting study—to discover the implications upon which various statements are made throughout the epistles. The entire epistle here considered was written upon the implication of a spiritual group, enjoying the blessings of full salvation, for the statements made could not have been made intelligible to any other sort of group.

### I. STATEMENT OF FACT OF CHRISTIAN PERFECTION

Philippians 3:15—A crowd that had the experience.

### II. HOW OBTAINED

Philippians 3:9—Through faith.

### III. THE EVIDENCE OF CHRISTIAN PERFECTION

Philippians 1:9—Abounding love.

Philippians 1:10—Sincerity, genuineness, clean conscience.

Philippians 1:11—Holy outward life.

Philippians 1:21—Christ the most vital reality of one's life.

Philippians 2:2—Christian fellowship through love.

Spirit of unity.

Philippians 2:3—Absence of false pride.

Unselfish.

Philippians 2:15—Blameless before God, because of pure motives.

Sincere.

Like Father, like son.

Philippians 3:16, 17—Enables us to be a right example.

Philippians 3:20—Live in another world.

Philippians 4:7—Intimate fellowship with God.

Philippians 4:8—Elevates thought life.

Philippians 4:11—Submissiveness to will of God.

Philippians 4:19—Fatherhood of God becomes a dynamic reality.

### IV. HOW MAINTAINED

Philippians 1:9—By process of growth.

Philippians 3:9—By keeping in Christ obedience.

By faith.

Philippians 3:12-14—By consistent growth in grace.

Philippians 4:8—By keeping thought-life on proper level.

### V. PAUL'S TESTIMONY

Philippians 3:8, 9—Life not lived about self, but a Greater than self;

Christ, his most vital reality;

Grounded in Christ;

Living by faith.

## The Sit-down Strike

There is a form of sit-down strike that has long been familiar. It is the sit-down strike that has been such a paralyzing feature of church life. A congregation just sits down and does not work on its job. That is all. But that is enough to stop the output, block the purpose of the church and make the Word of God of no effect. In some churches no matter how often the congregation sings, "Stand up, stand up for Jesus," that does not break the sit-down strike.—HALFORD E. LUCCOCK, in *Light and Life Evangel*.

## My Program for the Year\*

By Richard S. Taylor

A YEAR is a long time. Much can happen within that period. It would be folly to attempt to regulate a church by a rigid program that had been drawn up for twelve months. We are not to hog-tie a church, but to harness it, and set it to work. Therefore a program covering a year must be broad and flexible in its outlines. There is no need to cumber ourselves with the detail of a service or even a week's activities six months in advance. In the first place, such an elaborate schedule would tend to become the big thing, an end in itself rather than a means to an end. In the second place, to follow it strictly would be to regiment the Holy Ghost, and the Holy Ghost just simply will not be ordered around. Third, it could not allow for unexpected changes in needs, trends, and circumstances, which often arise overnight like toadstools. And in the fourth place, no preacher could follow it anyway.

Our chief danger, however, is that we will have no program at all, but enter the year aimlessly and haphazardly, full of enthusiasm, perhaps, and fired with desire to accomplish great things for God, but moving forward uncertainly, with sort of a blind optimism, trusting to the inspiration of the occasion and to the momentum of time. But in reality, there is only one thing that we can trust to the momentum of time, and it is the merciless force and celerity with which it will hurl us into the arms of the next District Assembly, with little to show for all our rapid motion.

This is the first year in which I have really had what could be called a semblance of a long-range program. For the first time I have been awakened to the real value of thinking ahead and charting my course. Before I lived from week to week; now I am learning to live from month to month, and from quarter to quarter.

At the very beginning of the year I had the conviction that any sort of a program was worthless, and even dangerous, if it existed purely for its own sake. I was not satisfied merely to keep the machinery going and my people running around in an endless chain of activities. Just to keep them busy for the sake of keeping them busy seemed to me an unworthy motive for a church program. Some people are so busy they are busybodies. Other people are very active but their activities are scattered and ineffective; hence their spiritual energies are dissipated, all to the pleasure of the devil. It is too much like a man riding an exercising horse in a gymnasium. He has plenty of motion but no moving; exercise, but no exploits.

\* Paper presented at the North Pacific District Preachers' Retreat, December, 1939.

I concluded that to have value, a program must be directed to certain very well defined goals and objectives.

In my case, what were the objectives? I was not and am not overly enthused with the practice of setting fixed or static goals, that is, goals that can be measured mathematically, such as a goal of so many new members or so much money. When we get our eyes on such materialistic objectives we narrow our activities and gradually our vision down to a very small corner of our work. Our task is not a mathematical problem. We cannot confine it to statistics. The ministry is bigger and broader and more spiritual than that. We cannot even count and weigh and measure our real and lasting work of the past; how, then, can we prescribe its exact weight and measure for the future? I felt it would be better to fix my attention on goals which to me would be more comprehensive, elemental, and eternally fruitful, even though they were less tangible.

It appeared to me that the work of the minister could be divided into four phases: evangelistic, devotional, educational and organizational. The pastor must co-operate with the Holy Ghost in evangelizing, organizing, educating and deepening personal devotion. These four things he must do or he will fail as a minister.

In the realm of evangelism, of course, my constant objective and heart cry was for souls. The salvation of men was my burden night and day. Every other phase of my ministry and the ministry of my church must bend to this objective.

Concerning the devotional life of the church, I desired that its members become deeper and more stable. They had plenty of pep and enthusiasm, but I feared that too many of them fed their souls on the religious excitement of a constant round of church activity. To remedy this I desired first that they be definitely and positively sanctified wholly, and then that they learn the secret of a personal, independent, private life of devotion, meditation and study. I did not want a church of leaners, but of pillars. I long ago told them that they were, every one, either a comfort or a care, and I wanted them all to climb energetically and swiftly into the comfort class.

I saw, too, a distinct need in the educational phase of the work. I desired my people to be indoctrinated, to become more familiar and scholarly in their study of the Bible, and to know more about their denomination.

In thinking of the organizational phase of the work I included two things: the organization of the personnel and the management and organization of church equipment and church finances.

Naturally this part of our work is subservient; that is, we must so organize that every part of our machine directly works to the evangelization, deepening and educating of the people; otherwise it is absolutely superfluous. Let no one think, however, that because this phase of church work is subservient to the other three that it is any less difficult or important. It constitutes some of our most critical and delicate work. It is often the most trying and often requires the most praying. This business of harnessing forty or eighty or two hundred people to the same plow, and getting them to turn a straight furrow, when none of them quite have wings yet, some of them are still nursing, others have tender shoulders, some are lazy, some are balky, and half think they are leaders, is what makes so many pastors feel sure they are called to the evangelistic field.

In the realm of organizing I wanted additional setups that would promote and quicken the education of the people, the training and encouraging of the members in systematic personal evangelism, and which would include a larger number of people, thus promoting their spiritual life and tying them to the church. In the province of the material, we desired not only to pay our various budgets but to solve our Sunday school housing problem, clear off the remaining small balance against the church, and accumulate funds toward the purchasing of a new parsonage property.

It was with such an analysis of our task that I faced the year. I am aware that this paper is supposed to be "My program for the year," whereas so far I have given you only my objectives. But I make no apologies, for I feel that without a very careful and comprehensive analysis of the church situation any possible year's program would be rather pointless. How could you aim a plan if you did not know exactly what you wanted to aim at? Personally I found that the general program which we are following for the year is largely the natural and inevitable product of the analysis with which I began the year.

Now what is the program which is calculated to help us as a church to reach these goals?

First, early in the summer the plan began to shape itself to conduct four revivals during the year: a tent meeting in midsummer, a short meeting September, another short meeting in late fall, and a full four-week meeting in early spring. We have just closed our third, with C. W. Ruth as evangelist. All three have been intensely profitable to the church.

Second, during a special day of prayer and meditation a preaching program took form in my mind. In following its general outlines I have thus far preached a series of sermons on prayer, perfect love and faith, of course interspersing numerous messages on other themes as the Holy Spirit led. And in my note book I have outlined,

yet to be preached, a series of sermons on practical Christian living, and another on personal spiritual problems, such as temptation, guidance, etc.

Third, I determined upon an intensive use of the printed page. The defunct bulletin was revived, financed entirely by the church, and a mailing list built up. Every week a bulletin is mailed to our own people who were absent on Sunday, as well as to many other families that we hope to reach. Also I have the permission of the board to conduct through the mails a six-week-tithing campaign, with material put out by the Layman Co., some time during the year. In addition I have organized a standing Literature Committee for the purpose of overseeing and promoting good reading in every department of the church, in hopes that this will assist in reaching our devotional objectives. The chairman of this committee looks after the tract box and the library, and periodically distributes suitable books to our Sunday school teachers. When he gives a teacher a book it is with the understanding that he or she is expected to read it and return it in two weeks. Another member of this literature committee is the *Herald of Holiness* secretary, whose sole job is to look after subscriptions for the *Herald of Holiness*. Then the agent for *The Other Sheep* is also a member. Each month she carefully distributes 126 copies of this periodical. The Sunday school librarian and the N.Y.P.S. chairman of the "Read-a-book-a-month Club" are also a part of this committee.

Fourth, a six-week Bible Institute, meeting two and one-quarter hours each week was planned in hopes that it would prove a valuable supplement to the Sunday school as an educational agency. This was conducted in September and October. Although it proved to be of immense profit to those who participated, not as many took advantage of the opportunity as we had hoped, perhaps because we united with another holiness church and met in their building. We offered six subjects: Bible Interpretation, Bible Prophecy, Music, Personal Evangelism, Youth Problems, and Leadership Training. A small registration fee was charged, and a certificate given to each one who successfully completed two units of work. On the whole the project was so encouraging that we are planning a bigger and better institute for next year.

Fifth, the board authorized the construction of three new Sunday school classrooms in the basement of the parsonage, and also the taking of steps toward the purchasing of a very valuable parsonage property immediately adjoining the church lot. In preparation for this a campaign was authorized and is now in progress to raise \$662 by January 1 for the purpose of not only paying for the new Sunday school rooms but liquidating the balance against our oil burner and our church property, thus enabling us to say in truth, "We owe no man anything."

Of course there is always the year round program of seeking to better organize both myself and the church for the sake of efficiency. But that is another subject.

What benefits have I found in planning ahead? Chief among them I presume is that by following a long range plan we not only move but we move forward, and more than that we move forward intelligently, with our eyes open.

Second, it becomes easier for me to keep a proper perspective of the year's activities. At any time I can take a checkup of our progress.

Third, I am greatly helped in the planning of my own work. With a preaching program I am never hunting and groping for a subject on Saturday; on the contrary I find myself frequently working out my sermons weeks in advance. This ripening process tells when I get up to preach. Moreover it is easier to anticipate coming events and special days. Before it was so easy for them to slip up on me by surprise. And finally it assists me in giving my people a well balanced range of activities and diet of spiritual nourishment.

## Why He Fails

E. E. Shelhamer

THERE are many good and noble preachers who struggle hard, but are nevertheless a failure when it comes to building up the work of God. With the hope of helping someone, let us mention a few causes. He fails because:

1. He does not love long seasons of secret prayer.
2. He reads the newspaper with more relish than the Bible.
3. He is too dignified to preach on the streets and at factories.
4. He does not call enough, especially upon strangers and nonchurch goers.
5. He and his people are not quick to show a warm welcome and greet strangers at the door.
6. He does not see the importance of cottage prayermeetings and visiting the poor with a basket of provisions.
7. He has got into a rut in speaking too loudly and indistinctly; in being too general or too specific; in being too tidy or too untidy.
8. He does not preach and practice personal evangelism enough, that is, that every member should be a soul winner. Each one should be given a chance, even if he is a little awkward at first.
9. He and his people are not strict tithers. If they were there would be sufficient funds to take good care of his family, the parsonage, and the church so that everything would look neat, up-to-date and be inviting.
10. He holds too tenaciously to old, worn-out methods in conducting Sunday school and prayermeetings. Some new methods are abominable, but this does not imply that one should hold

things so tightly that every new suggestion is not given a fair trial. Why not occasionally ask another to take part or lead a service? One might learn a thing or two! By giving strangers a little recognition they may come again and finally unite.

## My Sermon

PAUL S. HILL

I had a text, a scripture true,  
And a fairly good outline,  
And I had come to church to preach  
That sermon that was mine.  
And then I saw those people there,  
Their faces and their form:  
I caught their hungry, anxious look,  
Half courage—half alarm.

I knew the homes from whence they came,  
The business they were in,  
The housewives, with their many tasks,  
All striving hard to win;  
The young folks, and the little ones,  
All looking up at me,  
As though to say, "Now preacher, preach,  
We need some help today."

I some way read those silent souls  
That waited there for me,  
And wondered, "Would that sermon do  
That I had built for me?"  
How small it seemed for such a task,  
So little could it reach,  
So far removed from what they asked,  
Yes, asked of preacher me.

The choir sang, and while they sang  
I prayed a humble prayer,  
"O God, my sermon is not big enough  
To feed those people there."  
The choir sang another verse,  
The sermon—smaller still—  
Mocked back at me: I prayed some more,  
"O God! Thy Spirit! Fill!"

And then I weakly stood to preach  
That sermon that was mine,  
Like the boy with the fishes and the loaves,  
I said, "O Lord, 'tis Thine."  
And some way I got through the time,  
And shook hands at the door,  
With some who had a hopeful eye,  
And some with courage more.

I know 'twas God and not my preach  
That blest their souls that day,  
That day I learned that when I try  
God is not far away.  
The preacher—he may not get blest,  
He may feel high and dry,  
But the people God will always feed  
If the preacher will but try.

## Throneroom Glory

Day of holy, fiery splendor, God's morning for the early Christians in old Jerusalem.

This day is the fulfillment of the promise of the Word, "I will pray to the Father, and he will send you another Comforter, . . . even the spirit of truth. . . . He shall baptize you with the Holy Ghost and with fire."

This day, eventful day, searching day, day of fear, was one of signs, wonders and amazing revival. What a day! What a birth—the newborn church; wrapped not in swaddling clothes, but transplendent robes of dazzling glory.

Never was, never will be in the annals of time, a cornerstone laid like unto this undergirding of the Church of God.

"Jesus Christ himself the chief cornerstone": upon whom rises a new and everlasting kingdom of the covenant of grace.

What an amazing phenomenon! Inhabitants of Jerusalem; bewildered, staring at the sound of the mighty rushing wind, cloven tongues of fire, and hearing gladsome voices proclaiming the wonderful works of God. Oh, what infinitude in the power and presence of the Holy Ghost!

"I will not leave you comfortless, I will come to you"; not for a sojourn of three and thirty years, but to abide with you forever.

We, too, must tarry and wait for the endowment of power to bear witness of the saving power of Jesus' blood.

Be alert and watchful until that day when again the tides of God, in waves of exultant glory, shall bring the day of burning hearts and crowns of holy fire.

"Hover o'er me, Holy Spirit,  
Bathé my trembling heart and brow;  
Fill me with Thy hallowed presence,  
Come, O come, and fill me now."  
—G. W. BYRNES, in *Church Advocate*.

## Can We Tithe in Hard Times?

This is the title of a bulletin published by the Layman Company especially for these times. Layman bulletins on tithing, thirty-two in number, including 16 in new type form and just revised, are printed in regular two-page church bulletin size so they may be used by every church issuing a weekly calendar. The two blank pages of each bulletin provide room for announcements of the local church. This arrangement not only affords valuable instruction, but also saves one-half of the printing cost as well as paper. A sample set containing 32 different tithing bulletins will be sent to any address, postpaid for 20 cents. When you write please mention *The Preacher's Magazine*, also give your denomination.

THE LAYMAN COMPANY  
730 Rush Street,  
Chicago, Ill.

## BOOK CHATS



By P. H. Lunn

THE books of particular interest to ministers at this time of the year doubtless are the annual Sunday school lesson commentaries. One of the most popular in the lower price field is HIGLEY'S LESSON COMMENTARY, founded by a layman, L. H. Higley, now passed on to his reward. Mr. Higley in his later years was a member of the Church of the Nazarene. This commentary now is edited by Dr. John Paul and Dr. J. A. Huffman. It emphasizes a vital religious experience and of course is strictly orthodox. We recommend it highly. (Price \$1.00.)

Another popular priced Sunday School Lesson Commentary is ARNOLD'S PRACTICAL COMMENTARY of which Dr. B. L. Olmstead is the present editor. This commentary has long been a favorite with our people. It is published by our friends the Free Methodists under their trade name, the Light and Life Press (\$1.00). It goes without saying that this commentary is dependable and safe. It has special suggestions for the various departments from the Primary to Adult classes. We endorse it without reservation.

By far the most popular item among our Sunday school lesson helps is the little vest-pocket volume POINTS FOR EMPHASIS, edited by Dr. Hight C. Moore and published by the Southern Baptist house, (35c). For a pastor who sometimes is compelled to make a hurried preparation for lesson teaching, this little book is invaluable. It is, of course, very condensed but the outlines of the lessons are frequently sufficient to form the basis of a lesson presentation. Every pastor should have this little book.

Among the larger and more complete commentaries are Tarbell's (\$2.00), Peloubets (\$2.00), and Snowden's (\$1.50). These are good as source materials if used with discrimination. Frequently they are woefully weak in their lack of definite spiritual application. They are not Wesleyan in their doctrinal emphasis.

And now we come to the sixteenth annual issue of DORAN'S MINISTER'S MANUAL. This 497 page volume is edited by Rev. G. B. F. Hallock and published by Harper's (\$2.00). It contains an amazing lot of material and in the estimation of your Book Man is worth every penny of the price. Most of our ministers are familiar with it. For the benefit of those who are not, we present a list of the features that it gives for every Sunday in the year: An order of worship, a morning sermon, illustrations on the theme, an evening sermon, a brief exposition of the Sunday school lesson, a prayermeeting outline, a poem for the church bulletin.

It stands to reason that in a book of this kind much material is of no value to some ministers. However there should be enough remaining material to make it a worth while addition to any ministerial library.

Cases are won or lost in the chambers. If the study is a lounge, the pulpit will be an impertinence.—JOWETT.

## 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

than any snowbank into which we have ever plunged and the drift is not white but composed of black, inky, oily words. A plague on the dictionary, let us go questing elsewhere.

What is snow? To the youngsters it is joy, feathery, billowy, joy. Out with the sled, pile on, get going, whoopee! Snowballing, white globes for cannon balls, charge, counter charge, hurrah! Snowhouses, snow statues of man and dogs and birds, what rollicksomeness of happiness.

What is snow? To horticulturists, agriculturists, growers of wheat and shrubs and trees, no "small tubular, columnar crystals," but manna from the skies. Food for all hungering, thirsting children of the soil. "Blankets marked specially priced at \$10 a pair," reads the advertisement, but here is a single blanket that is pronounced to be worth a million dollars—a million-dollar blanket for Kansas, a million-dollar blanket for Missouri, a million-dollar blanket for each of a dozen other states—and yet it did not cost a cent. A free gift from the skies, and a surprise gift, as not a single human ear had caught the soft roarings of the looms in which it was being woven. Snow is of what color, white? Not to the farmer, it is yellow, it is golden, it is gold.

What is snow to the motorist? Vexation. Beautiful, but a beautiful hindrance, a gossamer-hued annoyance, a gilded affliction. What sharp look-outs must be kept, what pestiferous skiddings, what concern lest his car be bumper-in against another car or be bumped in, what staccato stabblings of the chains on the ear drums, what forebodings that somewhere farther on the snowplow has not cleared the way. Joy? Not to the motorist. Riches? Not to the motorist.

What is snow to the moralist? Emblem of purity, innocence. The whiteness of snow. An example, a goal, an inspiration? True, but also a rebuke. Said the old mountaineer of the snow-clad Scotch Highlands, "Who can stand against God's almighty white?" Who? Self-satisfied, not greatly disturbed over our soiled lives, our lives so far from white? Then falls the snow and those million, million tiny specks have each a condemnation of our so far from fleckless lives. We may not listen to the preacher in the pulpit

### Time

You have heard people say they could not do something because they had not time. Do you not know there is always plenty of time for the things you want to do? Probably the average person does not use more than half of his working time—he wastes a lot of it wishing he did not have to use it.

I have only just a minute  
Only sixty seconds in it  
Forced upon me  
Can't refuse it  
Didn't choose it  
But it's up to me to use it.  
I must suffer if I lose it,  
Give account if I abuse it,  
Just a tiny little minute  
But eternity is in it.

—K. C. KORNETTES.

### What Is Snow?

If you ask the dictionaries what snow is, they will give back the mouth-filling jargon, "Small tubular and columnar crystals of frozen water, formed directly from the water vapor of the air when its temperature at the time of condensation is"—Help! We are stuck in a verbal drift deeper

but these lay sermons of the snowflakes go home and in the house of our conscience wake fearful echoes. To all moralists this, but to the Christian a great longing, a great assurance, "Wash me and I shall be whiter than snow."

So here we go, no common eye for us, each of us with a different answer to the same question. To the out-of-door workers one thing, to the student looking out the window another, and to the little family whose coal-bin and purse are alike empty, a something different still, sinister, menacing.

What could this better teach us than that the meanings and colors we give to life are inside meanings, inside colors, and that life to each of us is just what we see life to be.

But a truce to moralizing. I think I will go to the window and take a look at the thing I have been scribbling about, take a real long, long look at the snow. There, I have done it. Beautiful is it not?—GEORGE HAMILTON COMAS.

### Do Your Best Now

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 doomsday," 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.—M. D. BABCOCK.

Some very serious causes of failure:

1. Finding fault with the other fellow and never seeing your own.
2. Doing as little as possible, and trying to get as much as possible for it.
3. Spending much time showing up the other fellow's weak points, and too little time correcting our own.
4. Slandering those we do not like.
5. Egotism—the belief that we know it all, and no one can tell us anything.—SELECTED.



**These Days of Trial**

A bishop of the African Methodist Church stated quaintly the meaning of these days of tribulation. "God," said he, "is plowing up the world. He will plow the furrow to the end. What kind of seed are we going to sow in this newly plowed field?"

**"He Embarrassed God"**

Was it possible that Napoleon should have won the battle of Waterloo? We answer "No." Why? Because of Wellington? Because of Blucher? No. Because of God. Bonaparte victor at Waterloo; that does not come within the law of the nineteenth century. Another series of facts was in preparation, in which there was no longer any room for Napoleon. The ill will of events had declared, itself long before.

It was time that this vast man should fall.

The excessive weight of this man in human destiny disturbed the balance. This individual alone counted for more than a universal group. These plethoras of all human vitality concentrated in a single head; the world mounting to the brain of one man—this would be mortal to civilization were it to last. The moment had arrived for the incorruptible and supreme equity to alter its plan. Probably the principles and the elements; on which the regular gravitations of the moral; as of the material, world depend, had complained. Smoking blood, overfilled cemeteries, mothers in tears—these are formidable pleaders. When the earth is suffering from too heavy a burden, there are mysterious groanings of the shades, to which the abyss lends an ear.

Napoleon had been denounced in the infinite, and his fall had been decided upon.

He embarrassed God. Waterloo is not a battle; it is a change of front on the part of the Universe.—LES MISERABLES.

**Christian Perfection**

"By Christian perfection I mean (1) Loving God with all our heart; (2) A heart and life all devoted to God; (3) regaining the whole image of God; (4) having all the mind that was in Christ; (5) walking uniformly as Christ walked. If anyone means anything more or anything less by perfection, I have no concern with it."—JOHN WESLEY.

**Ten Rules for Christian Living**

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.
2. Keep your mind active. Stimu-

late it with the thoughts of others that lead to doing something.

3. Take time to be holy with daily Bible reading and prayer.

4. Support the church of your faith. Mingle with others.

5. Cultivate the presence of God. He wants to enter your life and will—as far as you let Him.

6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.

7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.

8. Have a thankful spirit for the blessings of God—country, home, friends and numerous other blessings.

9. Work as if everything depended upon work, and pray as if everything depended upon prayer.

10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.—GENERAL WILLIAM BOOTH.

**Halfway Followers**

"There are plenty to follow our Lord half way, but not the other half. They will give up possessions, friends and honors, but it touches them too closely to disown themselves."—MEISTER ECKHART.

**Advice to a New Convert**  
(Acts 11:23)

First, my advice to you is that you spend at least fifteen minutes in private prayer. Learn to pray in the Spirit. Let the Spirit lead you.

Second, read the Word of God as bread for your soul. Read it every day, preferably in connection with your secret prayer. Read the New Testament through first. Be systematic. Read at least one chapter a day.

Third, live by faith. You were saved by faith so walk by the same rule.

Three men were walking on a wall, Feeling, Faith and Fact; When Feeling got an awful fall And Faith was taken back; So close was Faith to Feeling That Faith fell down, too, But Fact remained and pulled Faith up.

And Faith brought Feeling, too. Fourth, seek to win someone else to God. Resolve from the very first moment to be a soul winner. You can do nothing greater than win souls.

Fifth, never neglect the means of grace as afforded by the public services of the church. Do not let any-

thing but sickness keep you from the house of God.

Sixth, expect temptation, but remember temptation is not sin. Yielding is sin. Watch and pray.

Seventh, seek to associate with the people of God. Fellowship will strengthen the soul. You can't have fellowship with an unbeliever.—REV. C. C. BOYD.

right into it.

Only the religion that will stand the test of the present day will stand the test of the judgment day.

A man's life is governed by his thoughts.

You will not have power until you connect with the power house.

Human driftwood has never been known to float upstream.

It is not our position but our disposition that makes us happy or unhappy.

Home is the father's kingdom, the mother's world and the children's paradise.

**Welcome**

To all who mourn and need comfort, to all who are tired and need rest, to all who are friendless and want friendship, to all who are lonely and want companionship, to all who are homeless and want sheltering love, to all who pray and to all who do not pray but ought, to all who sin and need a Savior, and to whosoever will, this church opens wide its doors, and in the name of Jesus the Lord, says, "WELCOME."—Bulletin First Church, Kansas City, Kansas.

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**HOMILETICAL**

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**A Preaching Program for January, 1941**

Donnell J. Smith

The Preaching Program for this month is presented from the files of sermon notes and outlines of the late Donnell J. Smith. These notes were given the Managing Editor by Mrs. Smith with the hope that they might be found useful. Rev. Donnell J. Smith was reared by Nazarene parents, pastored our First Church of San Francisco, Calif., and Portland, Oregon. He was the first General President of the N.Y.P.S. which office he filled from 1923 to 1932. He passed to his reward in February, 1936. The sermon outlines are presented without dates—MANAGING EDITOR.

**Some New Year Friends and Enemies**

Today is the fifth day of the new year. Time has forgotten none of her old tricks, for she is slipping by as quickly as ever; but still the year is young. To the child the Fourth of July, Thanksgiving, Vacation, Christmas, etc., are all many, many years away. And with men and women of mature years, I suppose all feel that there is plenty of time. We can afford to put off, to postpone, for there are many days ahead. And yet I am wondering if we have not gone far enough into the new year to meet an enemy or two along the way; and possibly a friend. If not as yet, I am sure before the day closes you will meet such a one along the way. It may be that you have met some companions along the way, but hardly know whether they may be friends or enemies.

**INTRODUCTION**

No man goes his way alone. All are thickly surrounded with a host of companions. Did you think that you wended your way alone, that while others may have many companions, you were making your way in lonely isolation? Not so. Methinks as I look down the way of life I see all surrounded with numerous companions. None walk alone.

Have you thought much about these companions for the new year? What will determine them for the coming year? Chance? Circumstances along the way? I would have you know that these traveling companions play no small role in your life. Stop and look them over! Perchance you never realized that from them you receive suggestions or inspiration for practically all that you do in life. Also that among them are to be found your advisers, your counselors, those upon whom you lean and depend in the perplexities or exigencies of life. And more than this, if you will look close, you will find among them your master—one before whom you cringe and bow and obey as would a slave a master. (John Wesley's manner of selecting friends—companions).

But some may not fully understand what I mean by companions. Not simply such of your fellowmen as may be considered your friends or companions, but the principles and habits of life which influence or rule your life as well as men and women, as well as girl and boy friends.

**I. NEW YEAR FRIENDS AND NEW YEAR ENEMIES**

1. Definition of a friend and of an enemy.
  - a. A friend is not simply one who will slap you on the back, meet you with a smile, help you in time of need. No, sir! Such may be your worst enemy. True enough, a friend should act in that manner, but not all who act in that manner are your friends. What is the only test of true friendship? The test of righteousness. He is my friend who will help me toward heaven, toward God, toward righteousness. And he is my enemy who would draw me away from these and lead me into sin and evil; with the resultant shame and disgrace and destruction. I plead with you to use this test more in the coming year than you have in the past.
  - b. Habit and principle—friends or enemies, as well as men and women.

**II. NEW YEAR ENEMIES**

1. Carelessness, Indifference, Ignorance.
  - a. Three of the devil's most successful emissaries.
  - b. They open the gate of your temple to hell's legions.
  - c. They may be likened unto a hot, dry, withering wind passing over the fields of green corn. The boy, etc., who permits these three companions to go very far with him along the way will see the fertile soil of his soul turned into a barren waste. Upon these barren wastes the sower of tares and briars and thorns is ever busy.
  - d. Carelessness will creep into every phase of your life. Prayer, Bible, church, home, children, truth, promise.
  - e. Carelessness is soon followed by indifference. This fellow, like the birds in the parable of the sower, snatches away the seed of truth and the gospel. He lets nothing take root in your heart that will give you trouble. Indifference to prayer, etc.
  - f. Ignorance brings the darkness that prevents you from seeing the awful havoc that has been wrought upon your soul.
  - g. These companions are your enemies; no matter what may be the specious arguments they advance, they work your destruction.

**II. THE WORLD, THE FLESH AND THE DEVIL**

- a. This second trinity of evil companions may be better regarded as the leaders of a host of enemies. As to the results which follow companionship with such fellows, the earth as we behold it in history, or as it stretches out before our eyes in this present day, is the best answer.
- b. How harmless may the temptations of these three evil companions be.
  - (1) The devil may do nothing other than tempt you to eat of the forbidden fruit;
  - (2) While, the Flesh may only request that pride be one of your companions;
  - (3) And the World seldom asks more than your companionship to its places of amusement and pleasure.
- c. But look for just a moment at the result of all these harmless things.
  - (1) I hear the voice of God calling out in the cool of the day. God drives man out from the Garden of Eden and curseth the earth.
  - (2) Cain falls before the temptation of the flesh; permits jealousy, pride, hatred, and fear to become his companions; then he slays Abel.

- (3) The flood—the result of fourteen generations walking with the World.
- d. The World—some of the followers of this leader: the den of vice, dance hall, poolroom, theater (these are recognized in the main as being enemies of every child of God. But the Bible does not say that just these gross forms of worldliness are dangerous; but friendship and love of the world are absolutely incompatible with following Christ Jesus.
- e. Such gatherings as exclude Christ; such amusements as take our eyes off of Him or abate our taste of the powers of the world to come; such literature—cheap fiction, and the so-called popular music, which tends to cool off our love we can have no part in. They are enemies, not friends.
- f. Unholy men and women.

### III. NEW YEAR FRIENDS; INDUSTRY—SPIRITUAL VALUES

1. Simple faith in and obedience to God and His Word.
  - a. Not so much themselves, as what they bring to you.
  - b. May be likened unto the little maid in Naaman's house.
  - c. Not very big, too small for some people, but mighty.
2. An ideal—a goal.
  - a. Paul's "mark of the high calling" is a friend of infinite value.
  - b. It will keep you from wandering in the enemies' territory.
3. Bible—Prayer—Witnessing—House of God—Sabbath—Tithing.
  - a. In these six friends you have an army that all hell cannot overthrow.
4. Association with the most spiritual men and women you know.
5. Cultivating good habits.
6. Walking with Christ, the Way, the Truth and the Life.

