

men in the interests of the kingdom.

IV. CHRIST WAS DEFINITE IN THE MESSAGE THE PERSONAL EVANGELIST WAS TO GIVE (vs. 4-10)

1. He told them to place more emphasis on spiritual matters than on the material.
2. They were to spread the news of possible peace.
3. They were to heal the sick.
4. They were to spread the good news that "The kingdom of God is come nigh unto you."
5. They were to rest assured that divine aid would be given in the understanding and giving out of the message (vs. 21, 24).

V. THE JOY OF THE HELPER (vs. 17-20)

1. Not to center in power over devils (vs. 17, 18).
2. Not to be manifested by a sensational and spectacular ministry (v. 1).
3. The true joy was to be found in divine fellowship:
 - a. The assurance of divine acceptance. "Rejoice because your names are written in heaven" (v. 20).
 - b. The confidence of being commissioned by the divine Master. "Behold, I send you forth" (v. 2).
 - c. Always remember that this is not personal business and that the child of God is the ambassador of Christ (v. 16).
4. The greatest reward for spreading the good news of a mighty Savior is the sense of approbation from God himself.

The Assurance of Love

(1 John 3: 1-3)

I. THE BASIS OF THE ASSURANCE (v. 1)

1. An outpouring of the divine character.
2. The manifestation of unmerited love.
3. The elevation from rebels to that of sons.
4. The impartation of higher motives and emotions.

II. THE ASSURANCE OF LOVE DRAWS A LINE OF DEMARCATION WITH THE WORLD

"Therefore the world knoweth us not" (v. 1).

1. The life engendered by divine love is opposed to the life and spirit of the world.
2. The separation that the love of Christ brings cannot be understood by the world.
3. The ideals arising out of love, shed abroad in the heart by the Holy Spirit, awakens and culti-

vates a desire for the things of God.

III. THE ASSURANCE OF LOVE BEGETS A STRONG HOPE IN THE SOUL (v. 2)

1. Based on the recognition of present standing. "Now are we the sons of God."
2. Love begets a firm expectation in the progressive richness of grace and glory in this present life.
 - a. Love increases the anticipation as well as the strength.
 - b. The prospect of the Christian is brighter in the tomorrows.
 - c. The older saints testify to the fact that it is better farther on.
3. The assurance of love gives a firm foundation for future life and glory: "We know that when he shall appear, we shall be like him, for we shall see him, as he is."
 - a. The hope of Christ's coming again.
 - b. The assurance of eternal life in a place prepared by the Bridegroom.
 - c. The confidence of a personal care by God for each one of His children. "But we know."

IV. THE ASSURANCE OF LOVE LEADS THE SOUL INTO HEART PURITY (v. 3)

1. Love yearns to become pleasing to the One loved.
2. Love longs to exemplify the good qualities of the one loved.
3. God is the One loved and His children long to be like Him.
 - a. He is pure and His children desire to be pure in His sight.
 - b. He is holy and His disciples reach out for this quality in their characters.
 - c. God is perfect in love and His children want to love as He does.
4. God always satisfies His children and will cleanse their hearts from all sin (Acts 15: 8, 9).

God's Tonic for Fear

(Isaiah 41: 10-16)

I. FEAR IS ONE OF THE GREAT PROBLEMS FACING PEOPLE TODAY

1. Some fears arise from economic background, such as uncertainty of job or position.
2. Some fears are caused from physiological conditions, such as poor health, weak nerves, etc.
3. Some fears have their origin in wrong attitudes that cause an uncertainty of self.

4. Some fears are caused by the conflict arising from the possession of the carnal mind.

II. THE FEARS ARISING FROM CARNALITY CAN BE REMOVED BY A DIVINE OPERATION

1. This is commonly called the experience of sanctification.
2. The heart is perfected in love and all carnal fears are removed (1 John 4: 17, 18).
3. The motives and emotions of the soul are united and focalized in the love of God.
4. This brings inner security that gives outward courage.

III. GOD PROMISES HELP TO THE PERSON THAT IS BESET WITH FEARS ARISING FROM ECONOMIC BACKGROUND

1. The Lord stated definitely that He would help. "I will help thee" (vs. 10, 13).
2. The Lord assures His children of strength for the conflicts of life. "I will strengthen thee."

IV. GOD RELIEVES THE FEARFUL ONES BY THE ASSURANCE THAT HE WILL BE WITH THEM

1. Definitely states that He is with His children. "Fear thou not; for I am with thee" (v. 10).
2. The Lord promises to walk with His children in all the circumstances of life. "For I the Lord thy God will hold thy right hand" (v. 13).
3. He promises to be the protector of His followers (vs. 11, 12).

V. THE LORD ALLAYS THE FEARS OF HIS CHILDREN BY PREPARING THEM FOR USEFUL SERVICE (vs. 15, 16)

1. God will guide all of His children into paths of useful service.
2. He will prepare them unto every good work.
3. He makes His children coworkers with Him.
4. God makes His obedient children His ambassadors in this world (2 Cor. 5: 20).

VI. GOD WANTS TO HAVE THE CHRISTIANS LOSE THEIR FEARS IN THE POSSESSION OF JOY. "Thou shalt rejoice in the Lord."

1. Happy people are not fearful.
2. The joy of the Lord gives strength (Neh. 8: 10).
3. The promise of God is that He will give joy for mourning (Isaiah 61: 3).
4. The glory of Christianity is that it gives joy in the midst of all circumstances, environment and association.

VII. THE CHRISTIAN SHOULD ENDEAVOR TO DEVELOP CONFIDENCE BY FOLLOWING EXPLICITLY THE COMMAND AND GUIDANCE OF THE SPIRIT

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The Preacher's MAGAZINE

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Inexhaustible Fullness

THE riches of grace are inexhaustible. All who have gone before us have not made them less, and we shall make them no less to those who follow us. When they have supplied the wants of unborn millions, the last of Adam's race, that lonely man, over whose head the sun is dying, beneath whose feet the earth is reeling, shall stand by as full a fountain as this day invites you to drink and live, to wash and be clean.

I have found it an interesting thing to stand on the edge of a noble, rolling river, and to think that, although it has been flowing on for six thousand years, watering the fields and slaking the thirst of a hundred generations, it shows no sign of waste or want; and when I have watched the rise of the sun, as he shot above the crest of the mountain, or in a sky draped with golden curtains, spring up from his ocean bed, I have wondered to think that he has melted the snows of so many winters, and renewed the verdure of so many springs, and painted the flowers of so many autumns, and yet shines as brilliant as ever, his eye not dim, nor his natural strength abated, nor his floods of light less full, for centuries of boundless profusion.

Yet what are these but images of the fullness that is in Christ? Let that feed your hopes, and cheer your hearts, and brighten your faith, and send you away this day happy and rejoicing. For when judgment flames have licked up that flowing stream, and the light of that glorious sun shall be quenched in darkness, or veiled in the smoke of a burning world, the fullness that is in Christ shall flow on throughout eternity in the bliss of the redeemed. Blessed Savior! image of God! Divine Redeemer! in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore. What Thou hast gone to heaven to prepare, may we be called up at death to enjoy.—*The Free Methodist.*

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Letter from A Preaching Preacher

By the Editor

DEAR EDITOR:

I plan to preach tomorrow on Hebrews 11:8, "And he went out not knowing whither he went." I plan to tell how Abram left the comforts of Ur to go out to the discomforts and uncertainties of Canaan, but with confidence that all would be well, if God were with him. And my purpose is to tell my people that they too must face the grim unknown, but that if God is with them all shall be well.

Here is my problem: I have a burning desire to present this truth to my people, and this burning desire will help me; but if I start outlining down to the minor points the sermon will be dry and lifeless. A theme loses its life with me when I begin to break it up into minor points. I have had a course in public speaking in school and have read considerable on homiletics, and I know they say the sermon should be divided carefully, but this takes the life out for me. And yet I do not want to fail to present the truth in a practical manner. When I forget outline and division I have better liberty and the people seem to enjoy it more. And yet I come away from such efforts with something of a sense of guilt because I have not been homiletical.

When I find a suitable text I frequently see in it good news too pressing to keep. But when I outline the text or topic I seem to outline the life out of it. I have been preaching ten years. Should I make fuller effort to be homiletical or should I be content to deliver the message I feel in the depths of my soul?

Yours in His service,

W.F.C.

DEAR BROTHER:

To begin with, I think we should always remember that there is a clear distinction between a sermon and a message. I know some of our preachers carelessly use these terms as though they were interchangeable, but the distinction is very real. You do not preach a message—you preach a sermon and deliver a message. And sometimes there can be a good sermon and yet no message, and there can be a useful message in a poor sermon. The ideal of course is to have a good sermon and a useful message all in one. But the struggle of which you speak is just at this point: you have difficulty in holding the message while you construct the sermon.

When we used to study "Elocution" we were told and shown what gestures of the hands and intonations of the voice should go along with certain thoughts and feelings. We were to learn these things arbitrarily. But we were also told that artificial elocution is grotesque, and that we would not be benefited by our studies until we came to the place where we used the gestures and intonations—the correct ones—without being aware of it. And even though they have changed the method of teaching public speaking, I think the principle remains the same. Homiletics is not the same thing as rhetoric, not even in its compositional phases, for rhetoric has to do with compositions which are to be written and read, while homiletics has to do with compositions which are to be spoken verbally. And while the well-prepared preacher must go through a long, tedious process in learning homiletics, he is not much benefited until he comes to where he is homiletical without particularly intending to be so. He must learn homiletics and then forget it before he can be a finished preacher, just thinking of the work from this one approach.

Take the human body: you know the body must have a skeleton if it is to maintain its shape. But the skeleton need not always be in full evidence. The skeleton can still function, even when it is covered with meat so that observers cannot see it very plainly. Likewise, organized discourse must have a plan, but it is not always necessary to worry yourself and the people with firstlies, secondlies, etc. Undoubtedly much of your difficulty arises from a sort of fear that others will not see your plan, for certainly you must be aware of some plan yourself, and perhaps others are not as interested in your skeleton as in your meat.

Now take the sermon you mention: here you have a text, well chosen and brief. You have a purpose in mind—to give encouragement to

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your people with reference to the manner in which they are to face the grim future in their lives. But you do not indicate that you have a well thought out theme. Now it seems to me it would help both you and your hearers, seeing your theme is inferential and not identical with the text, if you would be clear in your own mind just what your theme is. It might or might not help to announce this theme to the people. Take this: "Certainty Amidst Uncertainty"—God is certain, circumstances are uncertain. The announcement of such a theme would, I think, rivet attention, and it would enable the people to take away with them the principal idea you had to give them. But in treating this theme you would need to invert the order—otherwise you would have an anti-climax. There are by right just two main divisions in the sermon: (1) The uncertainty of circumstances in life. (2) The certainty of God in life. But now if you are going to develop the idea of uncertainty of circumstances, you should do it in orderly manner, and if you do not do it orderly, you will not do it as well, no matter how you or others may feel about it, passingly.

Suppose, for instance, you want to treat only what the fathers of our country considered the fundamental rights: Right to live, right to own, and right to pursue happiness. Your purpose would be to show that even these simple rights are not guaranteed. At least that their possession is by no means certain. But the order the fathers used would scarcely be proper for your purpose. They were writing fundamental law, and you are delivering a challenging call. Doubtless you would want to show: (1) Fortune is uncertain. All of us are likely to live and die poor. (2) Happiness is uncertain. Circumstances over which we have no control, like war, famine, the delinquency of loved ones, pain and sickness, etc., may all combine to make our lot wretched and unhappy. (3) Even life itself is uncertain. "Life is uncertain, but death is sure." Here, then are order and climax in the first division of your theme. And if your purpose is what we have suggested, you cannot follow any other order, for this is the oratorical and logical order, and no other is so good. And why should the thinking through of this matter and the observance of its proper implications take the life out of the message? Seems to me it would make the message more effective.

Then if you go on with the second division—"The Certainty of God." Seems to me now your purpose should come to the fore. You want to assure your people that they do have someone upon whom they can depend, "When all around

my soul gives way," and this will affect your order—you must climax on the thing and want them to remember. In this case it will be the proximity and availability of God, rather than any abstraction of theology or philosophy. So I think here would be a good plan: (1) The immutability or enduring existence of God. Time does not wear on God. His creation may be folded up and changed like a vesture, but He changeth not, etc. (2) The dependability of the Word of God, especially of His promises made to us. "His word cannot be broken," etc. (3) The certainty of the love of God. He knows and cares. And the climax here would be the cross as the symbol of God's boundless and deathless love. "He that spared not his own Son . . . how shall He not also with Him freely give us all things," etc. And in your final word, you would say, "You may be poor, you may be sick and in physical and mental pain, you may die before this day is done. There is no certainty in any of these things. But, thank God, you can depend on God. Time will not diminish Him. You can stand on the promises of His word in all security. You can count on His love to sustain you in poverty, pain and death. O be not dismayed whatever the present state or future prospect. The same God who took care of Abram and brought him safely to the Promised Land will be with us and bring us to our blessed home land by and by." I do not really see how or why this observance of homiletical order should detract from the life of the message. Seems to me like it should really enkindle additional life.

As to whether you should stand up there before the people and say firstly, secondly, etc., that is a matter which depends upon your own preferences and somewhat upon your type and the type of sermon you are preaching. But whether you make the skeleton prominent or not, you will scarcely have a shapely body without a skeleton. And I do not think you should have to choose between being homiletical and free in the delivery of the message you feel on your heart. I think you should be able to work them both together, and that each factor will, in time, contribute to the other.

Anyway, I am glad you are concerned to become a better preacher as time comes and goes, and I believe God will help you to make progress. I thank you for writing me, and some time, if the "uncertainties" permit, I wish you would write me again, and tell me whether any of my conclusions seem to you to work out in the practical laboratory of your preacher calling.

Yours in His service.

Thoughts on Holiness

Olive M. Winchester

A Purified Heart

And put no difference between us and them, purifying their hearts by faith (Acts 15:9).

A GENERAL assembly of the early church had been called. Problems had arisen in connection with the church at Antioch where the Gentiles had been admitted to membership. Certain Jews had gone from Jerusalem and had demanded that the ritualistic ceremony of the Jews must be observed, but Paul and Barnabas had resisted them and the circumstance occasioned no small dissension so it was decided by the local church that Paul and Barnabas should go up to Jerusalem.

Here at the mother church gathered the apostles and elders. Certain also of the sect of the Pharisees were present. They maintained the necessity of the observance of the ritualistic law. The subject called forth considerable discussion after which Peter arose and related his experiences at the home of Cornelius when the Holy Spirit was outpoured upon the Gentiles and God made no discrimination but purified their hearts by faith as the Jews had likewise experienced on previous occasions.

THE HEART—THE SEAT OF PERSONAL LIFE

While we are interested in the sacred historical incident, we are more interested in the nature of heart purity which was experienced at this time. To understand this we must know just what is indicated by the heart. With us, while the heart is often used indicative of the emotions, in the Scripture, there is a far greater reach of thought.

Just as in the physical realm the heart is central so in Hebrew thought when it turned from the physical to psychical, the heart was central and came "to signify the seat of man's collective energies, the focus of personal life." Continuing this description of the heart, the writer just quoted observes, "This secondary or psychical meaning it holds unchanged and undisputed through the whole of the biblical writings. Its prominence as a psychological term in the Scripture and in other ancient books is no doubt due partly to the fact that the physical heart bulked so much more largely in the view of those times than the head or the brain. How rarely are any functions of thought attributed to the latter in

the Old Testament. This fact introduces the only difference in the Bible use of 'heart' metaphorically from that of everyday speech. As from the fleshly heart goes forth the blood in which is the animal life, so from the heart of the human soul goes forth the entire mental and moral activity."

Discussing the matter further, we read, "Because it is the focus of their personal life, the workplace for the appropriation and assimilation of every influence, in the heart according to Scripture, lies the moral and religious condition of the man. Only what enters the heart forms a possession of moral worth, only what comes from the heart is a moral production. The Bible places human depravity in the heart, because sin is a principle which has its seat in the center of man's inward life and thence 'defiles' the whole circuit of action. On the other hand, it regards the 'heart' as the sphere of divine influence, the starting point of all moral renovation, 'the work of the law written in their hearts'."

Thus we see that the heart denotes the very pivotal element of man's being from whence radiates evil or good according to its own condition. Here purity must reign if the life is to be pure.

THE HEART PURIFIED

When we come to consider the nature of heart purity, it is evident that it is distinctive from the forgiveness of sin. This lies in the very nature of the case. Forgiveness is an act, heart purity is a state and condition. Moreover we would say that it is distinct from regeneration. Here both are states or conditions, but one represents the purifying element begun and the other gives us its fullness. In regeneration there is a certain cleansing for we read of "the washing of regeneration," but both experience and Scripture bear out the fact that this cleansing is not full or complete.

Very often to his surprise and chagrin the regenerated man discovers that still there remains in his soul a proclivity toward sin. While he resists it and does not let it dominate him, yet he finds that it is a potent factor and that it ever lies in the background of his heart to overthrow him at the opportune moment. When he becomes conscious of this fact, then does he begin to long for full deliverance,

Turning to the Scripture we find this thought of purity appearing first in type and symbol. In the Old Testament we read of the command that the Israelites purify themselves before the Lord their God should come into their midst upon the mount of fire and then again before they received the law. The priests were likewise to purify themselves before consecration and also the Levites. The high priest observed rites of purification on the day of atonement and then the animals offered in sacrifice must be cleansed. Individuals who were ceremonially unclean, before they could be reinstated in the Old Testament church, the community of the Hebrews, must observe these rites. In many other cases we have similar commands.

Moreover in Old Testament days in the religious consciousness of the people we find this longing and the feeling of its necessity. The psalmist one day in his meditations asked the question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" Straightway he makes answer, "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." Furthermore we find him crying out in the anguish of his spirit after he has found himself ensnared with this inner foe of sin, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Then again we find the exclamation, as he sees the basic factor in the life of man that calls forth divine favor, "Truly God is good to Israel, even to such as are of a clean heart."

Moreover the prophet looking forward into the coming dispensation saw as the central factor in that age purity and cleansing and he gives the promise, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you."

Turning to the New Testament we find it re-echoing the thought so distinctly proclaimed in the Old. The Apostle Paul exhorts the Corinthians, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Then again speaking of Christ's love for the Church he continues by saying, He "gave himself for it that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Moreover there comes the word of exhortation in James, "Cleanse your hands ye sinners, and purify your hearts ye double-minded." And the aged Apostle John adds, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Then to make the truth more emphatic he tells us, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

After reviewing the apostolic words of admonition along this line we would turn to the wonderful promise of the Master, so simple and yet fraught with such profound truth, "Blessed are the pure in heart, for they shall see God." Whether the seeing God refers to the future or to the present, the realization of the divine presence in this life, the fundamental truth remains the same, the essential requisite is purity of heart.

Thus we see that heart purity is a very basic factor in Christian experience, and we do not wonder that some in seeking terminology to connote this truth have used the phrase "heart purity." It is truly scriptural and expresses the longing of the Christian consciousness and the place of rest which this longing finds.

*If clearer vision Thou impart,
Grateful and glad my soul shall be;
But yet to have a purer heart
Is more to me.*

*Yea, only as the heart is clean
May larger vision yet be mine,
For mirrored in its depths are seen
The things divine.*

Radium Christians

"And entered into an house, and would have no man know it: but he could not be hid" (Mark 7:24).

A microscopic speck of radium can, if placed behind a screen of fluorescent metal, be seen to be sending out a stream of sparks forever. These sparks give light and heat, yet (a marvel) it loses no whit of its energy. Like the burning bush, it is a miracle. It emits light and heat at no apparent loss to itself. It is unconsumed, though it is forever pouring out chemical and electrical energies. When placed in the coldness of liquid air, nay, further, when placed in the intense frigidty of liquid hydrogen, all it does is to pour out light and heat. Such ought to be the Christian life—living because Christ lives, a manifestation forever of the life and light of Christ.—*Sunday School Chronicle.*

Paul's Terms Relating to Holiness

Neal C. Dirkse

THE letters written to Timothy were written from a different angle from the letters previously considered. This is written more directly to the office of the ministry, whereas the previous studies were of the letters written more directly to the laity. However in these epistles the prominence given to the doctrine and experience of perfect love are just as great as in the others. It is significant that the greatest emphasis in this regard occurs in the second letter to Timothy. This letter was undoubtedly written by Paul from Rome shortly before his death. Paul, somehow, seems to sense that his end is near, and in writing, he places unusual emphasis upon the essential truth herein considered.

That Paul did not approach Timothy with the doctrine of holiness as he did the churches is to be appreciated, for he would never have allowed Timothy to preach the gospel without his being well established in the doctrine and the experience. This becomes apparent when we study the terms and the expressions used relating to holiness. That is to say, that a knowledge of the doctrine and experience are presupposed for Timothy to have fully comprehended what Paul wrote.

I. GOD'S ORIGINAL PLAN

- 1 Timothy 1: 5—The end of the law, perfect love.
- 2 Timothy 1: 9—God's eternal call, commencing "before the world began."

II. THE INTRINSIC NATURE OF CARNALITY

- 1 Timothy 6: 3-5—False concept of principles. Conceit; argumentative; envy, begets unkind words; criticalness; dishonesty; wrong estimate of values.
- 2 Timothy 3: 2-7—Covetous; proud; boastful; irreverent; disobedient; greedy; sinful; prostituted affections; untruthful; lack of self-control; despisers of the good; undependable; stubborn; conceited; selfish; hypocritical; lustful; rejecters of the truth.

III. THE ISSUE OF CARNALITY

- 2 Timothy 1: 7—Carnal fear.
- 2 Timothy 2: 26—Holds one captive to sin.

IV. PURPOSE OF SANCTIFICATION

- 1 Timothy 4: 8—Necessary equipment for this life. Necessary equipment for next life.

V. HOW OBTAINED

- 2 Timothy 1: 9—Through His grace; through Christ.
- 2 Timothy 2: 10—Through the atonement.
- 2 Timothy 2: 11—Death to self-life.
- 2 Timothy 2: 21—A purging process.
- 2 Timothy 3: 16, 17—Through the Word.

VI. THE RESULTS

- 1 Timothy 1: 5—Divine love out of a pure heart.
A good conscience.
Develops an attitude of faith toward life.
- 1 Timothy 2: 8—A sinless life (holy hands).
A prayerful life.
- 1 Timothy 2: 9, 10—A life of humility.
- 1 Timothy 3: 9—A pure conscience.
- 1 Timothy 4: 12—Enables one to be a proper example.
- 1 Timothy 6: 6—Provides right attitudes toward life.
- 1 Timothy 6: 11—Right outward conduct (righteousness).
Right inner attitudes (godliness, faith, love, patience, meekness).
- 2 Timothy 1: 7—Provides divine power; perfect love; spiritual wisdom.
- 2 Timothy 1: 14—Indwelling of the Holy Ghost.
- 2 Timothy 2: 11—Dead with Christ.
- 2 Timothy 2: 21—Life of service.
- 2 Timothy 2: 22—Enables one to have proper outward relationships (righteousness).
Plants seeds of perfect faith, perfect love, perfect peace.
A prayerful life.
- 2 Timothy 3: 10-12—Effects proper relationships and attitudes.
- 2 Timothy 4: 8—Provides an assurance of heaven.
Plants an anticipatory love for the Second Coming.

VII. HOW MAINTAINED

- 1 Timothy 1: 19—Consistency in right attitude and outward conduct.
- 1 Timothy 2: 8—Maintaining a prayer life.
- 1 Timothy 6: 11—Pursuit of proper inward attitudes and outward relationships.
- 1 Timothy 6: 12—Consistent rejection of evil.
- 2 Timothy 2: 1—Strengthened by His grace; maintaining a sacrificial spirit.
- 2 Timothy 2: 22—Cultivating proper relationships and attitudes.
Life of prayerfulness.
- 2 Timothy 3: 16, 17—Through devotion to the Word.

VIII. PROOF OF ITS ATTAINABILITY—PAUL'S TESTIMONY

- 2 Timothy 3: 10-12—Established in proper attitudes so his conduct bespoke perfect love.
- 2 Timothy 4: 7—Faithful—consistent—loyal.
- 2 Timothy 4: 8—Assured of heaven.

"But to Minister"

H. M. von Stein

I DO not need any mediator between myself and God," states an eminent writer in a diatribe against the organized church.

We of the Protestant churches agree with him in what he says, but not in what his statement implies. Coming from an intelligent, highly literate man, the implication, also borne out by the rest of the text of his article, relegates all ministers of the gospel to the imposing office of mediators between God and man. This idea comes directly from the theory of hierarchy and has a deep root in popular conception of the relationship of the ministry to the church, and should not be ignored.

The fact of the matter is, if a man were to allow himself to judge by the general attitude of many ministers, they do consider themselves a step nearer to the ear of God than the layman. And a very great many laymen, mostly because of the hang-over from church despotism of ages past, place undue burdens upon the shoulders of the ministers of the gospel for the same reason. Such things as these, having taken deep root in popular conception, and fostered by powerful organizations, keep some from having confidence in the intentions of our churches and people who, walking by the Light that shineth in the darkness, recognize their status and hold the faith in the knowledge of the truth.

Just what is the preacher's job, anyway?

The preacher is chosen by God alone, and not because of his especial virtue, but because of some ability that may not at all be apparent to his contemporaries. He says he is called, and that is literally true as though a voice sounded from heaven and called him. This is a mystery, but has nothing to do with the man-of-the-world's conception of mysticism.

His call is just as definite as the call of the layman by the Spirit of God, to the experience of holiness. It is no more of a call and certainly no less. The obligation of the minister is greater in proportion to his ability to serve, and that is judged by God alone. And like the layman, the minister is answerable to no man concerning his spiritual integrity.

The duties of the minister are set forth in explicit words in the Bible, and are common knowledge to all students of the Bible. The preacher is in no sense intended to be a mediator between God and man. He may intercede, but any exchange between any man and God has to be first hand or not at all. It seems almost childish to write such obvious truths, but literally millions do not believe this in its full implication.

The biggest job that the preacher has is to help men to come to an understanding of exactly what God expects from them, and what they have a right to expect from God. When a preacher accomplishes this, he has rendered his service to the individual and discharged his eternal obligation to him.

The ministry is a highly honorable division of the service of God, and some are afraid that enough homage is not paid. On the other hand, largely because of misplaced honor and confidence, the ministry is in danger of becoming a downright byword of the street, and has, in some instances. Too many people have come to look upon all preachers in the same light as they have looked upon those who have demanded honor and homage as their due regardless of their spiritual integrity and simply because they happen to wear some special kind of cloth.

Actually, the injustice of these things does not concern us in the least. We are acquainted with the reproach of the cross, and have a keen delight to be found worthy, and to be ministered unto by men who are not afraid to be reproached for Jesus' sake. But we are concerned about the attitude that is allowed to grow up around the tradition of the ministry. We are concerned about anything that helps keep people from a clear understanding of the kingdom of God.

We would pray that our Father shall make us more keenly conscious of our own calling as laymen. We desire, with a great desire, to see our beloved ministry stand in the pure, white light of holy spiritual integrity. We would shun any undue, overweening honor as an open disgrace, both for ourselves and for our ministry as parts and members of ourselves. And last and most important of all, we do desire that our Christian fellowship, in holy love, be everything it ought to be; for we know that if it is, the very evangelistic work of the church will sweep on apace, for the two go together.

Confidence

Faith knows of a surety that there is One behind the scenes whom the world sees not nor regards; and, in the consciousness of this, it can calmly say, "It is well," and "It shall be well."
—C. H. M.

"Acts of God"

Ernest Linwood Hawkes

THE question sometimes arises, what constitutes an "act of God"? Legally, any convulsion of nature, whether it be a tidal wave, cloudburst, cyclone, volcanic eruption, earthquake, drouth, meteoric visitation, flood, or in fact any devastating influence not directly under the control of man, is attributed to the sovereign will of the Creator.

Many theologians with a legal trend of thought are seemingly not reluctant to charge the Almighty with direct responsibility for the losses of life and property due to these miscarriages of nature's laws, with the result that in the public mind He is regarded as an angry Deity taking summary vengeance upon promiscuous communities all over the world for their sinful and rebellious attitude toward Him.

The writer often has heard that earthquakes and other such visitations are a direct "act of God," and that for some reason known only to the Almighty himself, these happy, peaceful communities were suddenly and without warning converted into broken and twisted masses of debris, killing and mangling large numbers of men, women and children, and even helpless babies. Strangely, such pronouncements have been made from pulpits all over the land in connection with almost every major disaster in the last century.

This was true in connection with the Johnstown flood, notwithstanding that investigating engineers definitely fixed the responsibility in the faulty construction of the dam some miles above the city. Weather forecasters predicted the storm that culminated in the wall of water that swept over a large section of the city of Galveston at least thirty-six hours before it took place. Is it reasonable to assume that Deity would have given such advance notice were it His purpose to punish a people for their sins, and thus give the most guilty a chance to escape His vengeance?

Some years ago I saw at the bottom of a mountain canyon the broken and twisted fragments of a huge locomotive, and perhaps twenty boxcars. Experts employed by the carrier to fix the cause came to the conclusion that it was due to a broken flange on one of the drive wheels of the engine, causing it to climb the rail at a curve. It did not seem to occur to anyone that the locomotive works that twenty years before had turned out this splendid piece of motive power was to blame for this accident. Its service had

been magnificent. During all of these years it had obeyed its master's will, and had hauled in safety tens of thousands of passengers, and millions of tons of merchandise after it became a freighter. It had yielded to the directing touch of its engineer, and now here it lay broken beyond repair. Reason tells us that this was not an "act of God," or even chargeable to the negligence of man, but just an unavoidable accident, and was so decided by the coroner's jury investigating the death of the engine crew.

When the Almighty in His infinite wisdom created this world and gave it its orbit and place amongst the galaxy of heavenly bodies, He promulgated certain immutable laws for its guidance and control. It is therefore not surprising that upon quite rare occasions these laws come into violent conflict with the result that accidents occur.

Scientists seem to have no difficulty in agreeing as to the cause of these cataclysmic visitations, and they place the responsibility where it rightfully belongs. They tell us that earthquakes are due to slippage of the earth's crust where underlying "faults" exist which occasionally shift; that tornadoes are caused by atmospheric pressure and conflicting air currents; that certain barometric conditions produce cloudbursts and resulting floods; that the earth hurtling through space at the rate of more than a thousand miles a minute, crosses the path of some vagrant heavenly body, with the result a meteor crosses the sky and is destroyed by the friction thus created, or if large, falls to the earth. One fell in 1908 in an uninhabited part of Siberia, killing fifteen reindeer and tearing several thousand acres of timber into matchwood. The fact that all these so-called "acts of God" can be readily explained, removes them from the realm of the supernatural.

The hit-and-miss character of these startling occurrences also removes them from classification as divine visitations, for is it not a fact that violent earthquakes are recorded upon seismographs and we are informed that they occurred upon the "ocean's bed"? The only cyclone of importance that ever visited the state of Washington, tore a great pathway through the primeval forest of the Olympic Peninsula without injuring a human being. Meteor Mountain in Arizona, with its yawning crater, was caused by the visit of a huge meteorite weighing at least a million tons, long before the memory of man. If its visit had been delayed and it had struck in the center of great population, perhaps millions of lives would have been lost, and more material furnished for those seemingly eager to charge

our loving heavenly Father with outpourings of wrath.

The Bible states that "sentence against an evil work is not executed speedily," and also that "God hath appointed a day in the which he will judge the world in righteousness." It is therefore fallacious to attribute these calamities to any direct act of His. It not only creates doubt as to His "loving kindness and tender mercies," but inspires fear instead of love. A right understanding of these things will go a long way toward restoring to the human mind the love and respect that is due Him.

No one could visit the hospitals where lay the mutilated forms of little boys and girls that had been caught in the falling walls and roofs of buildings poorly constructed and inadequately reinforced, and feel that our heavenly Father deliberately wrought this havoc.

It is true there are lessons to be learned. "Here we have no continuing city," and we "seek a city whose builder and maker is God," where tears are unknown. Yes, "the foundation of God standeth sure," and those who are anchored in Him have an abiding faith that remains unshaken when terra firma itself is rocking at our feet.

Sodom and Gomorrah, and the flood are two outstanding exceptions.

N. Y. P. S.

S. T. Ludwig

Tarry Ye—Go Ye—Win Ye

The Summer and Fall Program

Sponsored by the General N. Y. P. S.

1. Launching the Program—A series of local and district holiness rallies for youth, planned and promoted by local societies or district organizations. This will begin May 30 (Memorial Day) and continue over June 1 (Pentecost Sunday). The rallies may be any one or all of these dates, as desired.

2. A series of one-day conferences across the United States and Canada sponsored by the General Council and for the purpose of carrying forward the spirit of holiness and evangelism emphasized by our General Convention. It will also help our young people to get ready for a practical program of Christian work and action during the fall and winter months. These con-

ferences will be held in key cities across the nation.

3. A second series of holiness rallies sponsored locally or by the district on Labor Day, September 1. The purpose of these rallies being to set forth specifically the beginning of the "Tarry Ye—Go Ye—Win Ye" program.

4. "Tarry Ye" period—September 4 to 14. During this time emphasis will be given upon personal devotion; waiting before the Lord; asking God what He would have us do; and definite direction for the days ahead. A special effort will be made to influence Christian young people who are not sanctified to seek and obtain this glorious experience.

5. "Go Ye" period—September 18 to 28. A ten-day period of simultaneous and united effort will be made to contact thousands of unchurched young people throughout the nation. This will be a great effort to enlist personal workers for the cause of Christ.

6. Young People's Day in the church—September 28. This will come at the conclusion of the "Go Ye" period and will emphasize the responsibility and loyalty which young people have to the church. It will be an attempt to bring together the forces of youth (after the irregularities of summer vacations, etc.) and focus them upon the evangelistic mission of the church.

7. A "Win Ye" period—Immediately following the special day, our societies will be challenged to continue throughout the fall and winter months a vital program of evangelism seeking to win the unchurched young people to Christ which they have contacted during the "Go Ye" period.

Let us pray—then go—and win for Christ!

How to Use the Nazarene News Bureau

DISTRICT Superintendents, college presidents and pastors having any of our general men for a single service, convention or revival, have access to the Nazarene News Bureau, and should make use of it. When one of the general officers is in tour with the Superintendent in a district, arrangements for news service should be made by the District Superintendent for the entire tour; and in such case, pastors should leave the matter to him.

In every case, the Bureau should be informed at least ten days or two weeks in advance, and should have full particulars as to the nature of the meetings. The name and street address of the church used for services should be given.

When there are two or more newspapers published in a city, the Bureau should be advised on which paper to service. It is not generally possible to get proper

coverage by both papers. In case of tours, where the District Superintendent is not supposed to know which paper the pastors prefer, our policy is to service the paper with the largest circulation.

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term of office MARK—A PURE HEART AND LIFE

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AN INEXHAUSTIBLE SOURCE

After preaching the gospel for forty years, and after printing the sermons I have preached more than six and thirty years, reaching now to the number of 22,000, in weekly succession, I am fairly entitled to speak about the fullness and the richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep close to the text of the sacred volume. There can be no difficulty about finding themes totally distinct from those we have handled before; the variety is as infinite as the fullness. A life will suffice only to skirt the shores of this great continent of life.

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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

AWAY

I cannot say and I will not say That he is dead—he is just away! With a cheery smile and a wave of the hand He has wandered into an unknown land, And left us dreaming how very fair It needs must be since he lingers there. And we—oh, we, who the wildest yearn For the old-time step and the glad return, Think of him faring on, as dear In the love of There as the love of Here. Think of him still as the same, I say; He is not dead—he is just away! —JAMES WHITCOMB RILEY.

child and you save a multiplication table." —The Free Methodist.

THE FAMILY ALTAR A SAFE-GUARD

It makes it a little harder for a boy to go wrong if he starts out from a home that has kept the family altar intact. It is very difficult to make the children believe that the church is important if the parents take them out of Sunday school for Sunday picnics. No church will ever save the world by letting down the bars. —The Christian Advocate.

EDUCATION AND THE FEAR OF GOD

"Without the fear of God, nothing can be secure for one moment. Without the control of moral and religious principles, education is a drawn sword in the hands of a gigantic maniac." —DR. HERMAN HUMPHREY.

WISE USE OF KNOWLEDGE

"The wise carry their knowledge as they do their watches, not for display, but for their use." —SIR THOMAS BROWNE.

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Dr. T. Z. Koo, one of China's leaders of Christian youth, has an address that is much like a gem carved in relief, and his manner of delivering it is a part also of the lapidary's art. He says in effect: "The world is suffering tensions today because it has developed in sectors and not as a unit. India and related lands put the emphasis upon the relation between man and the divine. They have therefore developed a theological culture. China and related lands put the emphasis upon the relation between man and man, and have developed an ethical culture. The West puts the emphasis upon the relation between man and the external world, and has developed a scientific culture. That is one reason why I became a Christian. Christ has all three in exquisite balance." —Today.

CHEAP SECULAR SUBSTITUTES

A modern scholar, critical of the Christian Church, has uttered this bit of sarcasm: "The spirit of man craves for a friendly, God and you give him economics. He asks for immortality and you say, 'Be content, here are beer and bacon.' In the new Garden of Eden, when we enter it, there will be good roads and water supply, unlimited picture houses, unstinted soft drinks, excellent sanitation. But there will be no far horizons and invincible hopes. We shall cease to think of birth and death, of the infinite, of God, and the sublime secrets of the universe."—H. T. KERR in Colgate-Rochester Divinity School Bulletin.

DID THIS EVER HAPPEN?

Someone has offered the "man who never goes to church any more" the following little letter to think about: "I never go to the movies nowadays because my parents made me go too often when I was a boy. Also, no one at the movies ever spoke to me, and every time I go someone asks me for money. The manager never calls on me, and the people who attend are not all they should be."—The Watchman-Examiner.

MEMORABLE MISSIONARY SAYINGS

"Let us advance upon, our knees." —JOSEPH HARDY NZESIMA. "A true missionary never knows defeat." —REV. A. A. FULTON. "I was not disobedient unto the heavenly vision." —SAINT PAUL. "Go ye therefore and make disciples of all the nations" (R. V.)—Jesus in the Great Commission. "That land is henceforth my country which most needs the gospel." —COUNT ZINZENDORF. "Expect great things from God; attempt great things for God." —WILLIAM CAREY. "Prayer and pains, through faith in Jesus Christ will do anything." —JOHN ELIOT, apostle to the Indians of New England. "Oh, let me pray once more for Fiji!" —JOHN HUNT's dying words. "If I had a thousand lives to live, Africa should have them all." —BISHOP MCKENZIE. "The prospect is as bright as the promises of God." —ADONIRAM JUDSON. "God buries His workmen but He carries on His work." —JOHN WESLEY. "I cannot, I dare not go up to the judgment till I have done the utmost God enables me to do to diffuse His glory through the world." —DR. ASAH-HEL GRANT of Persia in Wesleyan Methodist.

THE WILL OF GOD

A missionary was leaving to go to Africa. Said a friend to him, "Well, I suppose you are going to Africa to win a lot of souls." "No," said the prospective missionary, "I am going to do the will of God." There is nothing so important for any Christian as to do the will of God. That is our one and only business. Whatever that will is in accepting and standing for God's Word of truth, is of paramount importance. Whether or not our efforts may be crowned with the applause of the world for material success makes no difference. Those who apparently lose as the world sees it, are really successful and will be rewarded in due time by the Judge of all the earth. Success in God's sight is to do His will.—The Brethren Evangelist.

SACRIFICE

The arrival in this country from China of five-year-old Helen Priscilla Stam recalls another story of heroic Christian martyrdom. Helen, for whom a friendly Chinese gave up his life, is the daughter of the Rev. and Mrs. John C. Stam, a young missionary couple from Philadelphia, who were murdered by Chinese brigands in 1934. They died as courageously and triumphantly as did the Christian martyrs of ancient times. And so did the friendly Chinese, probably a Christian also, who pleaded for the life of the child, who was then but two months old. "Who will forfeit his life for the child?" the Communist bandit officer asked. This man promptly volunteered and was killed on the spot, but the baby was spared, and is now in the care of Mrs. Stam's parents, Rev. and Mrs. Ernest Scot, Presbyterian missionaries, who have spent many years in China, now home on a year's furlough.—Christian Union Herald.

THE MISSIONARY'S PRAYER

From prayer that asks that I may be Sheltered from winds that beat on Thee From fearing when I should aspire, From faltering when I should climb higher, From silken self, O Captain, free Thy soldier who would follow Thee! From subtle love of softening things, From easy choices, weakenings— Not thus are spirits fortified. Not this way went the Crucified— From all that dims Thy Calvary, O Lamb of God, deliver me. Give me that love that leads the way, The faith that nothing can dismay, The hope no disappointments tire,

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Professor John F. Lyons has enumerated seven great Christian classics, in addition to the Bible, that have come down to us through the centuries. These, he declares, a minister should read for breadth of vision and depth of insight. The list: Augustine's Confessions (Fourth Century); Thomas a Kempis' Imitation of Christ; Calvin's Institutes; Jeremy Taylor's Holy Living and Holy Dying; Pascal's Thoughts; Bunyan's Pilgrim's Progress; and John Wesley's The Journal.

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1. A supreme love for God. The First Commandment Jesus taught to be, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength." What is the distinguishing mark of the worldling? Is it not that he loves the world and the things of the world? Self-amusement and self-satisfaction are his chief pursuit. To obtain this he puts God, the church, his Bible and the divine purpose for his life all in the background. He daily breaks The Commandments and lives as though God did not exist. But you are a Christian. That being so have we not the right to look for the marks of the Lord Jesus in your life? That mark which above all others distinguishes you from the worldly sinner is a supreme love for God. Such love makes His service a delight, makes the prayermeeting a season of anticipation; and the sacrifices along the way but trifles.

A little Japanese girl was once met by a tourist. She carried a chubby baby on her back and played in the streets as though she bore no burden. Asked, "Isn't the baby pretty heavy for you?" she replied with a smile, "Oh, no sir. You see he is my brother." That is love. "Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Love is the first mark of the genuine Christian.

III. LET US SEEK A SECOND MARK OF THE LORD JESUS Can it be self-renunciation? We read concerning Jesus, He "made himself of no reputation" (Phil. 2:7).

Paul the apostle testifies that he bears the marks of the Lord Jesus. Can we find this mark in his life also? I hear him say, "Neither count I my life dear unto myself" (Acts 20:24). "For I am the least of all the apostles" (1 Cor. 15:9). Surely to renounce honors, position and fame for Christ's sake is a mark of discipleship.

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After preaching the gospel for forty years, and after printing the sermons I have preached more than six and thirty years, reaching now to the number of 22,000, in weekly succession, I am fairly entitled to speak about the fullness and the richness of the Bible as a preacher's book. Brethren, it is inexhaustible. No question about freshness will arise if we keep close to the text of the sacred volume. There can be no difficulty about finding themes totally distinct from those we have handled before; the variety is as infinite as the fullness. A life will suffice only to skirt the shores of this great continent of life. In the forty years of my ministry have only touched the hem of garment of divine truth; but w. virtue has flowed out of it! The W. is like its Author—infinite, immeasurable, without end. If you were dained to be a preacher through eternity, you would have before you theme equal to everlasting dema —C. H. SPURGEON.

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.

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THE MISSIONARY'S PRAYER

From prayer that asks that I may be
Sheltered from winds that beat on
Thee

From fearing when I should aspire,
From faltering when I should climb
higher,

From silken self, O Captain, free
Thy soldier who would follow Thee!

From subtle love of softening things,
From easy choices, weakenings—
Not thus are spirits fortified.

Not thus way went the Crucified—
From all that dims Thy Calvary,
O Lamb of God, deliver me.

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The faith that nothing can dismay,
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CAL

ye have made it a den of thieves." Religion in Christ's day was being commercialized. God's house stood in need of a thorough cleansing and Christ administered this in no uncertain manner.

Today we may well take this lesson to heart. Our entrance to God's house should be marked by reverence and behavior in worship services should be marked by presence. Parents and teachers can well usher a cleansing of the temple from the duct of the average church-goer.

THE TEMPLE OF GOD (1)

places a new value on every Christian

be God's dwelling place; preparation and in readiness for His occupancy. What and disloyal must be removed. There we may purify ourselves. We must do our best to make this temple of His Spirit dwelling. There may be stones which we ought to lay aside.

and in confession of his need of cleansing and consecration of himself as the temple of acceptance of Christ's provision for His cleansing (Rom. 12:1; Heb. 10:10, 14).

and moral holiness. Both taught in the former had to do with places and things and dedication to God and His service. The consent and faith of the believer in this act and in the act of appropriating by which has been provided for him on earth.

are two inseparable phases to every believer. The first, Christ's provisional sanctification (Heb. 13:12). The second, man's duty in accepting by faith this provision (7:1).

sooner rest in your provisional holiness our full consecration and being sanctified you first rested in your provisional repenting and believing in your justification.

HOW TO CLEANSE HIS TEMPLE

is from all iniquity, to purify unto himself, zealous of good works (Titus 2:14). More than conquerors through Him that

c. To bring complete spiritual health to believers. In holiness, the image of God is restored to man. This sanctification is a cleansing from all filthiness of the flesh and spirit. Many good folks who are careful to observe personal cleanliness of the body are guilty of "spiritual B. O." They unconsciously go about giving offense to all they meet by their carnal, haughty attitude and unco-operative spirit. These are but symptoms of an inward sickness (Rom. 3:13).

d. God's purpose may be thwarted by men. "For God hath not called us unto uncleanness but unto holiness. He therefore that despiseth [belittles or undervalues], despiseth not man but God, who hath also given unto us his Holy Spirit" (1 Thess. 4:7, 8).

III. WITNESSES OF TEMPLES CLEANSED

a. The witness of Peter (Acts 2).
 b. The witness of Gentiles receiving the Holy Ghost (Acts 11:15).

c. Mrs. C. H. Morris—mother and housewife:
*There is sanctifying power like a sweet refreshing shower
 Waiting for each consecrated heart;
 Power to cleanse us from all sin,*

1. The temple, a building hallowed by the presence of God and consecrated to His worship, cost over two billion dollars for its construction and the foundation in 1011 B.C. It took 480 years in building. Dedicated to the Lord Jehovah. No unclean thing permitted to pass beyond the outer court. Here were lavatories for the cleansing of the sacrifice. The altar of sacrifice, the holy place and the temple the people brought their sin and trespass offering, the priest making intercession for them.

2. The temple both honored and dishonored by man. For 33 years Solomon's temple retained its splendor; it was plundered by the Egyptians, destroyed by Nebuchadnezzar after standing for 424 years. Nehemiah restores the ruined city and Ezra brings back the worship from the ruins. In 168 B. C. Antiochus Epiphanes desecrated the temple, stopped sacrifices and burned swine's flesh in mimicry. So through the years the temple of God has been honored and dishonored by men.

3. The temple held in high regard by Christ.
 a. To Jesus the temple was "my Father's house." He had been brought here in observance of the custom when eight days old. At twelve years of age he was found here by his parents. Here He spoke the words, "I must be about my Father's business."

b. He dealt positively with temple desecration by merchants and money changers. To these he declared "My Father's house shall be called a house of prayer but

Power to keep us pure within,
 Power for service which He will impart.
 d. Phoebe Palmer:

*The cleansing stream, I see, I see
 I plunge and lo it cleanseth me;
 O praise the Lord it cleanseth me
 It cleanseth me, it cleanseth me.*

CONCLUSION—What a glorious privilege is given us as believers, to be temples of the Holy Spirit. "This is the will of God, even your sanctification."

Today God no longer dwells in temples of stone, wood and mortar, but in the hearts of men (2 Cor. 6:16).

The prayer of Jesus is that His disciples may be given this divine indweller, that He, the Holy Spirit, might abide with them forever. Believer in the Lord Jesus, "Have ye received the Holy Ghost since ye believed?" The provision has been made on Calvary; this is His will for you; Jesus prayed that you might have Him.

With the Holy Spirit's baptism you shall be cleansed, empowered for service and fitted to be a temple for His indwelling.

EVENING SERVICE

The Marks of a Christian

SCRIPTURE LESSON—2 Corinthians 11:23-33.

TEXT—For I bear in my body the marks of the Lord Jesus (Gal. 6:17).

For the love of Christ constraineth us (2 Cor. 5:14).

INTRODUCTION

1. Men are known by the marks they bear.

a. Cain marked as a murderer.

b. F.B.I. finger print system makes possible the marking of men so that their identification is but the matter of a few minutes when their prints are received at the Federal Bureau. No two individuals are identical in their prints. This makes for speedier crime detection.

c. Racial characteristics differ so that one of a certain nationality is easily known by his speech, his customs and appearance.

d. Children may be often recognized by traits of family resemblance; such as the walking gait of the father, or the lovely complexion of the mother. May it not be just as true that the child of God bears the marks of divine sonship?

I. WHAT ARE THE MARKS OF A CHRISTIAN?

1. Can one tell a Christian by what he does not do?

You say a Christian does not dance, drink, gamble, attend theaters; he does not lie, steal or swear. Therefore he is a Christian. I am afraid such a definition makes a Christian a do nothing. And that is the very charge preferred against Christians; for it is commonly said, "If I become a Christian then I cannot go, I cannot do, I cannot have fun. Christians are do nothings."

As one who has been a happy, busy, active Christian for many years from the time of boyhood, I take exception to that charge.

2. Perhaps, then, you say we can tell a Christian by what he does? One says a Christian attends church, prays, reads the Bible, keeps the commandments, tithes his money, aids the poor and visits the sick. But Jesus once found a group that practiced these religious duties with great zeal and warned, "Except your righteousness exceed the righteousness of the Pharisees, you shall in no case enter into the kingdom of heaven."

Evidently there must be a mark of more certain identification than the doing or the not doing of good and evil; for all of us can recall men who attend church because it

is good business or politics; while some do not dance because of corns, or do not take up the tobacco habit because it is expensive. It would seem we must examine the inward motive for behavior if we would know a Christian.

II. LET US EXAMINE SOME OF THESE MARKS

I. A supreme love for God. The First Commandment Jesus taught to be, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind and with all thy strength."