#### The Path that Leads Nowhere

(Proverbs 14:12)

### I. THE SOURCE, THE NATURE AND THE EFFECTS OF SIN ARE UNIVERSALLY THE SAME

1. This position with regard to sin, which is the Christian position, is not nor has not been generally accepted by man.
  - a. That it has not been is a fact admitted by profane as well as sacred historians.
    - (1) The peoples of Africa, Australia and the South Sea Islands.
    - (2) Ant. Oriental peoples (gross impurities).
    - (3) Persians (evil coeternal with light and goodness).
    - (4) Greeks (No god—holiness, immutability, wisdom, goodness).
  - b. That it is not today I shall endeavor to prove to you throughout the remainder of my discourse.

### II. THE THREE CLASSES OF SIN—THIS DISTINCTION IS NOT BIBLICAL

1. Heinous, flagrant forms of sin and vice.
2. Little sins, trivial forms of evil, mere inadvertence, innocent romancing, the gradual hardening of the heart or the more heroic sins—"daring ambition, victorious selfishness, proud defiance of God."
3. The sins that seem right.
  - a. Flagrant sins.

- (1) Recognized as sins—no question as to their nature.
  - (a) Our ability to detect them in someone else (nor do we overlook them.)
  - (b) Intemperance.
  - (c) Unlawful love.
  - (d) Stealing.
  - (e) Many others may be mentioned, but this is sufficient to indicate what sins we include under this class.
- (2) In that we recognize these sins in others we pass judgment upon ourselves (Matt. 7:1, 2).
- (3) Imagine this world without these sins—"Paradise Regained." No . . . the elimination of these forms of wickedness would in no way affect the problem of sin. And our position as stated at the outset is that the nature of sin is the same everywhere.

b. The next class of sins are the trivial sins. With regard to judgment of the sins of this class, we find the moral sense of people growing dim; whereas with regard to the first class, black was black, here in this class, we find a dull gray tone of character appearing.

(Experiment of psychology in complementary colors).

- (1) Analyze different sins appearing in this class: "part truth" not a lie (?), short change, minor forms of dishonesty.
- (2) Whether or not one succeeds in justifying himself in committing the so-called "grosser forms of evil" may be a moot issue, but I can say with some degree of positiveness that such is the case with this class of sins.

c. But my text describes a class of sins even beyond this last class:

"There is a way that seemeth right unto a man."

- (1) What (?) can a man assume what is utterly wrong to be right?  
It is the Word of God.

(2) This also disposes of that popular doctrine which teaches that it matters not what a man believes, provided he be sincere.

(a) This class is what may be called a noble class of sinners.

(1) There is weakness in failing to do what you know to be right.

(2) There is strength in doing what we think is right whether—

(3) But notice, "the end thereof are the ways of death."

### III. THE NATURE OF SIN

1. "Notwithstanding all that might appear to the contrary sin is a mistake, a perpetual source of weakness and insecurity, and in the long run death."
2. What makes certain sins appear more heinous than others if the effect of sin upon the individual is universally the same irrespective of the particular transgression.
  - a. Sins against the existing order of society must be regarded more seriously than other forms of wickedness for the sake of preservation.
  - b. Such sins as bring an immediate penalty are also generally regarded as flagrant sins.
  - c. The fascination of sin. (There are weak points in every character; there are places where the descent is singularly easy. A siren voice waylays us with soft words and insinuating arguments . . . we are taken unawares—the weak point happens to be unguarded).

The deadly entanglements of sin. The Bible declares in no unmistakable words that sinful man takes pleasure in sin. It is useless to tell every sinner irrespective of his station in life that he is having a miserable time. There is a glamor about it that attracts and gives temporary joy. The admission of this fact is feared because it is thought to weaken the case for true religion—but it does not.

- (1) The joys of sin are only for a season.
- (2) The joys of sin are intermingled with the penalties of sin.
- (3) The fact that sin is fascinating and entangling ought to be all the more reason why we should guard ourselves against it.
- (4) The path grows dim.
- d. "The path that leads nowhere."  
"There is a way which seemeth right." With many people the way of sin is not one to be feared, for it leads to no definite displeasure, etc. But, the penalty of sin is sure. We do not rightly conceive God or judgment on hell until we recognize that in spiritual and moral things there is a binding law, not the arbitrary decree of God, but the essential constitution of His universe. God punishes sin.  
"The end thereof are the ways of death."

#### Conformity to the World

If I were to be asked why we are devoid of spiritual power this evening, I would state it is because we are conformed too much to this old world. What we need among ourselves is a radical change. I am persuaded that such must come to pass before we can hope to see a real revival for God.

#### I. THINGS IN WHICH WE ARE CONFORMED

1. Business.
2. Fashion.
3. Home life.
4. Church life.
5. Personal conduct.

#### II. BUSINESS

1. Principle is supreme selfishness.
2. Love neither for God nor man.
3. Maxims accepted are contrary to the Spirit of Christ.
4. Conformity to the world flat contradiction of any renunciation of the world such as we told the Lord we had made when we were born again, joined the church, took communion.
5. Destructive of the fervor of first love.
6. Stumbling block in the way of sinners.
7. To reveal to sinner the need of a transformation in heart and life.

#### III. FASHION

1. It is minding earthly things
2. Contrary to our profession
3. Applause of the world
4. Misuse of money
5. Reputation is your idol
6. Conformation to fashion is all that the world is guilty of. So long as the world cannot detect something different in the outward appearance, they are going to conclude that there is little actual difference. Change in the heart will bring a corresponding change in the life.
7. Tempting to pride.
8. Tempting to the church, your brother or sister in the Lord.
9. Tempting to the devil to tempt you.
10. Stumbling block to the world.

#### IV. HOME LIFE

1. Family prayer and study of the Scriptures.
2. Ordering of the children; playing, etc.
3. General desire to appeal from the worldly sense rather than the spiritual.

#### V. CHURCH LIFE

1. Care lest service should bring the reproach of the world and sinners.

#### VI. PERSONAL CONDUCT

Christlikeness in character and conduct.

#### VIII. WHY?

1. Because we are not of this world.
2. Because we follow One arrayed against this world. John says "Love not the world." A heavenly warfare.
3. Our plan calls for a different way.
  - a. We seek the things that make for godliness and character.
  - b. We seek for things unseen—spiritual.
  - c. We seek to show forth His radiant glory—holiness.
  - d. The world seeks for those things that have great outward attraction—material things
  - e. The world seeks to show forth the power and glory of man

#### Pointed Holiness

(Ephesians 4:24)

#### I. THE PECULIARITY OF THE PREACHER'S POSITION—THE DIFFICULTY IN FILLING IT.

1. Called to search out and reveal to man his faults and shortcomings.
  - a. Called by the people to do this.
  - b. Called by God and sent to do this.
2. To do this in a general way, that is by telling people what they ought to do is not necessarily a distasteful task.
  - a. But to deal with particular faults that you know.
  - b. To do it in such a way as not to be guilty of club-slipping.
  - c. To do so as to bring about the change of the guilty person's heart.

#### II. THERE IS NEED OF DEALING WITH SIN IN SO POINTED A MANNER

1. Some will ask the question, Is it necessary—would it not be sufficient to point out only in a general way in what holiness consists. No, more than a theory is needed.
  - a. The condition of the church:
    - (1) Christ said, "by their fruits ye shall know them" (Christ rebukes sectarianism—Luke 9: 49, 50).
    - (2) Christ said, "if any man will do my will, he shall know of the doctrine." This does not throw open the gates so that every form of delusion can enter; it only places the emphasis where it belongs, on his heart and life, not on his reasoning ability.
    - (3) Holiness preached as a shibboleth will not suffice; vital experience is needed.
  2. The nature of sin demands such direct dealing.
    - a. The blinding, deceitful nature of sin.
      - (1) All sin carries with it a degree of darkness.
      - (2) So far as sin prevails, so far it gains an inclination of the will, and sways and biases the judgment.
    - b. Many live in sin and are not sensible to it.
      - (1) The more a lust, a sin, prevails in men's hearts, the more it blinds the mind, and dis-

poses the judgment to approve of them. "All lusts are deceitful lusts." They stir up the carnal mind (reason), and put men, with all subtlety that they are capable, to invent pleas and arguments to justify such practices.

- c. Men do not love to condemn themselves; they are prone to flatter themselves, and are prejudiced in their own favor, and in favor of whatever is found in them.
- d. They will find good names by which to call their evil dispositions and practices.
- e. Men are apt to bring their principles to their practices, not their practices to their principles.
- f. Men discern not the beams in their own eyes. "Every way of man is right in his own eyes" (Prov. 21:2). "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). "He that trusteth in his own heart is a fool" (Prov. 28:26).
- g. Satan works with our lusts to deceive us.
- h. Sometimes men are not sensible, because they are stupefied by custom.

### III. THE SUFFICIENCY OF STRAIGHT POINTED DEALING

It is true that our hearts are exceedingly deceitful; but God, in His holy Word, has given that light with respect to our duty, which accommodated to the state of darkness in which we are; so that through care and inquiry we may know our duty, and know whether or not we live in any sinful way.

1. Knowledge of the rule.
  - a. We should take great pains to know the rule, to be thoroughly acquainted with it.
  - b. God has given us a true and a perfect rule by which we ought to walk.
  - c. It is impossible to know whether we live in sin unless we know the rule by which we are to walk. The sinfulness of any way consists in its disagreement from the rule.
2. Knowledge of ourselves.
  - a. We must compare ourselves, our dispositions, our practices with the rule.
  - b. The knowledge of no other thing in all this world is more difficult to obtain than the knowledge of ourselves.
  - c. Join reflection with the reading and hearing of the Word of God.
  - d. If any of our practices are condemned by the better, the soberer.
  - e. Consider what others say of you.
  - f. Consider faults that we see in others.
  - g. Consider the ways in which others are blinded.
  - h. Consider whether you would be pleased to make known to the world your thought life, your secret practices.
  - i. Consider if you would like to meditate upon them on your death-bed.

### IV. THE AIM THE OBJECT OF ALL THIS SELF-EXAMINATION: RIGHTEOUSNESS

Righteousness in all phases of life.

#### The Impelling Power of Christianity

"The love of Christ constraineth us."  
 "The love of Christ bears us away with it."  
 "The love of Christ impels us."—Free translation.  
 Because of our dimness of vision, our dullness of hearing, it has pleased God emphatically to state what afterward seems to be self-evident truths; such is this statement.

The world is dying because so few are there who labor with the motive, the impelling power, that this verse tells of, and the Church failing in its mission—"making disciples of all nations"—because it has not been possessed with this power.

### I. EXEGESIS AND EXPOSITION OF PASSAGE

1. Church at Corinth.
  - a. It was a lively church—misdirected life.
  - b. It was a church that needed much instruction. These two things resulted in much trouble for Paul with the church at Corinth.
  - c. This statement is offered by Paul as an explanation for his watchful, zealous, and sometimes severe oversight of the Corinthian church.
2. Here Paul tells us a wonderful truth. It is that love which led the Christ all the way from yonder glory world to this sin-cursed earth; the love that led Him to become the servant of all, ministering to others instead of being ministered to; the love that finally led Him to His betrayal, mock trials and death for a lost world, that it, the love of Christ, had become the impelling power of his (Paul's) life. And what is still more wonderful is that it may become the unsearchable power and glory of our own lives.

### II. THE SPRINGS OF LIFE

That which arouses, motivates and becomes the impelling power.

1. Every life has its spring or springs, source or sources, inspiration and power for the overt acts of life.
  - a. Every life finds that which causes it to toil, sacrifice, suffer and endure evil and hardship that it might attain the goal it has in view.
  - b. The price that must be paid to achieve is much the same in every walk of life.
    - (1) Toil, labor, is common to all that accomplish aught in this life.
    - (2) Sacrifice, willingness to deny oneself the pleasure and joy of the season for the accomplishment of certain ends is the life's story of not only the saint, but the means to success in every trade and profession.
    - (3) Suffering, not only the ruthless trampling of whims and caprices, but the offering up of earth's and heart's most sacred treasures. This has become more rare in the church of Jesus Christ than in many of the professions of life.
    - (4) Devotion—of time, of money, of whatsoever talents are thought essential to achievement, success, Devotion of heart and life. Devotion, that for which the Church of Jesus Christ has become a reproach and a byword in the mouths of millions; and a plaything in the eyes of its members. Found in every other calling, exemplified in the haunts of sin, but a stranger in the ranks of those who profess to be waging a life and death struggle "to make this world safe for democracy"—yes, that and a thousand times more than that, "to make this world, humanity, free of its destroying power of sin."

### III. THE LOVE OF CHRIST CONSTRAINETH US

1. Highest plane of life known to man or God.
  - a. The life in which love for Christ is the spring of life.
 

"For to me to live is Christ."  
 "I am crucified with Christ; nevertheless I live; yet not I . . ."  
 "But God forbid that I should glory, save in the cross . . ."

- b. Love is the fulfilling of the law.
2. Prerequisites.
  - a. Not a perfect intellect.
  - b. Not infallibility.
  - But—
  - c. A pure heart—that is, a heart free from sin.
  - d. A heart filled with divine love.
3. The love of Christ constraineth us.
  - a. Examine your hearts.
    - (1) Sentiment of love—act when you feel like it.
    - (2) Principle of love—firmness, faithfulness, etc.
  - b. Is your life ruled by this one principle?
    - (1) Does your conversation find its springs in love?
      - (a) Gossip.
      - (b) Envy.
      - (c) Spite.
    - (2) Has rebuking been administered because of love?
4. The love of Christ a divine love.
  - a. Greek word.
  - b. It speaks a language that all can understand.

### The Parable of the Lost Sheep

(Hosea 11:1-4)

#### INTRODUCTION

How different are the footprints of God from those of man! "A bruised reed shall he not break, and smoking flax shall he not quench." "Like a lamb before his shearers is dumb so he openeth not his mouth." "He rideth upon the wings of the wind and walketh upon the sea." "His lovingkindness endureth forever and his mercy knoweth no bound. But man goeth forth to destroy and kill, to break down and uproot, to spread discord and chaos, to lay waste the garden of God." "For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." His ways are the ways of pleasantness, man's ways are the ways of sorrow.

Likewise the handiwork of our God. Compare the philosophy of man with the wisdom of God. The writings of Plato, of Pythagoras, of Aristotle, of Descartes, of Kant are noble, first of all, because of their complexity, their abstruseness. On the other hand, turn to the Bible, and the first thing that will attract your attention is the simplicity. The most profound truth is presented in the most childlike simplicity. The earmark of man is confusion and complexity; of God, order and simplicity.

Wherein or how do you account for God's simplicity? In this, that God deals with the heart; He looketh on things as they are, not as they are seen. Turn again and read your Synoptic Gospels noting how Christ evades all confusion in His reply to the numerous answers that the scribes and Pharisees hurl at Him. All the darkness and vagueness that adhere to their answers is dispelled, and with a thrust direct from the shoulders He lays bare the truth.

Nicodemus; the rich young ruler; the Sadducees; the Parable of the Lost Sheep.

### I. THE TAX-GATHERERS AND THE NOTORIOUS SINNERS WERE EVERYWHERE IN THE HABIT OF COMING CLOSE TO HIM TO LISTEN

1. Consider the people that were accustomed to hearing Him.
  - a. The sick at eventide.
  - b. The poor heard Him gladly.
  - c. The sinners.
  - d. The tax-gatherers.
 

(Christ came, not to find such fellowship as He desired, but to seek the lost.)

2. The Pharisees' displeasure.
  - a. They would not object to His preaching to them, but think of His associating with them.
3. Christ's reply.
 

Argument to the men.

### II. THE ONE SUBJECT OF THOUGHT TO THE MAN THAT HAD LOST THE SHEEP

This reveals the one thought of Christ when He sees a man or woman lost to holiness and happiness by wandering in sin.

1. The shepherd counts His sheep and finds there is one missing. He knows his sheep; yea, he sees the very little sheep that has strayed away. He leaves all and goes in search of the one. May I ask you, saints, friends, if you are as diligent in your search for the lost ones as was this shepherd? Count them over.
2. Furthermore, I would have you know that it was common for shepherds to give this attention to such of their sheep as went astray, or else there would have been no force in the argument.
3. Reasons why the shepherd should search for the sheep.
  - a. Defenseless.
  - b. Senseless—a dog will find its way back.
  - c. Shiftless—the camel can scent water from afar. —the vulture can spy the carcass of a dead animal—the eagle can see a fish.
4. What is it that makes the shepherd lay to heart so the loss of just one sheep?
  - a. This shepherd is a shepherd proprietor.
  - b. Parable not written for lost humanity as a whole, although it may be taken as such—it is His own lost sheep.
    - (1) Jesus has His own sheep.
 

"But all we like sheep have gone astray."  
 "Ye have not chosen me but I have chosen you."  
 "Thine they were and thou gavest them me."  
 "I lay down my life for my sheep."
    - c. His great compassion.
    - d. He was the shepherd to it (Israel, Egyptians, and Moses).

### III. THE ONE OBJECT OF SEARCH

1. A definite search.
 

The fallen girl on her way to commit suicide, passed a mission. William Cowper.
2. An all-absorbing search.
3. A personal search.
4. A persevering search.

### IV. THE BURDEN OF LOVE

1. When he findeth the sheep he layeth it on his shoulder and rejoiceth. An uplifting act! A figure of Christ lifting fallen humanity.
2. A deed of service
3. A rest-giving service

### V. THE ONE SOURCE OF JOY

No mention made of the weary journey, etc.

### "Ye Are the Salt of the Earth"

#### I. TEXT TAKEN FROM CHRIST'S SERMON ON THE MOUNT

1. Near Capernaum—on the hillside above it.
2. First discourse after selecting disciples.
3. Its rank as an address.

#### II. THE TEXT PROPER

1. Characteristic of Christ's sententious sayings.
2. Christ's commendation of good, etc. Required in school to memorize, Christ struck direct from shoulder. He aimed at no other point than the heart. He had no name or



reputation to defend (since for man He had poured Himself out), neither was He seeking an office of note in the Jewish economy. He was there to show forth God; to enunciate the good news of salvation to man and a world steeped in the dregs of iniquity. He altered not the truth to satisfy their hearts.

### III. INTERPRETATION OF THE TEXT

1. A figure of speech, not to be taken literally:
  - a. Use of figures such as this in the Bible
 

"I will devour them like a lion."  
"My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13—force of such figures).  
"Benjamin is a wolf."  
"Purge me with hyssop."  
The usage of familiar material facts to illustrate unfamiliar spiritual truths.
  2. To get the significance which Christ intended, and which the disciples and other hearers attached, we must consider the values of salt and its importance especially to the Jew. Modern inventions, together with the cheapness of the article destroy largely the true significance.
  3. Use among the Jews.
    - a. A condiment for food.
    - b. Necessary in a warm climate to preserve the foods upon which life depended.
    - c. Used in their sacrifices.  
As a result of its value and necessity it was sold in the temple marketplace.  
Henry van Dyke tells us that among the ancients a sack of salt was valued higher than a man. The nation that had a big supply of salt was considered rich.

### IV. "YE ARE THE SALT OF THE EARTH"

In other words, your work in this life is to season, purify and preserve man and society.

1. Anything short is failing to measure up.
2. This is not a compliment, although it does reveal the important and exalted place that followers of Christ, in the eyes of God, are to hold in the society of this world.
3. John Wesley's observation on the natural tendency to separate inward and outward religion. "Satan has ever," says Wesley, "been trying to separate what God has joined together."  
Tendency to separate purity and service.  
God forbid that I should disparage purity, or say one word that should discourage anyone seeking it, for it is a jewel of great price. But, brother, sister, purity is of infinite value because as well as removing sin, the object of God's hatred, it is the equipment for service. It is as impossible for light to fail to dispel the darkness as it is for purity to fail to produce good works in the form of service.

### V. THE COMPOSITION OF SALT

1. There is the substance to which saltiness adheres which is itself insipid. Certain chemicals form the base while others give the taste.
2. These are capable of separation.  
Christ speaks of salt losing its savor.  
Adam Clarke's note—Maunderell.
3. Practical application.  
The Christian is the body of the salt, the substance, the solid salt, and the grace of God is the saltiness. The life of Christ, the witness of His Spirit.
  - a. The possibility of a Christian losing the very property that is essential for him to live a Christ-like life is directly inferred.

- b. As salt without its savor was useless to the Jew even in his torrid climate; so a Christian—if such he may be called, is useless, etc. The explanation of it all is, that the salt has lost its savor.

### VI. THE SALT OF THE EARTH

1. It was not stated or Christ did not say, "If you desire my disciples and followers I would appreciate [a dissemination of this righteousness] your manifesting to the world the fact that this salt of yours is salty."
  2. As disciples of Christ and true salty Christians we are to season society. Life in sin and society, because of sin, is at its best insipid, unpalatable, tasteless. This is true, despite all that the devil does to veneer it over and add deceptive charms to it. The trick of the devil is to keep the sensibilities of man so stunned that he cannot detect the awful state of society.
    - a. All in society that is actually tasty and palatable is the result of true Christian service in this world.
  3. We are to purify and preserve, man and society. Besides man and society in sin being tasteless, it is unclean and decaying, rotten and putrefying (mention some sins and vices of society). John Paton's description of society in the New Hebrides.  
Dr. Godbey—the ocean without salt.
    - a. How are we to purify it?
      - (1) By preaching the Christ.
      - (2) By living Christ.
      - (3) By revealing Christ.
- The Christian's place in society; his place in politics.

### The Death that Means Life

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (John 12:24).

### I. GOD'S WAYS ARE NOT MAN'S WAYS

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

1. It is not necessary to look far to determine the veracity of this statement.
  - a. In the beginning God created the heavens and the earth. Man says—nothing of the kind, in the beginning there was a film of gas. Eternity of matter.
  - b. God put man in the garden and said of every other tree of the garden you may eat, only of the tree of the knowledge of good and evil thou shalt not eat.
  - c. God placed over the Children of Israel judges, but the Children of Israel feeling that the government was not administered as it ought met together in Ramah and said unto Samuel, "Make us a king." But the thing displeased Samuel. However, God told Samuel to grant them a king, saying, "They have not rejected thee, but they have rejected me."
  - d. The Lord said unto Solomon, "If thou wilt walk in my ways . . . I will lengthen thy days." "He kept not that which the Lord commanded." Therefore the Lord said unto him, "Forasmuch as this is done of thee, and thou hast not kept my command . . . I will surely rend the kingdom from thee."
  - e. "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things . . . Then Peter took him and began to rebuke him.

### II. GOD'S WAYS ARE HIGHER THAN MAN'S WAYS

"For as the heavens are higher than the earth so are my ways higher than your ways."

1. Although the last point is obvious to all who read the Word of God, and also by many who do not read the Bible, the second point is not conceded although it be as clear.
  - a. The simplicity of action in God's ways seems to be with many people a mark of ignorance. Consequently they have gone at great length, if not to utterly deny, to at least apologize for His ways.
  - b. Why it was when God decided to create the heavens and the earth, He simply commanded that they appear—and it was so—I am not here to even attempt to say. But this I do know that as the "heavens are higher than the earth" so was the manner chosen by God for creating this earth and the heavens, and indicated in the Book of Genesis higher than the most elaborate plan ever conceived by man. What was true of this first creative act is true of all others.
  - c. The Garden of Eden and the origin of sin in this world and in man.
  - d. Old Testament miracles—those accompanying the exodus from Egypt.
  - e. New Testament miracles—those of Christ and the apostles.
  - f. The Incarnation of Christ and Redemption.
  - g. Punishment of sinners.

### III. THE TENDENCY IS, AND EVER HAS BEEN, TO SUBSTITUTE MAN'S WAYS FOR GOD'S WAYS

1. This is not done always for base or ignoble reasons. More often they are high and greatly to be admired. But despite the difference of motives, the result is ever the same—disastrous.
  - a. The early church prospered so long as it held to the simple gospel message; so long as it obeyed the plain, unmistakable commands and injunctions of the Word; so long as it relied on spiritual weapons and divine equipment.
  - b. The Reformation came as a result of prayer and suffering and sacrifice. Its early assaults upon the powers of darkness and the backslidden and apostate church of the time were irresistible. Thousands were turned in a day and the work spread like a prairie fire.
    - c. Puritanism.
    - d. Methodism.
    - e. The Church of the Nazarene and holiness.
2. But for the remainder of the discussion, may we put aside the numerous fields to which this subject may be applied and deal with the relationship which it sustains with the individual. In other words, the tendency on the part of the individual to compromise the doctrines of the Word of God.
  - a. God and the Bible demand radical things.
  - b. There is a complete break with the old life.
    - (1) A heart surrender of the old things.
    - (2) An outward break from the old things.
  - c. There is to be a death to self. (text).  
The struggle with self is the severest and most painful.

### Responsibility in the Home

It matters not what subject I may select to speak to you upon, if in any way it pertained to this earth and to the life which we now live, I would be forced to take notice of sin, the ravages, the hindrances, the misplacements resulting from its active existence in society.

### I. A PROPER FOUNDATION NECESSARY

1. For every adventure in life a sure foundation is necessary to success. Would you succeed in life, then first build you a solid foundation.
  - a. A sure foundation is built on the future as well as the present. The man who built his house upon the sand had for the moment a solid foundation. Ninety per cent of the people fail in business—Why? These phases of life—family, social—may be similarly illustrated.
2. In life no foundation is sure that does not recognize and fortify against the forces of sin.
  - a. Industrial—social—religious.  
Sin, the curse of creation, the destructive force in nature, the demoralizer of society, the blight upon communities, the destroyer of homes, the wrecker of manhood, the defamer of womanhood and the arch-enemy of children and innocency.

### II. THE FAMILY (connection with the introduction)

1. You, father, mother, are responsible beings. Think not that in your business dealings with other people, and your social relations with other people you are responsible beings; while in your relationship with God—the most vital, the paramount issue of life—you are irresponsible. For the home you possess, the status of that home, the ideals of that home, the peace and happiness of that home you are responsible; for influence of your home in the community. You are responsible for the establishment of a family. I care not whether you are married in haste and repented in leisure, or whether you did otherwise; I care not whether you love your wife, or hate your wife, you and you alone are chiefly responsible for the family of which you are a member. And more than that, you will be called to account before a just God for it.
2. The family, the home, is the one remnant of Edenic civilization. We have heard of the wonders of past civilizations; how in the dim, the misty ages, of the long ago there was developed in the land of Egypt a mighty people.
  - a. Babylon—Media—Persia.
  - b. Greece—in poems immemorial we read of the Golden Days of Greece.
  - c. Rome.
  - d. Modern.

But these civilizations were of man; and despite all their glorious achievements, their boasted pomp and heraldry, they were sick at heart and full of iniquity. For their great achievements and works of art which we prize so highly they paid the blood and virtue of their manhood and womanhood.

But when I say that the family and the home are the remnants of the Edenic civilization, I refer not to any achievements of man but to a civilization that was ordained and instituted of God. Pure and holy was it, for He pronounced it good. Not so of this present civilization, for continually He arraigns it because of its abominable iniquities.

From this first civilization where no discordant note was struck to break the blissful harmony of the days, nor aught that would chill the tenderest sentiment of love, came the family, the home. Although men and devils have left the imprint of their slimy fingers upon it, God ordained it. Upon it alone would you dare to put the stamp of God. The theater, the school system, the courts, etc.

3. Ordained of God; it was committed to you to preserve, not to destroy.
  - a. The history of the past; that is, until the salt of the gospel of Jesus Christ began its work, tells

us how man instead of preserving it, has done all in his power to destroy. And from these attempts I would have you know we are not free today.

b. Yet I speak to Christian people, so I need not to spend time telling you of past evils, rather I must give time to presenting to you the Christian standard for the home and family.

### III. THE CHRISTIAN FAMILY

1. The Christian family is sacred.
  - a. Christ found naught in this world to which He might compare it: so it was that He likened it unto the perfect union which exists between Himself and the Church, His Bride.
  - b. The Spirit of Christ is no spirit of free love. The Spirit of Christ is opposed to every force that tends to minimize the importance of the home, to place it on a level with the other institutions in life, to destroy, mar, break it.
  - c. The Spirit of Christ champions the purity, the value, the necessity of the home and family.
  - d. Sacred and holy despite the undesirable condition that exists within.
    - (1) It may be that some mother here has an un-saved husband.
      - (a) That he is not even congenial.
      - (b) That he does nought to conquer the enemy of the home—sin.
      - (c) That he opposes you in your attempt to give to your children the sure foundation which they must have to save them from the rocks and shoals ahead.

Nevertheless, mother, the Bible says your home, your family and the relationship which you sustain is holy and sacred; and the children that result from such a union are also holy.

If I do no more than impress you with this one idea, that your home and your family are in the sight of God holy and of infinite worth, I shall feel that I have achieved enough.

#### 2. Why is the family sacred?

- a. It is sacred because issues of eternal importance depend upon it as much as all the other factors joined together. Individual or particular cases to the contrary do not contradict this fact.
- b. It is sacred because through it Christ entered the world.
  - (1) It was not the fear of being stigmatized an illegitimate child that determined the manner in which Christ should come into this world.
  - (2) Nought could be spared in the bringing of a Christ into this world.
  - (3) Makes the humble home as sacred and holy as the home of the rich.

The objective of every Christian should be that he might attain unto the likeness of Christ. This is a task great enough to command the whole of one's life and all of one's efforts and energies. It is a high calling, a glorious goal. Like Paul, we will never come to the place where we feel that we have attained, but like him, too, we will press on toward the mark. In those times of discouragement that will come when the goal seems farther away than ever we may take comfort in the words of the beloved disciple, "It doth not yet appear what we shall be; but we know that when he shall appear we will be like him, for we shall see him as he is."—*Christian Observer*.

## ILLUSTRATIONS

Basil Miller

### Sleeping Powders for Conviction

"Doc, I can't sleep, and my appetite is gone," said N. B. Herrell, then a young man.

"Well, I can give you a tonic. Maybe that will help you," replied the doctor.

The tonic was prepared and the young fellow took it faithfully, but his appetite did not return, nor did his ability to sleep come back to him. He had been attending church and the Spirit of God was working on his heart, but he attributed the loss of appetite to physical conditions, rather than to the true source, spiritual.

He tried the doctor's diet, but failed to take the preacher's advice, so his appetite continued to wane and his head whirled when he tried sheep-counting at night to put him to bed and rock him in the soft arms of slumber.

Then when church time came, he refused to go—sensing inwardly that his trouble might be of a heart rather than a brawn nature.

Finally he went, and when the preacher made the call for mourners to come forward for prayer, young Herrell brought his weak appetite and his whirling brain to the mourner's bench and tried the preacher's routine of confession, forsaking and believing. When he got up from the altar with forgiven sins, he had no further use for the appetite tonic.

I was not there, but I suspected he said, "Maw, give me a beefsteak a foot long and three inches thick!"

When the burden of one's soul is heavy, nothing of a physical nature appeals; but when the soul is light with God's forgiveness the body functions normally.

C. B. Jernigan, one of the founders of the denomination, having brought with him many churches in Texas into the forming of the present church, said that when God convicted him, he could neither sleep nor eat, and that he was miserable all the time until he went to the altar and found this glorious peace which passeth all understanding.

### Praying for Conviction

"Pray for me that God will return a feeling of conviction," said a man in Wichita, Kansas, to J. E. Moore, Jr., who was holding a revival in his father's church. "For twelve years the Spirit has not moved me, nor have I felt that God was convicting me for my sins."

"Pray, brother," returned the youthful evangelist. "God will come back to you if you meet His conditions."

There are cases, however, where when conviction leaves it never returns. And this was one of those cases! This man prayed, sensing that there was a foreboding of evil hanging just above his head.