What is the distinguishing mark of the worldling? Is it not that he loves the world and the things of the world? Self-amusement and self-satisfaction are his chief pursuit. To obtain this he puts God, the church, his Bible and the divine purpose for his life all in the background. He daily breaks The Commandments and lives as though God did not exist.

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IV. A THIRD MARK—A PURE HEART AND LIFE

His enemies Christ challenged with the question, "Which of you convinceth me of sin?" Pilate, His judge, declared, "I find no fault in him."

To be a Christian is surely to bear some resemblance in character to Christ.

Jesus prayed for His followers, "I pray not that they be taken out of the world but that they may be kept from the evil."

ILLUSTRATION—If God can so create a worm that it can pass through mud and mire without a trace of that mud left upon it, can He not cause a Christian to pass through the world and yet keep pure? If God can cause a lily to retain the spotless purity of its petals amidst waters of the stagnant pond, can He not keep us from evil though surrounded by its influence? "Blessed are the pure in heart for they shall see God."

ILLUSTRATION—Mrs. Whittemore, God's handmaid of the Bowery, could go into that section each night and not only keep her purity, but could stoop down and place the kiss of love upon the cheek of the fallen girl that brought hope and salvation to the heart of Delia of Mulberry Bend.

V. COMPASSION FOR THE LOST: A DISTINGUISHING MARK OF THE LORD JESUS

You can measure a man by his interests. If he is concerned solely with himself and his immediate family his is a narrow life. If he sees only the immediate needs within his own community he is a small-souled individual. It takes a Christian to see, hear and feel for a lost world.

One day as Jesus walked with His disciples they talked together of the fields through which they were passing

and noted the goodly harvest. Their thoughts were only of that which was before them. But the Master was reminded at once of a far greater harvest already whitening, and He spoke, saying, "Lift up your eyes and look on the fields for they are white already to harvest." He was concerned with the world harvest of souls.

We saw this Christlike compassion in the life of the late General Superintendent Reynolds. He took the world upon his own heart and daily lifted the missionaries of the church to his heavenly Father in prayer.

God give us more of this compassion for the lost.

VI. A FIXED PURPOSE

In a world where our interests and concerns are claimed by so many countless minor and secondary objects we need to constantly guard ourselves against purposeless lives. We may become automatons of this machine age, going through the motions of every day existence without a goal or a motive for reaching beyond.

Christ's life was marked by a fixed purpose. Life is short. Life is given for serious purpose. Christ's course was marked by that word "must." "I must be about my Father's business." "I must needs go down into Samaria." "He steadfastly set his face to go to Jerusalem."

Paul also was possessed of this mark of the Lord Jesus. "I press toward the mark." Here we have a concentrated purpose, a specializing in one, God-given, supreme task. No time here for cheap living. This is the need of our day. We spread out so thin trying to do so many little things that we find ourselves all used up and not much that is worth while accomplished. Life is too short to do everything, to see everything, to go everywhere. We must choose wisely what is best. You may miss many things that others take in, but you will have something to show for your life at the end.

"This one thing I do," is the mark of the real Christian.

Do you have a strong purpose? Do you love God with your whole soul? Are you willing to put yourself and your desires second to His? Do you care for the lost for whom Christ died? Have you a supreme purpose in life? And are you following that purpose?

May you and I be able to say with Paul, "I bear in my body the marks of the Lord Jesus."

Illustration—The love slave preferred loving service with his master to the freedom of the world; and willingly received the mark of the love slave by having his ear bored with the awl. "I love my master, . . . I will not go out free" (Ex. 21:5).

SUNDAY MAY 11, 1941

MORNING SERVICE

Memories of Mother

SCRIPTURE—Luke 1:46-55

TEXT—*Behold thy mother* (John 19:27).
(The words depicting the qualities of motherhood may be set before the congregation with the first letter of each word, together spelling the word Mother.)

Mindful
Observing
True
Heroic
Expectant
Ready

INTRODUCTION

Washington Irving has told us, "There is an enduring tenderness in the love of a mother to a son that transcends all other affections of the heart. It is neither to be chilled by selfishness, nor daunted by danger, nor weakened by

worthlessness, nor stifled by ingratitude. She will sacrifice every comfort to his convenience; she will surrender every pleasure to his enjoyment; she will glory in his fame, and exult in his prosperity—and if misfortune overtake him, he will be dearer to her for his misfortune; and if disgrace settle upon his name she will still love and cherish him in spite of his disgrace; and if all the world besides cast him off she will be all the world to him."

1. MINDFUL OF OTHERS

One of the characteristic traits of motherhood is her forgetfulness of self in her care for others. Luke 1:39 reveals this trait in Mary the mother of Jesus as she goes to the help of Elisabeth.

2. OBSERVING

Luke 2:19 reveals a second beautiful quality to be found in the mothers of men. It would seem that God has given to mothers an inner sense of instinct that reveals to their eyes what no other mortal can see.

In the lone hours of preparation for the coming of the Christ child, "Mary kept all these things, and pondered them in her heart." Hers was a realization of her Child's true identity that no other on earth yet knew.

This revelation must have come to her afresh when she found Him in the temple at twelve years of age and heard His words, "Woman, what have I to do with thee? I must be about my Father's business."

Have not you as a child coming home from school troubled with some childish problem wondered how it was that Mother knew all about it as soon as you entered the house? Surely God has given this inner sight that she might better protect her children from the world's troubles.

3. TRUE

In the first chapter of Luke's Gospel we hear the angel of the Lord speaking to Mary in these words, "Blessed art thou among women." "The Lord is with thee." And again, "Fear not, for thou hast found favor with God." Here we have given the assurance of God himself to the true, faithful mother of Jesus. Her faith in God's promise holds true and again she is commended in Luke 1:45, "And blessed is she that believed; for these shall be a performance of those things which were told her of the Lord."

The loyalty of a mother's love causes her to stand by even when all others may forsake her boy. Standing at the cross of Calvary we find Mary the mother of Jesus, when many others have forsaken Him and fled. It was here that the words of our text were spoken by Jesus, "Behold thy mother."

4. HEROIC

It was the mother of Jesus who willingly bore the stigma of suspicion surrounding the virgin birth of our Lord. It was a mother's heart which was hurt when religious leaders refused to believe her Jesus. When He was rejected, spurned, denied, betrayed and crucified it was a mother's heart which shared the greatest sorrow and heartbreaking experience a human heart has ever known.

5. EXPECTANT

It has been said that to a mother's eyes her child is always beautiful. We do know that oftentimes it has been the knowledge that mother expected us to make good that has challenged us to our best efforts.

Thus we see the glowing faith and expectancy of a mother's heart in the ability of her boy when one day at the wedding feast at Cana the wine was exhausted. It was Mary, the mother of Jesus, who spoke the words, "Whatsoever he saith unto you do it." In other words, "Don't worry. Everything will be all right if you trust Him. Nothing is too hard for Jesus."

This wonderful trait of motherhood gave birth to the following story: When the entire population of a town

had gathered to say farewell to their soldier boys leaving for camp, as they marched by it was noted that one boy was out of step with the rest. At once the mother corrected those about her with the proud statement, "They are all out of step but Jim."

6. READY

In infancy to hear the cry of distress.
In childhood to comfort and kiss away the tears.
In youth to advise and counsel.
In straying to forgive the prodigal.

MY MOTHER

God gave to me a mother dear,
To guide my steps aright
To teach His love and tenderness,
His wisdom and His might.

Her sweet and tender care for me
Means more each passing day,
So much like His of Galilee,
Willing He all to pay.

When tempted from the right to stray
For fancies that allure,
Her tender words come back to me,
"I prayed you would be pure."

When duty calls me from her side,
Her great heart ever yearns
That in God's care I shall abide,
And at His will return.

I do not ask a wiser gift,
A blessing more divine;
God gave to me a mother dear,
To bless this life of mine.

—BESSIE LOCKARD.

EVENING SERVICE

Life's Last Thirty Minutes

TEXT—*Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest* (Eccl. 9:10).

INTRODUCTION

Canon Liddon once preached a famous sermon on the subject, "The First Five Minutes After Death." In reading the story of "Robert Hardy's Last Seven Days" one is struck with the thought, "Suppose I had but one week to live?"

The other day I heard of a man in Chicago named Shannon who dreamed he had but thirty minutes with which to prepare for death. I have since been asking myself, "If I knew I had but thirty minutes to live, how would I wish to spend them?"

Time is short 'tis true. God's Word urges us to "Buy up the time. Redeem the time for the days are evil." Invest your time wisely. Spend it frugally. Value your moments, days and hours. One has said, "Time is money," but I would say to you, "Time is your life." We are not unlike men living in a death cell. Our days are numbered. Already the marks of time, toil and disease are seen upon our bodies.

A dying infidel is known to have cried to his physician, "Half of my fortune for one more hour." But that hour was not the physician's to give.

One has written, "Lost somewhere between sunrise and sunset, two golden hours; each set with sixty diamond

minutes. No reward is offered for they are gone forever."

Another has said, "Five minutes now is worth far more than five years in eternity. For what I must do can be done only now, and if left undone will be left undone through all eternity."

Among the most glorious utterances of Jesus Christ was that one from the cross. "It is finished!"

And those words from the 17th chapter of John, "I have glorified Thee on earth; I have finished the work which thou gavest me to do."

Likewise we have the triumphant cry from Paul as he comes to the close of life's little day, "I have fought a good fight. I have finished my course, I have kept the faith." To each of us God has given a task. May we be able to say as we come to the close of life's brief journey, "It is finished, the work thou gavest me to do."

Then the way we do the job shows how we value it. If we dilly dally, poke along, do shoddy work, we bring discredit on Christ and the Church. Do not kill time and do not wish it away.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest" (Eccl. 9:10).

Too late to learn lessons in the grave.

Too late to be sorry in the grave.

Too late to change your ways or turn over a new leaf in the grave. Do it now. Do it with all thy might.

One-sixteenth of a second is missing in reckoning time between Greenwich time and Paris. English and French astronomers and scientists unite their efforts to find this lost fraction of a second of time. Equipped with expensive instruments they give their undivided attention to this problem. For well they know that this slight loss might change the boundary lines of nations and place thousands outside the limits of their native land forever.

Thinking of these things, the brevity of time, the uncertainty of life; I suddenly become aware that I might be facing "Life's Last Thirty Minutes." That in my present deep quandary of thought I have already let five of those last precious thirty minutes slip away.

HOW CAN I BEST INVEST THE FLEETING MOMENTS?

Like a flood there rushes over me the memory of things undone; neglected duties, things put off for a more convenient season. "How shall we escape if we neglect?" I hasten forth to run that errand of mercy, to speak that kind word left unspoken, to make that bit of restitution, to ask that word of forgiveness. Oh, I must hurry! Suppose they are not at home. Thus with the speed of light another five minutes rushes by.

Wearied with hurried visits I sink in the porch chair to catch a brief moment of rest. My eyes close and the songs of the birds fall on my ears. Never have they seemed so beautiful before. I wonder why I have never paused to listen to such glorious music? Then my eyes fall on my neglected garden of flowers. The perfume of roses is in the air. The beauty of the evening sky fills my heart with remorse. All of nature seems in tune with God, all but me. How is it that I have missed so much of this tranquil beauty all about me? With fevered brow I arise from my chair. I have lived life on the run. My time has been filled so completely with small, inconsequential things that I have missed meeting God in my own back yard. Too busy making money to see God, to enjoy what God hath prepared for them that love Him. I must find friends. A sense of loneliness steals over me as I realize I must soon leave all of these things.

TO WHOM SHALL I GO?

Will it be with the shop crowd to share in questionable stories and worldly chatter for my last fifteen minutes?

With the movie crowd? With the fellows on the corner? Ah, no; there is but one group now I want to be with. I quickly make my way to the little church on the corner. I want to hear them singing again those hymns of hope. I wish to feel their friendly handclasp and that warm "God bless you, friend."

Strange now I did not care who saw me enter the church. Before I have sometimes felt a bit ashamed about this church crowd. As I enter they are singing "Oh, Give Me the Old Time Religion." And for once I too could sing it from the depths of my soul, "Oh give me the old time religion; oh, give me the joy I can know."

Strange how I once thought these folks out of date. Seems tonight like they have the very faith needed for my present need. Time is precious and so with but a short, five-minute stay I slip out to spend a few of these last thirty with my family at home.

Met by the home folks with words of real welcome I am seated in the big chair by the fireplace. Glancing across at Mother mending the children's socks, I notice the weary lines of care about her forehead. The familiar pictures and mottoes, the comfortable chair, the cheery fireplace, all seem so cheerful and satisfying tonight; I wonder why I ever thought it necessary to leave these dear ones for a night of pleasure. I seem to see the children's disappointed faces and hear them say, "Daddy, going out again and leave us tonight?" And a pang of regret sweeps over me.

Glancing at the big clock I am startled to note it is already twenty past the hour. How time flies. My eyes fall upon my Bible. Something about its worn cover seems so precious tonight. I wonder why it has been so neglected of late? Strange how at this late hour I have such a strong desire to dig into its treasures; to learn its promises. Mother used to sing, "I Know God's Promise Is True." What were those promises? "If we confess our sins." "Come unto me all ye that labour and are heavy laden." Oh, how I wish I had memorized them. I need them now.

*The hours that I have wasted are so many
The hours I have spent with God have been so few.*

How cheap and worthless my magazines, newspapers and favorite radio serials look in the light of eternity. No wonder I spent so little time with my Bible. I must have help. To whom shall I go?

The clock now points to twenty-five minutes after the hour.

But five minutes are left of the last thirty God has given me to live.

Swiftly I cross the threshold to my own bed chamber. Closing the door I sink upon my knees.

"God be merciful unto me a sinner. How wasteful, how neglectful of Thee, of my church, of my friends, of my Bible, of my family, of the best things of life, I have been. Yea, even of my own soul. Father forgive me and make me ready to die."

A sweet sense of forgiveness and peace steals over my heart. How near God seems. This is what my soul has been starving for. How long I have been feeding on husks.

*Alone with God the world forbidden
Alone with God, O blest retreat,
Alone with God and in Him hidden
Alone with God, communion sweet.*

*Sweet hour of prayer, sweet hour of prayer
That calls me from a world of care;
And bids me at my Father's throne
Make all my wants and wishes known.*

I rise from my knees with a new sense of the value of life. Facing "Life's Last Thirty Minutes":

1. Has revealed to me the brevity of time.
2. The need of living each day right in the sight of God.
3. The worth of Christian friends and my own home.
4. How much my Bible means to me.
5. The blessing of daily communion with God in prayer.

While life is yet afforded me live in the light of this revelation.

SUNDAY, MAY 18, 1941
MORNING SERVICE

Ten Tests of Good Religion

James I

TEXT—For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to everyone that believeth (Rom. 1:16).

For I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day (2 Tim. 1:12).

INTRODUCTION

Religions, sects and creeds are on the increase. One becomes bewildered as we look about upon this gullible generation. Which way shall I take? All cannot be right. How can I know beyond doubt the genuine, the divine from the fabricated creeds of men?

May I suggest a soul clinic whereby your problem will be solved by Ten Tests of Good Religion?

I. IS YOUR RELIGION PRACTICABLE AND REASONABLE?

"Come now and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow" (Isa. 1:18).

Does your religion meet the test of everyday living? Or can it be that your religion is like the model of the perpetual motion machine at Washington D. C.; a beautiful thing to behold, only it will not work. Does your religion work to any practical advantage for you in the home, the shop or the school? In the text, Rom. 1:16, Paul testifies that his religion met this test and showed itself a "power unto salvation to everyone that believeth."

Do you dare to expose your religion to the test of reason? Isaiah tells us that the Lord invites us to reason together with Him. The religion of Jesus Christ is demonstrable to hard-headed men if they will come with an open mind and heart willing to be convinced of truth.

Paul, in Romans 12:1, pleads with men to give themselves to Christ on the very grounds that this is a reasonable service.

II. IS YOUR RELIGION SATISFYING?

Do you still have a hunger for worldly pleasures and companions?

Do you have to force yourself to be good because of the rules of your religion? Do you find yourself secretly wishful for that which your religion will not allow you? Or can you say with the hymn writer:

*All that I need He will always be
All that I need till His face I see
All that I need through eternity
Jesus is all I need.*

2 Cor. 5:17 assures us that if we are in Christ old things (including worldly appetites) have passed away; behold all things have become new. And the psalmist tells us

of One "who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's."

III. IS YOUR RELIGION SCRIPTURAL?

This will narrow down our diagnosis; for there is but one religion that can meet the scriptural test, the religion of our Lord Jesus Christ. Others will employ isolated texts to prove their position but will fail to stand under the X-ray; the full light of the Scriptures.

We should only build our doctrines and faith upon the firm foundation of the Bible. Any religion that denies the inspiration of the Scriptures; the deity of Christ, the existence of sin in the natural heart and the adequacy of Christ's atonement leaves one in the same hopeless state in which it found him.

We should rest our faith not alone upon our experience or our present feelings. Your religious faith must be supported by a more sure foundation; nothing less than the sure Word of God. The apostle warns us to "Be ready to give a reason for the hope that is within you." Have you a knowledge of the Word of God to support your faith under the attack of the tempter? 2 Timothy 2:15 urges us to "Study to show thyself approved unto God."

IV. DOES YOUR RELIGION SOLVE THE PROBLEM OF YOUR SINS?

Many teach that one cannot help sinning in thought word and deed each day. Romans 3 does give us such a dark picture of the universal condition of the natural man without Christ.

The Scriptures support the fact that the least possible attainment of saving grace raises men above this plane of daily sinning (1 John 3:8, 9). "For he shall save his people from their sins" (Matt. 1:21).

How true it is that a sinner in the pew. We must have found the sig cure if we are to help others. Do you still willfully indulge in sin? Then no longer call yourself a Christian.

V. DOES YOUR RELIGION AFFECT YOUR SINFUL NATURE?

Every child of God has felt the downward pull within when he would do good. Human experience testifies that while the remains of sin nature retain a lodging place within the heart of the regenerated man he cannot enjoy his religion to the full.

Illustration—No more than a dental plate will fit while the old root festers and irritates beneath it.

Hear the two distinct petitions in the prayer of David: "Blot out my transgressions." "Create in me a clean heart."

Actual sins require God's forgiveness. The sin nature requires the cleansing blood of Jesus Christ applied through the baptism with the Holy Ghost.

Jesus recognized this need of two distinct works in the hearts of His disciples. Hear Him pray in John 17, "I have given them thy words. They have received them. They are not of the world. They are thine. Sanctify them that the love wherewith Thou hast loved me may be in them, and I in them." That prayer of Jesus answered in your life will enable you to meet the test of good religion.

VI. DOES YOUR RELIGION MEET A UNIVERSAL NEED?

We have agreed that the religion of Jesus meets our need, but will it meet the need of all the world? Everywhere men recognize they have sin. In Japan they pray with their pinwheels seeking to be freed. In India they walk through fire, prostrate themselves in wearisome pilgrimages to sacred shrines, etc. Others offer sacrifices while still others require a future purgatory to be saved.

Good religion should be good for all people. Buddhism cannot meet this test. Not good for the outcaste. Confucianism and Mahammedanism appeals only to the Oriental. The Jewish religion excludes the Gentile.

Only the religion of Jesus Christ meets the world's needs. It alone is for "Whosoever will."

What can wash away my sin?

Nothing but the blood of Jesus.

What can make me whole again?

Nothing but the blood of Jesus.

(Rom. 1:16).

VII. IS YOUR RELIGION REACHING OTHERS?

It is one thing to say Christianity is needed by all and can help all and quite another thing to personally have a part in making it effectual in the lives of those about us.

Fishermen are expected to catch fish. Salesmen do not keep their position long when they cease to make sales. Can men and women be truthfully called Christians who do not win others to Christ; who never go fishing, who never cast a line or even attempt to bait a hook?

Jesus expects His religion to work. "Be ye doers of the word and not hearers only, deceiving yourselves."

VIII. HOW MUCH IS YOUR RELIGION WORTH TO YOU?

Would you miss it if you were to lose it? In the course of my life in the pastorate for years I carried some things in moving from one pastorate to another that I never used. Had they been lost I would have been none the wiser or poorer. They were things that were of little use in my daily living.

Your religion is worth just what you put into it: what it costs you in other words.

1. How much time do you give daily to religious devotions?

2. How much time and effort do you invest in religious work?

3. How much of your money do you spend in promoting your religion?

Add these three items and you will quite likely approximate the true value you put on your religion.

The other day I read the following bulletin in a post-office:

WANTED, DEAD OR ALIVE. REWARD, \$500.

It reminded me of some church members. Their religious value to the church and the community would not differ greatly whether they were captured dead or alive.

IX. WILL YOUR RELIGION DO TO DIE BY?

Many feel that the least amount of religion possible is sufficient to live by; just enough to maintain respectability. Will this meet the test of dying? Here is the real test of your religion. Do you require any additional rites to be ready for death? Whatever is required to face death, the religion of the Lord Jesus provides while living. The pardon of your sins, the cleansing of your heart, the indwelling of the Holy Spirit is yours to live by and enjoy now. It will suffice at the hour of death.

A dying sinner cries, "My feet are slipping. I am lost, it is dark."

A dying Christian shouts in triumph, "Sweeping through the gates; washed in the blood of the Lamb." John Wesley said, "Our people die well."

X. WILL YOUR RELIGION STAND THE TEST OF THE JUDGMENT?

1. Rev. 20:11-15, the white throne judgment pictured.

2. The psalmist declares "The ungodly are not so, but are like the chaff that the wind driveth away. Therefore the ungodly shall not stand in the judgment."

3. A religion of human works will be found insufficient.

4. A religion of self-righteousness will be found wanting.

"WHO SHALL BE ABLE TO STAND?" (Rev. 6:17)

1. Those who have found standing grace. (Rom. 5:2; 1 Peter 5:12).

2. A gospel that provides confidence to stand. (Eph. 6:13).

CONCLUSION

Friends, if your religion meets the ten tests of this soul clinic this morning, then you may look up and thank God that yours is a faith founded upon the Rock Christ Jesus. When the creeds and religions of earth have moldered to dust and been long forgotten, the religion founded upon faith in the Lord Jesus Christ shall still shine on through the never ending ages of eternity. Jesus never fails.

And should there be one this morning who has been following some will-o'-the-wisp, beset by fears and troubled by doubts; confused by the maze of religious paths:

"Let not your heart be troubled: ye believe in God, believe also in me," is the call of Christ to you.

"Come unto me all ye that labour and are heavy laden, and I will give you rest."

EVENING SERVICE

"For What Is Your Life?"

(Commencement Day Address.)*

SCRIPTURE—James 4:13-17.

TEXT—For what is your life? (James 4:14)

INTRODUCTION

Writers and scholars have through the years described life in its illusiveness as a shadow, as a vapor that passeth away; in its brevity, as a flower or the grass of the field; and in its swift transit as a weaver's shuttle or as a runner on the race course.

I. LIFE IS TRULY A MOVEMENT

There is no standstill. We find ourselves through no choice of our own in the midst of the stream. The current against us is swift. The idle and the nonchalant will most certainly be swept downward. You must make an earnest fight to progress in any worth while field of endeavor, for there is no easy path to success.

Graduation is not the end of your career. You have but qualified to begin. This is your Commencement Day. Life lies before you. You will find much to distract and allure; you will be tempted to take short cuts to your goal. May I urge you to most surely keep your eyes upon the finish and to allow nothing to defeat your high endeavor. You are in the race to win. Life is a movement.

II. LIFE IS AN INVESTMENT

You are not a mere accident of nature. Your life is not a gamble, neither is it a mere bubble set afloat on the waters to be whirled about by the currents of chance, or to follow some whim of behaviorism. If the Creator has designed a given course to the planets above us, if the divine Intelligence has given the birds an instinct which directs their course through the changing seasons; if through the long winter night God does not forget to bring the warm showers and sunshine back to His world; thinkest thou, O Youth, that thou art forgotten? Will not He who sees the fall of a sparrow and who clothes the lily of the field as a queen, remember thee? Has He not a plan and a purpose for each life? Yes, my friends, God is vitally and personally interested in your life. And God himself has made a supreme investment in each of you. You need not fail.

Three forces play a large part in every life. They are Heredity, Environment and Choice.

Your parents have made their investment so that you are individually and uniquely formed. Not one of you is like the other. You are in great measure what others

* May be given to school graduates of your local congregation in a special recognition service.

have made you. Professor London's mother once said, "Son, I would rather you would marry a bad girl from a good family than a good girl from a bad family." In her experience she had recognized the power of heredity.

Environment also plays a tremendous part in every life. Since first you entered school, a sizable investment has been made in your education. Each teacher has made his contribution not only in subject matter, but in character, influence and personality. They have given of themselves. Herein lies a serious truth. We can give only what we ourselves possess. We can lift others no higher than we have climbed. We can propel others no farther than the caliber of our own moral character.

Lest some may feel a bit downcast at this thought of heredity and environment, let us remember that not all our parents and forebears could possibly have come over in the Mayflower, and not all came from Boston. You, too, can make good; for a third element figures in your success. God has given to all the power of personal choice. Despite a poor heredity and environment, you still have a will of your own. You can will to achieve, you can choose to be; and no power under heaven can block the youth who wills to succeed. You may not have heavy financial capital; however your success is not predicted upon what you have, but upon what you are.