That night while the man was walking on the street, he swooned to the ground, and died. The crowd pushed around; a policeman was called; an ambulance blared up; but it was all too late. The Spirit of God had left him, and he felt an inner warning that the end was near.

Dr. Chapman tells of a man in a western brush arbor meeting who went to the altar every time a call was given and this went on for many years. He was a constant and chronic seeker—but he sought for only one thing. Not for forgiveness, not for purity, not for peace. He was seeking for a return of the Spirit to convict him for his sins.

That Spirit had left him and God did not return. There is a deadline which when we pass it there is no returning.

This light-weight talking about God being just and good and not casting anyone forever off must find no place in our thinking. For when the Spirit is driven away by a series of rejecting, there comes a time when there is nothing in the soul to which God can appeal. This is that deadline time.

Beware, my friend, how you treat the wooings and warning of the Holy Ghost.

### The Dying Request

"Any request, Mother?" asked the anxious father, as his wife was dying.

"Yes, sing for me," she whispered on her last breath, "The toils of the road will seem nothing when we get to the end of the way."

Around her bedside stood most of her fourteen children, seven of them called to the ministry. There were preachers whose ministry had been world-wide. She had labored in the early days in Texas on a farm, and knew what sacrifice and hard work meant. Each day, in the morning and in the evening, that father and mother called their family around them and after reading God's Word they took their burdens to the Lord in prayer. And when trouble came up, the father would get the conch-shell and blow the family to the house, and when they came he would call for prayers. These times of prayer in trouble lifted the load and the glory came down upon them.

Now Mother Roberts, the mother of such fine preachers as Ed, Preston, J. P., John, Ernest and Henry, was dying. The toils were so many during the workaday life that she had lived, but now they were all at an end for the glory of the Lord was her portion. She had followed the spiritual gleam and now at the end it was shining as unto the perfect day, lighting her to the land where toil was swallowed up in immortality and the glory of the Lord lifted the sunken and bent shoulders.

Saints die well, to paraphrase Wesley's remark that "Our people die well."

### Winning His Son

"Drive this knife into my heart," said Evangelist George Stewart to his son. "Kill me."

The young man had gone to Nashville where he entered Vanderbilt University. Instead of following in his father's steps, he took to gambling, and often he visited the saloon. Soon word came to his father that his son had traveled the fast road.

The evangelist was engaged in holding a revival in a southern city, and he wired the boy, "Meet me in Memphis," giving the hotel where they were to meet.

When the boy came, his father took out his knife and handing it to the son, said, "Drive this knife into my heart." He held it out for a while, and soon the boy broke down.

He raised his hand with the knife in it, and then lowered it crying, "I can't do it, Dad."

"Then pray." And the two of them fell on their knees and called upon God until the son was converted. The young man continued to be a Christian and entered business where he became a diligent representative of the Master and a respected citizen.

When George Stewart was dying he said, "The night I left my revival with 5,000 in attendance, and reached my boy was the biggest day's work I ever did in my life."

And every lad who goes against his father's teaching and his father's God is literally driving a knife into his father's heart. If we fathers do not win our lads, no one else will.

### The Hundred and Twenty-seventh Card

"I was teaching a Sunday school class of Intermediate boys," writes Leslie Dunkin, "and I determined to win the boys to the Master. There was one boy on my list that I was never able to get to attend the class regularly, so I started mailing him postcards.

"For a period of two years and a half I mailed that boy a card each week inviting him to attend the class."

The lad ignored the teacher's invitations. He would have nothing to do with the class. He cared little for the church and less for the God which the church represented.

But Dunkin kept his pen busy addressing cards to the boy's home.

"Well," said the teacher, "this is the last card I'll ever send that problem boy." And out went card No. 126.

The next week, Dunkin says, when he came to the lad's name he passed it by, and then felt constrained to go back to it. So he got out card No. 127 and addressed it, posted it, and with a prayer awaited the results.

"All that week I prayed for that boy and the card. The next Sunday the boy came to the school and became a regular attendant. Later he was converted, and today he is a minister of the gospel."

Suppose he had stopped at card No. 126. What would have been the results? We stop too soon. Start writing, begin praying, and do not give up until God gives the victory.

### The Drifting Vessel

"We're lost," the captain shouted as the storm swept across the vessel's deck. For days the rains beat upon the boat, the high winds whipped the ship like it were a log on a wild current. It dipped it below the crest of the wave, and threw it into the trough. Finally after weeks with little sun, and nights with no stars, the sun came out. It was a battered vessel that the captain and crew inspected.

"We're five hundred miles off our course," the captain announced after they had taken their reckonings. "Drifted five hundred miles."

When I read that incident I thought, "How easy it is for the church to be buffeted by the storms of infidelity and worldliness, for the ship of the church to be thrown across life's raging seas like a ship without a rudder, and when reckonings are taken to find that she had drifted from her original course."

Preacher friend, take dead reckonings with the Book and discover the whereabouts of your own soul, and then check the course of your church. Do not drift from the outlined course. Stay with the lane of traffic as the Book shows us we shall travel from earth to the glory land. Let God guide us; let the Word be the North Star of our hope.

May it never be said of the church you labor with, "She's drifted from her original moorings."

### Men Who Have Looked into Heaven

"I see heaven," shouted the saintly Fenelon, and when he looked back into the earth, he was as a man who had beheld the heavenly vision.

This is what occurred to Isaiah when he went into the temple and saw "the Lord high and lifted up." No man is fit for God's service until he has seen into heaven. Paul said he was lifted up into the seventh heaven and saw things which were not to be uttered. This is the power which motivated Paul's later life. It was his heavenly vision.

The men who have done the most to move the world have been men who have looked the longest into heaven.



George Mueller took time many seasons each day to talk with his heavenly Father. He read the Bible through a hundred times on his knees, and two hundred times altogether. More than fifty thousand of his prayers were answered, specifically, and five thousand of them on the day they were uttered. He glimpsed heaven.

Whitefield was a man passion-thrilled who got his power from lingering many hours at a time on his knees. John Wesley found that if he had a specially hard day to undergo that he must spend not one but two hours before day on his knees. Luther in the Wartberg Castle threw an inkwell at the devil, but the greatest source of his power with man and God was his seasons on his knees.

No man who looks into heaven is ever fit for an earthly vision. They fail to move him. They are phantoms that have no reality for the heavenly vision is all-consuming.

#### Coming Down to Go Up

"Are you never going up?" asked a bystander of the superintendent of construction when the Radio City was being constructed in New York city at a cost of a quarter billion dollars.

"Sure. But you see it's this way. You've got to go down before you can go up. When we've gone down, then we'll go up."

The same is true in religious living. You can never go up until you have gone down in humility. Dig to rock bottom and then God will rear an edifice of the soul upon that foundation that the winds and storms cannot shake. Go down in prayer and then your eyes will go up in faith. Go down in forgiveness and confession and seeking for an end of your sins, and God will lift you up on a high rock of righteousness.

#### Floor 'Em, Lord

"Floor 'em, Lord," cried the backwoods Methodist itinerant preacher.

This became his battle cry night after night as he went from place to place conducting revivals in the early days of our national history.

There was no place he went but the glory of God came upon the meetings and souls were saved. Once six elders of another group decided that they would break up the Methodist meeting, so they banded together to sit on the front seat night after night and refuse to be floored by the Lord.

"Floor 'em, Lord," the preacher cried the first night, and he continued preaching until every person in the building was on the floor, except the six elders. Their heads were unbowed.

Night after night this took place, until the preacher became discouraged and closed the meeting. He announced that he could not have a revival in such a place, so he moved on to another locality close by.

"Floor 'em, Lord," he cried the next night in the new place, but sitting on the front seat were the six unfloored elders. Night after night he made his cry and called on God, but the unbowed elders would not be moved.

Finally the power of God fell on the audience, and one elder slumped his head and slowly slipped to the floor under the spell of the divine Spirit. Then the preacher cried, "Floor 'em, Lord."

It became a contest between the preacher's God and the god of the stiff-necked elders to see who would win, and the preacher took the part of God and called for them to be floor-stretched.

Finally the second elder went down, then the third, the fourth, and two more lay at length side by side with their floored brothers.

Such a revival, said the preacher, that broke out in that community had never been seen before.

The preacher's method might have been backwoods and his message might have been antedated, but still the God of Isaiah is able to win contests with the sons of evil.

God calls for men and women who will call upon Him until the victory comes and souls are converted to the Lord.

A pink tea drinking set of preachers will never reach a lost world. We must have vibrant souls that are tuned to God who will dare believe that Elijah's God still lives today. Doubting preachers, men whose minds are consumed with question marks, will never floor this age and its devotees. Seeing preachers, who envision only God, and that are motivated a little with the smell of brimstone are what God is calling for at the present.

### Funeral Sermons

#### Labors that Live

**TEXT**—Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them (Rev. 14:13).

**INTRODUCTION**—The good that a righteous man does knows no end. It lives on as long as eternity climaxes time. You cannot kill what is planted in righteousness, nor pluck up what is sowed under the power of God's Spirit. We honor today one who labored in God's vineyard, but the worker is now called home. His labors remain here to continue building for the kingdom. Death has closed his actual work, but his labors continue.

**I. SOME WORKS DIE WITH DEATH**—(1) Mere selfish works die with death, or are consumed in the living. Food getting is a labor that does not live on. (2) Money making, unless that ability is consecrated to divine ends, does not live on. Selfish money is a curse left often to ruin souls and wreck the kingdom. (3) All labors that find their end in self and its aggrandizement die when one dies.

**II. SOME LABORS LIVE ON**—(1) Unselfish service knows no end. (2) Devoting self to the cause of God will never come to an end.

(3) Service in kingdom-enterprises, services in the Master's name cannot end with death. They are carried on endlessly through other lives that have been blessed thereby. (4) Lowly deeds in the Master's name, like cups of cold water given the thirsty, "good Samaritan acts" cannot be closed when life comes to an end.

**III. LABORS FOLLOW FOR HEAVEN'S APPRAISAL**—(1) God rewards every good workman as He has now called this departed friend to receive the rewards for his services. (2) They cause one to enter into the joys of the Lord, to find their place in the heavenly realm. (3) What one does on earth for the kingdom helps build a mansion up there. Our friend labored well and God has used these services for mansion building. (4) They award one with a crown of righteousness that fadeth not away. (5) They also receive the Master's words of welcome, "Enter thou into the joys of thy Lord."

**CONCLUSION**—Our friend has served the Lord well and now his place is to be filled by another. His voice is stilled in death. But his labors live on to bless humanity, and from them today he is receiving a crown of life. May we who are alive and remain so live that we also might hear the Master's words of commendation, and then hear him bid us, "Enter thou into the joys of thy Lord."

### Sermon Suggestions and Outlines

#### Christ's Estimate of a Great Man (John the Baptist)

SPURGEON HENDRIX

*Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist (Matt. 11:11a).*

**INTRODUCTION**—The estimate Jesus placed upon John the Baptist. The apparent contradiction: He preached only a very short time, and died the victim of a woman's revenge in his early thirties. But Jesus commended John the Baptist because:

#### I. HE WAS WHAT GOD WANTED HIM TO BE (A VOICE)

1. A steady voice (not a reed shaken by the wind).
2. A voice with one message (Prepare ye the way of the Lord, or repentance). Great preachers are remembered as being exponents of one great truth.

#### II. HE WAS WHERE GOD WANTED HIM TO BE (IN THE WILDERNESS)

1. He was successful in the wilderness.
2. A successful preacher and Christian worker must be where God can use him most effectively. He must be *where* as well as *what* God wants him to be.

#### III. HE WAS THERE WHEN GOD WANTED HIM TO BE

He was to be the forerunner of the Lord.

1. There was only one time when he could be the forerunner of the Lord.
2. There comes a time in every individual's life when his realization of God's best for his life will require immediate action.

**Illustration**—General Lee lost the battle of Gettysburg because one general failed to advance his troops at the right moment.

#### IV. HE WAS HOW GOD WANTED HIM TO BE

He was willing to decrease that Christ might increase.

1. Christlikeness is stamped upon our hearts in justification and sanctification.
2. Like John the Baptist, the leaven of the gospel that is in our heart must work out into our outward lives, so the world will see less of us and more of Christ.
3. Any man or woman who is *what, where, when and how* God wants him or her to be, is great in the eyes of God.

#### The King of Glory

R. R. AKIN

**TEXT**—Psalm 24:7-10.

**INTRODUCTION**

1. Supreme power of rulership.
2. Kingdom of divine grace.
3. Subjects—love servants to the Magistrate, Jesus Christ.
4. The allusion here is made to the triumphal entry of a victorious general into the imperial city.
5. "Behold, thy king cometh unto thee" (Matt. 21:5).

#### I. "WHO IS THIS KING OF GLORY?" (v. 8)

1. "The Lord strong and mighty."
  - a. Conqueror of death, hell, and the grave.
  - b. Omnipotent Christ who has brought salvation to all men.
2. "The mighty in battle."
  - a. Triumphant over the cohorts of Satan.
  - b. Consoling to follow a winning leader.

#### II. WHAT PREPARATION IS NECESSARY TO ADMIT HIS AUGUST PERSONAGE?

1. He approaches the human citadel.
2. All obstructions must be removed from His path.

**Illustration**—Describe the King and Queen of England's visit to the United States, emphasizing the preparations made for their coming and the reception given them.

- a. Man must will to open wide his heart's door.
- b. Cleanness of hands—repentance.

## Expository Outlines for January

Lewis T. Colett

#### The Christian Ideal

(Phil. 2:12-18)

#### I. THE BIBLE PROVIDES A CLEAR IDEAL FOR THE CHRISTIAN AS WELL AS DEFINITE COMMANDS

1. Man must obey the direct commands of God if he finds salvation and makes heaven his home.
2. The degree of progress in Christian living will be regulated by the individual concept of the ideal God has for His children.
3. God desires each one of His children to make the greatest progress possible.
4. Paul is admonishing the members of the Philippian church to follow the different phases of this ideal.

#### II. THE BELIEVER MUST ALWAYS RECOGNIZE THAT SALVATION IS THROUGH

- a. Forsaking of sin—surrender.
3. Admit the entire royal cavalcade to His temple. "Fall back, ye bolts; ye ponderous doors give way; For not far distant is the god of day" (Hymn to Apollo).

#### III. WHAT IS THE NATURE OF HIS ENTRANCE AND REIGN?

1. Individual faith receives the Savior—"He shall come in" (v. 9).
2. Jubilant celebration as He is crowned King of our life.
3. The Shekinah glory accompanies His coming.
4. A glorious reign of victory if we obey His orders.

#### CONCLUSION

1. Does the King of Glory reign in your heart just now?
2. Swing wide the gates of your heart and let Him in.
3. He assures a deliverance from all sin and gives peace within.

*O worship the King, all glorious above, And gratefully sing His wonderful love;*

*Our Shield and Defender, the Ancient of Days, Pavilioned in splendor, and girded with praise.*

#### Don't You?

An Indian, having heard from a white man some criticism of zeal, replied, "I don't know about having too much zeal; I think it is better the pot should boil over than not to boil at all."

#### THE CHURCH AND WORK OF GOD (v. 13)

1. Man is unable from his own ability and position to free himself from sin.
2. Man is under condemnation and can approach salvation only through the mercy of God.
3. It is by and through the Spirit of God that a person is regenerated and sanctified.
4. Spiritual life is retained and developed by the individual keeping himself in such a position that God can continue to abide in his heart.

#### III. GOD INTENDS FOR THE CHRISTIAN TO TAKE THE INITIATIVE IN WORKING FOR HIM (v. 12)

1. This is done by continual application in the path of obedience.
2. God can give faith only as the



believer ventures forth to do His bidding.

3. The child of God works out his salvation by doing his Master's bidding in the regular everyday affairs of life.
4. God will never fail but man must take the initiative.

#### IV. GOD DESIRES HIS CHILDREN TO "SHINE AS LIGHTS IN THE WORLD" (vs. 14, 15)

1. By performing all activities without murmurings.
2. By living a life without giving cause for rebuke.
3. By being blameless before God in the midst of a crooked and perverse nation.
4. By reflecting at all times the glory of God.

#### V. GOD EXPECTS THE CHRISTIAN TO HOLD FORTH THE WORD OF LIFE (v. 16)

1. "Ye shall know the truth and the truth shall make you free."
2. By storing the Word of God in the heart.
3. By living according to the precepts of the Book.
4. By proclaiming the message of the glorious gospel.

#### VI. THE CHRISTIAN CAN PERFORM A SERVICE THAT WILL BRING JOY TO THE LABORER AND THE LEADER (vs. 16-18)

1. The faithful labor of the child of God brings rejoicing to both himself, and those who helped him to Christ (v. 16).
2. Faithful service brings ample reward.
3. The joy of diligent service gives courage to the worker and provokes others to good works.

#### VII. ALL CHRISTIANS SHOULD LABOR DILIGENTLY TOWARD THIS IDEAL

##### Man's Reception of God's Gifts (James 1:16-25)

#### I. THE CHARACTER OF ONE GIVING ALL GOOD GIFTS (vs. 17, 18)

1. The author of all good.
2. The source of light, "Father of lights."
3. The God who changeth not. "No variability" (Mal. 3:6).
4. The One who has begotten man through the word of truth (v. 18).
  - a. The impartation of divine life.
  - b. The acceptance into the family of God.

#### II. TO RECEIVE GOD'S GIFTS MAN MUST LISTEN FOR GOD'S DIRECTIONS (vs. 19, 20)

1. "Be quick to listen" (Moffatt).
2. Keep an open mind before God in order to see His viewpoint.
3. Develop the habit of meditation

in prayer rather than doing all the talking. "Slow to speak."

4. Develop patience in the daily relations of life lest, through impatience, anger and wrath arise and dull the senses to the voice of God. "Be slow to wrath."

#### III. MAN MUST HAVE A PURE HEART IN ORDER TO RECEIVE GOD'S BEST GIFTS (v. 21)

1. Abhor the filthiness that is characteristic of carnality.
2. Keep the heart life in subjection to the will of God.
3. Long for the removal of all signs and tendencies of carnality so that the Word of God may regulate and guide completely.
4. God will hear the cry of the heart and purge the branch so that it will bring forth more fruit.
5. A pure heart provides the finest soil for the bestowment of God's gifts.

#### IV. MAN'S ACTIONS CONTROL THE RECEPTION OF GOD'S GIFTS (vs. 22-25)

1. Man should listen carefully so that he can receive full details for action.
2. Guidance for future actions are dependent upon obedience at present.
3. Listening is not sufficient, it will bring a person into greater condemnation unless the words heard are put into action.
4. Happiness is certain to the person who puts God's directions into operation (v. 25).

#### V. GOD LOVES TO BESTOW GIFTS UPON MAN SO HIS CHILDREN SHOULD KEEP THEMSELVES IN A STATE AND POSITION WHERE THEY CAN RECEIVE THEM

##### The Spirit and the Believer (Ephesians)

#### I. HE IS THE SPIRIT OF PROMISE TO THE BELIEVER (1:13)

1. All Scripture was inspired by the Spirit of God (2 Tim. 3:16, 17)
2. He makes the promise real and actual to the individual believer.

#### II. THE SPIRIT IS THE SEAL TO THE BELIEVER (1:13, 14; 4:30)

1. Not sealed in the idea of permanent impossibility to sin.
2. The seal of witness of the acceptance by God (Rom. 8:16).
3. The seal of ownership of God.
4. The seal of protection to the believer as long as he does not, by his choices and actions, grieve the Spirit away (4:30).
5. The assurance of divine protection in the face of the enemy.

#### III. THE BELIEVER HAS ACCESS TO THE FATHER BY THE SPIRIT (2:18, 22)

1. He leads them in the paths of righteousness.
2. He prompts the desire to please the Father.
3. He opens the way for the believer to come to the Father.
4. He presents the position for the believer (Rom. 8:27).
5. He makes the heart the habitation of God.

#### IV. THE SPIRIT IS THE REVEALER OF TRUTH TO THE BELIEVER (3:4-6)

1. The Holy Spirit is the Spirit of Truth (John 15:26).
2. Christ said that He would guide the believer into all truth (John 16:13).
3. The Spirit illuminates and makes clear the truth given by Christ.

#### V. THE SPIRIT GIVES STRENGTH TO THE BELIEVER (3:16)

1. By abiding in the heart of the believer (Rom. 5:5).
2. By refreshing the soul of the child of God.
3. By giving definite and certain directions in the midst of conflicts.
4. By giving grace for every burden and care.

#### VI. THE SPIRIT PRODUCES UNITY AMONG BELIEVERS (4:3, 4)

1. A unity of life in Christ Jesus.
2. A unity of purpose in the work of love.
3. A unity in love to God and man.
4. A unity of hope in final reward.

#### VII. THE BELIEVER BEARS THE FRUIT OF THE SPIRIT (5:9)

1. Producing the natural result of the divine nature that was implanted by the Spirit.
2. Revealed in the goodness of character.
3. Manifested in standing for the truth.
4. Displayed in righteousness of motive and act.

#### VIII. THE BELIEVER CAN BE FILLED WITH THE SPIRIT (5:18)

1. The Spirit abides in the heart of the regenerated believer but is hindered by the presence of carnality in the self-life.
2. The Spirit reveals the nature and detriment of carnality to the believer.
3. It is the glorious privilege of the believer to be cleansed from all sinful nature by the Spirit and thus be filled with the Spirit.
4. There is no danger of any person having too much of the Spirit.

#### IX. THE SWORD OF THE SPIRIT IS THE BELIEVER'S OFFENSIVE WEAPON OF WARFARE (6:17)

1. This is the Word of God.
2. It is the Sword of the Spirit and

as the believer co-operates with the Spirit He will wield the Word through Him.

3. The Word of God is the most effective when used in the power of the Spirit.
4. Jesus used the Sword of the Spirit in the hour of His temptation.

#### X. THE BELIEVER IS TO PRAY IN THE SPIRIT (6:18)

1. The Spirit desires to be the partner of the believer in prayer.
2. He especially promises to help in prayer (Rom. 8:27).
3. He will make the prayer of the believer helpful toward man and effectual before God.

## Suggestions for Prayermeetings

H. O. Fanning

#### Prayermeetings and Spiritual Family Life

GOD is the Author of the family. He perpetuates and preserves the race. It is the unit of society, the basic institution of human life in all of its forms. God is interested in the family, and in family life. Since He has adopted it, we may be sure it is the best institution that even He could devise for the accomplishment of His purposes among men. When we are as interested in it as He is, and have some measure of His appreciation of its value we will put forth greater efforts in our co-operation with Him in seeking to make it what He would have it to be. In such co-operation is our one hope of success. Six thousand years of experience has demonstrated that the building of the family, is far too great an undertaking for man alone. Its development is a mutual affair, demanding the efforts of both God and all interested in the upbuilding of the family.

The Bible is a Book for the family. It is God's Book of instruction for activity in family affairs. It is a history of such affairs, showing the effects of the use of right or wrong methods in its development. It is the Book with which every member of the family should be made acquainted as soon as he is able to be made acquainted with any book. No more important institution exists than the family. What it is, all else tends to become.

Someone may be saying, "Why is this simple story of Ruth in the Bible?" Because it deals with the most important institution known among men—the family. Because of its stupendous importance in the outworking of God's plans in the hearts and lives of mankind. Among many other things it gives us light on the lineage of David, and of his greater Son, our Lord and Savior Jesus Christ. He is the Son of David; the Son of Abraham, as well as the Son of God. This simple story points us to some of the

greatest epochs in human history, and God's dealings with mankind. It illustrates the work of our Kinsman Redeemer. In this office Boaz was a type of Christ in His great redemptive work. It was through him that Ruth was brought to her own. This would have been a far different story if there had been no Boaz—no Christ of whom he was a type. In the life and experience of Ruth we see something of the value of right living. Without such living she would not have had her place in this picture. Spirituality in its members should be the outstanding objective in the development of the family.

#### Spiritual Family Life

And they came into the country of Moab, and continued there (Ruth 1:1-3).

In every human being there is an outer and there is an inner man or woman. In the experiences of the people of the Book of Ruth we see this illustrated. The outer experiences of Elimelech and his family correspond with those of Boaz and their other kinsman. All seem to have been men of considerable material substance. It was what was within these men and their families that had its place in determining the nature of their choices and activities. There were advantages in remaining in Canaan. There were advantages in going down to Moab. Two families remained in Canaan. The sequel showed that there were far greater advantages in remaining in Canaan than there were in going down to Moab.

I. The account seems to intimate that the family of Elimelech was possessed of considerable of the material things of life. That they were men of considerable wealth. In the tests of famine there were hardships to be endured, obstacles to be overcome, serious matters to be considered. These things, rightly responded to, have their place in the development of character and the unfolding of per-

sonality. Two immediate courses of action were before them. One that of remaining in Canaan and trusting in God for deliverance. The other that of going down to Moab, where there was pasturage for their flocks and herds. The trends in the land of Canaan would have been helpful spiritually. Those in Moab were in the opposite direction.

II. There were disadvantages in either way of deciding. The famine was a serious threat to their material possessions. Sustaining flocks and herds would be a serious matter and attended with difficulties. Moab was rich in pasturage and seemingly offered excellent opportunities for the preservation of their material possessions, wealth such as seems to have been theirs. In Canaan, the emphasis was upon the preservation of the moral and spiritual values of life. In Moab it seems to have been upon the preservation of things material. The atmosphere was not for but against the preservation of things spiritual.

III. Social advantages would have been conducive to the development of spirituality in Canaan. Such trends would have been in other directions in Moab. The family had two sons, soon to become of marriageable age. To have remained in Canaan would have been of great benefit to them. Seeking safety for their sheep, they exposed their sons to serious dangers. Material possessions have their place in family life, but sons and daughters have a far greater place. It is folly to imperil the interests of the greater for the advancement of the interests of the lesser. Temptations were strong that in Moab, choices of wives would be made contrary to the will of God and to the best interests of all concerned. Going down to Moab meant exposure of members of the family to serious perils and great dangers.

IV. Possibly these things had been considered by the family. The decision was made to go down to Moab. There is no intimation in the account that counsel was taken with God concerning this matter. They were living in a time when there was no king in Israel, and people did what seemed right in their own eyes. There is no evidence that counsel was taken with God concerning the marriages of the two sons. Too great interests are involved in family life to make safe such important events without counsel with God. Had these people taken counsel with Him a far different story might have been written concerning their experiences. Counsel with God should be taken in all affairs pertaining to family life as well as to individual life.

V. In the experience of Naomi, at least, we see something of the value of early religious training; such as was appointed for the family by God. In so far as the forms of religion were concerned, Naomi seems firmly to have remained in her attachments thereto. There is no intimation of any swerving from them, or to the people or the gods of the land. There seems to have been a lack of vital force in her convictions, that would have made them a power in her life. As a family they were acting on their own judgment and walking in their own ways.

VI. They went out from Canaan full. The family was intact. Material things seem to have been normal. Seemingly they departed for the land of Moab early in the period of the famine. The objective seems to have been the preservation of their material resources. They seem to have been foresighted as well as forehanded. The decisions they made were indicative of their inner condition, their essential character.

VII. Their lack seems to have been in vital spirituality; spirituality of the aggressive, determining sort; the kind that would have a power in their lives. They seem to have appealed to the better classes of society in Moab. This is indicated in the marriages of the sons. There seems to have been a lack of that fervor of devotion to God that would have been a barrier between themselves and this idolatrous people. Their appreciation of material values would have a favorable effect upon this wealth loving people. Coming to Moab for the preservation of their material resources would have had its appeal also. The temptations that beset this family are of a sort that appeal to many in various circumstances in life. When it comes to proper estimates of relative values we all need help from God. This family lost about everything that appealed to them as having real value. Their experience is a warning to others who are exposed to similar temptations. Spirituality that is a positive force in life should be the objective of all who are aggressively interested in the development of spirituality in family life. Half-heartedness wins nowhere. It takes all there is of us to win in the worth while things of life.

#### Children in the Family

The name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons, Mahlon and Chilion (Ruth 1:2).

The world is bidding for the attention and the possession of every member of the family. Moab by its fertility and abundant pasturage

made its successful bid for the older members of the family of Elimelech. Other groups of the family resisted the appeal. Elimelech yielded to it. In its efforts to debase the tastes of men and gratify them as such, the world is spending multiplied millions in advertising, and the production of products for such gratification. Systematically the things that debase, demoralize and degrade mankind are kept before them in their most alluring, deceptive and attractive forms. The forces of evil are leaving no stone unturned in the promotion of their evil designs upon every member of the family. Our only safety is in Christ, and in His way of living.

I. There are no more important members of the family than the children. They furnish the parents with their opportunity to reproduce themselves in their lives. It is through them that they will make their future contribution to the welfare and well-being of their fellowmen. It is a glorious thing to live, and then to live on in the lives of others. That this may be our happy portion the governing choices of our lives must be of the Spirit and the lesser choices in harmony with them. The ideal of the family should be life for the glory of God and the good of men. Whatever furthers this should be exercised; all else should be excluded.

II. Parental influence should be good in the family if it is to be good beyond the confines of the family. The objective should be the spirituality of every member of the family. This will demand consistent Christian living on the part of the parents. Concerning the precepts taught in the family of Elimelech we are not informed. We may assume that they were good. But children are imitative beings, and they need more than perceptive teaching. They need examples to follow. Revealing tests will come and parents must be ready to meet them properly. Such a test had come to the family of Elimelech. The spirituality that did not give the older members of the family strength to resist the temptation to go down to the land of Moab, did not give the younger members strength to resist the temptation to marry Moabitish women. There was very much more involved in this movement than the feeding of flocks and herds.

III. The period of youth is an impressionable period; a time when childhood training is tested to its utmost; when it is put to the proof by severe tests. Whoever enters this test ill-prepared must encounter grave perils. Lack of proper childhood training lies back of much of the weaknesses and failures of youth.

Sailing the stormy sea of time is a business that demands thorough preparation if it is done successfully. The failures of these younger members of the family were in the nature of reflections of the failures of the older members.

IV. Youth is a period of action; a time of special urge to do things. It is a time when most important decisions must be made. The choosing of life occupations; the choice of life companions; the choosing of ways of life and living. A time when life is made or marred. To come to this period of life without due preparation is in the nature of a tragedy. The decisions made by the unprepared often result in tragedy. Of all periods that must be diligently and wisely improved, those of infancy, childhood and youth are most important. With a good start in life, living is well begun. Without such a start, perils are increased.

V. It is a period of self-discovery; of the discovery, development and perfecting of the powers with which God has so richly endowed us. Without these discoveries life is denuded of much of its meaning; of many of its possibilities. It is beginning of disillusionment in many ways; of intimate acquaintance with the stern realities of life.

VI. It is not a period of the exercise of matured and perfected powers. It is one in which guidance by older and wiser heads and hearts is greatly needed. It is a time when activities are likely to be impulsive in their origin; unwise in their objectives; ill-advised in their methods. A period when good judgment is needed. Judgment which can come only with properly developed powers. A time when the failures of earlier years will bring forth their undesirable fruits.

VII. It is a period when the advice of matured minds and experienced persons will be much needed and probably little sought. A time when confidence in the good judgment of parents, which they have seen and proved, will be of incalculable value. It is a time when the young must begin to think for themselves; when many do not get the help they sorely need. A time when youth's respect for parental wisdom and instruction is put to its severest tests. A time for which they should be preparing themselves, as well as preparing their children. These sons of Elimelech came to such a time, and for some reason were unprepared for it. Why we are not told. They were in a strange country, among a strange people, seemingly they acted upon natural impulses in matters where they needed the most careful counsel, and married Moabitish wives. Both

followed their father in death. The curtain is not lifted, and the whys are not revealed, but the facts are before us. They went the way that multitudes of others go. What might have been a spiritually minded family failed of that desirable objective. Lessons are here for us under the guidance of the Spirit.

#### Going to: Coming from Moab

I went out full, and the Lord hath brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? (Ruth 1:21).

We do well to ponder the fact that the most of religious failure occurs in family life, and through lack of the use of the means of grace necessary to its preservation. Christianity is vastly more than a Sunday affair. It is an everyday affair; an all time affair; an everywhere affair. Naomi's husband had died in Moab and her sons had died there without issue. In so far as she was concerned the name of Elimelech was no more. They had lost everything they had gone down into Moab to save, and vastly more. It was a chastened, humbled, impoverished Naomi who returned to Bethlehem, a complaining Naomi. Seemingly she had left, a sweet spirited, prosperous, hopeful woman. She returned a saddened, embittered woman. She went out with everything seemingly in her favor. She returned with everything seemingly against her.

I. There was a famine in the land; a time of opportunity; a challenge to spiritually minded people; a time of necessity; of blessing if properly improved. A time for which we are to prepare in days of prosperity. Seemingly, the family of Elimelech took the way of worldly wisdom; the easier way. It was when there was a famine in the land that Abraham went down to Egypt and got into trouble there. On a similar occasion he went to the land of the Philistines and had a similar experience. Isaac followed in his footsteps and suffered likewise. The way to the spiritual heights is not an easy, but a rugged way. Boaz remained in the land and was prospered of the Lord.

II. Naomi had her part in the going of the family into Moab. Just what it was we are not told. She seems to have been a resourceful woman. It is likely that her part had been important. In her experience we see something of the value of early religious training. In so far as the forms were concerned, she seems not

to have swerved from her early training. It seems to have been in the attitude of the family toward material things that weakness was in evidence. With vital, heart loyalty to God, all would have been different.

III. Naomi went out from Canaan full; with a happy, prosperous husband and two promising sons. Everything was being done with an eye to material prosperity and the avoidance of material inconvenience. From the point of view of the family the movement seemed to be the right one to make. If there was no more to life than material possessions their action might have been justified. But there is vastly more to life than that which is material. The things that are seen are temporal. The things that are not seen are eternal. The material is the passing. Things spiritual are enduring. The things that pertain to the inner man are vastly more important than the things that pertain to the outer man.

IV. There was a considerable stir when the family left Canaan for Moab; there was no small stir when Naomi returned. Naomi's motive in returning corresponded with her motive in going. She had heard in the country of Moab how that the Lord had visited His people in giving them bread. There was bread in the land. The experiences of the family in the land of Moab had been entirely different from what Naomi had expected them to be. The women were saying something like this; "Is this the Naomi who went out from us some ten years or so ago?" It was the same woman, but a vastly changed woman. A woman who had learned some bitter lessons by grievous experience. She was emptied of all she had counted dear when she left. She had

been a poor creature when she left, but was unconscious of it. Stripped of these possessions, there was little left. She seemed as another woman.

V. Naomi's complaint was that the hand of the Lord had been against her; she did not realize that she had been lifting up her own hand against herself; that she had received just what she had put herself in the way of receiving. What she had asked for in a very real sense. Her material poverty was tragic. Her spiritual poverty seems even more so. Manifestly she was capable of becoming a power in her home; with her loved ones; with the people of the community in which she lived. In some way she had been betrayed into missing her opportunities for the discovery and development of her powers. The loss of material possessions was serious. The minimizing of spiritual possibilities was far more serious.

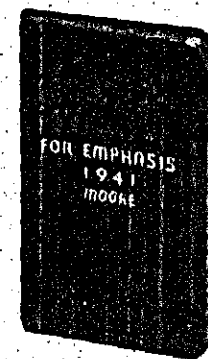
VI. When the family left Canaan, everything indicated that the Lord had dealt bountifully with them in matters material. They had allowed their material prosperity to obscure some of the more important issues of life. The goodness of God should have stirred their hearts with gratitude, and drawn them closer to Him—made keener their sense of dependence upon Him. Had they taken a proper attitude toward God, and maintained it, things would have been different. It is likely that there would have been no thought of going down to the land of Moab. The fault was not in God's dealings with them, but in their failure to properly respond to them. And in this there was much in the way of human failure. Their experiences are a warning to others who are tempted to follow in their footsteps.

## Points for Emphasis

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VII. One of things that contribute to the success of those who would become spiritually minded, is that of so developing our powers that we better understand the voice of God; His manner of dealing with us; to exercise our spiritual powers normally. Success in the realm of nature demands such a development of our natural powers. Success in the spiritual realm demands such a development of our spiritual powers. It is through such development that we are able to so co-operate with God in His efforts on our behalf that His purposes may be worked out, rather than hindered by our failures in these matters. In things spiritual few things are more important than intelligent co-operation with God in His dealings with us. Blundering on our part may seriously hinder God in His efforts on our behalf. His dealing with us is vastly more than a one-sided matter. It is one in which we have our part to perform, and only as we do this intelligently will we reach the heights of spiritual attainment.

**Ruth's Choices**

When she saw that she was steadfastly minded to go with her, then she left speaking unto her (Ruth 1:16-18).

Though young in years, Ruth was no novice in making right choices. In the good providence of God she seems to have early formed the habit of

making good choices. She had not injured, or ruined her powers by mis-using them, but had developed them by properly using them, thus profiting by right use from the beginning. Blessed indeed is the person who has made such a start in life. There is no indication in the account that Ruth had bad habits to overcome. There is much to indicate that she had started right, and held steadily to that course. Someone may be saying, "But, can't we be forgiven for our wrongdoing?" Thank God we may so be. But being forgiven for wrongdoing is a vastly different thing from being saved from wrongdoing, we are saved from the consequences of such doing. Having been guided into right doing, we enjoy the benefits of right doing. God puts no premium on sinning. The less of this we do, the better it will be for all concerned.

I. In the experiences of Ruth we see something of the benefits of right choosing; of right living. The earlier in life we learn that we were not made to be sinners, and that sin is contrary to and destructive of every fiber of our being, and seek in every way conformity to the will of God, the better it will be for all concerned. We do well to keep in mind that the background of our lives is a most important matter. No one has ever had occasion to regret having formed a good background to his life. Multitudes have had to regret their failures to so do. Orpah was under similar

influences to those of Ruth in the family of Elimelech, but she turned back to her people and to their gods.

II. The decision of Ruth and the firmness with which she made it is an indication of the character she had been building across the years. Great decisions are not made by undeveloped personalities. Where there is a noble decision, there is nobility in the one who makes it. The words in which Ruth expressed herself are indicative of the greatness of her soul. In the person of Ruth, we are given glimpses of one of God's great women of all time. She was the kind of woman God delights to put on exhibition as illustrative of the power and sufficiency of His grace. In her we see something of the glory of God in our creation, and the heights to which we may rise by His grace.

III. Ruth reached the splendid heights she did by putting herself in the way of reaching them. She had trials, her discouraging, disheartening experiences, but she did not allow herself to become discouraged, disheartened, or despairing. She made the experiences of her life as stepping stones to the better things before her. She walked with God, strong in faith, radiant in hope, indomitable in courage and strength. Temporal things were kept in their places, and made to become subservient to the interests of the better things of life.

IV. Ruth was industrious. Poverty was not a disheartening, but a challenging thing to her. It was an indication of the fiber of her character; the temper of her soul. Character of the worth while sort is not built by the indolently minded and inclined. It takes good metal to produce good character, just as it takes good metal to produce other good things. The better the metal, the better the product. Character is not the result of accident, but of well directed effort long put forth. It is the product of industry, that discovers and develops and uses the good qualities with which God has so graciously endowed us.

V. Ruth's marriage was a culminating point in the development of her splendid life and character. By her industry she commended herself to Boaz, a mighty man of the family of Elimelech. By her virtue, nobility and loyal devotion to Naomi his heart was touched. She was a woman after his own soul's desire. The genuineness of her womanhood, the sincerity of her life, the beauty of her devotion to the things of God, to the higher ideals of life, had their appeals for him. Her opportunity had come and she was ready for it when it came. It had taken her all the days of her

life to make this preparation, but she had used them wisely and well. She became a wife indeed and in truth. By her nobility of character, she blessed his soul; graced the home; gladdened the life of her husband, and brought him into everlasting remembrance in the hearts of men. She became a link in the chain of the genealogy of our Lord and Savior Jesus Christ. Godliness has its compensations. The inheritance of the family of Elimelech was restored. She was immortalized.

VI. In her judgment, it is not at all likely that Ruth was blind to the weaknesses and failures of the Children of Israel. Neither was she blind to the condition of her own people in Moab. The God of the people of Israel was the God of the universe to her. The gods of her own people were idols, and no more. The possibilities of a life of trust in the living and true God inspired her and filled her with hope. Her choice of the God of grace and glory, and of His people, and the land He had given them, was founded upon principles as unshakable as the Rock himself. It was the choice of a woman of sterling and substantial character. By the grace and power of God it was irrevocable. In this we see something of the value of properly matured character, and the worth of its development.

VII. In Ruth we have a woman who found God; who found herself; who found her place in God's purposes, and filled it. Great would have been our loss if this picture had been left out of the Word of God. She was a woman after God's own heart. Great artists do not put their persons on exhibition, but their works. In so doing they most effectively put themselves on exhibition. The great artists of the ages have immortalized themselves through their works. In them they live, move and speak. Ruth was a product of the grace and power of God. In her character she will live and bless mankind as long as there are men to be blessed. God will be glorified in and through her. Great artists are a blessing to the world of mankind, through the efforts of others to learn from them, and to rise to eminence with them. Ruth will forever be a means of blessing to mankind, in that many will seek to learn the secrets she learned and build characters as worthy as hers. God is ever in need of people that He can put on exhibition, as products of His grace and power. The experiences of the family of Elimelech should serve us as warnings. Those of Ruth as of inspirational value; in showing us what is possible here and now, by the grace and power of God.

**The Kinsman Redeemer**

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz (Ruth 2:1).

This would have been a sad story had there been no Boaz; no mighty man of wealth; no kinsman redeemer. Under the Jewish economy a man might sell himself into service to another under stress of circumstances. This sale would be valid until the year of release. Unless he was redeemed by a kinsman redeemer, this custom looked forward to our Lord Jesus Christ, who is the true kinsman Redeemer. Three things specially devolved upon the kinsman redeemer of those days. The redemption of the slave who had enslaved himself; the redemption of his inheritance; he was to be the avenger of blood where that was necessary. In the matter before us he might marry the widow of one who had lost his inheritance, and raise up a name for him. Here we see prefigured our Lord Jesus Christ, the true Kinsman Redeemer. The work was made possible by His sacrifice, and is made actual by His grace and power.

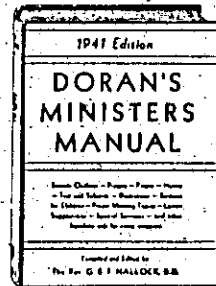
I. The kinsman Redeemer was a mighty man of wealth. Only such a one could perform this office. The

kinsman who was nearer than Boaz was unable to meet his obligation for lack of means to so do. Our Lord Jesus Christ is the true Mighty Man of wealth. He has paid the redemption price for the redemption of the entire race. But material wealth could not pay the redemption price of our souls. Nothing less than His own precious blood could pay that. His blood He freely shed that we who had sold ourselves into sin, might be redeemed.

II. The Redeemer must be our kinsman. This Jesus became by His incarnation. Of Him Isaiah said, "Unto us a child is born, unto us a son is given." In the child there is a reference to His human nature; in the Son, to His divine nature. In His Personality He is able to make satisfaction for our sins—to pay the price of our redemption. As man He is able to reach us, and bring us to God by His grace and power. He was moved to this great sacrifice by love. He is love. It was love that moved Boaz to redeem the inheritance of Elimelech—that brought him into the marriage relation with Ruth. Not only was there love there, but there was likeness. Both Boaz and Ruth were lovely and lovable children of God. In due time the consummation of the relationship of Christ and His saints will be so

**Doran's Ministers Manual for 1941**

Compiled and Edited by G. B. F. HALLOCK

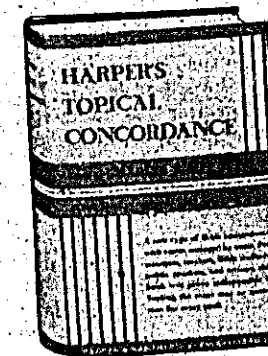


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consummated. There will be both love and likeness in this union. "We shall be like him."

III. *Ruth had to take the way that led to her union with Boaz.* The redemption of herself and her inheritance was not the result of accident. Our redemption through Christ will not be the result of accident. It will be the result of intelligent and purposeful seeking. When Ruth knew that there was a kinsman redeemer in the family she put herself in the way of enjoying the benefits of his work. And so must all who would enjoy the benefits of the work of our Lord and Savior Jesus Christ. The one thing that keeps mankind from the enjoyment of the benefits of His saving grace is their failure to put themselves in the way of such enjoyment.

IV. *Before her marriage to Boaz Ruth had served as a gleaner in his fields, and with his servants.* She had enjoyed the benefits of his service, of his kindness, of his hospitality. She had commended herself to him by her nobility of character, and beauty of life. She had proved herself worthy of the honor he later conferred upon her. While all of our goodness is by the grace of our Lord Jesus Christ, we must give evidence of the possession of that grace in our own characters and lives. This is not the condition of our redemption, but evidences of our enjoyment of its benefits. Fellowship with Him in service is one of these evidences. We must have His grace here if we are to have it hereafter.

V. *We must be restored to our inheritance here, if we are to enjoy it hereafter.* Whatever we are to be in the world to come, we must hope the earnest of in the world that now is. The grace that works here will work hereafter. The relationship that is real here, will be real hereafter. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." He will be the avenger of blood to all who fail to avail themselves of the benefits of his shed blood and fail to become partakers of His grace. In His grace we may go as far as we will in its enjoyment in this present world.

VI. *Christ, our true Kinsman Redeemer, came to earth in humiliation nineteen hundred years ago, and by His coming, became our true Kinsman Redeemer.* He took upon Him a perfect human nature. In so doing He became bone of our bone and flesh of our flesh. By His death on the cross He made possible our Redemption. In partaking of humanity He lived the

life among men that we must live. He understands by actual experience the problems that confront us and the best ways of solving them. He knows the limitations of the flesh; the difficulties we encounter in the discovery and development of the powers with which God has endowed us. He knows the workings of the human mind; the functions of the human heart; its affections, emotions, sensations, longings and all that goes into its complete operations. He knows weariness, hunger, the need of rest and sleep, and all the limitations of human flesh. He knows disappointment, sorrow, ill-treatment, the inappreciation and ingratitude of many that He had helped; the perverseness of disordered minds, and all that could come to Him in life. He has entered into fellowship with us, and now He asks us to enter into fellowship with Him. He knows how to sympathize with us in all that goes into the making of life as we have to live it here below. He knows loneliness. Even His brethren did not believe on Him, and His townsmen repudiated Him, and sought to take His life. He knows what it is to deal with human infirmities and the trying things connected with such dealing.

VII. *Peter tells us that the theme of the prophets was, "The sufferings of Christ, and the glory that should follow."* He is coming again in glory to reign on earth for a thousand years. *As kings and priests unto God we shall reign with Him.* We who have suffered with Him here shall reign with Him hereafter. It is then that our marriage relationship with Him will be consummated, and the marriage supper of the Lamb be celebrated. We who have borne with Him the reproach of the cross, shall share with Him in the glory made possible by His death on that cross. Here we know something of what it means to be children of God. There we shall know what it means to be heirs of God, and jointheirs with Jesus Christ. Here we know something of the riches of His grace. There we shall know the exceeding riches of His grace in the ages yet to come. Here we are in the beginnings of the enjoyment of His grace. There we shall have an eternity of this enjoyment. Here we have the earnest of our inheritance. There we shall have the inheritance itself. Here we know something of being spiritually minded. There we shall have an eternity of ever increasing spiritual mindedness. The exceeding glories of Christianity are yet to be ours. What we enjoy now is glorious. What we are yet to enjoy will be far more glorious.

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# The Preacher's MAGAZINE

JUST as you excel in everything else—faith, expression, knowledge, perfect devotion, and the love we have awakened in you—you must excel in this generous undertaking too. I do not mean this as a command. I only want to test the genuineness of your love by the devotion of others. You know how gracious the Lord Jesus Christ was. Though he was rich, he became poor for your sake, in order that by his poverty you might become rich. . . . If a man is willing to give, the value of his gift is in its proportion to what he has, not to what he has not. I do not mean to be easy upon others and hard upon you, but to equalize the burden, and in the present situation to have your plenty make up for what they need, so that some day their plenty may make up for what you need, and so things may be made equal—as the Scripture says, "The man who got much did not have too much, and the man who got little did not have too little. . . ."

Remember this: The man who sows sparingly will reap sparingly, and the man who sows generously will reap generously. Everyone must give what he has made up his mind to give, not reluctantly or under compulsion; God loves a man who is glad to give. God is able to provide you with every blessing in abundance so that you will always have enough for every situation, and ample means for every good enterprise; as the Scripture says,

*"He scatters his gifts to the poor;  
His uprightness will never be forgotten."*

He who supplies the sower with seed and so with bread to eat will supply you with seed, and multiply it and enlarge the harvest of your uprightness. You will grow rich in every way, so that through me you can show perfect liberty that will make men thank God for it. For the rendering of this service does more than supply the wants of God's people; it results in a wealth of thanksgiving to God. The way you stand the test of this service must do honor to God; through your fidelity in what you profess as to the good news of Christ, and through the liberality of your contributions for them and for all others, then they will long for you and pray for you, because of the extraordinary favor God has shown you. Thank God for this indescribable gift! (2 Cor. 8: 7-9, 12-15; 9: 6-15—Goodspeed Translation).

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## Learning How Not to Succeed

BY THE EDITOR

**T**HIS very idea is absurd. Looks like we already know what to do not to succeed. But the idea came to me today as I drove through an unfavored section of our country, and took a glancing look at the evidences of poverty and ill-being. I soon found myself saying, "These people could beat this. They are not doing as well as they are capable. It is not altogether the fault of the country. It is the fault of the people themselves, in a very large sense." And then I began to count the things the people of that section do the wrong way, and I discovered that almost their entire inferiority of position is accounted for by the things they do the wrong way. Of course some of their poor ways are better than nothing, otherwise they would starve and cease to be altogether, for there are very few things they do with intelligence and force. Nevertheless I began to imagine myself a settler in that unfavored section, and I began to count the things I would do to better my lot. I soon found I was not very full of positive ideas, but I was able to enumerate a good many things I know I would not do, or at least would not do them as the people there do them. And if anyone checks me up by reminding me that I have no business to criticize another's way until I can show him a better way, I answer that I think there is hope of one's finding a better way, if only he can learn not to do things the way people do them who do not succeed.

I will not trouble you with my list on that unfavored section, for I soon turned the tables on myself and on my calling, and I began to think of things which none of the preachers who are very successful do, and I think it might be useful just to enumerate them. And if you and I avoid the things preachers do who do not succeed, perhaps we will in some measure be driven to do some of the things those do who do succeed; for, after all, you know we must do something.

1. I do not know of a preacher who is succeeding in any outstanding degree who is "neglectful of his devotional life. Preachers who become dry and formal, or light and chaffy, or just plainly "nominal" in their personal religious lives do not have what it takes to lead a church on to victory or to lead successful revivals or to do any other work expected of preachers, in any outstanding way.

2. Preachers who gain and deserve the reputation of being "long winded" in their preaching do not hold pastorates long or get return calls for revivals or make successful agents to represent the departments of the church or do anything else that preachers are expected to do. After all has been said that can be said in favor of long sermons, either successful preachers do not preach long sermons or else they are not successful any more after they get the long sermon habit.

3. Preachers who do not keep alive intellectually do not continue to succeed as preachers. I have heard that preachers are like trees in that they die at the top first. It is not so long until any active preacher begins to wear the badge of the Hoosier poet by exhibiting "frost on the punkin'" (gray hair on the outside). But if he gets a stalemate in the thinking machinery inside, he just does not continue to succeed. And it makes no matter how many pleas are sent up for pity for "the old preachers," the preacher who has quit having new thoughts does not seem to go on leading the church successfully.

4. Preachers who manage to get a lot of "smoke" of near slanderous gossip about them do not go on successfully very long. This is especially the case where the preacher in question is admittedly the "friendly, sociable sort," to whom a story of undue familiarity seems to have affinity. It is a shame to have to be a recluse, but preachers who get "talked about" seem not to go on successfully. Either they themselves get discouraged or else the people drift from them and make no further demand for their services.

5. Preachers who major on little things, and make themselves obnoxious by attaching moral and spiritual meaning to every item in the wardrobe and dining room do not seem to reach enough people with their message to make their success outstanding. The world is so cursed with big sins concerning which no one is in doubt that it seems the mote hunter is unpopular, more so, if anything, than in the past. Or, putting it the other way, men are so taken up with the value of the pork in the pig that they do not seem very patient with the man who discourses lengthily on the curl in the pig's tail.

6. Preachers who go in for spectacular advertising and vaudeville methods do not seem to make permanent success. Really, truly, unusual things happen so seldom in the average life that the ordinary mortal seems soon to suspect the

sincerity of the preacher who knows too much that others do not know, and who does the unconventional so regularly that he really just establishes a new convention.

7. Preachers who "lord it over God's heritage," and take the attitude of dictators, rather than of leaders and shepherds, do not seem to get along very well. People, at best, have to take so much off of the preacher, that when he shows himself to be heady, thin-skinned and hard to entreat, the people lose their affection for him, and want to give him the boot, instead of the glad hand.

8. Preachers who think nothing is well done unless they do it themselves, and hence try to run all the departments of the church personally, and insist on leading the choir and keeping the spotlight always, do not seem to last long. No one seems to be good enough at everything to be a leader in it, and unless he is willing to be a follower now and then, others do not want to follow him.

9. Preachers who will not co-operate with their district and denominational leaders and take their share of the responsibility for the success of connectional projects do not seem to have what it takes to keep going as pastors or other local or connectional leaders. I do not think the "higher ups" especially work against them. Rather it just seems that a preacher who has nothing but a local vision tends to be ingrowing, until finally the people get the idea he is interested principally in himself, and they seek a man of broader motives. It seems to follow that the preacher who insists on cutting his General and District Budgets has all the dif-

ficulties he anticipated in taking care of local expenses, but instead of these difficulties justifying his action in cutting down the services of his church to the big world outside, it seems rather to convince the people that, while he is a good man, he is no financier, and they decide that the present situation in the church calls for a change in pastors; for, they reason, if we keep on going this way, we shall soon have to close the church doors, and we would better get a man who can lead us out of the brush before we get too deep into the woods.

And it just seems to me that if we would all strive to miss these faults which preachers who do not succeed seem to have, we might, somewhat of necessity, get over on the other side of the road and develop some of the characteristics which successful preachers have. It may be that some of the things enumerated are not the cause of failure or partial failure in those who have them. It may be that they are just protests put up against what would otherwise be worse failure still. But the fact that they seem to be associated with preachers who are not getting along very well is enough to encourage us to seek to avoid them. And perhaps, after all, we do not know how not to succeed. Perhaps we just do not know how to succeed, which is really not the same thing. But I know there is no preacher worthy of the name who is not ready and willing to change his method, abandon his choice practice, amend his pet habit, and otherwise make himself over in the endeavor to do this blessed task in a more fitting and successful manner. For to the preacher who is really in earnest, the best is none too good.

## Thoughts on Holiness

### Scripture Expressions for Christian Experience

Olive M. Winchester

#### Full Assurance

Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water (Heb. 10: 22).

**V**ERY expressive yet little used is the phrase we have chosen for our study in this article. Generally when the noun is used, it is designed to indicate the witness of the Spirit and the qualifying adjective is omitted. But there is much of meaning and content to the phrase as a whole, and while no doubt there is the thought of the witness included, yet the phrase indicates a larger range and scope. The meaning contained in this larger range and scope we would investigate.

#### CERTITUDE IN SPIRITUAL KNOWLEDGE

Very often people who deal with material things think that their knowledge is accurate and convincing, and regard those who rely on faith and thereby claim knowledge of spiritual realities as visionary and laboring under a hallucination. But in Colossians we read of the "full assurance of understanding" (2: 2). The passage continues by stating that this full assurance of understanding is to the intent that we might know the mystery of God, that is, Christ, in whom are hidden all the treasures of wisdom and knowledge. We have paraphrased somewhat in rendering the text in order that the meaning may be the more clear.

The word for knowing here is a word coined by the Apostle Paul, it is not found in the Gos-

pels. It indicates "a strengthened form of the word knowledge, *epignosis*, meaning exact, clear, full, perfect, satisfactory knowledge." So Daniel Steele sums up the question thus: "As regards the assurance of Christian truth, Paul was neither a 'gnostic,' implying a conceit of spiritual knowledge; nor an agnostic, professing ignorance of revealed truth; nor a 'mergnostic,' having only doubtful glimpses of divine verities; but he was an 'epignostic,' rejoicing in perfect assurance of spiritual realities. This last word, invented by the author, has as yet no standing in reputable English, but is easily derived from 'epignosis' (the Greek word) and is easily intelligible to the Greek scholar, indicating one who knows God in Christ beyond a doubt. Although the term may not be in the dictionary, the reality is in the heart of every one who claims his full Christian heritage."

That there is certitude here is beyond question. The Christian does not follow the fictitious or fantastic in life, he has contact with profound reality, the greatest of all realities. The fact of knowing is brought into emphasis both by the Apostle Paul and also the Apostle John. The Apostle Paul expresses the thought as we have suggested and the Apostle John in his first epistle reiterates the declaration, "We know."

This knowing incorporates first the reality of our own Christian experience and then from that as a basis leads us to the understanding of other spiritual realities and values centered around our spiritual experience. We know Christ, in whom are all the treasures of wisdom and knowledge and to know Christ is to know God. This knowing naturally when viewed quantitatively is limited; our finite minds are too small a container for such infinite knowledge, but we share in the quality of knowledge; it is knowledge of spiritual truth, the wisdom that is spoken among the perfect. And in this knowing we have the most profound conviction of its reality. It rings within the soul with greater clarity than things of time and sense.

#### FULL ASSURANCE OF HOPE

Not only does the Christian have certitude of knowledge, but he has a full assurance of hope. In Hebrews we read of the longing the writer had for his readers. "And we desire that each one of you may show the same diligence unto the fulness of hope even to the end." Fullness of hope, full assurance of hope (6: 11). Because of persecution and various questionings arising in their minds these Hebrews had allowed their hope to wane a little, and the author is seeking to revive in them that full assurance of hope.

Hope is the great sustainer of life. When man loses hope in any phase of life, his chances of continuity are small. If it be merely in the physical realm, this is true. The one who loses

hope of recovery, loses one of his main holds on life while another who has hope may battle against great odds and win. So much the more so in the spiritual realm. Hope is emphasized in Scripture; it is one of the three major Christian virtues. "Now abideth faith, hope, and love."

In other realms of life our hope may be based on insecure foundations and disappointment and dismay follow. But in the Christian life hope has a solid basis on which to rest. Defining this hope further the author of Hebrews in this chapter speaks of the hope as an anchor to the soul, sure and steadfast. On this the comment is made, "The stability of hope is twofold. It is undisturbed by outward influences, and it is firm in its inherent character." The passage goes on to say, "which entereth into that within the veil," and this is interpreted as presenting hope as ever entering afresh into the Divine Presence encouraged by past experience. "Hope enters into the innermost sanctuary, the true holy of holies, that presence of God, where Christ is: Hope, like the anchor, is fixed on the unseen."

Hope gives strength and assurance in this life; it glorifies life and radiates our sojourn here on earth with its presence, but it transcends time and reaches out into the eternities, it is big with immortality. Our lives are not limited by this earthly horizon, but reach out into the eternal glories.

#### FULL ASSURANCE OF FAITH

Oftentimes faith seems to be very intangible. To the onlooker this is true, but when there has been the surging of the powerful dynamic of faith in the soul, then it becomes an outstanding reality. The text which we have chosen for this article expresses this truth in its exhortation. "This means," says Daniel Steele, "that the fullness of the Spirit enables us to come to God, without any hesitancy, disbelief, or diffidence as to our right and fitness through the blood of Christ to draw nigh to the Holy of Holies, the place of God's presence. This right is far higher than that of the Israelites when sprinkled with the blood of the first covenant at the base of Mt. Sinai. For the true believer in Christ has a superior qualification, being provided with holiness inwrought by the Holy Spirit, to enter into the sanctuary, the holy place, where God dwells. For all believers are priests, and have the priestly prerogative of access to God, not granted to the Hebrew laity."

So when we then pass in review the scope of the full assurance vouchsafed unto us we see a full assurance of understanding, that is, the gospel and the Christian message has the truth that will satisfy the mind and meet its demand for a solid ground on which to rest; with a Christo-centric universe, we feel a response to logic and reason. It satisfies the outreaching of

hope, it gives to its basic content and enlarges its horizon taking it beyond the span of time into the endless ages of eternity. Moreover it gives confidence in our daily spiritual living whereby with confidence we can draw nigh unto God, ever receiving the spiritual strength and sustenance that we need. How full and complete is this assurance!

## Paul's Terms Relating to Holiness

Neal C. Dirkse

THE Epistle to the *Colossians* is so much like the one to the *Ephesians*, that it is not difficult to believe that both were written at the same time, as they were. It was very probably written from the prison in Rome, which makes the letter so much more impressive. Though Paul was bound and in fetters, yet no one can say he was bound in spirit. The letter here considered was written by a man reveling in the mysteries and blessings of God. Though he was undoubtedly attempting to correct or warn them from some prevalent errors, Paul characteristically filled the epistle with terms and turns of expression relating in some manner to the glorious truth and life of holiness. For as brief a letter as is *Colossians*, it is significant the wealth of truth regarding this doctrine that is to be found in it.

#### I. CARNALITY CHARACTERIZED

Colossians 2: 11—Body of the sins of the flesh.  
Colossians 3: 9—The old man.

#### II. THE ISSUE OF CARNALITY

Colossians 2: 18—Pride.  
Colossians 2: 23—Self-righteousness.  
Colossians 3: 5—Excess of legitimate appetites.  
Colossians 3: 8, 9—Fruits of the old man.

#### III. SANCTIFICATION CHARACTERIZED

Colossians 1: 12—An inheritance.  
Colossians 1: 27—Riches of the glory of God's mystery.  
As being Christ-possessed.  
Colossians 3: 10—As the new man.

#### IV. HOW IS SANCTIFICATION EFFECTED?

Colossians 1: 8—By the Holy Spirit.  
Colossians 1: 9—By prayers of another.  
Colossians 1: 20—Through Christ's blood.  
Colossians 1: 22—By Christ's death.  
Colossians 2: 11—Eradication of the body of sins of the flesh.

Colossians 2: 12 — Death to self through Christ.

Through faith in God.  
Colossians 3: 9, 10—Putting off old man; putting on new man.

#### V. RESULTS OF SANCTIFICATION

Colossians 1: 4—Fellowship with saints.  
Colossians 1: 5—Confident hope of heaven.  
Colossians 1: 9—Enables us to be ready recipients of His will.  
Colossians 1: 10—Enables us to be good examples.  
Makes us to be fruitful workers.  
Enabled to increase in knowledge of God.  
Colossians 1: 11—Empowered by God's might.  
Patience.  
Longsuffering.  
Joyfulness.  
Colossians 1: 12—Makes us heirs of God.  
Colossians 1: 22—Freed from sin.  
Spotlessly clean.  
Freed from all accusation.  
Colossians 1: 27—Christ-possessed.  
Colossians 1: 28—Enables us to have perfect motives.  
Colossians 2: 2—Unity in love.  
Colossians 2: 5—Stability.  
Colossians 2: 10—Complete in Christ.  
Colossians 2: 12—Dead to self through Christ.  
Resurrected to new life; metamorphosed.  
Colossians 2: 20—Dead to world through Christ.  
Colossians 3: 3, 4—Dead to self, with Christ as center about which life revolves.  
Colossians 3: 4—To be with Christ at His coming.  
Colossians 3: 12—Makes us holy (freed from sin).  
Makes us lovable.  
Colossians 3: 12-14—Issue of a holy life.  
Colossians 3: 14—Divine love, the seal of perfection, embues our life.  
Colossians 3: 15—Revel in the peace of God.  
Colossians 3: 16—Established in true doctrine of Christ.  
Colossians 4: 12—To stand perfect and complete in all the will of God.