If a lone pine standing on yonder mountainside can make its way through the crevice of the rocks, unwanted and unwelcomed by its environment; surely a real man and a sincere young woman can make the fight against odds, to victory.

Your reputation is what folks think you are. Your character is what you really are. Your enemies will underrate you and your friends may overestimate you; but you are still you whether found on the mountain top of popularity or in the valley of forgotten men. You still have your capital—character.

We are proud to be called Americans today. America has invested heavily in this class of 1941. You are leaving these halls to enter a world beset by clouds of war and confusion. To you is bequeathed a history, glorious in a freedom purchased through sacrifice; a national unity made possible to you only after four long years of civil war. You enter upon the stage of action at a time when America is being challenged for the perpetuity of its high standards of government, morals and ideals. Foes without and termites within are now threatening to eat away our very foundation stones of faith and patriotism.

To you youth of America is given not alone the blessings of America, but a legacy of problems; social, economic, moral and personal. Life to you is a challenge to be met, and investment to be made and an influence to wield for good. The eyes of the world are upon the youth of this generation. You have much against you, but you can win.

For He who stood 1900 years ago by the side of that little company of His disciples on the mountainside overlooking the storm-swept Sea of Galilee, stands by your side tonight. He calls for volunteers. "Go ye into all the world and lo, I am with you even to the end of the age." Place the investment of your life in His keeping and yours will be the highest returns.

III. FINALLY, YOUR LIFE IS AN INFLUENCE

"No man liveth unto himself." Each of us is a link in the life of others. If you are on the upward road you are lifting others, if on the lower, your influence is harmful. One has said, "We all live three lives. The first we live from the cradle to the grave, the second through all eternity, and the third we live by our influence upon others, long after we have passed from this scene of action." So Judas and Benedict Arnold live on through

the years, and so Lincoln and Florence Nightingale minister still by the power of their example.

A national leader lay dying. Calling his followers about him he gave them his message: "And behold this day I am going the way of all the earth; and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; and all are come to pass unto you, and not one thing hath failed thereof." "I have set before thee life and death: choose life."

Let me lift high these words, "Choose life." Not for what you can get, but for all you can give. Choose not the cheap and shoddy, the passing thrills. But choose the highest, the noblest, the finest. I covet these for you. Your life is what you make it, a failure or a success. May you choose wisely and well. May you find that upon this day of graduation you have entered upon a new era of life, not to walk in uncertainty and fear for the future, but in the blessed assurance that one walks by your side who knows the way that you take. By His power and presence may you be given courage to make a good fight, to keep the faith and to finish the course.

SUNDAY MAY, 25, 1941

MORNING SERVICE

After Sixty — What?

A Memorial Day Message with our Old Folks of the Congregation as special Guests

SCRIPTURE—Psalm 37.

TEXT—Cast me not off in the time of old age; forsake me not when my strength faileth (Psalm 71:9).

I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. (Psalm 37:25).

And even to your old age I am he; and even to hoar hairs will I carry you; I have made and I will bear; even I will carry and will deliver you (Isaiah 46:4).

At evening time it shall be light (Zech. 14:7).

Of all the fears that haunt the human race; none are more real than the fears of want in old age. To know that despite all we can do our days of activity will soon cease; to realize the time will come when no longer we shall be able to provide for our own needs. We fear to become dependent upon others, and we do not wish to become a burden. Increasing age brings with it ills, weakness and very real fears to many hearts.

AFTER SIXTY WHAT?

It is not to be wondered at that we try to keep young, that some try to hide their real age. The trouble with this hiding is, that oftentimes folks think us older than we are. In a vain endeavor there are even those who would keep young by dressing as if they were sixteen instead of sixty. And many others think to buy their youth back at the cosmetic counter of their local drug store.

But there is a better way. We need not dread the specter of old age, for despite the coming of the close of life's little day, we have the promise of God's Word, "At evening time it shall be light." The most beautiful time of the day is yet yours, when God himself will paint your sunset skies with the beautiful colors of memory, and the bright promise of a better tomorrow. He is our light, the light of the world, and where He is, "At evening time it shall be light."

It is true that old age takes our powers. We are not as strong as once we were. Our shoulders droop somewhat beneath the burdens of the years; the ear once

keen is not quite so ready to hear, and the eyes are somewhat dim. The once quick, strong step is gradually slowing down and we find ourselves tiring more easily. It is true also that old age touches our mental powers and memory begins to play tricks on us. We neither speak so quickly nor write so speedily. Old age would if possible take from us even the joy of labor, and we find the day's work longer and the burden heavier upon our strength. Often our earlier skill fails and we find it hard to feel our day's work is almost done.

America in her craze for speed, action and thrill has gone to great extremes in removing even middle-aged men from labor, replacing these skilled, experienced artisans with irresponsible youth. We have discounted experience, skill and dependability for the speed of youth. America, what is your hurry? Where are you going? Are we really getting more out of life as a nation by pushing out the old for the young? Remember all motion is not forward motion and all speed is not true progress. I have seen flaming youth cut in and out of line on the road, breaking all speed laws, to pull up at the next block and light a cigarette. Why the reckless hurry of this present generation?

Old age brings with it the tendency to think back, when once we thought only ahead. As a youth we lived wholly for the future. We built castles and dreamed of future achievements. Now we live in the days past and gone, in the golden days of the past.

Sometimes we may feel as we look at others, with their lands and gold, that we have failed; for we have not achieved such marks of success. And this may bring too us a sense of sadness and disappointment. But, my older friends, let us remember that success is not all the world terms success.

What is success? To gain a share of gold?

To have one's wealth in envious accents told?

To see one's picture flaunted in the press?

Ah, there be those who label this success.

What is success? To win a little fame?

To hear a fickle world applaud your name?

To be counted a genius, yes,

And there be those who label this success.

But have you not another standard still

To judge a man of character and will?

Are gold and fame the only measure tried?

In all this world is there no test beside?

Ah, yes, the man who meets with courage grim

The daily duties that devolve on him,

The petty mean heart breaking cares that tire

The patient soul who never may aspire.

How'er so cramped the field wherein he works,

He has not failed—the man who never shirks.

The man who toils for years without a break

And treads the path of pain for others' sake.

There are myriad of such men today,

Who all unnoticed walk the dolorous way—

Upon their shoulders still the cross may press

But who will say they have not won success?"

—SELECTED.

"AT EVENING TIME IT SHALL BE LIGHT"

This text is not for all. There is in old age; dark, hopeless, bitter and despondent. Those who know not Christ are facing eternity without hope. If you have grown old without Christ there is not much ahead to lighten your

way. You are not likely to change much. Choices, have been made, habits formed and your course is already set. If you have lived selfishly and cynically, you will doubtless die no better than you have lived.

Our text is for that person who has found hope in Jesus. He is our light at the end of the road. "If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:19).

THE WORLD OFFERS MANY PLANS FOR OLD AGE SECURITY

Among the best are some well indorsed insurance plans. Listen to their attractive offers: "Enjoy a nice weekly income after sixty." But the fly in the ointment is that to enjoy that income after sixty you must pay out a large part of your present income and forego many present comforts and possibly some necessities now needed.

Then there is the smooth sounding socialist plan of equalizing all wealth by a redistribution among all classes. Many exponents of this plan are undeniably sincere; but the practicability and permanence of such a redistribution is open to question.

At the present time the Townsend Plan has enrolled thousands into its fold, most of whom will likely never see its passage as a law in their day. Let me ask you, friends of many years, have you ever received anything yet for nothing? And supposing any or all of these plans for security in old age were made available to you here and now, you would not be long in discovering that they had failed to bring you the real security needed for old age.

AT SIXTY YEARS OF AGE YOUR NEEDS ARE MORE THAN MONEY

At sixty years of age your needs are more than material. Your earthly ties are fast loosening, your home is not what it once was. Friends, loved ones and interests are growing more numerous upon the other shore. You stand in need of something more far-reaching than a few pension dollars each month, as needful as that may be. In your changing world you now stand in need of One who never changeth. You need sure grounds for your faith even more than dollars for your pocketbook. You need a friend who will never leave you. You look now for a home not made with hands eternal in the heavens.

CHRIST ALONE CAN MEET THE SOUL NEED OF OLD FOLKS

He is the children's friend. "Suffer the little ones to come unto me." He is the worker's friend. "Come unto me all ye that labour." And thank God, He is also the friend of the aged. "There remaineth a rest for the people of God." A rest of soul, of conscience and of trust. So many still carry a heavy load when God means you shall share the load with Him.

CHRIST MEETS THE TEST OF FAITH AT THE END OF THE ROAD

Many of us have lived on God's promises. We need not fear that He will not keep those yet untried. Joshua in his farewell words tells us, "Not one thing hath failed of all the good things which the Lord your God spake concerning you, all are come to pass unto you."

Paul assures us with his testimony, "I know whom I have believed." Alfred Cookman's homegoing brings us real security for the evening time of life. "Sweeping through the gates, washed in the blood of the Lamb."

I need a friend who sticketh closer than a brother. Life is filled with delusions. Sometimes those from whom we expected most have failed us. But there is one who never fails.

*All that I need He will always be
All that I need till His face I see
All that I need through eternity
Jesus is all I need.*

I LOOK FOR A HOME NOT MADE WITH HANDS

At the close of the day we have all known the joys of homegoing. Home is a place of welcome, rest, loved ones, shelter, fellowship and security. "And I shall dwell in the house of the Lord forever." The promise of Jesus when He went away was this promise of "preparing a place for you that where I am there ye may be also." Friends of many years, you are almost home. The best days are not behind you; they are just ahead. "At evening time it shall be light."

*Grow old along with me
The last of life for which the first is made;
The best is yet to be
Our times are in His hand
Who saith, a whole I planned,
Youth shows but half, trust God; see all nor be afraid.*

EVENING SERVICE

Defenders of the Faith

(A Neglected Factor in National Defense)

SCRIPTURE—Hebrews 11:32-12:3.
TEXT—I am set for the defence of the gospel (Phil. 1:17).

INTRODUCTION

Tonight over the air, in the news headlines and on the lips of people everywhere is but one subject of interest, preparation for national defense. Like a dreamer suddenly awakened from a sound sleep by the smell of smoke, Uncle Sam has leaped out of bed in a fever of frantic hysteria and fear to wrap about himself the nearest raiment, and to pick up the first weapon at hand. As so often is the case when suddenly awakened, one grasps many things of little value and forgets what is most worth while. Thus it seems to thoughtful folks, in the sudden rush to put out guns, ships and planes, our leaders have overlooked one very important factor in our national defense; the preparation of the man behind the guns. And the alarming number of men now being found unfit for duty is proof of this. Remember, a nation is no stronger than its men.

The other day a banker showing his son through his bank pointed proudly to the vaults made 100 per cent safe by their keen combination locks, known only to a trusted inner circle of bank directors. The father was however soon disconcerted when his son said, "Father, it seems to me that your bank is no safer than the men who know the combination."

Within the past few months this lesson has been brought home to us with renewed force in the story of the fall of France. Protected by the impregnable Maginot Line at a cost of millions of dollars, we learn that France was defeated within the hearts of her own defenders. France was no stronger than the faith and loyalty of her soldiers. And today here in America our defenders must be equipped with the same high and noble Christian ideals and faith upon which our fathers founded this nation under God. The strength of America in 1776 was not so much in large armies as it was in a rugged faith in God and in righteousness of our cause. Give us today men like Washington, Franklin, Webster and Hamilton; men whose love for God and country made them ready to live or die in the defense of their faith.

Our text was given to us by a soldier of the Lord Jesus Christ, who recognized the need of being individually and personally ready for defense, the Apostle Paul. I would have you consider with me this evening a three-fold defense program for the Christian youth of America.

1. I WILL BELIEVE
My personal defense against the forces of evil is no stronger than my faith.

2. I WILL PRAY
My personal victory depends upon divine reinforcements.

3. I WILL LOVE
My purpose and endurance in the battles of life are made invincible by my love for God and righteousness.

1. I WILL BELIEVE
The early church was blessed by a mighty army of believers. Though outnumbered by their foes, they conquered by their faith. Such was their faith and strength of convictions, they were ready at all times to forfeit homes, positions, yea, their own lives.

Luther stood upon this text, "The just shall live by faith," and facing the forces of evil declared, "Here I stand, I can do naught else; God help me." He gave the world that heart-stirring crusading hymn:

*A mighty fortress is our God
A bulwark never falling;
Our helper He amid the flood,
Of mortal ills prevailing.*

This song became the Marseillaise of the Reformation. In the Franco-Prussian War, the second Napoleon heard the Prussians singing and asked, "What is that song they sing with such spirit?" When told he said, "It is impossible to win against soldiers with a faith like that."

John Huss in Bohemia believed unto death. Exiled for preaching, he returned after two years to preach on: Tried, sentenced and burning at the stake he cried, "The fires kindled this day will never go out." This is the kind of faith needed by this generation of Christian soldiers.

Paul the apostle, a prisoner bound for Rome, after fourteen days and nights in a storm, when all had abandoned hope, was still able to say, "I believe God. I am persuaded He is able to keep that which I have committed unto Him against that day."

Christian youth of America, tonight in the midst of doubts and fears all about us, have you found a faith that will cause you to stand; and having done all things, to stand? Can you say from your heart "I will believe?" "I am set for the defense of the gospel."

2. I WILL PRAY

As a sentinel standing through the night on the walls of yonder city, the only guard between the enemy and his people, so the praying Christian stands tonight as a prayer warrior on guard over our nation, and our homes. Christ has taught that the righteous are as the salt of the earth, as saving force. We know that "The fervent, effectual prayer of a righteous man availeth much." History records the power of the praying Knox in the saving of Scotland.

A praying Daniel defied the evil forces of his day and won the way to victory. Young men and young ladies of this generation, your greatest weapon of defense in the hour of temptation is prayer.

"Flee also youthful lusts, but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

Your strength you will find is in your personal experience with Christ. I will believe. I will pray.

I will make it a daily habit of my life to pray alone with God.

I will meet with those who pray that through united prayer I may have a share in the victories of our church. Polycarp, a disciple of John, when placed under arrest asked for one hour to pray. Hearing him pray his guards were so shaken that they regretted their task. When

asked to recant this soldier of the early church received such strength in prayer that he was able to reply, "Eighty and six years have I served Him and He never once wronged me. How then shall I blaspheme my King who hath saved me?"

It was prayer that gave Polycarp his defense.

3. I WILL LOVE

Youth loves passionately and devotedly the object of its affection. And how necessary that such a love be safeguarded in its course, for not all objects are worthy of the love of a Christian. We must beware lest any illicit love creep in and break down our faith or prayer life. Let not your love be consumed unworthily. Your love will be either your defense or your defeat. Who is worthy of a Christian's love? One of the first safeguards may be found in the words of John, "If ye love me keep my commandments." Love is your best defense. When love for Christ becomes weak, then other loves creep in and possess the heart. With the influx of cheap literature and the flood of mushy sex lust movies, the word love has been robbed of its once noble significance. But the love of a Christian for God and for his fellows has never fallen. Such love is far from sentimental. It is a love that contains the challenge of the heroic and calls for deeds of valor and bravery. Of such a love Paul tells us in the 13th chapter of 1 Corinthians. "Love suffereth long and is kind. Beareth all things, believeth all things, hopeth all things endureth all things. Love never falleth."

I will love.

Thus with this threefold program of personal defense you and I can stand in such an hour as this, not in fear and uncertainty; but in the assurance of our faith; our prayers and our love for God and for the world for which He gave His only Son our Savior.

We need not be swept off our feet by the subtle propaganda of hysteria and hate. We need not lose our balance while the masses around us are swept by the currents of war and fears. Remember these things must come. But He that is for us is more than all they that be against us. Keep your feet. Guard your faith. Christian youth, God and your country are depending on you! You must not fail!



ILLUSTRATIONS

Basil Miller

Hirelings

"Mr. Anderson, my father is very sick; but I'm certain he will be very glad to see you," said a wealthy lady in Philadelphia when a bond salesman came to visit her ninety-year-old father.

"I'll stay only a moment, and I'll not talk business," said the salesman as the nurse let him into the sickroom.

"Well, Mr. Anderson, I'm so glad to see you. The last time you were here you prayed for me, and now I'm about to die. Can't last long," said the dying man.

"Don't talk too much Brother Jones," said the salesman, "you're too weak for it."

"That's what I want to say to you. I need someone who will pray with me."

"I'll be glad to do it."

"You know my preacher came yesterday, but he only joked and didn't even offer to pray."

"That's too bad," making conversation for the old man.

"Yes, but my soul needs prayer," the old man said.

"I'll be glad to pray for you right now," said the salesman, kneeling by the bedside and taking the bony hand in his hand to pray.

"Lord, bless Brother Jones, who is about ready to go to heaven. He's been a servant of Thine for all these years. Thou hast prospered him with worldly goods and he has given liberally to Thy cause. Be near him in this hour."

"Amen!" breathed the old man just before he passed into eternity.

Said the salesman to me a few months after the incident, "That old gentleman had given thousands of dollars to his church, a popular denomination. He recently gave \$90,000 to build an educational unit to their church. And when he came down to die the preacher didn't have enough religion to pray with him. Such preachers need religion. They need a new birth. Instead of smoking the cigars of the members, playing pool with them and drinking their cocktails, they need a vision of Christ going after the lost."

I learned that this Christian bond salesman had made it a practice for several years to pray with the old gentleman before he began to talk business to him.

There are far too many such preachers and too few such salesmen.

A Little Bit of Love

"And where do you go to Sunday school?" asked the mission worker.

"Sunday school? Hain't never heard of hit," returned the street urchin. "Is hit the Jesus house?"

"Yes, it's the Jesus house, and if you will come you will find other little boys and girls there like yourself, and we will tell you about someone to love you."

"Now I know you are alyin'," the lad said quickly, "cause Paw beats the tar out'en me, and Maw takes half the grub money for booze. I hain't never had nobody ter love me."

Investigation showed that the little boy was right. He sold newspapers to get a few pennies for his mother to spend on booze. He slept on a pile of rags in the corner of the one-room shack by the river's edge they called home. There was no kindness in his family. An older brother was in the reform school, and an older sister had been arrested for shop lifting. There was no love in his life.

"I'll come and get you next Sunday morning," said the worker.

And what a task it was to extract the dirty lad from the dirtier shack and the filthier family surroundings. But the mission worker took him just as he was. She washed his face at his own home. Gave him some clothes from the mission supplies. Fed him a warm breakfast. Put shoes on his feet. Wiped his tears of gratitude, and then said, "This is what love means. And Jesus loves little boys like you."

Those clean clothes went for booze, when his mother got a chance to hock them, but again the mission lady dressed him, and loved him. Little Johnny said, "If'n this is what Jesus does for little children, I want to live with Him all my life."

This was the beginning of a career that changed the outlook of Johnny. It made over his thinking, and put the love of Christ in his childish heart. At night when he went to his rag pile in the corner, he would kneel as the workers had taught him and say, "Now I lay me down to sleep . . . bless Papa and Mama and sister—"

"Shut that talk up," his father bellowed, throwing a boot at the praying lad. But Johnny never stopped it. Night after night he took the abuse until finally the older

sister said, "Oh, Dad, let the kid alone. Don't you see they've changed him?"

Johnny's bright spot in the week was his trip to the Jesus house. He learned new songs each week and sang them on the street corner to his customers. He gave each one a cheery good morning, and was known as the smiling newsboy.

Then tragedy struck. The father murdered a young girl he had raped. Little Johnny's heart was broken, but when the mother saw what the end would be, she called for little Johnny and said, "Pray for me," and his sister joined in, "Me too, Johnny."

When the police found the old man, he was on his knees with Johnny praying for his soul, in the best boyish fashion he knew. The trial and execution did not take long, but when the old man said his last words on the scaffold, he said, "Why didn't I know there was someone in the world that would love you, like they have loved Johnny? If I had known that my ending would have been different. I am ready to go to meet my Maker, for Johnny taught me the way."

Johnny's life, Johnny's influence, touched by a little bit of love, remade a home. What the world needs today more than anything else is someone that knows how to love. "God is love," says the scripture, and when we know Him we should put this love on display.

The Black Widow's Bite

"She's dead. I've just found her in the fish pond," phoned Mr. James to the sheriff's office in Altadena, California.

The ambulance blared its way out Foothill Boulevard to the little home nestling peacefully at the foot of the mountains. There in the fish pond lay a young woman, who seemingly had drowned.

"And while I was at work today," said her husband, a barber, "she must have fallen in and died. How terrible it is."

He was grief-stricken, sorrowful, and showed that he truly loved his beautiful wife. But keen-minded detectives went to work on the case to see whether or not she had drowned or whether there had been foul play committed.

"These red spots look like—" and they were the bites of black widow spiders.

"But why so many?" officers asked. True there are black widows in California and many people have been bitten by them, but few have ever died, unless from the fright of it.

"These leg punctures, doc, what are they?" the detectives asked the coroner.

"To the world I'd swear they were the bites of snakes." And they were. For out of them was sucked by instruments the deadly poison of diamond rattlers.

Then the officers went to work on James. "Who are you? Ever married before? "Yes, three times." "Wives alive or dead?" "All of them died." Yes, and mysteriously at that. The last one in Colorado, where suspicions were aroused, but nothing came of it. "Any insurance?" "About twenty-five thousand dollars." "Any close confidants?" "Yes, another barber." "Any black widows and rattlers seen around here?" None could be found after close investigation. "Where did they come from?"

"We"—the other barber and James—"insured her for \$25,000 and were to split the money if he would murder her." Which he did, by putting a box of rattlers and black widow spiders in her bedroom and forcing her to put her feet into the den of death.

"Then I carried her body out to the fish pond," came the terrible confession.

Now James is in the Los Angeles County jail (as I write in August, 1940) awaiting the gas chamber. He was proved guilty of murder on the evidence of a few red spots on his wife's feet and legs.

Those red spots were supposed to have disappeared but they did not—what kept them there so long? The inexorable law of God which states is, "Be sure your sins will find you out."

James now is a model prisoner, having accepted Christ. Daily he reads his Bible and to all outward evidences is truly repentant. "Why did I do it?" is his daily lament.

The answer is close at hand. Sin in the heart springs into every conceivable type of action. Sin will not be stilled. It will leap forth into deeds as dark as the pit where it is brewed. Write it over every newspaper headline telling of crime, over the entrance to every death cell, over the gas chambers of death, over the scaffolds, "Be sure your sins will find you out."

Little Carrots

"Please, mister, can't you squeeze a little feller like me in somewhere?" asked a carrot-topped little lad in London.

"I'm afraid not this week, but if you will come back in two weeks we'll try to find a place for you."

Barnardo had just opened a small, one-room orphanage home in the heart of London. He stood one night on top

of a building and looked down the alley way to where there were more than twenty boys and girls living in dry good's boxes, and he promised the Lord that he would give his life to caring for such neglected children.

So he opened a little orphanage on a small scale. His building was crowded to overflowing, and when Little Carrots, as Barnardo called him, came to the home for admission, there was no room for him. But the worker had plans for a larger place in a fortnight and asked the lad to return at that time.

The weather turned cold, snow began to fly, ice formed heavily on the streets, and Barnardo forgot all about Little Carrots. One day he was walking through an alley where some children lived in their boxes when he came upon the scene of a tragedy.

Lying frozen to the pavement blocks was Little Carrots, whom he had turned down two weeks earlier.

Barnardo said, "I pledged God at that moment that never again would I turn a child away, however crowded I might be in the home. This was the beginning of my larger faith work."

From that time on Barnardo's pledge to God held true. During the course of his lifetime this man of God prayed in for orphanage work more than \$15,000,000, and not once was a child turned away.

Little Carrots by dying did far more than he would have by living, for he opened the eyes of this man of faith to see the marvelous possibilities of trusting God for every need.

Expository Outlines for May

Lewis T. Corlett

Children of Light (1 Thess. 5:5-11)

I. CHRISTIANS POSSESS THE LIGHT THAT COMES FROM GOD

1. Christ is the light of the world.
2. Jesus told His disciples that they, too, were the light of the world (Matt. 5:14).
3. Provides strength, guidance and assurance.

II. CHRIST IS THE PATTERN OF THE CHILDREN OF LIGHT

1. The light came through the gift of salvation and that is through Jesus Christ (v. 9).
2. John stated of Him "In him was life, and the life was the light of men" (John 1:4).
3. He is radiant in character and transparent in sincerity.
4. Paul admonishes the Philippians to have their inner life controlled by Christ. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).
5. Christ as the pattern sheds light on the pathway of the Christian and gives definite direction to follow. "I am the way, the truth and the life; no man cometh unto the Father, but by me" (John 14:6).
6. Christ kept Himself unspotted from the worldly spirit and He

desires His followers to do the same (John 17:8-17).