#### VI. HOW MAINTAINED

Colossians 1: 23—By faith.  
By growth.  
Colossians 2: 6—By growth and faith.  
Colossians 3: 1—By living in a different world.  
Colossians 3: 2—By cultivating a God-consciousness; an appetite for spiritual things.  
Colossians 3: 5—Control of legitimate appetites.



## Foundational Prophecies

Paul S. Hill

**B**Y foundational prophecies we mean those strong and basic prophecies which, while not always given in detail, are inclusive of those details of history with which other prophecies deal in sections or in a more minute way. There are several of these in the Bible, and they are so definite and clear that any later prophet who felt the urge of prophetic ecstasy coming upon him and could catch the burden of his message, could check his burden with these foundational prophecies, and by their teaching he could lay the level and plumbline on his own. Not only so but he could also discover the false message of the false prophet. This twofold protection was frequently resorted to by the prophets who dealt with the detailed and minute unfolding of the foundational prophecies. Frequently they rebuked the false prophet because his message was out of harmony with a previous foundational "Thus saith the Lord." And also frequently they asked for a comparison on the part of the people between their message and the message previously given by the Lord in a foundational way. Thus they could ever ask the people to accept the detailed message as in harmony with a previous foundational prophecy, or warn the people against accepting the message of a false prophet.

The first prophecy in the Bible is a fundamental one. It is recorded in Genesis 3: 14-19. This is a very fundamental and inclusive prophecy. Study it a bit and note the time duration of it; the elements of sin and the curse, the teaching of redemption through the seed of the woman, the two kinds of people, (*thy*, the devil's seed, and the seed of the woman, Christ and His born-again people). Note also the conflict between these two and the final ending of it all. We note also in this prophecy a peculiarity of scripture that when an important subject is spoken of for the first time it usually includes, at least by suggestion, everything that shall afterward be spoken on that subject in minute detail. That is what makes it foundational; it is the general inclusiveness of the prophecy. The detailed prophecies fill in the picture and make it more clear, but the foundational prophecy includes all that is afterward detailed.

A detailed statement showing how this foundational prophecy was being fulfilled is given in Genesis 4: 1-15, and again in 6: 1-4, and again in 6: 5-8. The predestination of the seasons of the year so "long as the earth remaineth" fits into the time element of this foundational prophecy, and can be looked upon as carrying on during the blessings of grace and the burden of the curse because of sin.

We give these details of the foundational prophecy to convey more fully the relationship that we consider exists between those foundational prophecies and their detailed explanation in the other later prophecies which were given covering some part or portion of the foundational prophecy.

Having shown what we mean by a foundational prophecy and its relation to its detailed rehearsal by later prophecies, let us look at a few more.

Genesis 18: 1-3 is foundational in that it locates the lineage of the seed of the woman, and the blessings of grace in a world filled with sin and the curse. The inclusiveness of this prophecy is noticeable. The facts of blessing and cursing are mentioned but the method of carrying these out is not enlarged except that it shall be through the national life of Abraham and his seed. The universality of the blessing is also mentioned. The details of this prophecy are filled in by the prophecies relating to the "covenants and promises" given to Abraham, Genesis 13: 14-18, 15: 1-21, 16 and 17, etc. All the details of these later prophecies were included in the foundational prophecy of Genesis 12: 1-3. All of the descendants of Abraham by Hagar, Sarah and Keturah are included in the foundational prophecy, and their history is but a detailed fulfillment of it.

The prophecy to Abraham with its "promises and covenants" was transferred to Isaac, Genesis 26: 1-5, rather than to Ishmael or any of the sons of Keturah. This identifies the course that the lineage of Christ should follow, and can be considered a detailed prophecy rather than a foundational one. The same can be said of Genesis 25: 21-34, and 27: 28. All the detailed story of the descendants of Abraham as related in Genesis is traceable back to the two foundational prophecies we have mentioned.

The prophecies of Genesis 48: 15-22, and 49: 1-27, are also in fulfillment of these foundational prophecies, but are of such a striking character that they can be considered foundational, for they are inclusive of future Hebrew history showing the lines of weakness as well as those of strength as actually carried out in the details of the contribution of the several tribes to Hebrew history. This prophetic message of Jacob was given near the beginning of the stay of Abraham's descendants in Egypt.

The prophecies given to Moses at the burning bush and those related prophecies incident to the plagues in Egypt and the wilderness journey are detailed rather than foundational for

their prophetic antecedent is declared in Genesis 15: 13-16, where the sojourn of Israel in Egypt is mentioned. The giving of the law on Sinai is part of the prophecy referring to the "promises and covenants" already mentioned.

At the close of the period of Mosaic leadership there appears another series of prophecies which we judge to be foundational. These were given by Moses just prior to his death. These messages begin in Deuteronomy 27 and continue through Deuteronomy 32. The foundational aspect of these prophecies lies in their inclusive teaching in reference to the keeping or breaking of the laws given on Sinai. The grounds for blessing and cursing are stated and also the general trend of the Hebrew people and the Gentile nations who accepted revealed religion as taught by the Hebrew laws.

The foundational aspect of these prophecies is further shown in the detailed history of Israel and their fulfillment in good or ill in proportion as Israel obeyed or disobeyed their laws given on Sinai. This series of prophecies were the gauge and plumbline for the prophets of Israel. The prophecies of the dispersion of Israel were based upon these foundational prophecies of Moses. By them the prophet could gauge the truthfulness of his own, or discover the falseness of any message given contrary to them. "Thus saith the Lord" stood not only for the immediate prophetic burden of the prophet but also for the foundational prophecy previously

recorded. The Major and Minor Prophets all have this characteristic.

There are other foundational prophecies, of course, and every prophecy has something of the foundational in it, but as history was lived out the foundational aspect of prophecy became less prominent being replaced by prophecy in a more detailed way.

The prophecies of Jesus had two distinct characteristics. They did not detail any prophecy that had already been fulfilled; they did furnish some foundational messages on which the New Testament Church could build its future and look toward coming events. The inclusion of the Gentile Church into the body of Christ, the progress and success of the gospel, the general apostasy, the ending of the Gentile dispensation, the final victory of the cross were all given attention in the prophetic messages of Jesus. These, of course, were hinted in the Old Testament but the historic Christ and His place in the general field of prophecy gave His prophetic utterances a foundational aspect.

Prophecy, in its foundational aspect and its detailed explanations by other prophetic messages, gives revealed religion a strong and favorable comment. No other religion has dared to assume to present its strength on prophecy uttered when its fulfillment seemed impossible, and fulfilled in spite of all the seeming impossibilities.

We have a more sure word of prophecy!

## Adam Clarke's "Letter to a Preacher"

E. E. Wordsworth

### Article Two

**C**ONCERNING your behavior on your circuit or at the place where you exercise your ministry—never disappoint a place. Be punctual in getting in proper time to the place where you are to be entertained. Do not make the whole family wait upon you. Never leave any place you visit without reading a portion of scripture and praying with the family. Take heed that while you avoid levity on the one hand you fall not into sour godliness on the other. Tell your secret trials and temptations to very few. Never go in debt for food, clothes or anything else; it is no sin to die in a ditch through hunger and cold, but it is a crime to go in debt when there is not the fullest prospect of being able to pay. Get a genuine friend whenever you can. Beware of forming hasty friendships.

Punctuality is important, whether in the home or the church. The common courtesies and amenities of our social life are important. The

reading of the scriptures and prayer will leave a benediction behind that will be aromatic like the rose for many days. Do not be a clown in the home where you are entertained. One can be sociable and pleasant without being a fool. Too much levity robs the soul, hinders usefulness and cripples Christian influence. Let your words be few. It is bad taste to tell everybody all your troubles, trials and temptations. Do not think you have to relate every incident and happening of your life.

A preacher who is habitually careless about his personal finances is headed for the rocks. Better to starve to death than to owe about every fellow you meet. It is far better to drive that old model T and be out of debt, than to be behind the steering wheel of a new Oldsmobile and your nose on the grindstone.

A preacher must be careful in the selection of his friends. Christ selected Peter, James and

John as His bosom friends. There is a reason why. Be sociable and friendly with all but choose only the spiritually minded as your closest friends. "A man [the preacher] is known by the company he keeps." "Birds of a feather flock together."

"Concerning your behavior in the house where you lodge—on your arrival, get as speedily as possible to private prayer. Show yourself satisfied with everything you receive. Be punctual with meals and rise when called. Be not overparticular about your food. Keep your room in such an orderly manner that everything will have its place and that even your absence will testify to the regularity of your habits. Go out as little as possible to eat and drink. Go not from house to house (Luke 10: 7)."

The above offers some good, practical advice for our consideration. An evangelist came to serve me, and upon arriving suggested at once that we enter the church and have a good season of prayer. I was profoundly impressed. We had a gracious revival with that praying revivalist. This cannot always be done right away, but the man of prayer will win souls. Do not fuss about your entertainment. Habits are reflected by the condition of your room. Make your own bed. Keep things as neat as possible in your room. Beware of gormandizing. Dr. H. C. Morrison says you should not insist on three cups of coffee every meal and an extra piece of pie. Do not be a gad-about. Going out for big heavy meals every day is a bad habit. It is neither good for the preacher's stomach, nor the revival campaign. But it does seem that common courtesy requires in our day that the evangelist accept some invitations out for meals, but these should be as rare as possible, and ordinarily the church should not demand it. It is best for pastors to arrange for their evangelists not to have to go out scarcely ever.

"Concerning the cultivation of your mind—pray much, read much, write much. Have always some easy dissertation, or similar work upon the anvil; and be sure you finish whatever you undertake. Read the Bible through regularly at least once a year; and take down in order every text you think you might have light sufficient to preach upon. Always carry a New Testament with you. No man can fully explain the Bible who has not a general acquaintance with the most important sciences and arts. There are a multitude of texts in the Bible which no man can explain who has not a tolerable knowledge of history, chronology, geography, astronomy, anatomy and chemistry. Illiterate piety may be useful in exhorting sinners to return to God, but it certainly cannot, without immediate inspiration, explain and apply the deep things of God. I think it is of great consequence to a preacher of the gospel to be able to read the Old and New Testaments

in those languages in which they were originally written. The indolent preacher is soon known by his preaching; he has little or no variety. That knowledge which has for its object God and His works can never rob you of your religion nor deprive you of your simplicity; but, on the contrary, will be a powerful means of increasing both."

I frankly do not understand a preacher who positively will not read, study and learn. "Study to show thyself approved unto God." "Thou shalt love the Lord . . . with all thy mind." "Redeeming the time." While scholarship must not be the primary aim of the minister but piety, nevertheless the divinely commissioned preacher with a true sense of his responsibility will want to improve his mind as well as to advance in grace so as to qualify him for the most effective ministerial service possible.

My practice is to be reading five or six books rather than one. I have one in my car, another on the library table, one in my pocket, one near the bed, another in some other convenient place. Instead of trying to read the works of Josephus or Hill's Theology through without other reading along with it I much prefer to read a few pages in the aforesaid volume; and then to pick up something else. Any really heavy reading matter I take slowly. I like to read Boreham in the evenings. A few pages a day of history, some science, or theology suit me best and in this way I find I cover quite a wide field throughout the calendar year. Profound books that demand real thought and study in this way claim my attention that would otherwise be neglected. It is truly amazing how much reading one can get done if the reader has some fixed habits. It has been far remote from my thinking to try to set the pace for others in the articles submitted but merely to try to point the way.

Brethren of the ministry, our best is none too good for the Master.

### The Certainty of Our Father's Guidance

Here is a verse which reminds us all of the uncertainty of "things seen" today, and of the certainty of the guidance of our Father—God:

"God does not always answer  
With a ringing, Yea or Nay;  
We may catch no word or signal,  
In the darkness where we pray.  
We may rise with hope exhausted,  
And with slow, reluctant feet;  
But He'll guide us sure and certain,  
Where His will and ours shall meet."

—By P., in *The Witness* (London).

## GENERAL CHURCH PROGRAM

### The Place of Stewardship

C. Warren Jones, Stewardship Secretary

WE are aware of the fact that there are those who do not like the term "stewardship." There seems to be an aversion to our terminology at this point. Not long since a good brother wrote us that he did not know anything about this stewardship business, but he was strongly in favor of tithing.

We are willing to travel along with the brother as far as he goes, but the trouble is that he does not go far enough. Tithing is but a part, while stewardship is the whole. If our material goods were all that we possessed, then tithing would cover the ground. But that is not true. We possess more than material things. Life has to do with more than the material. God has given us other things for which we are responsible as stewards. In fact some people have little if any material possessions and yet they are rich in other things which are of great value.

There are time and talents. Are these not possessions? Not only so, but they are valuable possessions. Time is valuable. Everyone has the same amount; twenty-four hours in a day. A few people value their time, but many people squander; while it away. Talents are valuable. Some have one, others five and a few have as many as ten talents. We talk about people having great ability along a certain line. They have talent to do; to pursue a certain course.

We are stewards of all our possessions; money, time, talents. In fact we are stewards of all of life. Hence we talk about the stewardship of money; the stewardship of time; the stewardship of talents; the stewardship of life. God is the owner; the only One who can rightfully claim ownership. "The earth is the Lord's and the fulness thereof; the world, and they that dwell therein." God being the owner, then we are but possessors and as such are stewards.

If we as ministers of the gospel could sell this truth to our people it would prove a blessing to the church. In order to do it, we must first be sold on it ourselves.

Send for a sample package of stewardship tracts. Choose several good tracts and send for a supply. Doctor Chapman has written a very fine tract, "What Is Stewardship?" Order enough of this tract to place one in every home.

Call the attention of your people to the excellent articles on stewardship appearing in the columns of the *Herald of Holiness*.

Preach a series of four sermons on various phases of stewardship during the month of February. Such can be made and should prove a spiritual blessing to our people.

### Beyond Budgets

Can there be any possible connection between the River of the Water of Life and budgets? The one is warm and life-giving; the other is cold, drab, even metallic.

"Who wants to give to a budget?" Answering chorus, "Nobody! Nobody!" The word "budget" originally meant purse or wallet—a money container and its contents. Fancy giving to that!

It now means; a statement of anticipated receipts and proposed expenditures.

Who wants to give to that? The Foreign Mission work is not a budget. It has a budget.

Every well-ordered institution has. But the budget of the society is not its chief concern.

Its chief concern is its task, its God-given task. It does not seek support for its budget.

It seeks support for its task—the task of helping the River of God's Love to keep on flowing to all the world.—Adapted from American Baptist Foreign Mission Society.

### Why I Believe in Tithing

1. I believe in tithing because I love Jesus, appreciate in some measure what He has done for me, and realize that I could not make an adequate return even if I should put all my income into His treasury.

2. I believe in tithing because I like to have a definite minimum expression of my love for my Master. Such minimum expression relieves me of anxiety and concern which might otherwise be inevitable.

3. I believe in tithing because the practice of it challenges love gifts above the tithe and brings some of the satisfaction of joyous service.

4. I believe in tithing because the tithe affords a convenient, sensible, practical basis of co-operation in kingdom work.

5. Loving the Master and delighting to work with my brethren for His glory, I am happy to covenant with them to put regularly into the treasury of the local church one-tenth of my gross income.—JOHN L. HILL.

N. Y. P. S.

S. T. Ludwig

## Youth and the Church

IN co-operation with all departments of the church the Nazarene Young People's Society is emphasizing the matter of stewardship in the devotional programs suggested for February. The General N.Y.P.S. Council will be happy if every pastor will consult the devotional topics in *The Young People's Journal* for this month and urge the use of them in the local society. They are as follows:

February 9—Investment of Influence.

February 16—The N.Y.P.S. Facing Its Responsibility.

February 23—Myself and Money.

In all of these topics various phases of Christian stewardship are emphasized. It was the thought of the topic committee preparing these lessons that they should present a well rounded and challenging picture to youth regarding their responsibility to God, to the church and to lost souls.

You will find these topics presented in a suggestive way and if ample time is given for preparation, will challenge your young people to a deep loyalty for Christ and the church.

If you do not have access to a copy of *The Young People's Journal*, you may secure one free of charge by requesting a sample copy from the General N.Y.P.S. office, 2923 Troost Avenue, Kansas City, Missouri.

## Toward a Common Goal

THE General Nazarene Young People's Society is interested in the total program for youth in the local church. In fact we are constantly reminding ourselves that the N.Y.P.S. must be a contributing factor to the success of the whole. For that reason we recognize that we exist because of the church and must, therefore, gear all of our activities in full harmony with the program of the church.

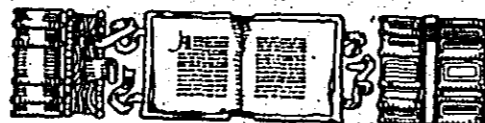
There is no disposition on the part of any of our responsible leaders for developing a minority group aside from the church. We are definitely church-centered and Christ-centered in our program. For that reason we desire at all

times to co-operate fully with our general and district leaders to accomplish the greatest amount of good in our day.

The main activities of the N.Y.P.S. must be spiritual and objectively centered for the common good of all. Holiness and evangelism still furnish the main impetus for our forward march. We have no disposition to depart from the main line.

We welcome the co-operation of pastors and people everywhere in promoting a live, aggressive, spiritual program among our young people to the end that we may win thousands of unreached youth for Christ and the church during this quadrennium.

## BOOK CHATS



By P. H. Lunn

A SMALL volume of ninety-nine pages filled with challenging messages on vital themes is *NOT ALONE* by Joseph R. Sizoo (Macmillan—\$1.25). Doctor Sizoo writes tersely and vigorously on themes that are pertinent to our present day difficulties and problems. The first chapter, "We Are Not Alone" from which the book gets its title is a message of courage and hope for days of confusion and uncertainty. The author says, "We know now that some things are tumbling apart because they ought to tumble apart. The things which are shaking we are better rid of." Again he writes, "I do not mean that the shadows are lifting, for indeed much darker days lie ahead of us." Doctor Sizoo has what we consider the right philosophy. Instead of a false optimism he prepares us for the worst and then directs our faith to the One who said, "When ye hear of wars and rumours of wars, fear not, for your redemption draweth nigh." And what an admonition is found in the following, "The only adequate gospel for a confused age which seeks to fight its way out of the mire is one which puts God back at the center of living."

Brethren, this is a time when men need positive, heartening, challenging truth from our pulpits. This book sounds the call to such a presentation of the gospel.

Another chapter, "The Meaning of Life," the suffering takes Job and the philosophy of his adviser Eliphaz for its background. The closing remarks of this message are as follows: "You may not care; your neighbors may not care; your nearest and closest friends may not care. But God cares and that is enough. For the sake of God whose personal triumph and pleasure depends upon your personal loyalty, do good, walk patiently, work with courage, be pure and live worthily. To live with this sense of God's concern is to build life upon a solid rock, while to live without this conviction is to build life upon quicksand."

Those who are interested in prophecy (and who is not in these days when cataclysmic events are taking place in swift succession) will be glad to know of another volume on this subject, *LIGHT FROM BIBLE PROPHECY* by Louis S. Bauman (Revell—\$1.00). This is a larger book than the price would indicate for it has 169 pages. Doctor Bauman firmly believes that the stage is now being set for the enactment of the final scenes of "the times of the Gentiles." An unregenerated world, he shows, has entered its night. However, in the true spirit of the gospel, while the present situation is depicted as forbidding and tragic, the future is pictured as bright with hope for those who "look for his appearing."

This volume is one of the most comprehensive on the subject that we have seen. It discusses: (1) The Roman Empire Must Be Revised; (2) Mussolini's Ambition for the Present Roman Empire; (3) A Union that Astounded the World (The Russo-German pact); (4) Ezekiel's Great Prophecy Concerning "Gog" and "Gomer"; (5) The Russian Colossus Crosses the Rubicon; (6) When Russia Marches to Her Doom; (7) Why Palestine Will Be Coveted by the Nations; (8) Herbert Hoover's Vision of "The New Cavalry"; (9) The "Beasts" and the World's Greatest Massacre; (10) "And There Shall Be Earthquakes"; (11) Why the End of the Age Must Be Very Near; (12) Signs of the End that Have Never Occurred Before.

A new book for ministers who like solid and thought-provoking reading is *THE FAITH WE DECLARE* by Edwin Lewis (Cokesbury). Doctor Lewis will be remembered as the author of "The Christian Manifesto" and other volumes that have had a wide circulation. Doctor Lewis maintains that Christianity is more than a system of ethics; it is a faith and as such it connects directly with Jesus Christ, the incarnate Son of God. This is its distinguishing mark and the source of its power. The book is both a personal confession and a scholarly presentation of the evidence that the faith spoken of is grounded in the New Testament and attested by the history and experience of the Church.

The chapter headings in themselves are of interest: "The Faith Itself," "The Faith and Its Facts," "Correlation and Confirmation," "The Modern Perplexity," "Continuity Through Change," "It Must Be Declared," "An Appeal to the Preacher."

We limit ourselves to quoting just one paragraph from the final chapter: "You must recover the Christocentric glory of the faith, or the faith grows dull as a sunless day. You will not therefore lose all the human wonder of your Lord, but you will find that which makes it more wonderful still, for this human wonder will be the wonder that God—the very God could do this and be this. You will not cease to love men so much because you have suddenly realized how much God loves them, and how much He has done to declare and prove that love. According as before your eyes Christ grows to His stature as the Eternal Son of the Father, so will the stature of even the most lowly of men grow in your eyes to its proper height. For you will see every man over against the travail of Infinite Love, and if he was worth that much in the sight of God he cannot be worth a little in your sight."

We measure great men by their character, not by their success.—NEPOS.

## Problems Peculiar to Preachers

CHARLES A. GIBSON

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

Question—Should a pastor entertain the evangelist?

Answer—Under normal circumstances, I would say that he should. There are many occasions where it would be better to put the evangelist elsewhere; such as a crowded parsonage, a sick person in the parsonage, lack of conveniences that could be easily provided in some other place. Again, if there are some delicate problems in the church that would likely be affected by the revival, the entertaining of the evangelist elsewhere than the parsonage would protect you from the accusation of telling the evangelist about the church. That is, if you refrain from the same when he is entertained elsewhere. A quiet room in a good hotel is a very satisfactory place for the evangelist, with provisions for his meals either there or at a given place. He never should be expected to run from one place to another for his meals.

Q. I received nearly every vote in my church in the pastoral election, but I have been unable to get the church behind the budgets or the school of our zone, although I have pastored this church for five years. What do you think I should do?

A. Stand up and fight for the church as a whole. Let your people know that you do not consider it a compliment to you for them to vote for you, and then not back that which you believe in. In fact you face a danger at this point. You can easily become selfish and rejoice over the loyalty your people show to you. This might not be so apparent if you would stand up and fight for the whole cause, and if necessary resign rather than pastor a people who will not back the program of the church. You might inherit a situation like this and be pardoned for dealing cautiously with the same, but there can be no excuse after a ministry of five years.

Q. I have passed a course of study much stiffer than that our church requires, and yet the Board of Examination did not graduate me, and therefore I cannot be ordained. What do you advise?

A. I advise you to take every book the board asks you to take; to show a fine spirit while you are doing it, and to wait on the Lord and the church for ordination. No concern will hire you because you have read as much as they require or passed courses as strong as theirs, unless those courses are so near like theirs that they are virtually the same. Ordination is another thing. It is the actual entering into the ministry; therefore a course in observation is essential. Men observe those looking to ordination to note their spirit under pressure, to note their loyalty to the church when it hurts personally and proves costly to the candidate. In other words, there is a lot more to the preparation for the ministry than the books you study. When you are ready the board will recommend you.



Q. A preacher friend of mine borrowed some money from me and was to have paid it six months ago. I have written him but he does not answer. What shall I do? Would it be best to write his District Superintendent?

A. I do not think you should write his District Superintendent unless you have tried every other means short of suit first. My reason for this answer is, that the District Superintendent is not a collector, and for you to bring him into it will force a church issue in which the Superintendent will have no choice, and in which he will be misunderstood and possibly lose friends without aiding anyone. If, on the other hand, you have tried every other means of collection, and have reason to believe that this party is able to pay and will not, then you would have a proper right to appeal to your Superintendent, and in doing so, submit to him all the facts in the case. He may be able to save the brother and assist you.

Now a word to the offending brother: this writer can find no excuse for failure to answer mail regarding obligations. Any attempt to evade the issue by delay will certainly fail. A fair facing of the same will create a kindly feeling on the part of the lender; a failure reflects on every other preacher and thus hurts the ministry. Unselfishness will protect the ministry and make every man feel that he must meet fairly and squarely his own obligations.

I rejoice that there are not many ministers who regard their obligations as lightly as your friend, and I know that if he and others who may follow in his way, do not change their course regarding financial obligations they will find themselves without a place in the church. When this time comes they should not blame General and District Superintendents.

Q. I have some members of the church board who desire that a person not elected to the board be now elected by the board to that place. Can I do that?

A. I do not think there is any way you can do this. Even a vacancy on the board cannot be filled by the board, but must be filled by the church in a regular or special meeting called for that purpose. The best you could possibly do would be to invite this person to sit with the board, and vote the privileges of the floor to this person. I seriously question the wisdom of this, however, and suggest that whenever you depart from the regular procedure of the Manual you are inviting trouble somewhere down the line.

## What Is Expected of Nazarene Evangelists

By a Pastor

OUR Nazarene evangelists constitute a vital and necessary part of our church. They occupy a distinct place in our ministry. In order to sustain and carry on our glorious heritage of full salvation, we must maintain and continue a progressive and intensive program of evangelism. To precipitate such a program we must have an efficient corps of evangelists. We do not assume that the evangelist

will bring a revival with him, but we can and must say that the evangelist will play a large part in making the revival a success or failure. Being the central figure of the revival and acting as mediator between a lost world and a loving Savior, he holds an important and responsible position.

It is to the interest of the church and the evangelist as well to know what is to be expected of this division of Nazarene ministers. In my observation and pastorate I have observed what I believe are a few things generally expected of our Nazarene evangelists:

First, I would say that the church expects the evangelist to be a preacher; and by that term, we mean "to be like Christ; to speak in His behalf; to stand in His stead; sensible of a divine commission, persuaded that they are His ambassadors; not by infallible sacerdotal selection, not by the market law of demand and supply, but by an immediate, internal, and effectual call of God; and thus persuaded to take the truths of the Holy Scriptures and unfold, illustrate and amplify them for enlightenment and persuasion, and under the guidance of the Holy Spirit to have them intensified by profound personal conviction, fused in the fires of one's own soul poured upon waiting ears and hearts by lips touched with God's altar fire and accompanied by every adjunct of effective posture, gesture and voice—that is preaching."

Second, the church expects the evangelist to be a biblical preacher. Preaching prose, history, philosophy, science, or psychology will never save a dying world. "Though I speak with the tongues of men and of angels and have not love it profiteth me nothing." The prophet said, "My word shall not return unto me void." Other things may be all right in their place as subsidiaries, but the evangelist must have as his textbook the inexhaustible Bible, which holds forth the Bread of Life to a hungry world.

Third, the church expects the evangelist to be a spiritual man. There is absolutely no alternative or substitute for spirituality. Without it he may be entertaining and amusing, but a failure as a soul winner. His time is short, his work must be done quickly and example means more than precept. He may be a poor homiletical preacher, but if he has a hot heart that is bleeding for the lost, the church will accept him, and the world will heed. The church does not need to be entertained, but stirred to the very depths and foundations of her heart. Therefore the evangelist who can stir people with a presence of divine power will be assured of being a successful soul winner.

"The resurrection of Christ is a chief cornerstone in the faith of all Christians. You could never build a vital church that could bring a message of life and hope to a lost world, by offering it a dead Christ."—Selected.

## THE PREACHER'S WORKSHOP

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

Roy E. Swim

### Oh, Why Should the Spirit of Mortal be Proud?

(Abraham Lincoln's Favorite Poem)

Oh, why should the spirit of mortal be proud?

Like a swift-fleeting meteor, a fast-flying cloud;

A flash of the lightning, a break of the wave,

Man passes from life to his rest in the grave.

For we are the same that our fathers have been;

We see the same sights that our fathers have seen;

We drink the same stream and view the same sun,

And run the same course our fathers have run.

The thoughts we are thinking our fathers would think;

From the death we are shrinking our fathers would shrink;

To the life we are clinging they also would cling,

But it speeds for us all like a bird on the wing.

They loved, but the story we cannot unfold;

They scorned, but the heart of the haughty is cold;

They grieved, but no wail from their slumbers will come;

They joyed, but the tongue of their gladness is dumb.

They died—aye! they died; and we things that are now,

Who walk on the turf that lies over their brow;

Who make in their dwelling a transient abode,

Meet the things that they met on their pilgrimage road.

'Tis the wink of an eye; 'tis the draught of a breath,

From the blossom of health to the paleness of death;

From the gilded saloon to the bier and the shroud—

Oh, why should the spirit of mortal be proud?—WILLIAM KNOX.

### America and Missions

For with stammering lips and with another tongue will he speak unto this people (Isaiah 28: 11).

This scripture is doubtless a reference first to the hesitating testimony of a new convert, second to the "new tongue" of the English language which is rapidly becoming a world language and through the medium of which the gospel is to be preached to all nations prior to the Second Coming of the Lord. The English speaking people are the logical disseminators of the gospel for several reasons:

Academically we are the best prepared of any people in the world. Socially, also, we are the best prepared. Christianity is the great lever of society. We have no conception of the blessings we enjoy when compared with other peoples of the world today. Returning from a trip abroad I stood with others and watched the shore of this land grow plainer as we approached. One man near me, addressing the Statue of Liberty, said, "Lady, if you ever see me again you will have to turn around." I am sure that many who heard him felt the same way.

Financially we are better fitted than any other nation to do world evangelism. We have the money. And if we do not use it to save the world our gold will turn to wormwood and gall.

Morally we have the depositum of truth. We have had the full light of the gospel. But if we do not get it out we will have to give it up. Responsibility is justly proportioned, and of those who have received much, much will be required.—L. A. REED.

### The Lord Hath Spoken

A few months ago in a village congregation near Bombay an untouchable, recently converted, was telling his neighbors about Christ, when one of them, a too-clever Brahman, interrupted with the statement that Christ had died and could therefore do nothing for him.

"Yes," replied the untouchable, "He was crucified and buried, but He arose and lives. He speaks. I have heard His voice."

The Brahman with a supercilious laugh replied with biting words that

may perhaps be best translated in modern American speech, "Oh, yeah! What did he say?"

Quickly came the answer, "He said that I am a man like you and not the dog you would make me think I am. And He told me that I should stop hating you, as I had always done, and begin to love you, as I now do."

That answer astonished all who heard it and quieted the Brahman. Who can doubt that the illiterate untouchable had heard his Lord's voice and taken heed thereto.—BISHOP A. W. LEONARD.

### The Missionary Spirit

The first message at the birth of Christ was a missionary message (Luke 2: 10).

The first prayer Christ taught man was a missionary prayer (Matthew 6: 10).

The first disciple, Andrew, was the first missionary (John 1: 41).

The first message of the risen Lord to His disciples was a missionary command (John 20: 21).