III. CHILDREN OF LIGHT MUST TAKE THEIR WORK SERIOUSLY (v. 8).

1. Soberness implies the proper use of all faculties as compared to the abnormal activities of one that is intoxicated.
2. Christians are not to be sober in the sense of living a life without joy and happiness but rather joyful in the serious contemplation of duties and relationships.
3. The child of God should take his work seriously for the time cometh when no man can work.
 - a. Life is short at the most.
 - b. Christ may come any time.
 - c. People are without God and without hope.
4. Because of their soberness the children of light are not deceived by the allurements of sin and Satan.
5. The children of light can be sober (v. 8).
 - a. By resting on their faith in God to help and deliver them.
 - b. Because the love of God shed abroad in their hearts by the Holy Ghost gives them strength, joy and assurance.
 - c. Because they have a living union with Christ (v. 10).

d. Because their thoughts, anticipations and expectations are all regulated by the "hope of salvation."

IV. THE CHILDREN OF LIGHT ARE A BLESSING ONE TO ANOTHER (v. 11).

1. The members of the church at Thessalonica were doing this. "As indeed you do."
2. All men need encouragement at times and each child of God should be alert to give it at the time needed.
3. The children of light have separated themselves from the things of darkness and should not look to the world for comfort, courage, or pleasure.
4. Paul stresses the fact that each Christian has a special obligation to render to every other one he contacts.
 - a. Not to criticize or find fault with.
 - b. Not to be indifferent to.
 - c. But to "edify one another."

V. THE CHILDREN OF LIGHT WILL ESCAPE THE WRATH OF GOD (v. 9).

1. Through union with Christ.
2. By rectitude of walk.
3. By diligent service.
4. Through divine appointment.

Building for the Testing Time (Matt. 7:21-29)

I. EVERY PERSON IS MAKING SOME TYPE OF PREPARATION

1. Every man is a builder (vs. 24-29).

2. Every individual will enjoy or endure the results of his building (Gal. 6:7).
3. The preparation and building of each will face a testing time.

II. THERE ARE ONLY TWO KINDS OF BUILDERS

1. The sensible builder.
 - a. He built upon the rock (v. 24).
 - b. He built according to the plans of the Master Architect (vs. 21 to 24).
 - c. He fashioned His superstructure out of durable material (1 Cor. 3:12).
 - d. He planned to have his labor and work endure.
 - e. He built according to rule so he could have the favor and support of the Lord.
 - (1) He listened and then carried out the commands.
 - (2) He was not only content with "being" but was also anxious to do the will of the Lord.
 - f. He was wise because He anticipated the storm and built for it.
 - g. He was sensible in that He started soon enough to have ample time to build according to directions.
2. The foolish or stupid builder (vs. 26, 27).
 - a. He heard the same directions that the wise builder heard but did not consider them important.
 - a. In death.
 - b. For eternity (Rev. 2:10).
 - b. He displayed a superficial attitude.
 - (1) Not willing to face the reality of life and know full well that the storms would come.
 - (2) He thought that appearance was more important than steadfastness.
 - (3) He did not weigh carefully the difference between small particles of rock (sand) and bedrock for a foundation.
 - c. He tried to make Himself believe that a zealous profession would take the place of obedience to law.
 - d. He was foolish because he thought the sooner a job was completed the better dividend it would pay.
 - e. He was foolish because he was not aware that outward actions make up the portrait of inward motives and attitudes.
3. Pictures of men today.

III. THE TESTING OF THE PREPARATION

1. The characters will be tested by the ordinary emergencies of life.
 - a. These men built in the region where storms were not unusual and their inner character was revealed.
 - b. Storms and emergencies are not usual in life but may be expected any time.
 - c. It is in the regular, ordinary conflicts of life that character is tested the most severely.
 - (1) It was the little foxes that spoiled the vines.
 - (2) The ones nearest are the persons who try us the most.
2. Christians are tested from within also.
 - a. Thoughts.
 - b. Attitudes.
 - c. Motives.
3. The only safe place to build is on the Rock Christ Jesus (1 Cor. 3:11).
4. Security can be had only by strict conformity in motive and deed to the commands of Christ (vs. 21-24).

IV. THE JOY OF LIVING IS IN FEELING THE SECURITY OF THE ENDURING

1. For the present.
 - a. A sense of stability rising out of obedience.
 - b. A consciousness of the protection by the Master because of the personal faithfulness.
2. For the future.
 - a. In death.
 - b. For eternity (Rev. 2:10).

Victorious Living (Rom. 8:31-39)

I. THE TESTIMONY OF ONE WHO ENJOYS VICTORY

1. Paul had been discussing in the epistle the need of salvation but is now stating the joys of experience with Christ.
2. He rises into sublime language in the endeavor to express the feeling of his soul.
3. Truly the joys of Christian experience are "better felt than told."

II. A CONSCIOUSNESS OF VICTORY OVER THE ACCUSATIONS OF SATAN AND THE WORLD (vs. 33-34)

1. Implies the fact that the believer has seriously and honestly faced the details of life and settled all satisfactory to Christ.
2. Expresses the glorious joy of the believer in the consciousness of divine approval as contrasted with the accusations of Satan and sinful men.

3. The victory is not personal but one enjoyed through the provision of the resurrected Christ (cf. Heb. 2:14, 15).
4. The realization of victory is constant because Christ ever liveth as the victor over all and any who will accuse.

III. THIS LIFE OF VICTORY GIVES A CONSCIOUSNESS OF DELIVERANCE FROM ALL THE WORLD (vs. 35-39)

1. An answer to a suggestion from the enemy that the believer should leave the God he loves.
2. The position the child of God enjoys enables him to evaluate things from an eternal viewpoint (2 Cor. 4:16-18).
3. The living union with the resurrected Christ gives greater satisfaction and more real pleasure than any passing fancy of the world could bestow.
4. This life of victory gives stamina in the face of death, for Christ has robbed death and the grave of victory (1 Cor. 15:55-57).
5. This glorious life of victory holds the believer steady regardless of what powers may be aligned against them.

IV. THIS LIFE OF VICTORY IS FOR ALL WHO HAVE BEEN PERFECTED IN LOVE

1. Perfect love comes to all believers who die out to self and to the world.
2. Perfect love casts out the carnal fears that cause the child of God to waver (1 John 4:16-19).
3. Perfect love gives a proper motivation to all who keep yielded to God (v. 36).
4. God has promised to give this experience, through which the believer may have victory, to all who will obey and believe (v. 32).

V. THIS LIFE OF VICTORY IS CONTINUED IN ALL WHO KEEP IN LIVING RELATIONSHIP WITH GOD (vs. 38, 39)

1. Based on a definite, positive decision of the believer to stay with God (vs. 38, 39).
2. Dependent upon the individual child of God keeping in the love of God (Jude 21).
3. Strengthened by the deepening appreciation of the victory that is promised (v. 37).
 - a. Christ has already conquered every foe.
 - b. The apostle had the confidence that he too could have victory over "all this."
 - c. It is impossible for any person or power to rob the believer of victory "from God's love in Christ Jesus our Lord" (v. 39).

Suggestions for Prayermeetings

H. O. Janning

Prayermeetings and the Spirit's Work

Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth (Acts 1:8).

Few things—if any—can be more important in our prayermeetings, and in all of our services, than the use of means designed to improve our relationship to the Spirit of God. It is true that in our experience of entire sanctification we are filled with the Holy Spirit, and most blessedly true. The disciples were so filled on the Day of Pentecost, and we were so filled in the crisis experience in which God sanctified us wholly. That this experience is preparatory, and necessary to His further work in us seems to be the clear teaching of the Word of God. In the text quoted above the emphasis is put upon the work of the church in its witnessing unto Christ among the children of men. This filling was essential to the beginning of that work. That they would need the ministry of the Spirit in the doing of the work is self-evident. It was essential to the beginning of their sanctified living and service. That they would need the further ministry of the Spirit in their continued living and serving is evident. That the disciples had this continued ministry in their living and serving is clear from the inspired record. That we must have this continued ministry of the Spirit in our living and serving is apparent to all. That this ministry has an important place in the manner and measure of our living and serving, is equally apparent. Living sanctified lives, and rendering sanctified service, are not matters so simple that we can live them, and render the service apart from this ministry. Since we must have the infilling of the Spirit to begin this living and serving, we may be sure we will need the Spirit's ministry for its continuance and improvement.

Throughout the church at large, there is a universal complaint of the feebleness of the Christian lives of the members, and the unsatisfactory results of their efforts in service. God's remedy for this condition is the presence and ministry of the Holy Spirit. Apart from Him and His ministry there is no remedy. While we have received the Spirit in our sanctification, the solution of this prob-

lem, in so far as we are concerned, is to be found in the measure in which we are availing ourselves of the benefits of His ministry in our lives and services. Are we making as much of this ministry as it is possible for us to make of it? Is there no room for improvement in this matter with us? Are we so co-operating with Him that the full benefit of His presence is being realized?

The Abiding Spirit

If ye love me, keep my commandments. And I will pray the Father, and he shall send you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you (John 14:15-17).

These disciples had had the ministry of the Spirit in conviction, in regeneration, under the ministry of our Lord. Some of them had been disciples of John the Baptist before they became the disciples of our Lord. For three years they had been under His tuition and training. Now He is about to depart and go to the Father. Left alone they would be helpless. But He is not planning that they shall be left alone. They are to have another Comforter; even the Spirit of truth. He is coming, not only to sanctify them wholly, but to abide with them forever. His sanctifying work—in the crisis experience—is in order to His further work in these men. For this He is coming to them to abide with them forever. The purifying of their hearts will deliver them from that carnal intruder, which is not subject to the law of God, neither indeed can be, because it is enmity against God. This will facilitate the results of His abiding.

I. What Jesus—by His immediate presence—had been to them, the Holy Spirit was to be to them after His coming. Jesus had taught them; the Spirit would teach them (John 16:12). But they needed more than teaching. They needed the immediate ministry of the Teacher. Jesus had done vastly more than teach them. He ministered to them, and through them, by His grace and power. This the Holy Spirit also would do. Seemingly, Jesus did much of His work with His disciples from without. Un-

doubtedly He did much of it from within. These men would be instruments in the hands of the Spirit for the performance of His work among men.

II. The coming of the Spirit to abide was conditioned on the performance of the obedience of love on the part of the disciples. This obedience would bring them into harmony with our Lord, and into harmony with the Holy Spirit. This harmony is essential to harmonious action on the part of the Spirit. One of the things that hinder us in the enjoyment of the benefit of the Spirit's work among us is the hesitance of many to be swung into full harmony with Him.

III. When this condition is met, our Lord promised to pray the Father that the other Comforter might be sent. In this matter there is complete understanding, and complete agreement among the Persons of the Godhead. It is folly for us to expect to get by without meeting conditions. The Christ who made possible our salvation makes it actual through the operation of the Holy Spirit. Keep in mind that the work of the Spirit is conditioned, from the beginning on. If conviction is to be effective, we must co-operate with the Spirit in properly responding to it. If His regenerating work is to be done, we must exercise saving faith. If His sanctifying work is to be done, we must exercise faith for its doing. If His abiding is to become effective, there must be the meeting of conditions that makes this possible.

IV. Not only is the prayer of Jesus in its place here, but the sending of the Spirit by the Father. The meeting of these conditions is not to make God willing to bless and use us, but to make it possible for Him to bless and use us. He is already willing, and asks only that conditions be met that will make possible the putting of His willingness into positive action. God is asking for our co-operation in these matters.

V. Christ emphasizes the need of the meeting of conditions, by His reference to the inability of the world to receive the Spirit. They have not met conditions necessary to the doing of His work that are needful to make possible the abiding of the Spirit within them. They neither see the Spirit nor know Him. There can be no second work of grace, until the first work is performed.

VI. Previous contact with the Spirit and His preparatory work is necessary to His coming to abide in the believer. There is nothing arbitrary in this on the part of God. It is necessary as a preparation on the part of the believer. This preparation the

believer must have before he is in condition to receive the Holy Spirit as his abiding Comforter. Fitness is essential on his part. Unfitness renders the abiding of the Spirit impossible to him.

VII. *This fitness, the disciples had.* They had enjoyed His ministry. It will help us to keep in mind that the coming of the Holy Spirit on the day of Pentecost was dispensational in its character. He came at the ushering in of a new dispensation. Hitherto the Christ who was promised to Adam and Eve at the time of their fall had been proclaimed and foreshadowed by types and symbols. For four thousand years this work had gone on. Now He has come, and has died on Calvary's cross, as the sacrifices and offerings had so long foreshadowed. It is no longer the Christ who is to come that is offered to people, but the Christ who has come. In Him the types and symbols found their value, in Him they found their fulfillment. Henceforth He is no longer presented in type and in symbol, but in Person. Judaism has done its work for the time being. The Church is beginning its work. What began back there, we are having our part in carrying on now.

The Empowering Spirit.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high (Luke 24: 49).

It would be folly to send a company of apostles into the hostile world with nothing more than human power at their disposal and command. The provision that made human redemption possible had been made, and made by the Second Person of the adorable Trinity. No less person could possibly have made this provision. Now the fact that the provision has been made is to be heralded to the world. That heralding must be accompanied by power. What power? Angelic power would have been wholly insufficient. Human power would have been unavailing. Satanic forces were at work; the powers of darkness were mobilized for the warfare. Nothing less than a power that could cope with these forces would be sufficient. Nothing less than power from on high would be sufficient. The forces working against this power were from below. It was beyond that of the natural realm. Superior to the power of man, but far inferior to the power of God.

I. *Knowing the forces with which His apostles would have to cope, our Lord did not permit them to go forth*

on the fulfillment of their commission until they were endued with a power that would make their work a success. His last words to them before His ascension were "Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1: 8). That this endowment of power was in order that the apostles, and those who received the Spirit through their ministry, was power to live the life and perform the service of sanctified believers seems certain, but He especially associates it with preaching repentance and remission of sins, and witnessing for Him.

II. *It was in the power of the Spirit that our Lord performed His earthly ministry.* It was at His baptism that He received the Spirit. In preaching to the household of Cornelius, Peter said, "How God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10: 38). Luke tells us that it was after that he through the Holy Ghost had given commandments unto the apostles whom He had chosen, that He was taken up (Acts 1: 1-5). It was by the same Holy Ghost and power that enabled Him to perform His public ministry, that He sent His disciples forth. The Spirit who had been effective with Him, would be effective with them.

III. *Nothing less than power from on high would be able to defeat the powers that were from below; Satanic forces; demontac forces; perverted human forces.* In His infinite wisdom, God created man a self-determining being. He wisely endowed him with powers which he could use in wrong ways, as well as in right ways, if he so chose. It is not necessary for us to imagine that there was an equality of power between God and the forces arrayed against Him. In the matter of creative power, God brought the universe into being. Creatively, all the forces arrayed against God could bring nothing into being of a material sort. They were capable of doing one thing, propagating evil. In making them self-determining beings, they had power to resist God if they chose to so exercise it.

IV. *Manifestly the power from on high with which God endued men, was power to be used in witnessing for Him among men, and winning to Him as believers and followers.* Not only was this a power to enable the apostles to do their work, but it was a power to enable penitents to do their work of repenting and believ-

ing, and co-operating with the Spirit in the work of their redemption. Being given the power of self-determination, they must be enabled to choose Christ for their portion when they were won.

V. *This power was not given to the apostles to be used at their pleasure.* It was given to them, for the accomplishment of the purposes of God. It was given to them to be used on His behalf, and in accordance with His will. And it is so given to us. It is not given to us for display, or for our self-aggrandizement. We are entrusted with this power that it may be used for the glory of God, and the good of men. For the redemption of mankind, and the building up of God's cause among men. Jesus was anointed with the Holy Ghost and power, not that He might do His own will, but the will of the Father who sent Him.

VI. *The degree of power manifested through us will depend upon the measure of our disposition to use it as God designed we should use it.* This is not an impersonal power. It is power vested in a Person—the Third Person of the adorable Trinity. All depends upon our loyalty to the Holy Spirit, the Christ who prayed that we might have Him, and the Father who sends Him. Having this Person involves us in the necessity of loyalty to Him. Having this power involves us in the necessity of using it for the glory of God, the good of men, and the purposes designed by Him in the field of our service.

VII. *As a final condition, the measure of power manifested through us will depend upon the measure of co-operation with God we develop, and the disposition we manifest to so co-operate with Him.* In this matter there will be room for constant improvement. It is as we come to know God, and sympathize with Him in His purposes and work that our capacities for co-operation will be increased. The better we come to understand Him, and the closer we enter into fellowship with Him the more useful will we become. Knowing the will of God, part of the Spirit's work will be to make that will known to us. As we give Him access to our being, and give ourselves to working harmoniously with Him, the best results will be made possible in His glad service. The more harmonious with Him our work becomes, the more joyful and satisfactory, as well as the more fruitful it will be. Our wisdom is to give to God and men our most whole-hearted service. In doing less than this we are not only robbing God and men, but we are robbing ourselves of the best life holds for us.

The Convicting Spirit

It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment (John 16: 7, 8).

The Spirit has a world-wide mission as well as a church-wide mission. Without the one, He would soon be without the other. The personnel of the church organization is constantly changing. Its members soon do their work and pass on to give an account of their stewardship, and their places must be filled by others. The perpetuity of the church—humanly speaking—is possible only as new members are made, and trained to do their work. In this the Spirit's work is that of awakening, reproof, convicting, bringing sinners to repentance, and regenerating them. Without this work the church would cease to be. Without the Holy Spirit, the human element in the church is helpless, and powerless to fulfill its divinely given commission.

I. *In His departure from earth, our Lord merely changes the seat of His operations.* Exalted to the right hand of the Father, He takes His place and goes forward with His work of intercession on our behalf. Otherwise He is still with us, indwelling us, encouraging us, working with us, going before us, bringing up our rear guard, His Word, "Where two or three are gathered together in my name, there am I in the midst," is still true. In the sense in which He went away, He is coming again, and as He went, He came in humiliation; He is coming in glory. He came to die; He is coming to reign. If we suffer with Him, we shall also reign with Him.

II. *The work of our Lord at the right hand of the Father is as important in its place as was His work on earth in its place.* We need the living, glorified Christ as certainly as we need the humiliated, crucified Christ. What He did on the cross makes possible what He is now doing at the right hand of the Father. What He will do for us in the ages to come. The fulfillment of His Word, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Rev. 3: 21). This and the exceeding riches of His grace in the ages to come.

III. *The Holy Spirit needs human instruments through whom He can work.* Jesus needs such instruments to use in His work, and knew that the Spirit would need them in the performance of His work. Therefore He chose twelve disciples, that by His training of them they might be fitted

to become His apostles. Such instruments are still needed and will be throughout the age. God has ever emphasized human agency in dealing with mankind. Man's condition is complicated. Only man can approximately understand it. We have difficulty in understanding ourselves, and far greater difficulties in our efforts to understand others. In the matter of choices of instrumentalities, man is the best instrumentality available in the divine efforts to reach other men. This puts upon us the responsibility of so co-operating with God that we may become the best instruments possible for His use in the reaching of others. Without this, we may be more hindering than helping in our efforts in service.

IV. *The apostles were given a world-wide mission.* It was fitting that the Spirit—in whose person and power they were to fulfill this commission—should have a world-wide ministry to fulfill. Only as the word was preached in the Holy Ghost sent down from heaven would it have the power, or the effectiveness needed for the performance of its work. Men have been persuaded to follow the teachings of Confucius, of Buddha and other religious leaders by multiplied millions. They are still being so persuaded. They have been persuaded to attempt to follow the teachings of Christ, and are still being so persuaded. But there are vast differences between following the teachings of another, and coming into vital contact with the living Christ; and having life from Him. And this contact follows upon the convicting work of the Holy Spirit, yielding to that conviction in repentance and the exercise of saving faith. Only so are men and women saved. It would be unwise to insist that there was no value in following the wise teachings of others. But men need vastly more than the benefits accruing from such following. They are dead in trespasses and sins. Nothing less than new life from God can meet their needs. Following the teachings of men who have been dead for thousands of years is a vastly different matter from coming into vital contact with the living, life giving Son of God. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5: 12).

V. *All efforts at having revivals apart from the presence, power and work of the Holy Spirit must end in dismal failure.* The importance of the work of the Spirit is significant of the importance of proper co-operation on the part of the human instruments through whom He is working. With the Spirit seeking to do one thing, and the worker trying to do

another, failure alone may be expected. In the realm of nature men find that in order to succeed they must learn to work with God. He has His ways of working, and men must learn them if they are to succeed in their efforts. What is true in the realm of nature is true in the realm of the Spirit. We may talk much of our regard for the Holy Spirit, but only as we work with Him can we expect success to crown our efforts. The Holy Spirit knows the will of God and the hearts and minds of men. Only as He has His place in revivals can we hope for success.

VI. *The nature of the Spirit's convicting work is clearly set forth by our Lord.* "Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged" (John 16: 9-11). Christ himself is the great issue. What are men going to do with Him? Are they going to believe on Him? What are they going to do with the fact that after Christ had finished His work of making man's redemption possible, He went to the Father, signifying the Father's acceptance of His work, and acknowledgment of His mediatorship? What must come to the followers of the prince of this world if he is judged? It is life in Christ, from Christ, and with Christ; or eternal judgment and ruin with the prince of this world who is the leader of the forces hostile to God, and the Mediatorship of His Son. There is no neutral ground. With one side or the other every man must align himself.

VII. *In the light of this passage, belief in Christ is vastly more than a mere assent to the fact of His historical being; more than a public affirmation of this belief.* No reasonable man can do less. The evidence of Christ's being is too conclusive to be denied. It is belief that moves to action in right directions. True belief will be evidenced by true repentance. It will bring life from Christ to the believer. He will know that there has been a change in his belief by the change that has come into his being. His belief will be backed by his testimony, for he will have a testimony if he has this belief. Faith is not such a feeble thing that nothing is accomplished by its exercise. Wavering and hesitancy go hand in hand. He will be a babe in Christ. What is the basis of this belief? Christ, and His atoning work. On what is its assurance founded? On His going back to the Father subsequent to His atoning work. As certainly as He is at the right hand of the Father making intercession for

His saints, so surely has His work on our behalf been accepted by the Father.

Not only is the experience of entire sanctification needed in the human worker, but a thorough knowledge of the Lord's ways of working in these matters, and thorough co-operation with the Spirit in His work. The Holy Spirit is not "finicky" but the winning of souls is delicate business. "He that winneth souls is wise." There are vast differences; almost un-

believable differences in the effectiveness of the human instrumentalities God uses in winning men and women. It is our business to so prepare ourselves that our service will be most effective, that the work of God may go forward. Our capacities may be limited, but our efforts should be rightly directed. No higher honor could be bestowed upon us than that of being workers together with the Holy Spirit in the great task of human redemption. In this our responsibilities are commensurate with the greatness of the honor that is ours.

Being Guided into All Truth

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come (John 16:12, 13).

These disciples had been with Jesus for the period of His earthly ministry. He had taught them many things. In some of them they were fairly well grounded. In many things concerning the new order of things about to be introduced they were slow to learn. In all things they were slow enough, but in some they were especially slow. Concerning His death and resurrection, nothing less than their actual occurrence convinced them. We may be sure that what Jesus had been seeking to teach them was truth needed for their work as His apostles; truth needed in the saving of men and the founding of the Church. In the light of our own slowness in learning it is not becoming for us to be too critical of the slowness of these men. Rather we should rejoice that they did as well as they did. One of the outstanding weaknesses of many religious bodies in the narrow field of knowledge in which they operate. Constant enlightenment should be the order of the day with all of us.

I. Jesus did not tell His disciples that He had a few things in which they needed special instructions, but that He had many things to say to them, which they were not then able to bear. Prejudices were in their way in some instances, but limitations incident to the fact that their capacities for knowing were undergoing the processes of growth and development were also with them. And this is as true of us as it was of them. Our capacities for knowing must be undergoing the processes of development constantly. We are capable of knowing vastly more than we now know, and one of our greatest

needs is far greater knowledge of the things of God than we now possess. The greater our knowledge of God, the greater will be our desire for its increase. "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death," was the cry of the great heart of the Apostle Paul, and this should be the cry of every one of us.

II. Many would have us believe that we need to know but a few things to qualify us for engagement in the service of our Lord. Not so our Lord himself. He would have us know many things we do not now know. Not only must we know how to get men saved; how to get them sanctified wholly; but how to build them into noble manhood and womanhood; efficiency in the service of God and all that is essential in making their contribution to the glory of God and the good of men. The fact that the church is an educational institution, and the mother of such institutions is an evidence of our consciousness of our need in this matter. But our great source of the knowledge we need is God himself, and the Word of His grace. "I have many things to say unto you," are the words of our Lord.

III. Not only do we have capacities for receiving human instruction, but we have capacities for receiving divine instruction. We learn by experience that our capacities for understanding human voices, and receiving human instruction have to be discovered and developed. We also learn that this is no small task. It takes a lifetime of effort to make any appreciable progress in this direction. What is true in this realm is true in the spiritual realm. As certainly as we have natural powers, so surely have we spiritual powers, and these powers must be discovered and developed that they may be used. This discovery and development are no small task. It is the task of a lifetime here below, and will be the task of eternity in the world to come. As certainly as we can learn to understand the voices and words of men, and receive instruction from them, so surely can we learn to understand the voice of God and receive instruction from Him. This was not easy for the disciples of old. It will not be easy for us today.

IV. Whoever guides us into all truth must be possessed of all truth. And this is true of the Spirit of truth who is our Teacher. What an honor God confers upon us to give us such a Teacher. But He alone is capable of guiding us into all truth. It is to be feared that some have allowed

themselves to be deceived into thinking that because they have the Teacher, they have the benefit of all His work. Having so great a Teacher, simply means a longer period of instruction and the need of the expenditure of greater effort on our part to receive His instruction. Our task would be far less if we had a lesser teacher. Having such a Teacher is indicative of the magnitude of the powers with which God has endowed us, and true magnitude of the tasks that may be accomplished through the use of these powers. When will this task be finally accomplished? When truth has been exhausted, and there is no more for us to learn. When will this be? Never. In receiving the Holy Spirit as our Guide into all truth, we are engaged in a work that is eternity long. Idleness will be unknown in the world to come, as it should be in the world that now is.

V. In view of the magnitude of the work undertaken by the Holy Spirit, it is plain that we can be only in the beginnings of things here below. And this not only in the acquisition of knowledge, but in the enjoyment of the possibilities of the sanctified experience. It will take the "ages to come" to reveal to us the glories of this marvelous experience. Tired bodies and weary souls are our portion here as a result of the fall. They will be unknown in yonder world. There an eternity of glory and blessedness stretches out before us; unending in its splendors; unending in its benefits. With the "earnest" of our experience so glorious we have a faint foretaste of what awaits us in the fullness of its possession. What we learn here will be largely applicable to our present state. But it will not stop there. He will show us things to come.

VI. As was true of our Lord, so it is true of our Comforter, both lived dependent lives. Jesus came not to do His own will, but the will of Him that sent Him. The Holy Spirit comes, not to speak of Himself. Whatsoever he shall hear, that will He speak. In view of the fact that these Persons of the Holy Trinity lived heaven-directed lives among men, how important it is that we see that it is our wisdom to live such directed lives ourselves. Only God can know the issues life should hold for us, and does hold for us. Only He can guide us into the proper meeting, and the proper use of them. He alone knows His plans, and the place He has for us in them, and He alone can properly direct our lives. Especially is it true that He should have full control in matters of our inner, secret

lives. We should be working out what He is working in according to His own will and good pleasure.

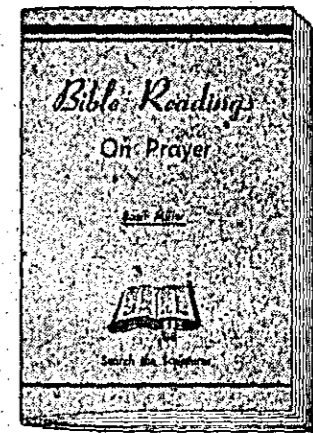
VII. Not only is the Holy Spirit come to guide us into all truth; but He is come to guide us in all of our activities in our use of that truth. In the measure that we allow Him to succeed in these matters, will be the measure of our success in life. In the light of what lies before us, how puny and insignificant will all our desires, plans and purposes seem when we come into fuller revelations of His plans and purposes for us. Our wisdom is to see these things now, and not wait until we are compelled to see them in shame and humiliation in the world to come. How thankful we should be that the Spirit of truth has come to us to guide us into all truth here and now. The fact that He has come as our Teacher devolves upon us the necessity of our becoming students and learners. How sacredly should we regard His ministry, how attentive to it we should be, how diligent we should be in our application as students and learners! What a tragedy it is that the Holy Spirit's abiding means so little to the many!

What that abiding means, each of us must determine for himself or herself. If it means little, it is because we have made it mean little. If it means much it will be because we make it mean much. What that abiding means, each one must determine for himself. His abiding is of value to use as we improve our opportunities, respond to His efforts and cooperate with Him in what He is seeking to do. Our response makes possible the much or little of it all. One of the most subtle foes of instruction is the thought on our part that we already know. Even God himself cannot teach the man who thinks he already knows. The first step in the way to knowledge is the consciousness of our need of it, because of our lack of it. In this matter God can do no more for us than He is doing. What it will mean we determine by our own response to His efforts.

The Spirit's Help in Prayer

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered: And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God (Romans 8: 26, 27).

If there were no more in prayer than asking and receiving, as a child asks and receives from its parents, we would need little help in our praying. Prayer is this. But it is vastly more than this. It is one of



Bible Readings On Prayer

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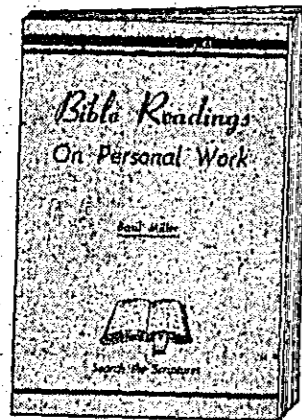
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the mightiest forces known among men. It affects things and people in entire too wide areas to be at the unhelped disposal of human beings. Prayer's issues are so tremendous that no one less than God is capable of properly directing men in their use of this sublime privilege. The destinies of men and nations have been affected by prayer. Only God knows the possibilities involved in the exercise of prayer. Only He can direct in its proper use.

I. Paul is speaking of prayer here, not with regard to its simpler forms, but of prayer in its wider ranges. In the scope of its possibilities. We do not have to go very far in prayer until we are compelled to admit that we know not what to pray for as we ought. A very few adventures in prayer will force us to this conclusion. One of the great hindrances to successful prayer is the delusion held by the many that they do know. But a little thought of the magnitude of the issues involved will bring thoughtful persons to a realization of their inability to properly know.

II. Not only are we hindered by the imperfections of our knowledge in this matter, but we are hindered by our infirmities. Almost invariably we are prejudiced in favor of ourselves, or of others in this matter. Few indeed of us have the grace or the strength to make a frank confession of being wrong in some particular. It is no easy thing to so conquer our vanity that we can make such acknowledgments frankly. The kindest thing we can say concerning this is that it is due—measurably, at least—to our infirmities. The most of us have suffered—and many of us severely—because of this condition. It is not uncommon for us to be mistaken in our infirm condition. It is uncommon for us to frankly admit it when we are.

III. God knows us altogether. He understands what we cannot understand—the working of our minds in our present state. In our hours of need He has provided One to help our infirmities, the Holy Spirit himself. Speaking reverently and thoughtfully the help of one less than God would not have been sufficient to meet our need at such a time. God knows that we need help, and knows who alone is able to help us. Since He has given this task to the Holy Spirit we safely conclude that the help of a lesser person would not have been sufficient.

IV. Naturally our need must be confessed and the help of the Spirit sought if we are to have the benefit of His direction in the solution of our problems. Not being conscious of our

need, we will not confess it or seek the help God has provided for us. It is likely that much of our feebleness and failure in prayer may be found here. In few things—if in any—do we need the guidance and help of the Spirit as we do in prayer. Until we come to a realization of this there will be little improvement in our prayer lives and little improvement in the effectiveness of our prayers.

V. Many times the Spirit's help is evidenced by—what is to us—expressible groanings. That there is such a place in prayer, those who have gone far in its exercise have discovered. In severe cases, reaching this groaning period is an encouraging indication. It is a good indication that progress is being made, and the Spirit's help is being manifested. A new element has made its appearance in our praying and a hopeful one.

VI. While we may not know the meaning of these groanings, God does. He that searcheth the hearts knoweth what is the mind of the Spirit. Getting beyond words on our part is an encouraging thing, if it is through the help of the Spirit. Times of severe testings in prayer are likely to be times of serious heart searchings. Such times are needed by all

of us, occasionally at least. We should welcome them when they come, and make the most of them. Times of desperation in prayer are favorable opportunities for these searchings.

VII. At such times the Spirit is doing for us what we are unable—in our infirm condition—to do for ourselves. He is making intercession for us according to the will of God. It is likely that we will have to come to the place where we are pleased to have the Spirit do this for us, before prayer will become effective. Among the many things which prayer changes is the person who does the praying. It may take some severe wrestling to bring us to the place where with all our hearts we desire that the will of God be done, no matter what the issue may seem to be with us. In the long run—and this is the run that counts—we will find that this is not only the best for us, but the best for all concerned. And here we see one of the glorious results of prayer, in its transforming power in the hearts and lives of the prayers. And this should be the objective in prayer. That the will of God should be done. Nothing less than this can give to prayer its full and final value.

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The Preacher's MAGAZINE

What Is Christianity?

TO US it is Christ. It is the Second Person of the Trinity operating redemptively in history. That Person is at once the Living Word and the responsible originator of the written Word. His figure appeared before history began its terrible march. Human history is the sad story of fallen mankind. A scarlet thread of redeeming love is woven into the total fabric. The weaver is Christ. He began to weave it at the gates of Eden. In many dispensations and in types, symbols, oracles, events and prophecies He recorded His ultimate hopes for mankind. It is written so that all who run may read. At the beginning of the record there is sin with its consequent judgment and death. In the center of the record there is an atoning cross, the climax of a redeeming process. From that point there is the groaning and travailing of nature and man waiting for the promised consummation of a new heaven and a new earth. Within this agonizing process of history there is an *ecclesia of God*, a called-out body of regenerated believers which, bearing the fruit of the Holy Spirit and waiting for the Lord Jesus Christ's return from heaven, is the custodian of the oracles of God and the minister of that reconciliation which the redeeming love of Christ has provided for mankind the world around. This is "the church of the living God," of which Christ is the eternal Head; its function, when faithfully performed, acts as a restraint on evil. That function is to lift up Christ as lost mankind's Redeemer. When the Church is vitalized by the Spirit of God, the figure of the Savior is made to stand before the world as the Living and Written Word, warning, inviting, saving. So lifted up, Christ draws all men unto Him. The Church fails when it substitutes itself for Christ. Christians fail when they substitute their ideologies for Christ. Not what men think, but Christ Jesus the Lord alone is Christianity. He is its Alpha and Omega—the beginning and the end.—*The Watchman-Examiner*.

The Preacher's Magazine

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Preaching the Bible to the People

By the Editor

YESTERDAY I talked with a man who has every reason to be interested in preachers. I mentioned the case of a young preacher whom we both know who has been in his present charge for quite a number of years. Last year he felt that he should move, and when a church opened, he agreed to do so. But in his days of uncertainty he made an appointment with one of the famous preachers of the nation, a man who has been in his present charge for more than thirty years. This famous preacher advised against moving, and told the young preacher to settle down to the work of his parish with all ideas of going somewhere else erased from his mind. He told him to plan his work and his preaching in such a way that he would not run out, and then to go on with the full knowledge that the crowds would change enough to keep up the challenge, and that he might expect his usefulness to increase with the years.

But yesterday's conversationalist said, "A good many of the preachers I know cannot stay long where they are. Even their method of preaching does not make for a long pastorate. They preach inspirationally, topically, and more or less accidentally. They have no preaching program, they do not major on expounding the Bible. When they look forward to their preaching services they just try to get hold of something that is interesting and which will give their people a good, pleasant feeling, and they give them that without much reference to what they gave them last week or without reference to what they will give them next week. There is no sense of progress in their preaching program, and they could quit any time and their work would be complete. Or if they should quit at any time there would be nothing especially accomplished in the building up of the devotional life of their people or yet in the general knowledge of the Bible and of Christian doctrine and life.

"These preachers will have to move. Their methods make them short-term preachers. Their methods do not compel study and therefore there is little growth of the preacher himself. And the preacher who just remains the same month after month is bound to wear threadbare. If these men would preach the Bible to the people they would have to study the Bible themselves. If they would use texts instead of topics, there would be endless variety instead of a stale sameness. If they would think in terms of months and years in planning their preaching program and the people might want them to stay that they might see their plans on through. And their preaching plans are in keeping with their other plans. They think principally of being able to 'hold the work together' and to leave the work just about as good as they found it. When they think of better, larger churches, they always think of moving—never thinking that they might build a larger, better church right where they are, and that thus they might get a promotion on their merits. So I suppose there will continue to be moving preachers, no matter how much we may seek to encourage long pastorates."

The substance of this conversation was so much on my mind that I tried it out on a preacher who came into the meeting where I am preaching. I did not give quotations, but just gave in substance what I had heard, for I wanted to see the reaction. This particular preacher served as evangelist for a number of years, and is now in his third pastorate during a period of about ten years. But he is an earnest man, and as I went on to describe how a preacher might encourage versatility and freshness by expository preaching, and how he might build his people, as well as save souls, by means of a planned preaching program, he finally answered with a good degree of warmth, "That is the kind of a preacher I want to be. I do not say I am that kind, but I am trying to become that kind." And it is in the hope that there might be some such a response among readers of THE PREACHER'S MAGAZINE that I am sending these words along.

I know there is need of caution. I have known a preacher who announced at the beginning of the summer that he was going to preach on the Book of Revelation for three months. He kept his promise, but the people lost interest after the first three or four discourses, and knowing they were to have just more of the same thing, they dropped out of the church until the series was finished—I believe in that case they came back when there was a change of preachers. He might have got by with his series if he had not announced it. And then, as a rule, a series had better not be continued too long any way. If a series of expositions are started, the better way, as a rule, is to judge the advisability of continuing it by the interest manifest. If the interest lags, drop out of the series for a while, then try it

again at a later period, if this seems advisable.

But expository preaching does not necessarily involve a series. It does not necessarily involve the expounding of a whole book. In its broad sense, I think any method that majors on Bible material is expository, and the Bible is the very best material available to the preacher—only he has to dig into it to be able to utilize it. There

may be times when a current topic will appeal to the interest of the people, but Sabbath after Sabbath, nothing is so perennial as the Word of God. And whether the preacher plans to be in his present pastorate for a long or a short period, there is nothing he can do that will make his stay useful that will compare with preaching the Bible to the people.

Thoughts on Holiness

Olive M. Winchester

The Final Message of Divine Revelation

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin (1 John 1:7).

THE closing message of a life, the parting blessing of a sainted father or leader, all these have special interest, so much the more so the final message of divine revelation. Thus does it come to pass that the epistles of St. John stand in very important place being the last books in the point of time of divine revelation.

In the First Epistle of St. John we have seven testimonies to the doctrine and truth of the atonement, the first of which is found in our text. This sets forth the efficacy of the atoning blood. Down through the various phases of the holiness movement, this has been a central thought, and there has rung out the song:

*The cleansing stream, I see, I see
I plunge, and oh, it cleanseth me.*

THE CLEANSING

The thought of cleansing here is very suggestive. First, clearly in the text we are told the objective of this cleansing is to be from all sin. To be noted is the fact that it is sin and not sins. The inference is evident, it is the principle of sin and not the manifestations of sins, the acts of sin in the life of man. The qualifying word in connection with sin is an all inclusive term, and means every form of this principle. The principle of sin within the heart of man has various lines and ramifications, and all of these feel the cleansing power. The sins of the spirit of man might illustrate some of these forms. There are envy, anger, pride, wrath, covetousness and all their kin. Every one the cleansing power of the blood purges.

Next it is to be noted that this purifying is continuous. The tense here is present which indicates continuity. This does not indicate a process that is never consummated, but on the other hand does signify that the cleansing once having been done, there is the maintenance following. Our hearts are made clean and then they are kept clean. Were this not so, there might be the re-entrance of defilement. But with the continuity of the cleansing the state of purity is preserved.

This blessed experience, we are told, is directly the consequence of the atoning work of Christ, the God-man. As says one writer, "Here the human name (Jesus) brings out the possibility of the communication of Christ's blood; and the divine name brings out its all-sufficing efficacy." Both communication and efficacy are very important in the fullness of this cleansing.

THE FELLOWSHIP

Closely connected with the experience of cleansing is that of fellowship. Often the question has been raised whether the fellowship indicated is with God or does it refer to Christian communion, that is, the fellowship that Christians have one with another. We would feel that both phases are included.

Sin alienates from God. This is exemplified in its very beginning. When our first parents sinned in the garden of Eden no longer was there that joyous fellowship that had existed previously. When the Lord came down at the cool of the day the newly created pair fled in fear. Their disobedience had brought estrangement. This has been true of mankind ever since. Farther and farther away from God does he wander as he follows the behests of his own heart. All of his tendencies turn toward the world and its follies.

As a lost sheep on the mountain so does the Lord seek man. The seeking comes from above. The sheep we know has no homing instinct; he is helpless in his lost estate. So is man. Thus the words of Jesus become so pertinent, "For the Son of man is come to seek and to save that which was lost." God seeks to bring man back to a status of fellowship with himself. This is attained only when man is renewed in divine grace and his being has felt the transforming power of the new life.

Not only in his renewed state does man have a sense of fellowship with God, he also finds a bond that links him to the members of the Christian communion. It has been stated that religion is divine, and it is true that religion objectively considered with its creedal differences has brought divisions, but religious life with its pulsations and vibrations wrought by the Holy Spirit does not divide, it unites. It will span the gulf of creedal differences and church affiliations, and bind the heart of man closely with his fellowman. So our apostle makes as one of the tests of Christian life the fact that we love the brethren. So close is this fellowship that it transcends other forms of human fellowship and binds the hearts of men together by cords of love that will hold when other alliances fail. While this is true of the regenerate life yet it is the more true when the bond is that of purity of heart, the cleansing from all sin. Then there does not remain the spring of evil within to create divisions, but there is a heart of love without alloy whereby man feels a sense of deep calling unto deep as he fellowships with men of like faith.

THE REQUISITE

Our passage clearly sets before us the requisite for these results we have been discussing, that is fellowship with God and men of like Christian faith and moreover the continual experience of the cleansing blood. The requisite is that we walk in the light.

Light has been used in Scripture to indicate the status of the Christian by different writers. In the Gospel of John we have the exhortation given by Jesus: "While ye have the light, believe in the light, that ye may be the children of light." Luke gives the same designation of Christians by Jesus, "children of light" (16:8). Likewise does the Apostle Paul admonish his readers, "For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light" (Eph. 5:8), and "Ye are all children of light, and the children of the day" (1 Thess. 5:5).

What does it mean to walk in the light? One writer tells us that "Physically light embodies

the idea of splendor, glory; intellectually, aspects of the truth, morally, of holiness." Our passage relates to the last phase, the moral, and if we follow this definition of light, then the conclusion would be that we walk in holiness of heart and life. There is added by the writer mentioned the fact that light signifies purity, truth and goodness. Therefore, these qualities would be a part of walk as we follow the admonition.

It is to be noted here that the verb is in the present tense as is the verb for cleansing and this indicates, as there, the continuity of the act. Our walking is not to be spasmodic, but is to be the rule of our life and is to be maintained at all times.

One other point is to be noted also and that is the ideal set before us in thus walking in the light is "as he is in the light." As God gives unto us the fullness of light in the glory of His being and in His beatific holiness, so this is ever to be our standard. The degree of holiness cannot be the same in the narrowed range of the human heart, but the quality can be one and the same, for it is received from the hand of God and is the impartation of His life and the divine light within our own being.

Thus we see that these last words of revelation are fraught with a message of great potency, the message that has reverberated down through the ages of revelation and it sounds forth again at the close. The clarion call comes to man to let the light of God penetrate his soul dispelling all of the night of sin shining forth in its full splendor within, and then we will enjoy the blessed fellowship with God the Father, and Christ the Son in company with all of the children of God, and we will experience the joy of the ever continued cleansing of our hearts keeping them ever in the love of God.

Evil Is Present

With the new life there has come a new consciousness of evil and a new sensitiveness in its presence. The holier a man is, the more acutely conscious he is of temptation. The stronger a man is in all his moral fiber, the more does temptation appeal to him. It is not the weak man who feels the real force of temptation, for he yields resistlessly to it. It is not the impure man who suffers under temptation, for his moral fibers are no longer sensitive. The man whose spirit is dominated by the Holy Spirit . . . feels the full force and pain of temptation.—G. CAMPBELL MORGAN.

When I Heard the Scripture Read

E. Wayne Stahl

A FRIEND once told me of a minister whose public reading of the Scriptures was so meaningful and appealing that people would come to services he conducted largely to hear the words from the divine Book as they came from his lips.

I think I know something of the satisfaction that minister's auditors experienced. Just week before last I heard a clergyman read in a public religious meeting a passage from one of the Gospels which, I am disposed to say, was one of the most helpful expositions of scripture to which I ever listened. By "exposition" I do not mean that he made any comments of his own; he attempted no exegesis whatever; that is, in words. But his vocal rendering of the scriptural section he had chosen was a sermon in itself.

Hearing him I realized, perhaps, that fear which a listener felt who was in the audience of a certain public speaker, of whom Macaulay tells. If I recall correctly the orator was Sir Francis Bacon; one of those to whom he spoke was so delighted with his utterance that he "rejoiced with trembling," afraid that the conclusion of the discourse would come too soon. (All of us, doubtless, have heard from pulpit or platform that which has caused us to fear for exactly the opposite reason.)

So perfect was the "vocal interpretation of the Bible" passage of that minister I have in mind that I would call attention to what made it so pleasant and profitable.

For one thing, there was a total absence of haste in his reading. This is the weakness of some pulpit presentations of the Scriptures. One might get the impression sometimes that the preacher looked upon his reading of the selected portion from the Bible as a chore, something to be got over with as soon as possible; the words poured forth from the ecclesiastical lips with such rapidity.

But this particular pastor seemed to have for his motto, "He that believeth shall not make haste." There was a lovely leisureliness in his reading that made it really dynamic.

It was indeed "power through repose," one might say. That is, he did not, evidently, put forth tremendous effort. As our friend Shakespeare would say, he "used all gently." There was a certain triumphant tranquillity about his utterance that revealed the energy of a spirit which felt and comprehended deeply. Yet his thought and emotion were under beautiful control of his will. He had "acquired a temperance" that gave his reading "smoothness."

Another gratifying feature was his perfect enunciation. Though I sat in a rear seat of a fairly large auditorium I could with perfect ease hear every word. The lack of strain on his part resulted in the lack of strain on mine to get what he spoke. His tone placement was good. That tone was formed not in his throat but in the front of his mouth, particularly at the lips.

"Clergyman's sore throat" is often caused by the speaker's falling to get his tones out of his throat, which is but the channel for the current of air proceeding from the lungs. If one habitually talks from one's throat, trouble is inevitable sooner or later. In speech the throat should be relaxed. The real activity of this speaker to whom I am referring apparently was, properly, at the center of his body and at his lips. His throat was a passive medium of communication between the former and the latter.

By "the former" I mean particularly the diaphragm, which is that muscle so important to speakers; it is the movable partition between the contents of the chest and the abdominal region. Its importance to speakers is due to the fact that it will "support the tone," and will save them from the supposed necessity of using immense energy at the throat in tone formation.

I had for one of my students some years ago, when teaching public speaking at a certain college, a young preacher whose misuse of his throat muscles in pulpit discourse was simply terrific. Hearing him one would wonder if he were not about to tear his tonsils out, so violent was the force with which he used those muscles, both outer and inner.

Explaining to him the principle of a passive throat and an active diaphragm, I found he at once comprehended this law of speech. Obeying it, he found a revolution had been worked in his utterance.

As I have already stated, the minister I heard read the scripture clearly had learned this secret. An additional advantage resulting from that knowledge was the pleasing quality it gave his tones. There pervaded them a musicalness and sonorousness which increased the effectiveness of his reading. It would have been pleasant to listen to him on any subject whatever because of his rich voice. He did not "manipulate" it but allowed it to express his own reaction to the wonderful message he read.

He showed a delightful absence of anything mechanical; in other words, a naturalness dominated, such as he would manifest in conversation. Effective public discourse is indeed only certain conversational qualities enlarged and

intensified. There was a directness with not a hint of stiltedness.

One sign of this directness was that he did not keep his eyes glued to the printed page. I have marveled sometimes at the tenacity—and pertinacity—with which preachers reading the Scriptures in public have kept their gaze fixed on the page. How immensely more helpful would the selection have proved had there been a frequent looking at the audience as certain emphases were sought! This minister's reading seemed to be a participation with his hearers in what he read. They would be reminded of Lowell's great words, "Not what we give but what we share."

It was a long passage from one of the Gospels that he had chosen, a record of certain events in the closing days of Christ's ministry. There was a vividness about his expression that made it clear that he was not just pronouncing "words, words, words," but that he saw with the eye of his mind what was described and sought to convey that pictorial impression to those before him in the pews. This resulted in a delightful sense of reality on their part.

Though, as I have stated, the selection he read was not short, one did not get weary. I know that many besides myself would have been glad if the whole sermon period had been taken simply for his reading the Bible to us.

Indeed I wonder if it would not be a profitable procedure for a preacher occasionally to spend the time he would otherwise employ in giving the sermon in reading from the Scriptures, if he would use as much time in preparing for that reading as he would for the sermon. I do not doubt that the minister of whom I have written "with a great sum obtained this freedom" of a natural and effectual public reading of the Word of God; that price was prodigious practice in private. He was "rewarded openly" by the close attention given him by his auditors.

It will be discovered by one studying 1 Timothy 4: 13 in the original Greek that we ministers have a mandate as to reading the Scriptures in public. The particular words in the King James translation are "Give attention to reading." The Twentieth Century New Testament correctly renders this as follows, "Apply yourself to public reading."

In Revelation 1: 3 there is the same idea of public impartation of the written Word. In the translation to which I have just referred we have this accurate presentation, "Happy is the reader, and happy are those who listen."

May there be an increasing number of ministers and audiences today who merit this double beatitude!

L. D. Harmon of Bessemer, Alabama, writes, "I have been taking THE PREACHER'S MAGAZINE for a year or more and find that it is about the most helpful book I have, after my Bible."