The first apostolic sermon was a missionary sermon (Acts 2: 17, 39; 13: 35).

Christ's great reason for Christian love was a missionary reason (John 13: 35).

Christ's great reason for unity was a missionary reason (John 17: 21).

The Second Coming of Christ is to be hastened by missionary work (Matthew 24: 14).

Our Savior's last wish on earth was a missionary wish (Matthew 28: 19).

And the last wish of the departing Savior should be the first wish of His returning children.—The War Cry.

### The Aim of Missions

"The supreme and controlling aim of foreign missions is to make Christ known to all men as their Lord and Savior; to persuade them to become His disciples; to gather these disciples together into churches which shall be self-propagating, self-supporting and self-governing; and to co-operate with these churches as long as is necessary in bringing to bear on all human life the spirit and principles of Jesus."—ROBERT E. SPEER.

### Hats Off to Chinese Boys!

A very interesting fact appears in one of the New York dailies. It says that out of the 3,000 Chinese boys in a certain foreign area of New York city, only two cases in eight years have come under juvenile delinquency jurisdiction. When the Chinese teachers were questioned they said, "The misconduct of the child is the fault of the parent. The children are

taught that any misconduct of theirs in the schools brings disgrace upon the parents and upon the family. This is regarded by the children as the severest possible punishment, for all Chinese children venerate their parents.—United Presbyterian.

Why I Go to Church

In the days of His flesh our Lord went to church on the Sabbath day. He made no apology for going. As His custom was, He was there week after week. To say, "I go to church on Sunday," is a confession of greatness. Venturesome kittens sometimes come to church to break up a solemn meeting and friendly dogs will follow their masters into church; but when a man enters the doors of a church he reveals his higher nature. He has heavenly aspirations. He was made to commune with God, and is restless until he finds this rest through worship of God. "I go to church," said Gladstone, "because I love England." People of lesser importance might do well to say, "I go to church, because I love America."—Dr. ALLEN DUNCAN, in The Presbyterian.

Supporting the Church

There are numerous ways in which we can support the church. All of these ways of support should be the normal life of the Christian.

- 1. Attend church. If the church is to benefit us we must be there to receive its ministry of instruction, music, inspiration. Church attendance should have a major place in our schedule.
2. Accept responsibility in the church when it is offered us. To plead that we have no time or talent is too often a subterfuge for engaging in activities of lesser value. There also comes a time when we can rightly ask that, having held responsibilities a long time, others should now be given that privilege. We need to share responsibilities.
3. Invite others to attend. Let us speak well of the church. It has enough outside critics. Speak well of the pastor, the music department, the Sunday school and kindred organizations. Enlist others to attend and participate.
4. Read the church papers. The lack of information some members have concerning their own denomination is appalling. We need to read the church papers for information and inspiration.
5. Give generously of our money.
6. Pray for the church. This is not the least part of church support but too often the most neglected. How much do we really pray for the church?

Let us make church support one of the outstanding joys of life!—Evangelical Messenger.

Tests of Consecration

Anything I own apart from Jesus Christ is a chance for the devil. The life of the Holy Spirit in the saint is fierce and violent against any tendency to sin. When I want to debate about doing what I know to be supremely right, I am not in touch with God.—OSWALD CHAMBERS.

Canny Generosity

A Scotsman, leaving his friend's house, where he had been visiting, held out to his host's small boy a nickel and a dime, saying, "Now, Sandy, which one will ye hae?" Young Sandy, being a cute wee beggar, said, "O Mr. McTavish, I was always taught no' to be greedy, so I'll take the wee one." McTavish, not to be outdone, replied, "Weel, Sandy, for being a good boy, and not being greedy, I'll gie the big one to ye." How do you give to God?—Bulletin, Kansas City, Kansas, First Church of the Nazarene.

Hamlet on Stewardship

To give or not to give: That is the question. Whether it is nobler in a man To take the gospel free, And let another foot the bill, Or to sign a pledge and help pay the church expenses. To give, to pay—aye, there's the rub—to pay. When on the free pew plan a man may have his sitting free, And take the gospel, too, as though he paid And none the wiser be, Save the finance committee, who—Most honorable men—can keep a secret. To err is human; human too, to buy at cheapest rate. I'm wise; I'll wait, not work, I'll pray, not pay; and let the others foot the bill. And so with me the gospel's free, you see.—ANON.

What About Your Bills?

The British historian and biographer, Philip Guedalla, states that the biographer's final problem, after all the mass of outward facts about a man are in, is to discover "Just what the man was himself." One sort of genuine evidence on this point, he declares, are the hero's tradesmen's bills! Find out what a man actually spends his money for, and you have

first-hand, unimpeachable evidence of what sort of man he was.

How Vile Is Ingratitude

The story has been told of a newspaper reporter who had served for a time in the ministry. He married his high school sweetheart. In a short time the wife was carried to the Johns Hopkins Hospital. An operation was necessary for cancer, with a bare chance for recovery. Before the operation the wife said, "But no matter what happens, you will never leave me nor stop loving me until the end, will you?" He answered, "No, I will never stop loving you." He spent on her the savings of \$5,000 and nursed her back to health. Then one night she told him that she loved another man and asked him to give her a divorce. Through the weeks of agony that followed there ran through his mind, "No matter what—and" "No, I will never stop loving you." Do we ever forget to be grateful?—Christian Advocate.

Sentence Sermons

If you have a dollar and I have a dollar and we exchange dollars, we are neither one the richer, but if you have an idea and I have an idea and we exchange ideas we are both made richer.

Before anything can happen outside of the church, something must take place inside of the church.

The vilest man who accepts Christ is accepted. The best man who rejects Christ is rejected.

We should never discuss difficulties but rather discuss ways to overcome them.

We cannot live long but we can live well.

To express our feelings is nature; to understand those of others is culture.

At the roundhouse they do not steam up to whistle, but to pull cars. The man who walks humbly with his God is not likely to run over his fellowman.

Keep your testimony and you will lose it, but give your testimony and get a better one.

Almost right is wholly wrong. If we cannot share Christianity, we cannot keep it.

He who has but half a mind to do a thing never more than half does it. God does all for us that we will let Him do.

No nation will rise above the standard of her womanhood.

Man's "want to" should be in harmony with God's "ought to" and man's "ought to" with God's "want to."—REV. BUFORD BATTIN.

HOMILETICAL

A Preaching Program for February, 1941

The writer of The Preaching Program for this month, Rev. Weaver W. Hess, was born at Newton, Kansas, and began his ministry at the age of seventeen in a school-house appointment at Carbondale, Kansas. He accepted his first pastorate at the age of nineteen, in Phoenix, Arizona, where he organized the People's Mission, which later became the First Church of the Nazarene in that city. He united with the Church of the Nazarene in September, 1914. He attended Pasadena College, Northwest Nazarene College and the University of Idaho; granted degree of Doctor of Divinity from Pasadena College in June, 1936. He served as a member of the General N.Y. P.S. Council for two quadrenniums; also served as chairman of the board of trustees of Pasadena College. He has served the following Nazarene churches: Grand Avenue, Los Angeles; First Church, Spokane, Wash.; Sellwood Church, Portland, Oreg.; Moscow, Idaho; Yakima, Wash.; First Church, Pasadena, Calif.; First Church, Cleveland, Ohio; and is now pastor at Walla Walla, Wash.—MANAGING EDITOR.

SUNDAY, FEBRUARY 2, 1941 MORNING SERVICE

Sealed by the Holy Spirit

TEXT—In whom also after that ye believed, ye were sealed with the Holy Spirit of promise. (Eph. 1: 13).

INTRODUCTION

Pentecost marked the final and complete work of Christ's redemptive plan, to be accomplished by his First Advent to earth. Not until the Holy Spirit had come to baptize and endow the lowly followers of Jesus was His task finished. If that term, "the finished work of Christ," can be applied to the Savior (and it certainly can), it would more appropriately signify the great work performed, when He sent the Holy Spirit to the waiting disciples in the Upper Room.

Jesus seemed greatly concerned with regard to the coming of the Gift of the Father. "If I go not away, he will not come." "If I go, I will send him unto you." "Therefore it is expedient that I go away." Even to His last word as He left them on Mt. Olivet, He was giving them His personal assurance. Luke tells us about it in Acts 1: 8.

I. IMPORTANCE OF THE SPIRIT'S BAPTISM

- 1. He was to reprove the world of sin, and the coming judgment.
2. He came to guide them into all truth. Revealing unto them, the things of Christ.
3. He was to be their comforter. "When he, the Comforter, is come."
4. His coming brought the power which they so much needed.
5. Not the least feature of his important office was the sealing of the sanctified.

II. JESUS SEALED BY THE FATHER

"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed."

The word so significant and potent is here used with regard to the Savior. And as the Father sealed the Son, so also has He sealed His sanctified saints, through the Holy Ghost, which He has given us.

III. SEALED BY THE HOLY SPIRIT

- 1. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4: 30).
2. As a Sign of Quality—"Purifying their hearts by faith" (Acts 15: 9).

Various commodities on the markets of the world are known today by their trade marks. These marks become valuable as the sign of genuineness and dependable quality. "Jesus," the prophet said, "will sit as a refiner and purifier of silver." His is a baptism of fire, resulting in a refining process which when completed purifies the heart of the believer from the last defilement of sin. Upon a life thus purified God can now put His approval, by the sealing of the Holy Ghost.

3. Seal of Ownership—"Now he which established us with you in Christ. . . Who hath also sealed us, and given the earnest of the Spirit in our hearts" (2 Cor. 1: 21, 22). In the great wide ranges of the West and South the cattlemen have a seal of ownership called a brand. At roundup time this mark is most important in the matter of cutting out and selecting. The thought is also illustrated by the word, earnest, which we learn was the small amount of soil given to the purchaser of land to indicate that the sale was made and the title transferred. This he kept until such time as he could take full possession. So we have the Holy Ghost as the seal and earnest of our divine inheritance.

4. Seal of Protection—"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (2 Tim. 2: 19). The little stamp your letter carries gives it the protection of the United States government. When a boy, I was greatly interested in watching the men seal the railroad cars after loading. I remember what an impression it made when they told me that it was a penitentiary offense to break one of those seals. The full reserves of divine protection are upon those who have received the Spirit of God. "When the enemy comes in like a flood, the spirit of the Lord will raise up a standard against him." One cannot afford to live in this world without the sealing of the Holy Ghost as a measure of constant care.

(5) Seal of Power—"Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1: 8). There is nothing that the Church of Jesus Christ needs today more than a mighty baptism with the Holy Ghost. Power for the fierce conflict raging between the forces of evil and the forces of righteousness. As the Spirit of the Lord came mightily upon Samson, to make him the effective defender of Israel, so should we have the Holy Ghost to revitalize and energize the lagging, weakening people who are called by the name of our Lord and Master.

(6) Seal of Authorization—We have been commissioned by the Christ through the sealing of the Holy Spirit as messengers of His gospel. "Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15). In this day of wars and international strife, the important positions of ambassadors to the various nations of the world, are exceedingly significant. These men are authorized to speak for their respective governments and any agreement or policy entered into by such diplomatic council thereby becomes the approved regulation governing their states. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God" (2 Cor. 5: 20).

CONCLUSION

It becomes imperative, then, that no believer should cease his seeking until he has the unmistakable witness

that the promise of the Father has been fulfilled in his life.

### EVENING SERVICE

#### Eternal Values

TEXT—*For the things which are seen are temporal; but the things which are not seen are eternal* (2 Cor. 4: 18).

#### INTRODUCTION

Attitudes are interesting indications of character. One's chief interest, and general life attitude serves as an index to what purposes, enjoyments and desires dominate him. I also believe that the final outcome of a person's life may be determined by these personal reactions. As I come to know humanity better, especially in the matter of religion and moral issues, this great factor of attitude, almost frightens me. It is so insidious and vital and yet so illusive. Hard to change, and persists with a relentless power. A silent potent force which cannot be evaded.

#### I. HUMAN INTERESTS, DIVIDED

1. The entire range of human interest and activities are divided into two general considerations. Things seen, declared to be the temporal, and the unseen which are said to be eternal.

2. The attitude of heart to these two great classes may easily decide if one be a Christian or not.

3. Study well the attitudes and desires which rule us. What is my own personal trend? Up or down? To the temporal and earthly? Or eternal and heavenly?

#### II. THINGS THAT ARE SEEN

1. These present human and physical temporalities are but for the moment. "The world passeth away, and the lust thereof" (1 John 2: 17). "Seeing then that all these things shall be dissolved" (2 Peter 3: 11). Some day all that means so much to the average individual will be gone.

2. We overemphasize the temporary. Paul's caution, "Be not conformed to this world; but be ye transformed by the renewing of your mind" (Romans 12:2).

#### III. THINGS THAT PASS AWAY

1. *Social prestige* and high worldly honor. One may be popular today but forgotten tomorrow. Admiral Dewey, once of national fame, in a short time was criticized and derided. Lindbergh, with world applause, but after a few short years the center of contempt and scorn. Babe Ruth, the baseball idol, cheered by thousands, after making one misplay was booed and pelted with missiles.

2. *Worldly possessions*—Riches may easily be lost. A fertile farm may be swept down the river or turned to a dry, useless desert. Rich holdings be ruined by cyclone or earthquake. The changing national and economic life makes this fact strikingly evident.

*Illustration*—C. C. Julian, one time millionaire oil promoter, ended his career in suicide in Shanghai. There was just one mourner, and he was laid away in the cheapest pine box available.

3. *Worldly pleasure*—The glitter and charm, music and rhythm, wine and feasting, apparently real and permanent will all pass away. Belshazzar in the height of his hilarity and indulgence, saw the hand of God upon the wall of his gilded palace. Sooner or later that hand will write its message on the palace wall of every earthly pleasure.

4. *The material world* in which we live. The mountains that seem everlasting, shall tremble and shake. Stars fall like untimely figs. Yonder sun turned to darkness and the moon into blood. The place that knows us now will know us no longer. Death means goodby to all this. Death is certain.

#### IV. THINGS ETERNAL—THAT PASS NOT AWAY

1. *God's Holy Word*—"Heaven and earth may pass away, but my word shall never pass away."

2. *The righteous soul* has been given through Jesus Christ the gift of eternal life, in the eternal kingdom of God's Son. Our inheritance is incorruptible, unfading and reserved in heaven for all who are kept by the power of God (1 Peter 4: 6).

3. *The soul of the unrighteous*. Its faculties, memory and smiting, condemning conscience, vivid desires and longings. ("That my brother come not here.") Sense of suffering as a human reaction. ("I am tormented.") Unchanged and eternal.

4. *The unseen friend*. Jesus, the same yesterday, today and forever. "I am he that liveth and was dead but am alive forevermore." Be with us in the dark valley. Will reward us in the land of eternal light.

5. *The unseen city*. Paul said, "We know if our earthly house of this tabernacle were dissolved, we have a house not made with hands, eternal in the heavens" (2 Cor. 5: 1). Jesus assured His disciples that He would go and prepare a place for them and come again to receive them unto Himself.

#### CONCLUSION

Now then, it is stated, "We [the true saints] look not at the temporal but at the eternal. Our afflictions are for just the moment. "All things work together for good." We are looking for a city whose builder and ruler is God. We would gladly suffer the loss of all that is earthly.

*Illustration*—The three main doors of Milan Cathedral are interesting. One arch shows a garland of roses, and beneath are the words, "All that pleases is but for a moment." On the other side there is a cross, and the words, "All that troubles us is but for a moment." But the central door has above it, "That only is important which is eternal." If we can honestly believe that it is the eternal that matters, then life will take on new strength.

SUNDAY, FEBRUARY 9, 1941

### MORNING SERVICE

#### God's Standard of Giving

TEXT—*Every man shall give as he is able, according to the blessings of the Lord thy God which he hath given thee* (Deut. 16: 17).

#### INTRODUCTION

When the great divine principles and standards were set, in that far distant past, God had established something that was never to be altered or improved. In other words, when God does a thing, it is absolutely right. As it was with His creation, until man through disobedience mars it, so it is with the divine principle of stewardship. He has established certain unchangeable rules that are always best, and any effort to set aside or to substitute meets with confusion, disappointment and final defeat.

It is interesting to trace how these great, underlying facts of God's law of the tithe and offerings become apparent in all the relationships between His people and Himself. Our text is taken from the statement of Jehovah to Moses as He commanded him to ordain certain feasts in Israel, dealing particularly with the Feast of Tabernacles as shown in the preceding verses.

#### I. REMINDED THEM OF HIS CLAIM

1. "Remember that thou wast a bondman in Egypt" (v. 12). Israel was in a very special way, the people of God. He called them while in slavery to Pharaoh, and brought them out of Egypt by a mighty hand. Delivered them to make them His own.

2. It is easy to forget the divine ownership. Nebuchadnezzar, lifted up in pride and said, "Is not this great

Babylon that I have built?" It was an expensive lesson God required to teach him that the Lord most high demanded recognition.

3. "Ye are not your own. For ye are bought with a price" (1 Cor. 7: 19, 20).

#### II. RECOGNIZE GOD IN SUSTAINING LIFE

1. Not only did God claim them, and all they possessed, but by His continued blessing, increase and prosperity alone were possible. "The Lord shall bless thee in all thy increase" (v. 15). "But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth" (Deut. 8: 18).

2. Paul the apostle's attitude, "I have planted, Apollos watered; but God gave the increase" (1 Cor. 3: 6).

#### III. ALL INCLUSIVE

1. Note how Jehovah made certain, by a detailed accounting that everyone should participate in this occasion. "Thou and thy son, and thy daughter, menservants and maidservants and the Levite that is within thy gate." But he included still others, "the stranger, and the fatherless and the widow that are among you" (v. 11). No one was omitted, for the Lord would have everyone received the blessing. Yes, the poor as well as the rich should learn the secret of God's great provision in the matter of reward to those who honor Him "first." Remember the widow in Elijah's day.

2. Let everyone of you lay up in store (1 Cor. 16: 2). This, to the New Testament Church by the Apostle Paul. Children should be taught that they too, have a part in the giving of tithes to God.

#### IV. GIVING EMPHASIZED AND CONSIDERED ESSENTIAL

1. Not only should all be there, but everyone must bring an offering.

"And thou shalt keep the feast of the Lord thy God with a tribute of a freewill offering" (v. 10).

"And they shall not appear before the Lord empty" (v. 16).

2. Someone has said, "No one can truly worship until he has given."

The Bible gives large space to this subject. One in every six verses of the entire Book relates to the subject of giving. Of Christ's thirty-eight parables, sixteen relate to a man's attitude toward money. In the four Gospels one verse in every seven deals with this subject. Christ summed it all up in the great statement, "Render unto God the things that are God's," the test of stewardship.

#### V. THE MEASURE OF THEIR GIVING

1. "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (v. 17). This rule can never be improved. It is not the bigness or the amount of your gift to God that is important, but the relative proportion of the gift to what you as the giver can afford.

2. Ten thousand dollars may mean less in the sight of God than a few small coppers. Remember the Savior said that the widow's mite was more than all their giving. Out of her poverty, she gave her all.

3. Here we have the basic principle or standard of giving to God. I owe God a tithe of all the increase He has made available for me during a given period of time. I am His steward and of me is exacted certain usury for the valuable investments of life, time, strength and talents. Stewardship calls for giving in proportion to income; with the tithe as the starting point. Those whom God blesses with abundance of property, He expects to give in proportion to their blessings.

4. Again we call attention to Paul's admonition to the Corinthian church. Lay by and give the first day of the week, as God has prospered you.

#### VI. THIS WAS A TIME TO REJOICE

1. "Thou shalt rejoice in the feast" (v. 14). God had been good, and the harvest was plenteous.

2. There is more to giving, in the truly God-honored way, than simply responding to pressure or duty with unwillingness.

3. It is more blessed to give than to receive, if one has learned the great underlying principle of giving proportionately as God has prospered you.

4. It is a glorious privilege to know that every tenth dollar belongs to the Lord who has given us all that we have, and each day enables us to live and enjoy privileges of life and service.

### EVENING SERVICE

#### Mastery Over Self

TEXT—*I abhor myself* (Job 42: 6).

#### INTRODUCTION

There are a great many scriptures that express the same loathing of self, that we find in these words of Job. Isaiah, having beheld the glory of God in the temple, cried, "Woe is me! for I am undone" (Isa. 6: 5). The Apostle Paul, many years later in writing to the Philippian church, said, "Yet of myself I will not glory" (2 Cor. 12: 5). "Neither count I my life dear unto myself" (Acts 20: 24). "But what things were gain to me, those I counted loss for Christ" (Phil. 3: 7). We find in these revealing verses the cry of a human soul which can be fully satisfied only as self is subdued by the power of the Christ.

#### I. SELF-MASTERY

This is a most important matter, and cannot be over-emphasized. Self colors all that we do. It may reflect the deepest shadow of sin, or radiate the glorious life of Jesus Christ.

Here is to be found the most terrific battle in the Christian's pathway. In this is involved all the real issues so vital to the sanctified life.

Turn back the reel of human experience and see how the self-life has always been assertive and insistent. It was self contending for the mastery when Abraham conceded to Lot his choice of the fertile valley of Jordan. The old prophet on Moriah's summit placed Isaac, his only son, on God's altar in utter disregard of self.

It was self, in that long night struggle, when Jacob wrestled with the angel by the brookside. This loathsome thing called self spoiled Israel's first king. Hear the Prophet Samuel speak to him, "When thou wast little in thine own sight, thou wast made the head of the tribes of Israel" (1 Samuel 15: 17).

#### II. THE LIFE OF THE MASTER

"Even Christ pleased not himself" (Rom. 15: 3).

1. His temptation (Luke 4: 1-13). Notice the appeal of the tempter.

Self-indulgence. He had fasted forty days and was hungered. "If thou be the Son of God, command that these stones be made bread."

Self honor, to Him. "He showed him all the kingdoms of the world." "All these will I give thee if thou wilt fall down and worship me."

Display of power. "Cast thyself down; for it is written, He shall give his angels charge concerning thee." Jesus answered, "Thou shalt not tempt the Lord thy God." He might as well have said, "Satan, I know thy subtle approach through the avenue of self. You have come to me like you came to Adam and Eve in the Garden. No, tempter, No! I came not to do my own will, but the will of the Father who sent me."

2. His trial in midcareer (John 12: 20-40). The Greeks visit him saying, "Sir, we would see Jesus." What was their purpose?



Did they suggest to him an easier way? Evidently they wanted him to forego the agonies of Calvary.

Probably invited him to join them in their philosophies, as a great teacher or intellectual leader.

Notice what Jesus said, "Now is my soul troubled [or disquieted] within me." "Father, save me from this hour: but for this cause came I unto this hour." And again, "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

3. Christ and Peter. The Apostle Peter heard the Master tell how He would soon go up to Jerusalem and suffer many things. He was to be rejected by the elders and chief priests and be killed. The impetuous, tender-hearted apostle evidently with good intentions, rebuked him and probably said to his Lord, "Pity thyself." Jesus turned resolutely and rebuked Peter in the following words, "Get thee behind me, Satan, for thou savourest not the things that be of God" (Mark 8: 31-33).

4. Christ prays in the Garden, having gone a stone's throw farther from His disciples. Here again is this reference to self, "Father, let this cup pass from me, nevertheless not my will, but thine, be done" (Matt. 26: 39).

5. Again by the cross. Little did the accusing chief priests and scribes know the deep significance of their statement, "He saved others; himself he cannot save."

### III. I ABHOR MYSELF

Who of us have not shared the utter abhorrence and loathing of self?

1. Because of its assertiveness. It is so demanding upon our time and attention. Usurps all of the activities of our lives if possible.

2. For its insignificance. Think of it, one lone individual in a world's population of millions. How small a part in a universe so vast and limitless. In the sight of God, so small and unworthy.

3. Of its frailty. A life depending upon a single fleeting breath. "Oh, why should the spirit of mortal be proud?"

4. Its tendency to stray from the right. Like the undertow that if not guarded against will take us out to destruction and death.

5. Self, if allowed, will kill the Christ-life. If self must live, Christ may live and be the exalted Ruler of my life, in all my words, thoughts and deeds.

"If Christ would live and reign in me,  
I must die;  
With Him I crucified must be;  
I must die.

Lord, drive the nails, nor heed the groans,  
My flesh may writhe and make its moans  
But in this way, and this alone,  
I must die.

"When I am dead, then Lord to Thee,  
Lord, I shall live.  
My time, my strength, my all to Thee  
I shall give.

O may the Son now make me free  
Here, Lord, I give my all to Thee;  
For time, and for eternity  
I will live."

The old carnal self must die and the sanctified self must be brought under control and kept by the power of Jesus Christ through the indwelling presence of the Holy Ghost. It is the triumph and victory over self that brings the shout to the lips of St. Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

### IV. SELF IN EVERY ASPECT UNDER THE CONTROL OF CHRIST

1. The physical self (1 Cor. 9: 27).

2. My mental self (2 Cor. 10: 5).

3. My affectionate self (Col. 3: 2).

4. My assertive self (1 Cor. 2: 2).

5. Self-mastery. The glorious experience of the sanctified life, is to be found in:

A self-life, crucified.

A self-life, risen with Christ.

A self-life, surrendered.

A self-life, committed and controlled by the Holy Ghost.

ILLUSTRATION—One string and Paganini.

Paganini, the master violinist, appeared as announced for one of his great concerts. In tuning his violin for the first selection, a string broke. As he continued, another one broke, and then the third. Finally with only one string left, he looked up to the vast audience before him who sat in breathless silence and bewilderment, and said, "One string and Paganini." There followed such music and melody as could be possible only under the touch of the master. So it is with us; though insignificant and futile we may be, if our lives are wholly surrendered to the divine Master, will send forth the heavenly harmony of a truly Christ-centered and Spirit-filled life.

SUNDAY, FEBRUARY 16, 1941

MORNING SERVICE

God's Challenge to a Delinquent Tither

TEXT—Prove me herewith, saith the Lord of hosts (Mal. 3: 10).

#### INTRODUCTION

The word in the sermon topic this morning is chosen because of its stirring appeal. Few people are not moved with a true ringing challenge. It is significant especially in times of great crisis and far-reaching issues. In the text God flings the challenge to disobedient Israel, mentioning one special delinquency, namely, that they had failed to tithe. Accusing them of robbery. Declaring they were under a curse. Think of it, God's curse upon people who fail to tithe. But note the words of the Lord Jehovah in His last challenge to Israel.

#### I. HIS APPROACH

1. "For I am the Lord, I change not" (v. 6). Had it not been for His covenant with Jacob, they, the sons of Israel, would have long since been consumed.

2. He charges through the prophet, "Ye are gone away from mine ordinances" (v. 7). Probably started first of all by withholding of the tithe. Is it not possible that many who sit in our congregations, with unpaid tithes, have really lost the favor of God. They continue to keep up appearances but in fact are under condemnation.

3. Calls them back to Himself. "Return unto me, and I will return unto you, saith the Lord of hosts" (v. 7). Oh, what mercy and longsuffering. Then He anticipated their question, "Wherein shall we return?"

#### II. HIS STINGING DENUNCIATION

1. "Will a man rob God? Yet ye have robbed me" (v. 8). Charges them with thievery. No flattery there. He is always faithful.

2. Again their question, "Wherein?" In what way, are we robbers? God answers, "You are holding out on me, you have unpaid tithes and offerings" (pledges).

3. Pronounces a curse. "Ye are cursed with a curse: for ye have robbed me, even this whole nation" (v. 9). It had become a general practice to selfishly keep the sacred tithes which God had said belonged to Him.

#### III. THE CHALLENGE OF JEHOVAH

1. "Bring ye all the tithes into the storehouse." Obey me. Do as you should. Do what you know. Do not

wait until tomorrow—bring them today. Make no useless promises. Bring in all your tithes.

You know it is written in the law.

You know that God demands that He should be first.

You know that the paying of the tithe is the God ordered way.

You know it should be regular and systematic.

You know the result if one neglects.

#### IV. JEHOVAH'S PROMISE ON CONDITION OF OBEDIENCE

1. "And prove me now herewith." His promises never fail, if the conditions of that promise are faithfully kept.

2. "I will . . . open you the windows of heaven." Oh, what a different spirit would characterize our services, and how the heavens would be opened above us if the tithes which have been withheld would be brought into God's storehouse.

3. "I will rebuke the devourer for your sake." He promises to give protection.

4. "Neither shall your vine cast her fruit before the time in the field." Seems we cannot consistently pray for a good crop until we have paid all our tithes.

5. Blessings in abundance. Not enough room to contain them.

#### EVENING SERVICE

Certainty of Christian Experience

TEXT—It pleased God, to reveal his Son in me (Gal. 1: 15, 16).

#### INTRODUCTION

The first chapter of Galatians is both a defense and a personal testimony. The Apostle Paul earnestly defends the gospel he preached as well as his divine apostleship. He follows with a clear and certain witness to a personal experience of the indwelling Christ. Declaring that the God who gave him life and had so marvelously called him to preach His gospel, had also been pleased to reveal His Son in him.

#### I. A LIVING REALITY

1. Our scientific age challenges the Christian's testimony. They say everything must be proved. Discount faith and divine revelation.

2. But we know for ourselves the fact and certainty that our sins are forgiven, and that we have been made new creatures in Jesus Christ. His Spirit abides within.

3. To know Christ, is to experience Him. Experience involves human personality. Jesus Christ as a person can be understood only by His work. We believe with the unity of our person much that we cannot reduce to logical unity. Our soul finds itself in Christ by an advanced, inward faith, transcending logic and making eternal divine truth a living reality.

#### II. PAUL'S REVELATION GAVE CERTAINTY

1. Not a sentiment or passing fancy. "I certify unto you" (v. 11). Reminds one of a dependable bank check.

2. Not a human philosophy. Not after man. Not received or taught by man. He spoke to Timothy about "Vain philosophies of men."

3. Seems presumptuous, but he carried it farther. If any other man, or even an angel preach any other gospel, "Let him be accursed."

4. Define reference to facts. "Ye have heard, how I was a Jew, exceedingly zealous, persecuting the church." To king Agrippa Paul said, "At midday, O king, I saw a light from heaven." "This thing was not done in a corner." Someone has said, "Everyone should have a geography and calendar to his experience."

#### III. IT EFFECTED A MARVELOUS CHANGE

1. "If any man be in Christ Jesus, he is a new creature." From persecutor to preacher. From a place of honor, to worldly disgrace and a martyr's death. From bondage of sin to the glorious liberty in Christ. A new heart. A new hope. A new song. A boy just saved arose from the altar with the following testimony, "I feel like a new guy."

#### IV. CHRIST BECAME THE CONTROLLING POWER OF HIS LIFE

1. Being made free from sin, became servant to God. Victory not by human effort, but by divine indwelling power. To Paul, the mastery of Christ in his life, was all important. For Him he had suffered the loss of all things. He kept yielded in order that the spirit of Christ might control him.

#### V. FURNISHED THE PURPOSE AND INCENTIVE

1. "I am determined to know nothing among you save Jesus Christ and him crucified." "For to me to live is Christ." Like a young lover whose every act is motivated by the love for a lady he hopes to make his bride. Like the soldier faithful unto death. Like the racer with only one objective. Forgetting the past and laying aside every weight. Life is meaningless without Jesus but when He comes everything takes on a new sense of worth while-ness. "Since mine eyes were fixed on Jesus, I've lost sight of all besides."

#### VI. POSITIVE INDWELLING PRESENCE

1. "I live, yet not I, but Christ liveth in me." Never did His presence leave him, in the prison, on the stormy sea, when betrayed by false brethren or on long journeys. Like the cloud by day and the pillar of fire by night, signifying the presence of Jehovah to Israel. Paul had the glory of Christ and His constant presence with him all the way.

#### VII. TRIUMPH AND VICTORY TO THE END

"I have fought a good fight, I have kept the faith." What a glorious prospect in the undimmed vision of such a wonderful revelation. It pleased God to reveal His Son, and now that the race is run, he is still a living reality. Paul saw beyond the veil where Christ was waiting for him with a crown of righteousness, and also to all those who are faithful.

Illustration—Two fine sons stood by their Christian mother's bedside. Anxious and solicitous one asked, "Mother, have you caught a glimpse of Jesus?" She gave him a wonderful answer. "A glimpse, son? Why, I've lived in the glorious revelation of my Lord for many years." Later they asked her another question, "Mother, are you slipping? And almost from the shadows of eternity she replied, "How can I be slipping when my feet are on the Rock?"

"I had walked life's path with an easy tread,  
Had followed where folly and pleasure led,  
Until by chance in a quiet place,  
My Master and I met, face to face.

"I had built my castles, and reared them high,  
Till their towers had pierced the blue of the sky;  
I had sworn to rule with an iron mace;  
When I met my Master, face to face.

"I met Him and knew Him, and blushed to see  
That His eyes, full of pity, were bent upon me;  
And I faltered and fell at His feet that day,  
And my castles melted and vanished away.

"My thought is now for the souls of men.  
I have lost my life to find it again;  
E'er since, by chance, in that quiet place,  
My Master and I met, face to face."

SUNDAY, FEBRUARY 23, 1941

MORNING SERVICE

*The Eagle Christian*

TEXT—As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him (Deut. 32: 11, 12).

## INTRODUCTION

We find in our text one of the many beautiful symbols used in the Bible to teach us of God's care and love for His people. These wonderful comparisons open up to us the rich treasures of divine protection and personal interest that the heavenly Father has for those who fully surrender to His blessed will.

In the song of Moses, from which the words of our text have been taken, we have the great law-giver and leader of Israel reviewing the dealings of Jehovah with Israel. This was his last address to the people with whom he had chosen to suffer reproach rather than to enjoy the riches and pleasures of Egypt. And in the very shadow of Mt. Nebo he tells them, "For the Lord's portion is his people," and though "He found Israel in a waste howling wilderness, he led him about, he instructed him, he kept him as the apple of his eye" (Deut. 32: 9, 10).

In way of illustration he used the great bird of the mountains, and declared God had been to His Chosen People like the mother eagle to her young. He had seen them many times soaring from the lofty summits or coming to the valley for food. In this comparison we also find suggested interesting characteristics of that mighty bird which will bring to us the qualities marking the truly sanctified life. For certainly if God would deal with us as eagles, we must have in our natures, spiritually speaking, those things which would compare to the instinctive characteristics of the mountain eagle.

## I. HIS HABITAT

suggests the Christian's safe abiding place. "Doth the eagle make her nest on high? She dwelleth and abideth on the rock" (Job 39: 27, 28). The Lord's people abide in a safe place. God proposes not only to save us, but to keep us.

David testified, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psalm 40: 2). And again in his twenty-seventh Psalm he declared, "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

To Isaiah also comes this wonderful assurance of divine security, "He shall dwell on high: his place of defence shall be the munitions of rocks" (33: 16).

Notice that the word habitat means, "The natural abode of an animal." You will not find an eagle nesting in a low, muddy swamp. He builds on the mountain top. Here the air is pure. Here is safety. Here is advantage. Here is absolute peace. "Hiding in Thee, hiding in Thee, Thou blest Rock of Ages. I'm hiding in Thee."

## II. THE EAGLE'S VISION

Who has not heard the saying, "Keen as an eagle's eye"? "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off" (Isaiah 33: 17). The true saint of God can see things no natural man can see. His eyes have had the touch of the divine, and if he tarries until he receives the Master's second touch, he will see with indimmed vision the wondrous glories of God's abundant grace.

1. He sees danger afar off. Need of eagle eye to detect the enemies' approach. Like the cliff dwellers of Arizona who built high. Lived in the advantage of a lofty mountain, commanding a view of the valley below.

2. A safe dwelling like this, spiritually, enables us to see divine realities. The purpose of the plan of God.

3. To see beyond the limits of this present world. Paul saw through the veil, and beheld a radiant crown.

4. A little old lady on her dying bed lay near a window, overlooking the cemetery on yonder hillside. Her anxious daughter moved her, fearing the sight of a graveyard might prove distressing. Looking up the Christian mother said, "Dear, I am looking a million miles beyond the grave."

## III. HE IS A LONE EAGLE

Christian relationships are personal. We are saved as individuals, not groups. Every true Christian must leave all to follow Jesus. "What is that to thee, follow thou me," said Jesus to Peter. Jesus went a stone's cast beyond the last disciple. You find flocks of crows, sparrows and blackbirds, but seldom do you see eagles together. He has the distinctive habit of flying alone.

1. Sooner or later if we follow the Lord all shore lines must be severed.

2. The love slave said, "I love my master, I will not go out. Others may, I will remain."

3. Ruth said, "Entreat me not to leave thee." Rebecca said, "I will go."

## IV. CONSIDER THE EAGLE'S STRENGTH

"They shall mount up with wings as eagles" (Isa. 40: 31).

1. Great strength of wing. Faces the storm and rises above it.

2. Long sustained flight. Swift in combat. Overcomes by lifting himself to the sunshine and the clear atmosphere above.

God would enable us to rise above the storms and the tumults. Into the sunlight of triumph and victory. Life in the lofty atmosphere of an overcomer. This is the victory that overcometh the world, even your faith.

3. Renewed strength. "So that thy youth is renewed like the eagle's" (Psalm 103: 5). "Though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4: 16).

Illustration—I recall while living in Pasadena, on a very gloomy, foggy, depressing day, we left the city and drove over the Crestline Drive to the top of Mt. Wilson. After only a short drive we came up through the mist to the radiant sunlight of a wonderful California day. There above the clouds we picnicked and played while those we had left below were making their way in the shadows. The sight above the billowy clouds, now below us, with the sunlight overhead, can never be forgotten. Here and there was a peak that lifted its head through the mist as did Mt. Wilson. So it is with God's eagle saints whose strength and power through the Holy Ghost lift them to victory above all that would cast a gloom upon their spirits. Here they may live in the sunlight of God's grace.

## V. PARENTAL CARE AND DISCIPLINE

As an eagle stirreth up her nest, God said, "I bare you on eagle's wings" (Exodus 19: 4).

Job, self-satisfied and complacent, said, "I shall die in my nest" (Job 29: 18). But God tore his nest from under him.

Our tendency is to languish in the downy nest of ease and irresponsibility. But the time comes when God deals with us like the mother eagle, whose instinct demands that the nest be torn away and her brood be taught to

fly. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

"Things that hurt and things that mar,  
Shape the man for perfect praise.  
Shock and strain and ruin are,  
Friendlier than the smiling days."

"I have learned to love the darkness of sorrow, for there you see the brightness of His face."—MADAM GUYON.  
"No rude storm, how fierce soever it flieth, disturbs the soul that dwells, O Lord, in thee."—HARRIET BEECHER STOWE.

Illustration—A naturalist located himself in an advantageous position to watch the process of a mother eagle destroying her nest. He saw her rudely push the eaglets off the high cliff to the valley beneath. As the floundering eaglet in his first attempt to fly came near to dashing himself on the rocks below, he observed the old eagle as she swooped down and caught the terrified fledgling upon her strong pinions, carrying him back to safety. This process was repeated again and again with each one of her group. Finally she had taught them their lesson, and the naturalist beheld the mother eagle with all of her eaglets, fly away and disappear in the blue of the sky.

## EVENING SERVICE

## Warning to the Backslider

TEXT—Because he should have remained in the city of his refuge (Numbers 35: 28).

## INTRODUCTION

The provisions of God have always been abundant and effective. In the laws and ordinances which He gave to regulate the life of His Chosen People, He made provision for what under the Levitical law was known as a man slayer. Moses was commanded to appoint six cities. "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares" (Numbers 35: 11).

In this place of his safety he was pledged to remain until the death of the high priest. Nor was he in any wise to leave its sheltering borders without being subjected again to the penalty of death by the hand of the avenger of blood.

## I. THE SOUL HAS A PLACE OF REFUGE

1. The psalmist sang a song of confidence. "God is our refuge and strength, a very present help in trouble" (Psalm 46: 1). And again in Psalm 62: 7, "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God."

2. Isaiah lifts his prophetic voice and declares, "There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge" (Isaiah 4: 6).

3. David spoke of Jehovah, but the prophet undoubtedly made reference to Jesus Christ. Through His death on the cross this wonderful grace provided a certain and sure refuge for the guilty sinner.

4. In him there is a place of shelter. Forgiveness and pardon for the poor human soul condemned to eternal death. Well did the Wesleys sing: "Jesus, lover of my soul, let me to thy bosom fly. Other refuge have I none; hangs my helpless soul on Thee."

## II. CITIES OF REFUGE AND CHRIST SIMILAR

1. Both ordained of God. These places of safety for the fleeing, terrified man, barely escaping the death blow of the avenger, were established by a command of Jehovah. Jesus was ordained, "For by grace are ye saved

through faith." "Created in Jesus Christ unto good works, which God hath before ordained that we should walk in them" (Eph. 2: 8-10).

2. Of easy access. The city of refuge was to be conveniently located, three on either side of Jordan.

Jesus' call to the sinner, *Come unto me*. "My yoke is easy and my burden is light." The sinner often is deceived relative to the difficulties he would encounter in finding the sheltering cross. Note the welcome received by the prodigal upon his return.

A big, burly sheriff, passing a little church in western Oregon, heard the words of that beautiful invitation song, "Just as I Am." The hunger of his heart was not disregarded. He opened the door and made his way to the altar where soon his sinful past was all washed away by the blood of the Crucified One.

3. Available for all. No discrimination. Refuge for all Israel, and for the stranger and for the sojourner among them (v. 15). Regardless of tribe or social standing he might in the time of his need, have a place where a protection was afforded.

The cross stands high with a welcome to all. "Who-soever believeth in him should not perish, but have everlasting life" (John 3: 16).

4. Both open to those under the penalty of death. As was the man slayer so the sinner today. Death passed upon all for "all have sinned." His death on the cross made us free from sin and its consequence, which is eternal death.

## III. OUR TEXT SPEAKS OF ONE WHO MIGHT HAVE LEFT HIS REFUGE

1. This sad picture is that of the backslider. Once he enjoyed the protecting care of the refuge in the cross, but he allowed himself, like the slayer, to be lured away.

2. Probable influences or attractions.

a. Former companions. He of course had to sever ties of friendship. He longed to be back with the old gang. This is one of the great reasons why people leave the shelter of the cross today. Hard to stand out against the crowd.

b. The pleasure of the free life. To indulge in the things that the world offers. Demas, Paul said, "Loved this present world and has forsaken me."

Pastors and Christian workers universally recognize this increasing tendency. People will come and apparently get saved, only soon to go back to enjoy the pleasures of sin. To live from underneath the refuge of the cross.

c. Business and worldly fame. Could not some adjustment have been necessary, in a business way, for such a one in Israel who hurried to the shelter of the city of refuge. It is true in many cases today. To serve the Lord may mean very definite changes in one's business and social relationships. Jesus enlarged upon this and gave us the picture of the rich young ruler. Doubtless the Christ was very favorably impressed with him. His apparent earnestness. His great possibilities. And though He loved him dearly, He was faithful to his soul. The Master gave him the truth. Watched him go away sorrowful, for he had great possessions.

Young McClure, a law student and previously a fine Christian, sat in his college fraternity room, late one evening. In his heart and life raged a struggle. He must decide between the ministry and its sacrifices and the promising career as an attorney. Finally raising his hand and bringing a clenched fist hard upon a copy of Blackstone, he spoke with an audible voice, "I'll have law, at any cost." The years proved him successful as the world would judge. But the time came when he

was face to face with death and eternity. The stern reality of his defenselessness in the time of such dire need now proved his undoing, for the avenger had come and the death blow was given. Eternal death his portion. He failed to remain in his city of refuge. Let the Christ and His protecting blood ever be yours.

## ILLUSTRATIONS

Basil Miller

### I Thought I Would Die

"I thought I would die in the streets of New York city when God sanctified me," said D. L. Moody. He had been seeking for the blessing for some time and finally the Lord spoke peace to his soul.

For many months and years he had held meetings, but there seemed to be little power in his work, finally two mission workers called him to their little mission, and one day they said, "Brother Moody, you need to be sanctified."

"But," the evangelist returned, "no, that is not what I want."

"But you need it, and we are not going to let you leave this room until you seek for the blessing," said these two consecrated workers.

They prayed for the evangelist, but the blessing did not come. Finally when walking the streets the glory struck his soul and he thought he would die. Die he did—he had died to self, to sin, to the world, and was led to exclaim, when he heard, "It has never been seen what God can do with a man who is wholly consecrated to Him," and Moody said, "Lord, I will be that man, wholly consecrated to Thee."

Moody's glory soon burst upon his age with the power of God back of it. Before he died he had won a million souls to the Master and had prayed personally with three-fourths of them.

Without this blessing Moody would have been a poor speaker, for he was uneducated and stammered. Doubtless he would never have been heard of outside of Chicago. But with the blessing his fame and glory will never die.

### The Rented Room

When Finney went to Rochester for a six-month revival, a man came to the city and rented a room. For three weeks he never left it day nor night. His meals were brought to him. He stayed before the Lord asking for a mighty revival.

The power of God began to be poured out on the revival and souls sought the Lord. Finally a friend told the incident to Charles Finney, who exclaimed, "I now know the secret of this marvelous meeting. That's the man who ties heaven and earth together."

Before the meeting was over there was not a dance hall nor a theater in the city. A hundred thousand souls are said to have sought the Lord.

This began a famous fellowship of Finney and Father Nash. Nash had been an unconverted local preacher in Adams, N. Y., whom Finney had reached with the gospel, and from that time on Nash became the apostle of prayer.

He traveled with Finney, and always while the evangelist was preaching he would be in his room praying.

Crossing the ocean once en route to England, Nash thought he would die if God did not lift the burden from his soul.

When Finney's meetings began in London after that each night for six weeks he packed the auditorium where he was speaking, and so many souls offered themselves for prayers that there was not room enough to have an altar. So a nearby Presbyterian church was secured which seated fifteen hundred people. Each night for six weeks there was a house full of folks seeking the Lord after Finney's messages.

God will answer the man's prayers who will put the challenge up to Him. We cannot expect full answers from half-grown prayers. Nor will there be marvelous results when we are half-hearted in making our requests. The challenge is, "Come boldly to the throne of grace." And if we walk up to the throne with a bold request, lifting up holy hands, and speaking out of a pure heart, we can command God.

### Riding the Rapids

"The waters shall not overflow thee," whispered a voice, the Voice.

"All right, we'll go right ahead," commanded the missionary, Roger Winans.

"But the waters are too high," returned the native workers.

"But I have heard a voice say that they will not overflow us."

The doubting natives were fearful. The raging tributary of the Amazon was fed by a cloudburst high up in the Andes. They knew that no man and no raft could ride out of that torrent of water. But the missionary looked to the inner impulsion which was born of that speaking Voice and commanded, "We're going. Get ready to ride the rapids."

That raft made of balsa wood struck out to the center of the current and when it hit the rapids it was lifted and whirled, thrown and juggled like a madman tossing a ball in the air. But when the minutes swung into the tens and the half-hours soon it settled safely onto the broad bosom of the stream, and all hands on deck were safe, for its course had been directed by the hand of God himself. And any vessel, or any life that is Voice-directed can ride whatever rapids are before it.

### Outstretched Hands

"For days those outstretched hands haunted me," said Peter Kiehn, veteran missionary to China.

During the Chinese famine the natives literally starved to death. When the missionaries would pass among them those outstretched hands tore the clothes from their bodies, begging for a morsel of food, a bite to eat. The missionaries sacrificed to the limit to feed them, but what was so little among so many. Thousands of them died before the missionaries' eyes, yet they could do nothing about it.

"Those hands haunted me," said the missionary, and from that vision came a passion for their souls.

What the church must have is such a vision as the missionary had when they can see hands outstretched in calling for the gospel. This would cure our idleness, our lack of Christian stewardship, our failure to be generous with the budget and to give liberally to receive God's blessings.

Harmon Schmelzenbach was in Peniel College training for the foreign field. One night in prayer out in the old campmeeting grove, he looked and behold an endless string of black-skinned natives were on their way to the judgment. Every once in a while a dark man would step

out of the procession, the procession of lost souls, and pointing a bony finger at the praying man, say, "We are going to the judgment without hope because you have failed to come to us."

The next day that vision was told before the chapel of the college, and Schmelzenbach said, "I'm going."

"Wait to finish your training," returned Dr. Ellyson, then president.

"I'm going—for I've seen the procession."

"All right, then, if you're going, we'll ordain you and do our best for you."

It was an outstretched hand—a bony finger—and these men were moved to Christian action.

We need that soul-stirring vision, that mind-haunting sight, that life-changing contact with the reality of lost men, to stir us to action and set the Christian Church again upon the greatest missionary crusade of the ages. They are, being born and dying far faster than we are reaching them. There are more unsaved heathen on earth today than there were at the time of Christ. We must go, pray and give.

### Glory-touched Men

Said Finney to God, "Stay your hand, or I'll die, if you don't."

The power of God came upon him like a spiritual engulfment, and its glory was so great that the frail human house was not able to tenant such divine manifestations. So the great man of power had to ask God to withhold His blessings.

It is said of John Welsh, son-in-law of John Knox, that many times God came upon him with such might that he had to command the Almighty to lift His hand, for human flesh could not stand such a manifestation.

Evans Roberts, the miner of Wales who prayed the Welsh Revival into existence during the first decade of this century, cried to God for eighteen months, "Bend me, O Lord, or break me." At the end of that prayer God bent him into the center of the divine will and he became the leader of one of the modern revivals that shook a nation.

We must live so close to God that He can pour out His Spirit upon us, and then we will be fit to lead others into the paths of righteousness.

### Take It Easy, Lord

A young Methodist preacher was asked to write an article on "The Resurrection," so he began to read on the subject. He came across the passage, "with great power gave they witness of the resurrection."

"I do not have that," he said to himself, and immediately he began to pray for this power.

The Lord gave him the Scripture promise, "You shall receive the Holy Ghost not many days hence." He prayed for weeks and finally the power struck him. It shook his muscles, then his body, and finally the cot on which he was. The glory fell upon him, and as he shouted about the building he cried, "Take it easy, Lord; take it easy."

Why do we see so little such spiritual demonstrations? The answer is not hard to find. We fail to seek for it until it arrives. We must be consumed with prayer. Lifted above the common things of life with a spiritual passion to have our souls bathed in this divine effulgence. Then the Spirit will come in His fullness.

Whitefield preached with such tremendous power that as many as five hundred people fell to the ground as dead men at a single meeting. He had God's power in him because of those lingering hours of prayer. Cart-

wright saw similar demonstrations in the Cane Ridge Campmeetings when men by the scores would fall under God's demonstrations.

### Taylor's Twister

"Send a twister and throw those eight saloons into the James River," cried the Methodist parson in Jamestown, N. Dak. There were eight saloons between the parsonage and the school where his children attended.

His Methodist soul would not rest content until those saloons were out of the way. He prayed for an hour one night, and at the close of his secret prayer period that the entire town heard, he arose and said, "Mother, God has heard my prayer."

Three weeks from that day, B. S. Taylor's prayer was heard, and a twister came through Jamestown and literally tore the brewery from its foundation and threw it into the river. The saloons were wrecked. Kegs and bottles floated down the river and were strewn as wreckage for ten miles along its banks.

Not one child was hurt in that twister. Many years later Ed and Mae Roberts, she being B. S. Taylor's daughter, went through Jamestown and stayed with a Jewess.

"I'm an old-timer here," said their hostess. "Were you here when the cyclone hit here?" asked Mrs. Roberts.

"Which one? The twister Taylor pulled out of the sky?" she asked.

"Yes; Taylor's twister."

"I was here, and such a praying parson this town has never had since. Are you one of them?"

"Yes, I'm the one my dad always called Doxie, for I was born when he was singing the Doxology. He called me Doxie for short."

This is one way to solve the local prohibition problem—pray a twister from the sky. It is a finer and a surer method than voting it out and then changing our minds and again voting the saloon in.

Take your problems to the Lord and He will answer your cry. The soul that knows how to pray cannot be defeated.

### The Starving Man's Banquet

"When I was a young fellow," said Daddy Bunch, a pioneer in New Mexico, "a band of Indians raided our homes, stole our horses, burned our homes and made off with some of our women folks."

All eyes and ears as a young fellow myself at the time of the telling of his story, I asked, "What did you do?"

"Do? Why a half-dozen of us fellows saddled our horses, took a light pack, our guns and plenty of ammunition and took their trail. We rode for days on end it seemed. Our food ran out and there was no water. For four days I was without food, and on the fifth and sixth days, I could barely sit my horse. During the last four days I was without water."

"How did you make it?" I asked.

"Well, I knew that the Indians were headed for water, and if they could make it I was sure we could, so I stuck to my horse and managed to keep their plain trail in sight. During the sixth and seventh days without food, I saw the finest banquet table you could imagine before me. On it was every kind of food I had ever eaten. There were roast turkey and cranberry sauce. I saw barbecued beef by the platefuls. Then there were pies stacked like rings of mother's Thanksgiving pies used to be. And cake, my friend, it was there of all colors and



hues. And preserves, and jams and spices, they were all there."

"How did you find your way out?"

"At the end of the seventh day without food our ponies more dead than alive stumbled on a watering place far out in the plains of New Mexico, and—but," he said, "that's another story."

I thought years later that the soul of man was like this starved and thirsty pioneer. We are thirsting for the water of life and man oftentimes does not know what he is seeking for. We are hungry for the Bread of Heaven and our quest takes us to all the experiments of life thinking it will satisfy, but there is only one thing that will quench this thirst, and satisfy this inner craving. It is the water of life and the bread from above. God alone will completely satisfy the soul of man.

We can search far and long, but after the quest is over we come back satiated with pleasure, but not satisfied until we find this deep longing completely filled with the Bread from above.

### God Rides upon the Storm

When the partially demented Cowper wrote, "He plants His feet upon the sea and He rides upon the storm," he expressed a truth that finds literal fulfillment in three outstanding Christian lives.

He will start with Martin Luther. Luther was on his way home to visit the miner father Hans. He had spent some time reveling with friends, and on the eve of departure for home a friend had died. Out in the forests of Germany a sudden electric storm came up, and as a fierce stroke of lightning flashed nearby, young Luther, who had been struggling about a career and had chosen law as a profession rather than the ministry as a calling, fell upon his face and cried out, "O Lord, I will be a monk."

From that day on the career of Luther was settled. It was a storm upon which God rode that gave direction to his life.

John Newton was another soul that found its haven during a storm. He had drunk of the vilest dregs of sin. But this story we will not tell. He had gone to hell, trying all the pleasures of man, beast and woman. Riding on a slave ship through the Mediterranean a great storm swept the sea and the ship was tossed like a feather on the bosom of the billows.

The captain thought they would never ride out of it, and John was sure they were doomed.

John fell on his knees. He remembered that his mother who had died when he was very young had prayed for him, and there in England was a praying sweetheart. He began to call upon God, and the God who rides upon such soul storms came down and there was a great calm in Newton's soul.

Newton became the great song writer, the friend of Cowper, and a leader in the evangelical movement in the Church of England.

But his soul was storm-made.

Now comes Wesley. John, as you recall came to America "to convert the Indians, who myself had never been converted." During a storm on the trip there was a band of Moravians who sang hymns while everybody else was clamoring for safety. And when John, whose soul was turbulent with thoughts of being lost at sea, began to wonder if there might not be a blessing which they possessed that he needed.

He hunted out Spangenberg when he landed and sought spiritual advice. Months later it was another Moravian in London by name of Peter Bohler who taught John and Charles "the way of the Lord more plainly." But

John's soul was awakened by a storm doubtless upon which God rode.

So in all lives there are times of distress which come as storms which seem to be upsetting the routine of our joys and the tranquillity of our pleasures, but God is only using them to bring the glory of His presence a little nearer, or to teach us a needed lesson.

### "Move Your Car"

"Move your car," said a voice to a Christian during a Rose Tournament Parade in Pasadena. The car was parked under a grandstand where the Christian and his friends were viewing the parade.

When the warning voice came, the Christian thought little of it; but soon the voice became the Voice, and the Christian immediately moved the parked car.

"Why, I don't know," he said when asked why he was moving from such a grand view.

Soon there was a sudden crashing of timbers, a loud rumble of falling seats, and hundreds of people on the grandstand were injured, three were killed, and where the car had been parked was completely covered with debris.

It was the warning voice that spoke and the Christian had lived with it long enough to recognize that it was from the heavenly regions.

### Traveling to Heaven on a Promise

"I can travel all the way from New York city to Kansas City," said Peter Connolly, fiery Irish evangelist and pastor of the Nazarene church in Perth, Scotland, "on one promise. Here it is: 'My God shall supply—'"

"Yes," I added, "you can get from London to the General Assembly in Oklahoma City all right on that promise, but better still you can travel all the way from the portals of earth's misery to the General Assembly of the Firstborn in the heavenly Zion on the same promise."

"Our God, whom we serve," cried the Hebrew boys as they were about to be thrown into the fiery furnace, "is able!"

This should be the battle cry of every child of God. He is able! Sick? God is the great physician. Hungry? He can feed the body on manna, and the soul on the bread of heaven. Lost? He can find your soul in the deepest quagmires of sin and on the farthest peaks of iniquity. In need? Trust your heavenly Father's care and He will supply all your needs according to His riches.

### The Newspapers

Because of the press!

It was a short-legged fellow that stood amid the throngs on the day when the Master came by, and the press got between him and a clear view of the Lord, and the Bible record is that the press kept him from seeing Jesus.

No more was Zaccheus unable to see Jesus because of the press, than are we! This may be a play on words, but the modern press, newspaper, magazine, novels, fiction short and long, keep most of the people from seeing Jesus. You cannot find Jesus in the headlines.

If we would spend less time with the press, and more time with the Word, we could see Jesus clearer and more definitely. The poorest place to see Jesus is in the Sunday newspaper. And many a child of God finds time to read it during the holy day. Ofttimes after the sermon is over, the preacher finds relaxation in the funnies which he finds in the daily that was delivered that morning.

Better watch out how the press gets between you and your Lord.

## Sermon Suggestions and Outlines

### Fearless Religion

R. R. AKIN

TEXT—Fear not, little flock (Luke 12:32).

#### INTRODUCTION

1. Today men's hearts are failing them in fear.
2. Some things the world is fearful about:
  - a. Economic crisis.
  - b. Political uncertainty.
  - c. Business instability.
  - d. Impending doom of war.
3. Christian's security is in the faith anchor of God, therefore:

#### I. FEAR NOT IN THE TIME OF NEED

1. Spiritual—"Fear not, behold your God will come and save you" (Isa. 35:4).
2. Material—"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

If we were dependent upon an earthly individual, we know to expect according to his ability; so it is with God who has unlimited resources and all power. "The earth and the fulness thereof is his," "the silver and gold is his," and "the cattle on a thousand hills are his" and the hills, too. "Yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25).

"My Father is rich in houses and lands, He holdeth the wealth of the world in His hands! Of rubies and diamonds, of silver and gold, His coffers are full, He has riches untold."

#### II. FEAR NOT IN THE HOUR OF TEMPTATION

1. Common to man, even Christ.
2. Not more than we can bear.
3. God is faithful—"Having done all to stand, stand ye therefore" (Eph. 6:13, 14).
4. A way of escape provided—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

#### III. FEAR NOT IN THE CRISIS OF TRIAL

1. Potentiality of conquest.
  - a. Paul testifies (Rom. 8:35-39), "Nay, in all these things we are more than conquerors

through him that loved us" (v. 37).

2. Beneficiality of trials—"Blessed is he who endures trials; for when he has stood the test, he shall gain the crown of life which the Lord has promised to them that love Him" (Weymouth's Translation—James 1:12).
3. Man's extremity is God's opportunity—"My grace is sufficient for thee" (2 Cor. 12:19).

#### IV. FEAR NOT IN THE APPOINTMENT OF DEATH

1. Assurance in being ready—"I am not afraid to die."
2. Salvation good to live by, also to die by. "Prepare to meet thy God" (Amos 4:12).
3. Last enemy to overcome through a personal faith.

Illustration—A Scotch colporteur teaches a small boy the first five words of the twenty-third Psalm by having each word correspond with a finger on his hand. "The Lord is my Shepherd." The child died holding up his fourth finger signifying "MY," a personal triumphant faith. "Blessed are they that die in the Lord."

In the hour of death, after this life's whim,

When the heart beats low and the eyes grow dim,

And pain has exhausted every limb—  
The lover of the Lord shall trust in Him.

When the will has forgotten the life-long aim,

And the mind can only disgrace its fame,

And a man is uncertain of his name—  
The power of the Lord shall fill this frame.

## Expository Outlines for February

Lewis T. Corlett

### Strengthening Faith (James 1:1-27)

#### I. A CHILD OF GOD HAS FAITH—"Your faith" (v. 3).

1. This is more than a historic faith that God, the Father, Son and Holy Ghost exist.
2. This includes faith unto salvation that brought regeneration to the penitent heart.
3. This is a confidence in God, based upon these other phases of faith, that sustains a living relationship of fellowship and communion with God.

When the last sigh is heaved, and the last tear is shed,  
And the coffin is waiting beside the bed,  
And the widow and child forsake the dead—  
The angel of the Lord shall lift this head.

For even the purest delight may pall,  
And power must fail and pride must fall,  
And the love of the dearest friends grow small—  
But the glory of the Lord is all in all.  
—ANONYMOUS.

#### CONCLUSION

1. May our faith be strengthened today in a great God.
2. Remedy for the faithless and fearful—trust the blood of Jesus Christ.

### The Reply of the Polished Shoes

When in Egypt some years ago holding meetings among soldiers, J. Stuart Holden asked a big sergeant in a Highland regiment—a man who was as bright and shining for the Lord as it is possible for a saved soldier to be—how he was brought to Christ. The soldier's answer was this: "There is a private in the same company who was converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. One night, a terrible wet night, he came in very tired and very wet, and before going to bed he got down to pray. My boots were heavy with wet and mud, and I let him have one on one side of the head and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished and standing by the side of my bed. This was his reply to me, and it just broke my heart; I was saved that day."—*Sunday at Home.*

#### II. GOD WANTS TO STRENGTHEN THE FAITH OF HIS CHILDREN

1. He bestows all of His gifts to encourage man to greater faith (v. 17).
2. He imparts the Word of truth in the new birth as a guide to the paths of righteousness (v. 18).
3. God promises wisdom to every inquiring soul to help the believer to trust Him in the hours of trial and temptation (v. 5).
4. God allows temptation to come in order to cause the believer to

rely more fully on His wisdom and power (vs. 12-15).

- a. Temptations reveal the weak spots of Christian character.
- b. Temptations reveal the subtlety and character of the enemy.
- c. Temptation develops patience (v. 3).
- d. God offers His children a crown of life if they will endure temptation.
- e. Temptations can be a source of happiness if properly resisted.
- f. God will deliver in the hour of temptation (1 Cor. 10: 13).