Paul's Terms Relating to Holiness

Neal C. Dirkse

IN writing to Titus Paul again addresses more specifically the ministry, rather than the church or laity. Titus, of whom little is known, was evidently a Gentile and had been won by Paul. He became a laborer with Paul, and preached in Crete. He did not remain here all his life, but was apparently with Paul shortly before his trial in Rome. Tradition has it that Titus returned to Crete and died there.

In this letter, Paul again approaches the doctrine and experience of holiness on the basis of a presupposition—that Titus was in possession of the experience. The letter is more one of instruction in the life of holiness, than in the steps leading to it. He enlarges on the intrinsic nature of the carnal principle and gives more detailed instruction for the effective living of the sanctified life. In this very brief letter it is again significant the emphasis and place Paul gives to this essential doctrine.

I. THE INTRINSIC NATURE OF CARNALITY

Titus 1:7—Selfishness, anger, intemperance, quarrelsomeness, greed.

Titus 1:12—Untruthful, lustful, gluttonous.

Titus 1:15—Impure, doubt, prostitutes intellect.

Titus 1:16—Hypocritical, unclean, disobedient, wrong sense of values.

Titus 3:3—Foolishness, disobedience, deceit, lustful, malicious, envious, hateful, not motivated by love.

II. INTRINSIC NATURE OF A PURE HEART

Titus 1:8—Kindness, generosity, divine love, temperance, honesty, free from sin.

III. PURPOSES OF SANCTIFICATION

Titus 2:12—Equip us for present life.

Titus 2:13—Prepare us for Christ's coming.

Titus 2:14—Prepare us for fellowship with Him.

IV. HOW OBTAINED

Titus 2:11—Through the grace of God.

Titus 2:14—Through Christ's atonement.

Titus 3:4—Through the kindness and love of God.

Titus 3:5—Through His mercy; Through two works of grace.

Titus 3:6—Through Jesus Christ.

Titus 3:7—Through His grace.

V. RESULT OF A PURE HEART

Titus 1:9—Love for the Word.

Titus 1:15—Begets a pure attitude toward life.

Titus 2:14—Cleansed from all sin; Renders us aliens in this world; a life of service.

Titus 3:7—An heir of God.

VI. INSTRUCTION IN LIFE OF HOLINESS

Titus 2:2—For the aged men.

Titus 2:3—For the aged women.

Titus 2:4, 5—For the young women.

Titus 2:6-8—For the young men.

Ministerial Ethics in a Modern World*

G. M. Akin

PERHAPS there are no individuals, or group of professional men or women anywhere who are more frequently misunderstood and, consequently misrepresented than are the ministers of the gospel of Christ. No living human being can possibly meet all the physical, mental and spiritual demands that are placed at his door. The ambassador of the cross is watched and discussed by friend and foe from the time he begins his ministry, until the Lord calls His servant home. May God bless and encourage the faithful men and women who endure such hardness.

As I think of the preacher, working out his own ministerial salvation, I can, and do, appreciate the fact that he frequently finds occasions to "fear and tremble." For no other calling offers greater possibilities and responsibilities. Those who have gone before us may offer many helpful suggestions: *Preparing to Preach by Bread*; *Preparation and Delivery of the Sermon* by Broadus; *The Making of a Minister* by Brown; *Ministerial Ethics and Etiquette* by Harmon; *Hints to Growing Preachers* by Jefferson; *The Human Element in the Making of a Christian* by Bertha Conda; and *The Ideal Ministry* by Johnson are worth while books that should be read by every preacher.

I

The "call to the ministry" involves the choice of the Almighty. To be "chosen, ordained, and called" of God to preach the wonderful gospel of Christ represents the highest honor that could be conferred on an individual.

The person so honored should, therefore, always maintain the proper appreciation of the nobility of his profession or calling. If one's conception of this "high and holy calling" should become commonplace, incidental, or a means to an end, then, by all means, the minister should either pray through to a normal ministerial vision, or retire from active service.

Care should be taken by each minister that his

* Paper presented at Louisiana District Preachers' Convention in spring of 1940.

Titus 2:9, 10—For the servant.

Titus 2:12—Rejection of every suggestion of worldliness.

Live sincerely.

Maintain proper relationships and attitudes.

Titus 2:13—Live in constant anticipation of Second Coming.

Titus 3:1—Be a loyal citizen.

Titus 3:2—Be a good neighbor.

Titus 3:8, 14—Maintaining a life of service.

Titus 3:9—Avoid useless conversation.

public and private conduct be not unbecoming to the best traditions of his profession. There is an offense for which military officers are sometimes court-martialed, known as "conduct unbecoming an officer and gentleman." Conduct unbecoming a gentleman is always unbecoming to a minister. But sometimes "conduct allowable," or permissible to other gentlemen, may be unbecoming to the ambassador of the cross. "All things are lawful for me, but all things are not expedient," said Paul. It is often wise to pause and consider attitudes, activities and relationships.

A minister's time is very valuable. Not many men have the ability to promote two successful endeavors at the same time. There are no days off for the minister. Wherever he is, or whatever he does, shall either add to or detract from his efficiency as a preacher. It requires years for a minister to make himself. His time should be utilized by strenuous toil, careful study, concentration of effort, discipline and self-denial. A preacher owes it to himself and to his calling to make everything else subservient to his ministry.

The preacher's "good name" is "more precious than gold." Should the minister care what people think of him, or say about him? It is said that one's influence over others is determined largely by what others think of, or say about, the person involved. If that be true, then great care should be taken to keep the minister's name above reproach. General Lee was penniless after the Civil War. An insurance company wished to use his name as the president of their concern. He was to have no actual responsibility, though he was to receive a lucrative salary. The company desired only to use his name. After hearing the proposition he said, "Gentlemen, I have nothing left but my name, and that is not for sale." A minister should appraise his good name above the price of rubies.

II

The preacher, as a man, has identical characteristics which distinguish him from other individuals. What he says speaks loud; what he does speaks

louder; what he speaks loudest. The minister may have the tongue of a Demosthenes and the executive ability of a Richelieu, but if he is not personally known to be a good servant of Jesus Christ, neither oratory nor ability will avail.

The importance of a minister's physical life cannot be overestimated. He shall preach only while he is physically able to carry the burdens of the ministry. His support should be adequate to meet his needs. But aside from the minister's routine, he should have legitimate recreation. If one should desire to stay "physically fit" it is well to remember that God's great outdoors offers a favorable atmosphere in which to find your way back to physical normalcy. You will find relaxation and God there. Then, when you come back to your kingdom and your throne you shall feel like a king again.

Where and what shall the minister read? As a preacher, have you ever been able to answer that question satisfactorily to your own mind? Dr. J. E. Russell has this to say, "The more we work on the soil, the less we have to work on the crop; the more we work on the preacher, the less we have to work on the sermon." The artist has a studio, the business man has an office, the minister should have a study. If at all possible, the preacher's study should be at the church if he is a pastor. The minister should count it a most important part of his work to keep in touch with the best religious thought of the day, and should make it a point of honor to set aside a sufficient time for reading and study. "Don't read good books; read the best books," said Ernest Demmet.

"Take heed unto thyself," is a worthy admonition. "Keep thy heart with all diligence; for out of it are the issues of life." The spiritual life of the preacher is the all important thing. Personality is valuable, but humility and a Christlike spirit is much more important. "If any man have not the spirit of Christ, he is none of his." A beautiful spirit is the key that unlocks the door of advancement for the preacher, while selfishness, discourtesy, wire-pulling may cause the arrestment of ministerial influence and desirability. The secret place of prayer is the minister's power house. To have communion with God, to walk in the light revealed, to obey the commandments given shall add to the preacher strength, vision and resourcefulness.

"Pay that thou owest," "Provide things honest in the sight of all men." "Be not slothful in business." These citations from God's Word should be kept in mind by those who bear the torch of living truth. There is a duty which the minister owes to himself, to his family, to his profession, and to the church—the duty is, to be honest and dependable in all money matters. All the preaching a man may do will not avail for unpaid bills. God will forgive sin; but the world will never forgive the preacher's delinquent financial obligations. As a leader in the community, it is incumbent on the gospel proclaimer to be scrupulously honest, avoiding debts, and meeting his bills promptly. Many capable and otherwise useful men have lost their meaningful friends and constructive influence simply because they did not (or do not)

associate their conscience with their financial obligations. Some are very forgetful when the cash is due the other person, but very thoughtful when the other person is obligated to them. We should remember the Golden Rule, "Do unto others as you wish to be done by."

III

The minister, as an evangelist. "Do the work of an evangelist," was the admonition to Timothy. May I ask, What is the work especially required of the "evangelist"? First, what his work is; second, what it is not.

1. What is his great task in the ministry of the church? He is to faithfully preach the Word, with the unction of the Holy Spirit on his heart. He is to give his time and thought to a sincere effort to get individuals saved, reclaimed, or sanctified—and into the church. He should be a living expression of his message among the people wherever he is. His spirit and attitudes should be in harmony with the pastor, District Superintendent, as well as the general program of the church. He should leave as soon as possible after the revival, without leaving a lot of explaining for the pastor to do. And if he reports his meeting, he should tell the truth about results. If the evangelist is married, that should be known, and the person should act like a married individual. If the evangelist is unmarried, he should certainly be wise enough to leave off his romancing until the meeting is over, and then live according to the principles of common decency. There is always a way to be useful and exemplary as a soul winner for Jesus.

2. The evangelist's work is not to take over the pastorate and act as if there were no one present that can do anything but the evangelist. His work is not to do pastoral visiting and give out a lot of wisdom and advice. His work is not to seek ways and means to oust the pastor, or District Superintendent by telling how marvelously he would lead the church or the district on to victory if he were elected to the pastorate or superintendency. His job is not primarily to joy-ride and sight-see, and pay too much attention to some man's wife or some unmarried lady of the church or community. His task is not to collect through correspondence, or otherwise, funds that should go into the local church. His job is not to be separate and apart from the church and pastor's best interest while he labors. His job is not to develop a fatherly, motherly, or ownership complex toward the pastor, church or community. May God bless this great group of soul winners, and help each one of them to stay in the middle of the road, and may we all work together for the common good of all concerned.

IV

What is the pastor's relationship to other ministers? How must I treat the visiting or resident minister? Should one assume an attitude of fear or suspicion? No, not unless one desires to reap one's own harvest. May I suggest that our relationship should be one of courtesy, frankness and co-operation. A preacher who will force himself on a pastor, District Superintendent, or general official when his services are not desired for the time being, has no

regard for his ministerial standing. A minister who establishes himself a reputation as a local, district, or general "trouble maker," lacking in co-operation, shall soon find himself a lonely man, without helpful friends. A visiting or resident preacher should be a great blessing. But in some instances, they become "nosey," "meddlesome," "a busybody in other men's matters" and a positive drawback to the best interests of the Church of the living God. To be humble, kind, noncommittal on matters concerning the leadership of the church, co-operative, and sweet-spirited is a dependable life insurance policy for any preacher of the gospel.

V

The minister, as a pastor is a very important personage in the community. He is looked on as a leader of men. He is the man of God, sent to a given place to represent the teachings of Jesus by both precept and example. His duties are numerous. His contacts are many and varied.

The pastor in the homes of his parishioners and friends is presented with many opportunities to render constructive service. The sick, aged, discouraged, as well as all other members of the family need, and should have, the personal contact of the pastor. But let the pastor keep in mind that he should be, at all times, a Christian gentleman. He should be reverent, wise, self-respecting, taking no liberties that are not in keeping with the dignity of the ministry. It is best for the pastor to plan his calls when all the members of the family may be seen, if possible. The motive and purpose back of each call should be worthy.

The pastor should use his automobile for the glory of God, and for the best interest of all those who may be concerned. The pastor should not allow developments, occasioned by the intimacy of the car, that might destroy influence and confidence. If a preacher cannot save himself, how can he hope to save others. A pastor should be too busy doing worth while things to allow his car and time to be used needlessly.

A pastor's activities among the women often presents a problem, not easily solved. Pastors must visit women more or less in the pastorate. This fact should be understood by the pastor's wife and his people. The very nature of the man's work is such that he must offer to individuals and groups his services as their pastor and friend. But there is no place for "mental romances," "admiration societies" and "special friendships," aside from scriptural, honorable relationships. And the man or woman who will encourage or allow the development of a situation that must be carried on under doubt and suspicion is unchristian, unbecoming and unwise. They will soon find themselves carrying a reproach that will not be taken away. And a lay woman who will take advantage of the kindness of the pastor to promote a personal interest is a wolf in sheep's clothing. May our dear Lord enable us to be wise as serpents, bold as lions and as harmless as doves among the people and before God.

VI

The minister's moving day is sure to come to us all. There is no way of getting around that fact, however much we might hope that it should be otherwise. The people will get tired of us. We shall have to move. That could be best for the preacher, and it might be best for the church, and it might be best for the district. It is never safe or wise for a minister to think that he is an absolute necessity at any given place. Now, the question will come to one and all, "What is the quality of my spirit and the nature of my attitude going to be on that day?" Is it not a fact that if the Lord wants us to move that He will provide us with an open door? Surely He will not forget his humble, faithful servant. The constructive, Christian attitude for the pastor and his family to take is expressed in this little song:

*I know the Lord will make a way for me,
I know the Lord will make a way for me,
If I live a holy life, shun the wrong and do the right,
I know the Lord will make a way for me.*

The right spirit should be taken toward the District Superintendent. It is his undesired and, in most cases, unhappy responsibility to arrange for an incoming pastor, and as I am dealing in matters of ministerial ethics, allow me to say that it is a fine show of ministerial good sense for the retiring pastor to be preparing a new sermon when the District Superintendent meets the board to arrange for the new pastor. Courtesy, consideration and respect for those in authority are valuable assets in the life of any pastor or evangelist.

Furthermore, the retiring minister owes to the church from which he is retiring, an obligation of gratitude that he can never pay. He has enjoyed the confidence, loyalty, prayers and love of his congregation across a period of time. He should cherish that as one of his most sacred possessions. He should prepare them for the change in leadership by taking the attitude of John the Baptist toward Jesus Christ. John said, "I must decrease but he must increase." In other words, "My work is done; but His work is just beginning." A holiness preacher should be able to say to his friends and former charge, "Brethren, I have served you the best I could. You have been kind to me. But God has ordered a change for you and for me. Your new pastor will be a good man. He will perhaps serve you better than I have done, so love him, as you have loved me. Give him your loyalty and co-operation."

And remember this in closing, you cannot always live with your loved ones and friends, but by day and by night, you will live with your own conscience. And when the reaction shall come in your life, it will be most refreshing to know that you have a "conscience void of offence toward God and man." It is far better to be a little man with a big heart, than to be a big man with a little heart. To feel and know that you did your duty honestly and sincerely will give you courage, boldness, and faith to fight on in a new field, where God will meet you with His favor.

Big Blessings for "Little" Preachers

THE man who pastors a small church is sometimes called a "little" man. This attitude on the part of the church in general toward the pastor of the small church is the occasion for many grievous trials on his part. But there are many big blessings for the faithful pastor in a limited field.

One of them is the joy of a consecrated life. The highest soul bliss is known by him who lies the lowest at his Master's feet. The temptation of the preacher who is qualified to hold a larger work than he does hold is to become sour. But, thank God, he does not have to become sour. He can keep sweet. A man keeps sweet by keeping his *all* on the altar. A man keeps sweet by putting more on the altar as he has more to put on. And the sweetest man of all is the man who has put the most on the altar. If you are called upon to consecrate yourself to serve God in obscurity your deeper consecration will bring you sweeter bliss in the service of your God. And by the side of this blessing all human rewards and emoluments, no matter how great, appear very trivial.

But what has our Lord asked us little preachers to do that He has not done? Do we have that "buried" feeling, buried in a little place where we are regarded as incompetent to hold a better appointment? Well, Jesus was buried for us. If ever any preacher cheerfully performed his duties on "Hard Scrabble Circuit" Jesus did; He who was qualified to sit at the right hand of God the Father and pastor the whole universe took a rather narrow field, by some standards of judgment, when He came to our miserable little world to shepherd our souls; and He kept sweet. Isaiah's prophecy concerning Him was amply justified, "He shall not fail nor be discouraged."

The thrills of intellectual exploration and discovery are not to be compared with spiritual blessings but they have great merit. The "little" preacher can know as much and learn as much and stay as wide awake mentally as the big one. He can have a voracious, insatiable appetite for knowledge. Though his income is limited he can find the means to satisfy that craving if he will hustle books, papers and personal contacts that are to be had for the asking. He can stay abreast of the thinking in his local community, his denomination and in his world. The "little" preacher can be a brainy man, he can be a smart man, he can be well read. From every side, the radio, the press and learned men are bombarding the portals of our mind demanding that we take in the facts they have to present. There was never a time like our time for ease

and convenience and inexpensiveness in gathering information. You can have the pleasure of "knowing what it is all about," even if you have the smallest place on the district.

The preacher with a head full of facts and a heart full of glory can preach with unction to six people and six hundred empty seats if the opportunity presents itself. Do you preach to a small crowd that all the work and prayer and preparation it seems will not increase in number? Well, you can have the Holy Ghost with you in the pulpit. What greater joy do we God-called preachers ask than to step into the pulpit and feel God's hand laid upon us transforming us into flames of fire to deliver His message. Oh, my dear brother, circumstances may deny us a large crowd but they cannot keep us from divine unction if we have enough consecration and enough determination.

Another source of satisfaction for the pastor of the small church is that no matter how small his group may be the most of them appreciate "big" preaching and they will love him and hang on his words if he will do that kind. There are a lot of Nazarenes who listen almost their whole lives through to preachers who are wilfully ignorant, and not very prayerful, who put out second-rate sermons Sunday after Sunday who could if they would try, preach as good as the best in the movement. Your field may be limited but you are not. THE PREACHER'S MAGAZINE tells us that it takes a greater man to do a common thing greatly than to do a great thing greatly. By God's grace and tireless effort let us all do great preaching.

And then the preacher in the little church who does all of these things can have the blessing of his Master's smile. It is wonderful to have the General Superintendent commend us for our work. It is great to have the District Superintendent smile approvingly on our accomplishments. How glad we are when our church board and congregation call us unanimously and give us full co-operation. To be an honored man on the district is very exhilarating. There are many preachers who receive but few of these blessings. But what are all of them together worth as compared with that smile on our blessed Redeemer's face which we may see every day if we are faithful. If men give us less income and less recognition than we deserve our Lord will give us more than we deserve. And He will give us enough more to more than make up for what men withhold. When you, my precious brother, are tempted to grow sour and join the holiness fighting crowd,

get alone with Jesus and bask for a while in the light of His smile.

Have your friends told you that you deserve a better place than you hold? If you are the kind of preacher I have described you do deserve a better place and you have a right to seek by legitimate means to secure a wider field but remember if you never get it that any kind of a place in the ranks of the proclaimers of Bible holiness is blessing enough in itself. I had rather be a doorkeeper in the house of the holy than a dweller in the tents of the worldly.

—BY A "LITTLE PREACHER."

Living Prayerfully

RECENTLY a copy of a new book, "Living Prayerfully," by Kirby Page came into my hands. I have read it with a great amount of interest, and find it very stimulating to thought and helpful for devotional meditation. The writer stresses the seven basic elements of prayer as being: Awe and Adoration, Praise and Thanksgiving, Contrition and Confession, Aspiration and Commitment, Petition and Intercession, Communion and Fellowship, and Social Action. These basic elements are interpreted and illustrated in one section of the book, while another section further illustrates these seven themes in cycles for fourteen weeks of daily devotions or meditations. This section is an anthology of some of the very finest poetry and prose selections to be found in religious literature.

As one would expect of any product from the pen of Kirby Page, this book places strong emphasis on the social aspects of the gospel, but the spiritual phases are not overlooked. Dr. E. Stanley Jones says that in this book, "Kirby Page has succeeded in putting a devotional spirit at the heart of a great social passion." An editor commenting on the material provided for the fourteen weeks of daily devotions says, "Its chief value is not in the thinking that has been done by the author, but in the thinking he will compel his readers to do." While we endorse the book with some qualifications—for there are some statements not in agreement with our positions—we recommend it to our readers chiefly because it does challenge the reader to think, and to think along very helpful lines to his religious life and to the enrichment of his ministry. It is one of those books to be read like fish is eaten—take the splendid meat of which there is much and cast away the bones. The book contains 523 pages, including a complete index of subjects, poetry and prose quotations and authors quoted. The price is two dollars a copy.

Order from the Nazarene Publishing House.—
MANAGING EDITOR.

Stewardship

To the Christian all life is a trust. Paul said, "Ye are not your own, ye are bought with a price." Recognition of the lordship of God necessitates the surrender of the whole of life to Him. The word stewardship is most frequently used to denote this surrender. Our time belongs to God. W. G. Jordan says, "Man does not truly own even his own life; he has merely a life interest in it." Time is money, for it takes time and labor to produce it. Time is culture, for culture is the persistent application of personal powers. Time is life, for character cannot be formed without it, and character is essential to life's highest realization. Time is holy, because of the high ends to which it may be consecrated. Christians cannot waste this gift of God . . . in so doing life itself is wasted. Thus every day, especially the Sabbath day, is a holy day. And holy days build holy characters. Furthermore, our talents belong to God. W. B. Hinson says, "The unused talent is the exultation of hell, the surprise of heaven, the loss of man, and the grief of God." No man's talent is so small as to justify his hiding it in a napkin. Finally, our money belongs to God. Money is not cold, metallic coins. Our money is our life since it takes time, talent and personality to make it. We never really give money to the church—we give ourselves through money. So stewardship means the dedication of ourselves to God which includes time, talent and money.—
Arkansas Methodist.

Spurgeon has said somewhere that, at times, so rapt was he in God in prayer, that on opening his eyes it was a great disappointment to find himself on earth and not in heaven. Such praying as that in public can come out only of such praying in private.—Dr. W. G. SCROGGIE.

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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 expect results at the altar in every service?

ANSWER—I would say that the general answer should be yes. I would then want to qualify that answer by saying there will be services, the very nature of which, even an altar service would not be in order. In connection with this, a pastor suggested that he did not want any service that would not build to an altar service. This certainly is wrong reasoning, if by the altar service, he means one in the immediate service. I think there are missionary services, school services, and other forms of educational services that surely will build to an altar service in some future time, but that do not lend themselves to the same if immediately applied.

Now that I have made a place for the exception, I want to say a word about the rule. It should be a rule of a pastor to expect converts under his own ministry. If he expects them, he should build his message for the same; pray until his spirit is saturated with expectancy, make his altar call in a positive way to challenge needy souls. It is not amiss for him to be really disappointed if there are no results.

And just here is a proper occasion to suggest that it is the business of the enemy to produce a defeatist attitude if at all possible. This, when carried to its finality, will close the service altogether. I am sure that the Holy Ghost will lead a consecrated preacher and protect him against false expectations. There will be occasion after occasion when there will not be an unsaved or unsanctified person in the audience. It is reasonable to suppose that the Spirit-guided preacher will preach for the occasion and will not allow the devil to whip the life out of him over a rain, snow, or some other circumstance. And yet, even in this, the expectation of the preacher must ever be in evidence. Refuse to settle down into anything less than a reliance upon God to give results and an expectation that they are forthcoming now.

Q. Should we give local preacher's license only to those who plan to go on to ordination?

A. We certainly should give local preacher's license to others than those who plan to go on to ordination. The Manual suggests two classes, and it does this by the very position that it takes that one cannot become a licensed preacher until he has completed the local preacher's course. With regard to the licensed preacher we require that he make progress in the Course of Study, and with the local preacher it is required that he take the course in order that he may be a licensed minister.

I do not think the wording of the Manual is very clear, but feel sure it is the thought and intent of the church to license as local preachers, persons who never will be licensed ministers. In regard to this, however, there is a distinct responsibility placed upon the shoulders of the pastor and the church board. A person to be licensed as a local preacher must evidence gifts, grace, and usefulness, and have a good personal experi-

ence of holiness, and a knowledge of the doctrines of the church. Before one can be thus licensed, a pastor must recommend him to the church board. In doing this a pastor must make such recommendations as he can honor when he has made them, and he should make only such as he can live with his conscience and make. There is no place in the duties of a pastor where frankness and fearlessness should be more surely adhered to.

Someone has suggested that local preachers are a problem in the church. This would seem to indicate insincerity on the part of some pastor in recommending someone to this office, or an unwillingness to bear the burden of blunder that any novice is likely to make in an attempt to do a given task. Children in the home are a problem, but every home into which a child has come has been blessed, and a local preacher is the child preacher, whatever years' time may have hung upon that head. Yes, let us license local preachers, and then encourage them in every way possible to scatter this golden seed of scriptural holiness.

Q. In taking young people into membership in the Church of the Nazarene, should a probationary period be required? If so, suggest a plan to follow.

A. I am not familiar with any course that I could suggest as a probationers' course. My understanding is that a member of the Church of the Nazarene must meet the requirements of the Manual, and there can be no lower standard, even for a probationer. Therefore I personally see no reason for a course of probation for a young person or an older one. There is a provision for probationary membership, but this is a local matter handled by the local church exclusively, and I have no advice to give regarding this matter.