### III. MAN MUST BE SINGLE-MINDED IN ORDER FOR FAITH TO BE THE MOST STEADFAST (v. 8).

1. A regenerated person is subjected to two minds.
  - a. The mind of Christ (Phil. 2: 5).
  - b. The carnal mind (Rom. 8: 6, 7).
  - c. This causes a conflict of emotions that produces doubt in the wisdom and power of God.
  - d. This produces an uneasiness that ends often in wavering.
  - e. This inner uncertainty causes the child of God to be in a storm center occasionally.
2. The believer must have the carnal mind cleansed from the heart in order to have all seeds of doubt and wavering removed.
  - a. Provision made in the death of Christ (Rom. 6: 6).
  - b. Accomplished by the cleansing baptism with the Holy Spirit (Matt. 3: 11; 1 John 1: 7).
  - c. Paul speaks of sanctification removing what was lacking in the faith of the Thessalonian believers (1 Thess. 3: 10, 13; 4: 3).
  - d. Through the second work of grace the motive life of the believer is unified in love for greater confidence and trust in God.

### IV. PROPER ATTITUDES STIMULATE FAITH

1. Rejoice in the hour of temptation, but for the possible results (vs. 2, 3).
2. A deepening life of fellowship with God enlarges and enriches faith. "Let him ask."
  - a. Let him ask for wisdom (v. 5).
  - b. Let him ask on the basis of what confidence he has in God (v. 6).
  - c. Let him be swift to hear (v. 19).

3. By developing a proper system of Christian ethics.
  - a. Bridling the tongue (v. 26).
  - b. Regulating activities according to the plan of God (vs. 22-25).
  - c. Giving proper respect to the character instead of the position of men (vs. 9-11).
4. An expectancy for the fulfillment of God's promises. "Which the Lord hath promised to them that love him" (v. 12).

### Overcoming Worldliness (James 4: 1-17).

#### I. THE MEANING AND NATURE OF WORLDLINESS

1. Worldliness is a spirit foreign and antagonistic to God.
2. Worldliness manifests itself in cravings for things unlike God (v. 2).
3. The worldly spirit is the cause of strife and warfare (vs. 1, 2).
4. This spirit expresses itself in friendships in association with the things of the world (v. 4).
  - a. The seeking for pleasure and satisfaction in social relations through worldly things.
  - b. Finding of joy and happiness in social contacts that are not in sympathy with godliness.
5. Worldliness sometimes is revealed in a spirit of haughtiness (vs. 11-16).
  - a. A feeling of superiority over others (v. 11).
  - b. A feeling of self-sufficiency (vs. 13-15).
  - c. A boastful spirit (v. 16).

#### II. THE FIRST STEP IN OVERCOMING WORLDLINESS IS TO RECOGNIZE THE NATURE OF THE SELF-LIFE WITHOUT GOD

1. The source of the spirit of worldliness (v. 1).
2. Characterized by selfish cravings. "That ye may consume it upon your own lusts" (v. 3).
3. That this spirit brings the individual into condemnation before God.
  - a. A state of enmity against God—commonly called a "carnal state" (v. 4).
  - b. A state of antagonism to God. "God resisteth the proud" (v. 6).
  - c. This brings a person into a state of condemnation (v. 17).
4. Also recognize the helplessness of the individual to free oneself from this spirit.

#### III. THE SECOND STEP IN OVERCOMING WORLDLINESS IS TO COME INTO RIGHT RELATIONSHIP WITH GOD

1. Recognize that God is ready, waiting to give the needed help.

"Draw nigh to God and he will draw nigh to you" (v. 8).

2. Express, by word and attitude, dependence upon God. Humble yourselves in the sight of God" (v. 10).
3. Clean up the life so God can forgive. "Cleanse your hands, ye sinners" (v. 8).
  - a. God is dependent upon man's repentance for His operation of forgiveness.
  - b. God co-operates and performs a divine work but man brings himself into a position where He can.
4. Clean out the selfish ambitions so God can cleanse the heart from the worldly spirit. "Purify your hearts ye double-minded" (v. 8).
  - a. God's plan is for man to be a unit in his inner life—harmonized in love.
  - b. The believer must die out to self and crucify this worldly spirit before God can cleanse.
  - c. Man makes a complete consecration and God cleanses the moral life from all tendencies akin to worldliness.
5. Practice a life of stewardship in service to Him.
  - a. Recognize that all of life is dependent upon Him (v. 15).
  - b. Live ever in the idea of the uncertainty of life, and live so as to ever be ready to meet Him.
  - c. Plan all activities in recognition of His will and subject to change according to His directions.

#### IV. THE THIRD STEP IN OVERCOMING WORLDLINESS IS TO MAINTAIN A RIGHT SPIRIT TOWARD OTHERS

1. Show respect to others (v. 11).
  - a. By not judging.
  - b. By not casting reflection on them.
2. Manifest respect to law (v. 12).
  - a. By so doing obey the law.
  - b. Give honor to the lawgiver.
3. Sympathize with all men (v. 9).

### "Be Patient"

(James 5: 1-20)

#### I. THE BELIEVER IS LIVING IN A WORLD THAT MANY TIMES SEEMS UNCHRISTIAN

1. This is a world of greed (vs. 1-5).
2. The wealth is not evenly distributed.
3. Many times the wages are unjust (v. 4).
4. This is a world of self-indulgence (v. 5).

#### II. BE PATIENT FOR THE FRUIT OF YOUR LABOR (v. 7).

1. Many times the children of God feel like their labors are in vain.
2. Forbear in continuation of service for often there is a period of time between the sowing and the reaping.
3. The final time of reward will come.

#### III. BE PATIENT SO AS TO BE READY FOR THE COMING OF THE LORD (vs. 7, 8)

1. The time of the coming is not known.
2. The commendation, "Well done, good and faithful servant," will only be unto those who by patience endure unto the end.
3. By watchful waiting the believer will prompt others to look for His coming.

#### IV. FOLLOW THE EXAMPLE OF THE PROPHETS IN PATIENCE (vs. 10, 11)

1. They endured, trusting their case to an all-wise God.

2. They were steadfast having confidence in their Leader.

3. They persevered, knowing that "the Lord is very pitiful and of tender mercy."
4. They were strengthened in patience for they had respect unto the recompense of reward.

#### V. HELPS IN DEVELOPMENT OF PATIENCE

1. "Grudge not"—do not develop the habit of murmuring (v. 9).
2. Cultivate a soberness of speech (v. 12).
3. Resort to prayer in times of sickness, perplexity, and trouble (vs. 13-16).
4. Be considerate of others. "Confess your faults one to another and pray one for another" (v. 16).
5. Recognize that God has helped others in time of need and will help you (vs. 17-19).
6. Knowing that by exercising patience and godliness that others will be provoked to righteousness (vs. 19, 20).

### A Challenging Situation

In the good providence of God we are living in a challenging world. Never have its challenges been greater, more subtle, more bold. Never has its opposition been more determined; its hatred more implacable. In the eastern hemisphere efforts are being made to stamp out the worship of Jesus Christ, and of the true and living God. In the western hemisphere the effort seems to be to paralyze the church by the glitter of the world's attractions and the use of all means available for the accomplishment of its purpose. The danger is out in the open on one side of the Atlantic, and we see it and deplore it. It is subtler on this side, but no less real, no less determined. It takes courage and strength to meet it on the other side. It will take no less to meet it on this side. On either side it is Christ or chaos.

The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire (Nehemiah 1: 3).

I. The situation confronting Nehemiah was that of conditions in Jerusalem. The remnant left there of the captivity, were in great affliction and reproach. The wall of the city was broken down, the gates were burned with fire, and the people were helpless and hopeless. They were without courage, without strength, and largely so, because they had allowed themselves to drift into a condition in which they were godless. They had a form of religion; but knew little, if anything, of its power. And here is one of our perils today.

II. These people had seen everything upon which they had been taught to depend crumble under their feet—to dust and ashes. They were defenseless against their enemies. The walls and gates of the city were gone. This was but a symbol of their spiritual condition. They were powerless before their enemies. They were helpless without God. With the loss of their position with God, they were without His power. Their godlessness was far more appalling than their gatelessness. With God they would have been a power in their community. Without Him they were in great affliction and reproach.

III. The Jews saw the human situation, and were in despair. They saw it only in the light of their own strength, and were hopeless. Nehemiah saw their condition as clearly as they saw it, but he saw it in the light of the power and grace of God. It was a hopeless situation with them. It was a challenge with Nehemiah. It

## Suggestions for Prayermeetings

H. O. Fanning

### Prayermeetings and Life's Challenges

HERE is an old saying that "Necessity is the mother of invention." And this is true in life in general. The most of the conveniences of life are ours because of their dire necessity, their indispensableness. God has endowed man with inventive powers, and opened before us fields of inventive possibilities. In this man seems to have had laid upon him the necessity of supplying himself with the conveniences of life, and devising ways for his own comfort and convenience. And that necessity has ever been upon us. Inventive interests have prospered, as men have discovered and developed the powers with which God has endowed them. That which is ours by the grace and gift of God. The world has ever been a challenging world, and seldom—if ever—more so than now.

Necessity has been a tremendous factor in man's efforts to solve the problems of life. Without this sheer—and often dire—necessity, little would have been done in our discoveries, improvements, and exercise of these powers. Necessity has been a great factor in the discovery of truth; in the meeting of the issues of life; in the realization of the possibilities of life. And this has been especially

true in the moral and spiritual realms of life. It is through the meeting of life's challenges that man's powers are discovered, developed, and brought into use. Here we have the challenge of great fields of unexplored, unoccupied territory.

Life is a challenging experience in all of its realms. Without necessity and its accompanying challenges progress would well-nigh—if not quite—cease. Challenges—with the many—have been the spur that urged them on to make their lives of value in the service of God and man. It has been when skies were the darkest, difficulties the greatest, obstacles seemingly the most insurmountable, that some of the greatest epochs of history have come, and some of the greatest of human lives have been developed and lived. It was at such a time that Noah built the ark; that the exodus from Egypt came; the man Moses appeared; the Theocracy was established at Sinai; Joshua was raised up and the Children of Israel entered the promised land. It was at such a time that Jesus Christ appeared, and His Church was launched upon its career. Challenging days are days of opportunity. We are living in such days. Never has there been greater need of the development of great-hearted men and women, and never have the opportunities been greater.



was something that could not be remedied with them. It was something to be remedied with Nehemiah. It was an opportunity to see the manifestation of the grace and power of God. It was Nehemiah's opportunity to be an instrument in the hand of God in the accomplishment of His will. They were cowed into inactivity. He was aroused to the mobilization of all the forces with which God had endowed him.

IV. It was in his relationship to God that he excelled his brethren. Nehemiah was a purposeful prayer. His prayers were purposeful. It was likely that the Jews were praying people, but there was little point or purpose to their praying. Praying was vastly more than a mere matter of form with Nehemiah. His prayers were expectant in their nature. He expected things to come to pass in answer to his prayers that would not have come to pass if he had not prayed. Without faith the Jews were loosed from God. With faith Nehemiah was linked to Him. One man linked to God was more than the remnant loosed from Him.

V. Nehemiah went to Jerusalem prepared to act. He was an economist of a high order. He knew what he was going to need to accomplish his purpose in going to Jerusalem, and made arrangements with the king for the supply of his needs. In his thinking, and by his faith, the wall was as good as built. He was a man of faith. A man with whom things were possible. He was ready to declare before the king and queen and before the court the things he expected to accomplish in going to Jerusalem.

VI. Nehemiah was a man of resourcefulness. God needed such a man at that time. He needs such men today. He is ever in need of them. Nehemiah's resourcefulness was not the result of accident. He had put himself in the way of becoming such a man. He had co-operated with God in His efforts to make of him such a man. He knew that he was not going over to Jerusalem to accomplish an easy task, or one that could be quickly accomplished. He arranged to spend twelve years at Jerusalem. The building of the wall, the setting up of the gates, was but symbolic of the work he would have to do with the people.

VII. Nehemiah had learned that the doing of the will of God, involved the necessity of sacrifice, of privation, of suffering. Whatever stood in the way of such doing, had to be put out of the way. He held the highest position in the gift of the king. He was his cupbearer. He was a dependable man. One in whom the life

of the king was secure. He had put himself in the way of having the confidence of the king. He was a man before God. He was a man before men. He had put himself in the way of becoming the man that he was, and had reached the heights by so doing. Not only was he a man of prayer, but he was a man who put himself in the way of having his prayers answered by co-operating with God in His work of answering them. Prayer is no one-sided affair. Neither is getting answers to prayer. Prayer and its answers are mutual matters between God and men. Nehemiah worked under stress of dire necessity.

#### Nehemiah and the King

O Lord, I beseech thee, let thine ear be attentive to the prayer of thy servant, and of the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day; and grant him mercy in the sight of this man. For I was the king's cupbearer (Nehemiah 1:11).

Nehemiah was rightly related to the king of Persia because he was rightly related to the King of kings, and Lord of lords. To the people of Persia for a similar reason. To all mankind also. Rightness with our Creator tends to put us right with His creatures. Not all of us have gone as far in this matter as had Nehemiah; but all of us have been affected thereby in some measure. This rightness is the way to well rounded manhood and womanhood; to nobility of character and personality. Godliness and manliness go hand in hand. Godliness is profitable in all things, both here and hereafter. Nehemiah had learned these things, not only by precept, but by experience. He was a practical man of faith, walking in light as it was given to him.

I. Nehemiah's sorrow in the presence of the king and his court. During his period of mourning over the desolation of Jerusalem, and the deplorable condition of his people he had kept himself under control, and had given no evidence of his grief before the king. Here we see a fine evidence of his unselfishness and fine consideration for the feelings of others. His devotion to duty. The king had his troubles, and it was Nehemiah's duty to help him to bear them; not to further burden him with troubles of his own. Few marks of personality are finer than this.

II. Nehemiah's fear at the king's recognition of his sorrow of heart. In his position as cupbearer to the king, such a revelation might prove to be a very serious matter. His life might be imperiled. It was dire ne-

cessity that brought Nehemiah to this revelation. His relationship to the king was being sorely tested. How far had he gone in winning the confidence and affection of the king, and of the queen who was by his side?

III. Nehemiah's manly presentation of the cause of his grief to the king. He spoke with due reverence for the king, and presented matters to the king in the best possible manner, and the way best adapted to the winning of his confidence. Kings are like other people in their concern for the welfare of their own people; they are susceptible to such an appeal as Nehemiah was making.

IV. The king's gracious attitude toward Nehemiah, was largely because of Nehemiah's gracious attitude toward him. Nehemiah was sowing what he expected to reap. He was not disappointed. Courtesy toward others, consideration for others, is good seed. Seed from which he may expect to reap good harvests. "For what dost thou make request?" Here we have an intimation that the resources of the king were at Nehemiah's disposal. And this largely because he had learned to make good use of the resources with which God had endowed him. His prayer to God for mercy from the king, and favor with him, was being answered.

V. Nehemiah's prayer for wisdom in answering the king's gracious request. His knowledge of conditions at Jerusalem had come to him through human sources. God had first-hand knowledge of conditions there, and knew exactly what would be needed by Nehemiah in the accomplishment of His will. Nehemiah is going to Jerusalem, not to do his own will, but the will of his God. "So I prayed unto the God of heaven." God had entrusted the king with the disposition of some of the things Nehemiah was going to need in the rehabilitation of Jerusalem. He needs wisdom from God and asks for it.

VI. In Nehemiah's response, we have the request, not of a man who had prayed casually; but who had wept and fasted; who had confessed his sins, and the sins of his fathers; who had prayed night and day; of a man who had himself been mightily moved by the Spirit of God (chapter 1). Preparation for this hour had been no small matter with Nehemiah. It had been a life and death matter. The king was being moved because Nehemiah had been moved. And here we have one of the secrets of the remarkable life of this man of God. And here we may see the secret of many of our failures under similar circumstances. It is as we have been moved that we may expect others to

be moved by our appeals. Matters that do not move us, may hardly be expected to move others. Nehemiah was tremendously interested in conditions at Jerusalem, and the remedying of them. His interest was contagious. The king and queen caught the spirit of it.

VII. Nehemiah's request was for all that it was in the power of the king to grant, for the supply of the needs at Jerusalem. He had prayed over the matter, thought it over, meditated over it, until every detail of the work, and of its needs was fresh in his mind. By faith Nehemiah sees the work accomplished. He will have problems to solve in the doing of the work at Jerusalem. He has solved the problems of preparation for the work, and for his safety in making the perilous journey to the city of his fathers. Nehemiah needed the help that God had placed in the hands of men. He used the best possible means to get it. He needed the help that God gave immediately. We may be sure he was no less diligent in the use of the means for procuring it than he had been in procuring the help available through the king. Nehemiah succeeded because he put himself in the way of succeeding; he used the means necessary to assure him of success. Through his experience we may learn valuable lessons in the matter of being more successful in our efforts.

#### Nehemiah at Jerusalem

So I came to Jerusalem (Nehemiah 2:11).

Nehemiah's fine personality was not the product of his being in the court of Artaxerxes the king. There he was a member of a subject race; a captive people. His real citizenship was in heaven, and it was because of this citizenship, and from its Source that his noble character and fine personality were developed. And this in the court of a great earthly king, and despite its influences. He had taken his stand with God, and for God. He was a man of God, and a product of His grace and power. He was immune from the disorders of court life, because he kept himself so by the grace of God. He was a Spirit-filled man. And this is the man who came to Jerusalem. In this matter, the man who is filled with the Spirit is a tremendous factor.

I. Nehemiah's foresight in preparing for the journey had been admirable. He had been protected on the way by a band of soldiers. Nehemiah was a man of indomitable courage, but he took no needless risks. He was as free from foolhardiness as he

was full of courage. The king's letters to the governors beyond the river had made his journey through their territory, safe and speedy.

II. When he arrived in Jerusalem, he found more than discouraged Jews there. There were Sanballat, Tobiah and Geshem, who were grieved that there was come a man to seek the welfare of the Children of Israel. These men were leaders among the people of Israel. Not only were there discouraging conditions in Jerusalem, but there were discouraging personalities there. These men were yet to learn what sort of a man had come to seek the welfare of the people of Israel. They had had little difficulty in keeping the Jews who were there discouraged. What would be the effect of their efforts upon the man who had come to seek their welfare?

III. Having reached Jerusalem, Nehemiah sought first-hand knowledge of the material condition, and needs of the city. He did not take counsel with the people. They were so discouraged that any information they might have given him would have been colored by their helplessness in view of the situation. He does not begin operations until he knows as fully as possible the extent of the work needed. He is taking no leap in the dark. Nehemiah realizes that God has endued him with powers which He expects him to discover, develop and use. And here is another secret of his success. Working with God is a mutual, not a one-sided affair. This lesson we, too, must learn if we are to succeed in our efforts and undertakings in all realms.

IV. Nehemiah's appeal to the rulers. The deplorable condition of the walls and the reproach upon the people because of it. The remedy for the situation, "Let us build up the wall of Jerusalem." The result, the removal of reproach. The Jews had seen this condition, but saw no way of remedying it. It is one thing to be aware of a deplorable condition. It is another thing to do something effective to remedy it. The magnitude of the task and the meagerness of their resources had brought despair to the Jews. These things were in the nature of a challenge to Nehemiah. Deplorable conditions are on every hand with their accompanying discouraging aspects. They can be remedied today as they were in Nehemiah's day. We must apply the remedies. Our enemies are not going to apply them for us. Difficulties were challenges to Nehemiah. In his experience we see something of the value of such a man.

V. Nehemiah had waited on the Lord in fasting and prayer until he had learned His will in the matter of his going to Jerusalem. He was going to Jerusalem in the will of God and His hand was good upon Him. He was not asking God to co-operate with him in an effort of his own choosing; he was co-operating with God in the accomplishment of His will—of His purposes toward Jerusalem and His people. He had a substantial ground for his faith, and when he presented it to the rulers of the people, it became a solid ground for the support of their faith. Nehemiah was walking by faith, and by his so doing he encouraged others to so walk with him. The attitude of the king encouraged their faith.

VI. Grounded as it was, Nehemiah's faith was contagious, others were constrained to join him in its exercise. It was of such a nature that it had its appeal to others. They said, "Let us rise up and build." So they strengthened their hands for the good work. There is a reasonableness in faith that has its appeal to right thinking people. These rulers were as new men, when by their faith they shook off their confusion of mind, and saw a way out of their condition, a remedy for their difficulties. Nehemiah not only knew how to act, but he knew how to inspire others to action.

VII. When the foes of Israel knew that the people were roused to action, they too were roused to action. Not being able to give sufficient reason for their course, they ridiculed the Jews, and charged them with rebellion. "What is this thing that ye do? Will ye rebel against the king?" Two formidable weapons for the accomplishment of their purposes. Nehemiah had an even far mightier weapon to use against them, "The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion nor right, nor memorial in Jerusalem." Open defiance of the foes of the Lord. This marvelous change had come into conditions, and into the hearts of men, because a Spirit-filled man had come to seek the welfare of the people of God. Not just any Spirit-filled man, but one of the mightiest men of the ages.

In no other realm do we find greater differences than are to be found in the realm of Spirit-filled men. Nehemiah was a well-rounded, full-orbed specimen of manhood. A man who had not only found God, but had found himself. A man who had been well-endowed by God, and who had discovered and developed his powers to a high degree of efficiency. A



man who had learned to hear the voice of God; to understand His will, and to co-operate with Him in the accomplishment of His purposes. Such a man is of invaluable value to God and men. God needed such a man in Nehemiah's day, and He needs such men in these days. The farther we go in the living of the sanctified life, the rendering of sanctified service, and the realization of the possibilities of the sanctified experience, the more we will be worth to God in the accomplishment of His purposes among mankind.

#### Building the Wall

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work (Nehemiah 4: 6).

The usefulness of Nehemiah is seen in the response of the leaders of the people as recorded in the third chapter of the book. He was not only a Spirit-filled man, but he was a man skilled in the use of his splendid powers. One of the outstanding lessons we may learn here is that there are vast differences in Spirit-filled men. The measure of the man so filled bulks large in determining the effort of the filling. The effect of this filling is vastly more than a one-sided affair. It is a mutual affair between the infilling Spirit and the man who is so filled and used of God in the doing of His will among men. The differences in men here are beyond all powers of human comparison. God needs men like Nehemiah. He gets them when He gets the men who have the capacity for the making of them, and gets their intelligent co-operation in their making. Never have such men been more needed than now, and never have there been greater opportunities for men and women to put themselves where pressing needs can be met through them.

I. When the work of building the wall began, the opposition of the enemies of the people was aroused. There was reality in Nehemiah's leadership, and there was reality in the opposition of his foes. In the building of the wall, there was a real conflict on. Leadership in which there was courage and strength was needed, and Nehemiah had these qualities. Not only did he have them, but he had it in him to inspire others with them. Their foes were there in force, and a determined effort was made to stop the work. In answer to the mockery and ridicule of his foes, Nehemiah had recourse to God in prayer (4: 1-5).

II. The persistence of Nehemiah aroused his foes to determined oppo-

sition, and conspiracy among them to use the force of arms to stop the work. Nehemiah knew where to find help, and he sought it in God! In so far as man was concerned, the case was hopeless. But Nehemiah was not in Jerusalem on an errand of his own, but as a servant of God. He was there to do the will of God. He had waited upon Him until he had learned His mind, and was there in obedience to His commands. Seemingly it was one man against the combined armies of Samaria, and the surrounding peoples. But that one man was a Spirit-filled man; a God employed man. Back of him were all the resources of the God he served. Nehemiah did not stop at praying. He set a watch against his enemies day and night. Prayer moved him to action, and to the taking of such precautions as were necessary (4: 7-9).

III. Not only did Nehemiah have to meet the opposition of the enemies of the Lord, but he had to face the complaints of the people he was seeking to help. And Judah said, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall" (4: 10). Such a condition was especially discouraging. His foes were saying, "We will not permit you to build the wall." The Jews were saying, "We are not able to build it." But Nehemiah was not a man to be discouraged. The God, in whose name he had come to Jerusalem, knew every difficulty with which he would be confronted. He had not come to Jerusalem to learn the strength of the opposition, or the weakness of the Jews. He had come to build the wall of the city.

IV. Their adversaries threaten to surprise them, and slay them. The Jews who lived near these enemies, joined with them in their threats. Direct threats from their enemies; treachery among those who should have been their friends. But here was a man of faith, who knew no fear. A man who inspired others whose hearts were right, with a faith like his own. The Jews who were loyal put themselves in the way of such inspiration, and received it. The others kept themselves out of the way of receiving this inspiration, and did so successfully. In our relationships with God, we get what we put ourselves in the way of getting. And fail when we do not so do.

V. These darkening conditions, aroused Nehemiah in the matter of making greater precautions against his foes. Nehemiah prayed as though everything depended upon God, and took precautions as though everything depended upon the human fore-

es at his disposal. Nehemiah did no inconsiderable part of his praying by taking proper precautions against his foes on the one hand, and the weaknesses of those who should have been his friends, on the other. This would be a channel of inspiration to those who were loyal, and have its proper effect upon the disloyal. Real praying is vastly more than speech. Much of it is manifested in action (4: 15-18).

VI. In the face of his threatening foes, and weak brethren, Nehemiah made the most complete preparation to meet successfully, any effort that might be made to hinder, or stop the work of building the wall. He points the people to God as the source of their strength; and shows them the importance of the interests for which they must fight, or lose them. Eternal vigilance is the price of liberty, and readiness to fight for it may often be the price of its keeping. Their homes, their wives and children, and everything that was dear to them, was imperiled. We are in a world where our liberties are preserved only by the most determined efforts on our part. Today we are challenged on every hand. On the other side of the Atlantic many of these liberties have been lost. If we fully understood conditions here we might be appalled at the extent of our own losses. We still have our churches and the privilege of operating them. The form of opposition is different in its character here, but none the less deadly in its effects. We need to be aroused to the seriousness of the situation, and put forth our most determined efforts in the name of our Lord to be true to Him in these perilous times.

VII. In the final scenes of the building of the wall, we see Nehemiah exercising increased precautions, and putting forth the most determined efforts to finish the work of building the wall. He turned every device formed against him into a stepping stone to carry him on to certain victory. He realized the importance and greatness of the work he was doing, and took no time for parlay with his foes, either within or without. The more determined the opposition became to hinder the work, the more determined he became to carry it forward to completion. He not only prayed; but he put himself in the way of having his prayers answered, and co-operated in the fullest manner with God in the answering of them. In his experience we may learn some valuable lessons in these matters.

One who would pray effectively, must bear the brunt of conditions incident to the answering of his prayers. As a worker together with God he

had to meet the opposition that God has to meet and bear the reproach that God has to bear. One who thinks that getting answers to worth while prayers is an easy thing, has not yet thought far enough. Ease in praying will not get us very far in meeting the opposition of the world in which we now are. It was no easy matter for Nehemiah to arouse a discouraged, disheartened, despairing people, to arouse themselves to the building of the wall around Jerusalem in fifty-two days. But by the grace of God he did it. When we have men like Nehemiah among us we will meet some of time's challenges successfully (6: 1-16).

#### Nehemiah: A Man of Prayer

Nevertheless we made our prayer unto God, and set a watch against them day and night, because of them (Nehemiah 4: 9).

That prayer is one of the mightiest forces known among men is certain. That it may be made the mightiest force when properly used is equally certain. In the experiences of Nehemiah, we see prayer in its effectiveness in paving the way for Nehemiah's favor with the king of Persia in meeting and overcoming the most bitter opposition to the work of God. In lifting a large group of men out of helplessness and despair, and putting into them a spirit that enabled them to accomplish a well-nigh incredible feat in the building of the wall of Jerusalem. All this and vastly more, because it links men to God, and brings into action the resources of His grace and power. Here we see prayer as an inspiration to faith in God, and to invincibility in courage and strength in the doing of His will. Opportunities to become efficient and victorious in prayer are as great today as they were in the days of Nehemiah, and the need is fully as urgent. The way to efficiency in prayer is not an easy way.

I. It is likely that one of the hindrances to effectiveness in prayer is selfishness. Men who pray, "Bless me and my wife, my son John and his wife. Amen." are still with us. Men to be great in prayer, must be great in vision; great in soul; able to see far beyond the small circle of their own interests. Effective prayers deal with the microscopic and telescopic affairs of life; and with one as effectively as the other. Nehemiah brought prayer into all the affairs of life, service and the realization of their possibilities.

II. Another matter that is vital in effective praying is that of objectives in prayer. That getting things for ourselves through prayer is right

seems certain. We have needs which must be supplied, and in our Lord's teaching His disciples to pray, He made it clear that the supply of our needs should have its place as an objective in prayer. Many seem to think that this is the one objective in prayer, and that the one who can get most for himself is the best prayer.

III. But there are higher levels in prayer life. The hallowing of the name of God; the interests of His kingdom; the doing of His will; the carrying forward of all His work among men. In his praying, Nehemiah launched out far into these realms. His supreme interest was the accomplishment of the work of God. A proper objective in prayer is the accomplishment of the purposes of God in His dealings with mankind. And here, God is able to deal with the larger as well as the lesser problems of life. It is here that faith and vision count.

IV. Here we see the effects of prayer upon the enemies of God, and the opposers of His work. It arouses and infuriates them, and reveals their true character. It was through the prayers of Nehemiah that the real nature of these opposers was revealed to themselves and to others. Through the prayers of Nehemiah, the counsel of these men was turned to confusion; and they saw themselves as they had not before. Prayer is a challenge to the foes of our Lord in its effects upon them. Though Nehemiah's prayers these men saw something of the greatness of God, and their own insignificance.

V. Again we see the revealing effect of prayer in its application to the lives of the professed people of God. Those who were weak, vacillating, and even treacherous, were brought out into the light, and had their true characters revealed under the power of Nehemiah's praying. On the other hand the good qualities of those who were truer in heart were clearly revealed, and they were marvelously inspired to put forth their very best efforts. It revealed the fact that in spite of their discouragement, hopelessness and helplessness there was good material in them which needed but to be aroused and brought into action. In its effects, prayer finds men, and reveals their inner heart conditions.

VI. Here again we see prayer in its effects upon the work of God, and the people of God, in their relationships to others. From being a defeated and despised people in the eyes of their neighbors, the people of Israel were transformed into a victorious and self-respecting people. The

occasion of their reproach was removed and their standing with their neighbors was changed. And this is no unimportant matter. This change was not wrought by any disposition to compromise on the part of Nehemiah, but upon his insistence upon not compromising, even in matters of any import. The change was wrought through the power of prayer of a man who knew nothing of compromise, and who had no desire to curry favor with the people of the world. These Jews showed themselves to be worthy of the respect of their neighbors. Christianity is not such an insignificant matter that it needs to curry favor with the world by compromising with it.

VII. Here also we see prayer in its effects upon the pray-er; on Nehemiah himself. Prayer that does not effect the pray-er is not likely to affect others. Prayer that does not move the people of God to action is not likely to so move others. Nehemiah proved by his actions, the genuineness of his faith in his praying. He did all that he could to put himself in the way of receiving answers to his prayers, and co-operated with God in His answering of them. Not only was Nehemiah foremost in prayer, but he was foremost in action. We see in the experiences of Nehemiah the effects of prayer as a faith developer; as a developer of strength, courage and fortitude; of invincibility. Nehemiah was in Jerusalem to succeed in his undertakings, and there is not the slightest evidence that he was seeking an alibi for failure. The man who is great in prayer is firm in his belief in its efficiency.

We see the effect of prayer upon Nehemiah reflected in the experiences of the builders of the wall of Jerusalem. It is only in its effects upon the prayer that prayer can be expected to have its effects upon others. Prayer is a pretty accurate measure of the man who prays. Prayer is a great incentive to the discovery and development of the powers with which God has endowed us. The man who becomes great in prayer will become great in the things which pertain to life. Prayer lifts the pray-er into the realm of fellowship with God; into the thinking of His thoughts; into interest in the things in which He is interested; into Godlikeness. It lifts us into the realm of being laborers together with God. Prayer is a great factor in bringing out all there is of worth in a man. It is through prayer that men come to their best in the affairs of life. We must move forward in prayer if we are to move forward in character, in personality and effectiveness in the service of God and men.