Q. Has a pastor a right to call on members of another denomination when the same have visited his congregation?

A. In the strictest sense, no. The question is put in the form of a suggestion that these have been friendly visitors. I do not think that it makes any difference as to the size of the community. The difference is not with the people who have attended one of our services. As I see it, the difference is in the preacher in whose congregation these people have been. If the preacher is a home-body, who lives largely in his study, making a call now and then upon a member in distress, upon a sick one in the hospital, or one about to go, or just returning; one who has looked over his list and rejoices that he has called on all his members within the last sixty days, then such a preacher should not call on members of any other church. If his position is that he is there to pastor the little flock of Nazarenes who huddle in the same enclosure of his church building, and their small homes, then he should not call on members of other denominations. If he has reached the place where he is just another preacher in town, and his is but one of the churches, he should limit himself to his own.

If, however, he feels called of God to a world that is lost, and that in this calling every lost man is his charge in so far as he can reach that man, then he should call on one and all. If he is in the field to serve, not merely a little flock, but the community, he can best serve by contacting everyone possible. If his is a distinct message, and he is burning with a zeal to let all mankind know about it, it will be natural for him to call on people who attend his church and on people who do not. In a small community a pastor

ought to feel ashamed if the call is made by residents to the church before the pastor has called upon the people in their homes.

So I insist that it all depends on the preacher; his spirit, vision, passion, and his love of people for Christ's sake. I do not by this statement suggest that he try to pull every person he calls upon into his church and membership. This is neither ethical nor good strategy. If he loves mankind well enough and makes them feel it by the personal contact of calls, and concern, there are not enough policemen on the beat to keep them from making tracks to his church. He will not have to ask for joiners. The sheep that knows the Master's voice will learn that one of those the Master sent with the command, "Feed my sheep," is at hand, and they will present themselves for membership in such a church.

Q. What can I do to get better order in the pulpit during song services? Most evangelists and visiting preachers want to visit them.

A. Be courteous to all men including these whom you mention, but in being so, refrain from the practices they seem to want to indulge in. Speak occasionally about reverence in the house of God and apply your suggestion to the pulpit, always being careful to make your suggestions on occasions when the conduct of those in the pulpit has been commendable. Thus by indirection you will, before long, accomplish a direct result to your liking. There is a freedom in the pulpit that is not wholesome, and many preachers would do well to make correction at this point. I fear that, too often, I have been guilty of this. A little careful attention will go a long way.

Q. What should be done in the case of a church treasurer who seems honest and yet refuses to have a financial secretary count the money?

A. Habit is a great factor in life. Church habit is as binding as nearly any other habit. If a church has long done a thing a certain way it will be a long and hard job to change them. If a community is small, and all the folks are well acquainted it will be easy for the enemy to make a treasurer who always has counted and cared for the money think that he is being questioned if another is asked to count it with him. He hardly will understand that this is a method the pastor followed in a former pastorate; and he will not see far enough to observe the rule that is used in many places. In order to secure this action it will require days, even months, and in some instances years to secure this change. It will be well to drop the matter rather than make an issue of it, since you have no reason to question the honesty of the treasurer. As long as the books balance, and the monthly reports are clear, it likely will be wise to go along with the plan that has been in operation.

As the months go by, keep a check on the funds and by public statement call attention to the clear financial statements of the district, and general treasurers, and let the public know that the books of both of these treasurers are audited each year. In other ways by the law of suggestion bring to the attention of your treasurer the care that is taken with church money, and make it clear that all of this is done that the treasurer himself be protected, and by this protection the work of the church furthered. Our work, whether local, district, or general grows on confidence and thus everything we can do to build confidence should be done. I think that in most cases, if patience is allowed her perfect work, this matter will come along all right.

In some cases, church and community habit is too deeply seated ever to change it.

Q. How would you get some good people who have gone through numbers of revivals and who are good givers and workers, to get sanctified?

A. If I could fully answer this question I would be the most popular writer in the holiness movement. We must ever keep in mind that in this matter we are dealing with carnality, and the old man of sin, and that all of the subtlety of hell is arrayed against our efforts. We have here to deal with men's minds muddled by former teachings, we have outward observations to answer, and these under consideration may have seen what to them does not agree with the standard they have themselves set for holiness folks. True, God looks at the heart, and many are sanctified who some do not think are, but likewise is it true that man looks on the outward appearance.

In order to do something about this condition I would suggest that the writer examine his own and the preaching of the evangelists he has engaged. It may be that there has been but little scope of teaching; it might be that both pastor and evangelist have presented only the negative side of the subject of heart holiness. I would look into the background of the religious life of these people and see if in that background there was not a system of theology that undermines them. If I found such, I would try, both in the regular service and in the revivals, to present truth that would clear up this matter. Finally, I would get a class in holiness in which I would by some method secure the attendance of these people and, by prayer and teaching, accompanied with tenderness, try to lead them by mind and heart into this fullness of the blessing.

Q. How can we change Sunday school superintendent when the present incumbent has the favor of all the Sunday school and yet is incompetent?

A. Here again is the duty of frankly facing facts. If the fact is established as herein stated, then it is the duty of the church school board to act in the interest of the school. It is certainly not fair to sacrifice the interest of the kingdom for the feelings of one man, however good. Besides, if this person is good, he will see the wisdom of the procedure. Perchance he has long wished that this would come to pass, and is now serving out of the goodness of his heart and because he wants to be loyal to the church and to God. A heart-to-heart talk with this superintendent may prove one of the most blessed hours a pastor could ever spend, and a report to the board on the same may be a season of praise to God for the goodness and wisdom of a good and wise Sunday school superintendent, and a godly pastor who used his head.

On the other hand, if any pastor tries to work some good man out because this man does not agree with some pet notion of the pastor, there will be plenty of fur flying and it will be the pastor who will furnish the same. The motive for making such a change must be clear, and the reason for it apparent. When these conditions maintain, our boards and people always are ready to make such changes as are necessary to advance the kingdom; that is, when they see that such a change is backed by right motives. How can it be done? By following the Manual and nominating two or more to be voted upon at the annual meeting. In such nominating, leave off the name of the present superintendent because of the clear causes as stated.

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taking as a basis the quantity known to be necessary for their sustenance, that no millionaire on earth could feed God's birds one day. But God feeds them every day.—SOUTHERN CHURCHMAN.

If You Are Dependent

on God about anything and seeking His help, you cut off all confidence in yourself and your own efforts and refuse to minister to the desire of the flesh, in order to secure His strength.

When I walk in faith I am like one walking on the water. It is my own weight which sinks me. When I am self-exhausted I do not sink. But in order to be self-exhausted I must not minister to that which feeds the flesh, or which calls out its peculiar fascination.

The Lord's heart never changes toward us. He does change His manner when my condition or my association oblige Him to do so.—J. B. STONEY, in Nazarene Weekly, Nashville.

The Christian and Ministerial Support

The atmosphere of the Christian home has much to do with the question of ministerial support. Is Mammon your real household divinity in the absence of a Christian altar at which you daily minister as the priest of your family? Would it be strange if your initiative, sharp-sighted son should grow up a worshiper of the almighty dollar instead of the self-denying herald of Christ? Is the preacher of the gospel often spoken of with uncharitable criticism? Is his support treated, in the presence of your children, as so much money given to a beggar? These things will deafen them to the Spirit's call to the proclamation of the glorious gospel of the Son of God. This office was never designed to be a lucrative employment. This would defeat its high purpose. It would attract the worldly and self-seeking. It is a law of the kingdom that the greatest good is

responsible for the general maintenance of our beloved church home.

If you have any suggestion by which our church building might be improved, or beautified, speak to the chairman of this committee, Brother— Ask him to relate the thrilling story of the fire extinguisher!

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The Bible Through

I supposed I knew my Bible, reading piecemeal, bit and miss. Now a bit of John or Matthew, Certain chapters of Isaiah, Certain Psalms (the Twenty-third), Twelfth of Romans, First of Proverbs. Yes, I thought I knew the Word. But I found that thorough reading was a different thing to do, And the way was unfamiliar. When I read the Bible through.

You who like to play at Bible. Just before you kneel weary. And yawn through a hurried prayer. You who treat the Crown of Wisdom as you treat no other book— Just a paragraph disjointed, Just a crude, impatient look— Try a worthier procedure, Try a broad and steady view; You will kneel in very rapture When you read the Bible through.

A Sunday School Blitzkrieg

The Sunday school of the Casper, Wyoming, Church of the Nazarene tried something new under the sun. They called it a Sunday School Blitzkrieg. The adult classes all met at the church on a given evening. The class secretaries furnished the names of absentees in their respective classes and planned the order of attack. Motorized vehicles, instead of parachutes, were used and the entire class moved upon their absent members. They bombarded them with songs, prayers and hearty invitations to be present the next Sunday. Almost to a man (and woman) they surrendered. The result? An all time high in attendance the following Sunday. (Hitler holds no patent on the blitzkrieg—which is defined as a "sudden and surprise attack." Why did not somebody think of it before to harness the idea for God's army?)

Are you willing to honestly pray the text? Can you say with the psalmist, "O God, and know my heart, try me and know, and see if there be any wicked way in me?" My largest usefulness upon earth and my hope of heaven depend upon my being a Christian (Luke 11; Colossians 1:27).—BULLETIN of the Memorial Church of the City of Washington.

on Entire Sanctification

SUNDAY, JUNE 8, 1941 MORNING SERVICE

defined as "a small book of instruction and answers, especially in the Christian religion." We employ this with children, but it also is worth while to use with adults. This is especially true with the principal doctrines of the Christian faith in a simple way to those unacquainted with it, and at the same time if it clarifies the understanding of themselves well acquainted with the case; we feel justified in presenting age which we have chosen to call, "A Holy Sanctification."

Testament the Sabbath, temple, priests sanctified. This means that they are consecrated for special purposes or uses. It means to consecrate or set apart. It is another and more important meaning. It means to cleanse from sin, or make clean. It is the predominant meaning in the Bible. It is this meaning which is usually referred to in the sanctification of persons. The word signifies this meaning. The Latin language means "holy"

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The Bible Through

I supposed I knew my Bible,
Reading piecemeal, hit and miss
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the Twenty-third
Twelfth of Romans, First of Prover
Yes, I thought I knew the Word.
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel away,
And yawn through a hurried prayer
You who treat the Crown of Writ
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through.

—UNKNOWN.

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HOMILETICAL

The writer of *The Preaching Program* for this month has been in the church since boyhood, and is now rounding out twenty-six years of service in the ministry of the Church of the Nazarene. He received his A.B. from Peniel College, his B.D. from Drew Theological Seminary, his M.A. from Brown University, and his Ph.D. from the University of Chicago. About one-half of his ministry has been in the pastorate, some time along with his teaching and part of the time without the teaching; the other half of his work has been given to teaching, with the summers devoted largely to evangelistic work. At present he is the head of the Department of Philosophy, Olivet Nazarene College, Kankakee, Illinois.—MANAGING EDITOR.

**A Preaching Program
For June, 1941**

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ran to Eli and said, "Here am I, for thou calledst me." He thought that Eli was the one who had called. Eli told the boy to go back and lie down, for he had not called him. The Lord called Samuel a second time and once again he went to Eli and said, "Here am I, for thou didst call me." But Eli had to send him back to bed a second time, for he had not called him.

2. Samuel did not know the Lord's voice. Twice he had heard it and each time he thought that Eli was speaking to him. He answered, but he answered to the wrong person. This we must avoid. We must get to the place where we know God's voice when He calls us. God cannot tell us anything until we get this far. If a mother calls her boy, he must first of all know that she is the one who is speaking. If John calls Henry, Henry must know John's voice so well that he can tell at once who is calling him.

II. SAMUEL'S SECOND RESPONSE TO GOD'S CALL

1. The Lord called Samuel the third time "and he arose and went to Eli, and said, Here am I, for thou didst call me." Eli at last perceived what had happened—the Lord had called Samuel. When Eli knew this he told Samuel to go back and lie down, and if the Lord should call him again to say, "Speak, Lord; for thy servant heareth."

(This was really Samuel's second response to God's call. Before he had responded as if Eli had called.) Samuel spoke thus not only because Eli had told him to do it, but also because he wanted to do it. Down in his heart he was ready to obey the voice of the Lord. Eli had to tell Samuel who was calling him—he was slow to understand here—but he was willing to heed the voice of God when he knew who it was that was calling him. There was no holding back at this point. This was the beginning of great days for Samuel. He found a life of blessing and power in obeying the call of God.

2. Thus, not only should we know God's voice, we should also be ready to obey it. When my mother used to call me, as a boy, I sometimes knew her voice, but I was not willing to go when she called. Boys and girls must not only know God's voice when He calls, but they must also be willing to say from the depths of their hearts, "Speak, Lord, for thy servant heareth."

CONCLUSION

How may boys and girls come to know and obey the voice of God? By heeding the advice of their elders, that is, their parents or friends who have already come to know and obey the Lord. Just as Eli told Samuel who it was that was speaking to him, and also what he should do if the Lord should call him again, so your elders, your parents or elderly friends, will be able to tell you how to know the voice of God and what response you should make.

(On Children's Day I start the classes at the regular opening time for the Sunday school instead of after the opening exercises. Then I close the classes in time for the Children's Day service to begin at 10:30. Forty to forty-five minutes are given to the children's departments. They plan their program carefully so that it does not run over the time allotted. Then I take fifteen to twenty minutes for my sermon to the children. This enables me to close about 11:30. A plan of this type is advantageous for two reasons. It gives us a chance to vary the program of the morning worship service and also to let the people out earlier than usual. Because of both of these facts, you are more apt to get the parents of the children who do not attend your worship services regularly to come. The adults who regularly attend the morning service like this arrangement for a change, too.

I introduced my sermon on Samuel as follows: Some of the boys and girls and some of their teachers who had slipped into a room off from the platform, called the names

of boys and girls who were sitting on the front seats. As they were called, I asked the ones who were named to tell who called them. In most cases they failed. This I used to illustrate the fact that Samuel failed to recognize the voice of God.

I introduced my second and last point thus: One of the teachers in the room called one of the boys out on the front row. He, having been previously instructed, answered, "Speak, Lord; for thy servant heareth." This illustrated Samuel's response to the call of God.

This gave the children a part in the sermon and they liked it. I also found the adults were as much interested in it as the children.)

EVENING SERVICE

God's Searchlight

TEXT—Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting (Psalm 139:23, 24).

INTRODUCTION

Men are building more powerful searchlights all of the time. These mighty beacons scan the heavens and in times of war they locate the enemy airships which are above. They are marvelous but they cannot compare with God's searchlight. It is not turned on the heavens above but on the hearts of men. Its function in this connection is three-fold: Research (investigation), Revelation and Rejuvenation.

I. RESEARCH—Search me, O God, and know my heart; try me and know my thoughts.

1. Investigation is very popular now. In almost every newspaper we read about some new investigation which has been inaugurated. But there is no investigation which can surpass in importance the investigation of the human heart.

2. Research is defined as "diligent, protracted investigation, especially for the purpose of adding to human knowledge." Certainly God's research or investigation in this case is for the purpose of adding to human knowledge. The first sixteen verses of the chapter from which our text is taken is an elaboration of the fact that God knows us. He carries on this investigation in order to add to human knowledge, that is, to help the person on whom He turns His searchlight to see and know himself.

3. "Try me and know my thoughts" is an explanation of the first statement in my text, "Search me, O God, and know my heart." God's method of research is by trial or testing. It is thus that he carries on His investigation. Joseph was investigated by means of trial (Psalm 105:19-22). The same is true of Peter (Luke 22:31). Job, of course is the classical illustration of research by testing. See also Psalm 17:3 and 1 Cor. 3:13.

II. REVELATION—And see if there be any wicked way in me.

1. "Any wicked way." When you are tested or tried any root of bitterness, any splinter in the eye, any careless weakness or shortcoming will be revealed.

2. The weights which are spoken of in Hebrews 12:1 will be discovered by the searchlight.

3. Secret faults are uncovered (Psalm 19:12) and the true nature of presumptuous sins is exposed (Psalm 19:13).

4. It is almost always trial or testing which reveals to the regenerate man the presence of sin, or the carnal mind in the heart. He realizes his need when he fails to meet some test.

III. REJUVENATION—And lead me in the way everlasting.

1. If we pray the prayer of our text sincerely, the revelation which comes through the divine research will enable us to stay in the way everlasting or find it if we have missed it. The way everlasting is the way of everlasting life. To be led in this way is to be constantly rejuvenated.

2. Sin of any sort—sins of ignorance, wilful sins, secret sins, presumptuous sins, the sin nature—will spell our ruin, our everlasting death, if carelessly permitted to persist. To sincerely pray for the revelation of any and every sort of sin is to open the way for us to escape death and be led in the way everlasting.

3. We may also think of this investigation and revelation as leading to redirection. To be led in the way everlasting is to have our life redirected, turned from the way of death to the way of life.

4. He who humbly and courageously seeks for revelation by means of research does it in order that he may rise above the place where he is. He seeks a remedy for any untoward condition which may afflict his spiritual manhood. This he does as surely as the physically sick seek for help through the revelation which the X-Ray brings. There can be no remedy without there is first a knowledge of the cause of the illness.

CONCLUSION

"Where art thou?" Are you willing to honestly pray the prayer of our text? Can you say with the psalmist, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me"? It is sometimes very easy to ask God to search the other fellow, but that is not the prayer of our text. It is personal, and if we really pray it, it will enable us to be led in the way everlasting.

SUNDAY, JUNE 8, 1941
MORNING SERVICE

A Catechism on Entire Sanctification

SCRIPTURE READING—Heb. 12:1-17.

TEXT—Follow peace with all men, and holiness without which no man shall see the Lord (Heb. 12:14).

INTRODUCTION

A catechism is defined as "a small book of instruction in the form of questions and answers, especially in the principles of the Christian religion." We employ this method with the children, but it also is worth while to use it sometimes with adults. This is especially true with reference to the principal doctrines of the Christian Church. It presents the truth in a simple way to those who are unacquainted with it, and at the same time it refreshes the memory and clarifies the understanding of those who think themselves well acquainted with the truth. Since this is the case, we feel justified in presenting to you this message which we have chosen to call, "A Catechism on Entire Sanctification."

I. What is entire sanctification?

1. In the Old Testament the Sabbath, temple, priests and altar are sanctified. This means that they are consecrated or set apart for special purposes or uses.

2. There are those who insist that to consecrate or set apart is the only meaning of the term, sanctify. Such is not the case. There is another and more important meaning of the word. It means to cleanse from sin, or make morally pure. This is the predominant meaning in the New Testament. It is this meaning which is usually intended when one refers to the sanctification of persons.

3. The origin of the word signifies this meaning. The first part of the word in the Latin language means "holy"

and the last part comes from the Latin verb "make." Both together mean to make holy. The dictionary also substantiates this second meaning.

II. *What is the difference between regeneration and entire sanctification?*

1. We use regeneration here in the popular sense for the first blessing, or conversion. When this experience takes place the guilt which accrues from one's acts of sin is forgiven, and he who is dead in trespasses and sins is quickened into newness of life.

2. This experience, blessed as it is, leaves a traitor in the heart. The Corinthian Christians were still carnal. This means that the saved still need to be sanctified, cleansed from the principle of sin which is still within. Jesus prayed that His disciples might be sanctified. Paul sought the sanctification of the Christians at Thessalonica.

III. *How much time should elapse between regeneration and entire sanctification?*

1. Experience within and without the Bible testifies to great variety at this point. There have been some, no doubt, who have sought and found the blessing of entire sanctification at the very altar where they were saved. This is exceptional, but certainly not impossible. In other cases the time between the two experiences has been much longer.

2. Differences in this matter depend upon the precious light which the individual has had, the rapidity with which he grasps new light after he has been saved, and how fast he is naturally inclined to travel in the Christian way. Of course there are many other factors which enter into this situation.

3. This much I know, God is ready to give us the blessing of entire sanctification as soon as we are willing to receive it. It is our privilege to go in at once and possess the land. If you are here today and know the Lord but are not sanctified, let me exhort you at once to go on and get the blessing. It is for you today!

IV. *Is entire sanctification a privilege, or a necessity?*

1. Entire sanctification is both a privilege and a necessity. To have the constant fellowship of a loved one or Christian friend, or occasional contact with an outstanding person, is certainly a privilege. No human fellowship, however, can compare with companionship with the Holy Spirit. In entire sanctification He comes in to abide. This is a glorious privilege.

2. This experience is also a necessity. We cannot live the Christian life as we should without His abiding presence in its purifying power. He establishes us in the grace of God. He prepares us for the second coming and heaven. No wonder the Word declares that we must follow peace with all men and the sanctification without which no man shall see the Lord.

V. *How may I get the blessing of entire sanctification?*

1. I must feel my need of it so much that I shall want it more than I want anything else. Blessed are they that do hunger and thirst after righteousness for they shall be filled. We must want it so much that we shall be willing to seek it with all of our hearts.

2. The specific steps in the seeking are consecration and faith. We must place everything on the altar, come to the end of ourselves. To consecrate, to die out completely to self, is the most difficult thing that an individual ever has to do. It is not easy but it must be done. The blessing cannot come by any other method. After the consecration is complete, we can and should believe; and if we really believe, the fire will fall and consume the sacrifice. Unsanctified Christian friend, now is the time for action. Plunge into the fountain and be made every whit whole.

EVENING SERVICE

Safety First

TEXT—A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished (Prov. 22:3).

INTRODUCTION

Campaigns are inaugurated for the purpose of increasing safety in traveling, or in some field of industry. They are rightly called safety first campaigns. The text suggests to us this thought in connection with man's spiritual welfare. Surely, if anywhere, we should play safe here. The simple do not play safe. They pass on and are punished, while the prudent man foreseeth the evil and hideth himself.

I. **THERE IS DANGER**—The word translated evil in the text really means danger.

1. Living on this earth is dangerous business. Automobiles get out of control, interurbans jump the track, trains collide, airplanes fail to make a landing, cars run people down as they cross the street, people slip on banana peelings and fracture their skulls.

2. Sin is dangerous. The wages of sin is death; the broad way leadeth to destruction, he that soweth to the flesh shall of the flesh reap corruption. Sin is likened to leprosy—the most dangerous of all diseases in Bible times. The judgments which have befallen sinners prove that sin is dangerous. Adam, Lot, Achan, Saul, Absalom, Solomon, Judas, Ananias and Sapphira are examples. Sin is law-transgression and must, therefore, be dangerous. He who violates law must suffer.

II. **THE SIMPLE PASS ON AND ARE PUNISHED**—Simple here means open, silly, foolish, seducible, an easy mark.

1. The simple are illustrated by those who do not properly regard dangers in the physical world: jay drivers and walkers, speed fiends, those who drive across railroad crossings without looking or listening, automobile drivers who pay little or no attention to stop signs, dare-devils.

2. Spiritually they pass on, ignoring the evil or danger, and are punished. These are the spiritually careless and reckless—those who thoughtlessly take the risk and lose.

3. They pass by the exhortations and warnings of the Bible, God's messengers, loved ones and friends, or the voice of the Spirit of God. These are the highway signs which God places along life's path. Yes, the simple pass on and are punished. They foolishly disregard the evil or danger.

III. **THE PRUDENT MAN FORESEETH THE EVIL, OR DANGER, AND HIDETH HIMSELF**—Prudent means shrewd, smooth, cunning—one who knows how to look after his own best interests.

1. This man foresees the evil, or danger. Foresight is one of the highest manifestations of intelligence. It means to look ahead, to think before you act, to act with true regard for the consequences of your act.

2. The man of my text not only foresaw the danger, he also acted in the light of what he foresaw and did what he should have done. He hid himself. He ran to cover and found protection.

3. One authority has told us that morality has a two-fold basis: First, the ability to foresee and weigh the possible consequences of different kinds of behavior for self and others; second, the willingness and capacity to exercise self-restraint. The man referred to in my text had both of these characteristics. He foresaw the danger and then did something about it.

4. Dangers in the physical world cannot always be avoided. Most of the accidents could be avoided, but not

all of them. In the spiritual world, however, the danger, sin, can always be avoided if we choose God.

CONCLUSION

Why not look to Jesus and live? There is life for a look. Jesus is our brazen serpent, and a look at Him lifted up on the cross will save us from sin, the great danger. Or, to use another figure, make Christ your city of refuge. Thus we shall play safe by following in the footsteps of the prudent man.

SUNDAY, JUNE 15, 1941
MORNING SERVICE

Uttermost Salvation

SCRIPTURE READING—Heb. 7:11-28.

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

INTRODUCTION

We come today to pay tribute to Jesus Christ. We could salute Him on the basis of what He was, or is, but we do it rather because of what He did. He made an uttermost salvation possible. "His name shall be called Jesus: for he shall save his people from their sins." "Behold, the Lamb of God which taketh away the sin of the world."

I. **JESUS CAN SAVE FROM THE GUILT OF ANY AND EVERY SIN**

1. Jesus healed all manner of disease—lameness, fever, unclean spirit, leprosy, blindness, dumbness and dropsy. All of this is a token of the fact that he can forgive all manner of sin.

2. All manner of sin can be forgiven except the sin against the Holy Spirit. This sin is unpardonable because the sinner bars the way to his heart by the rejection of light, and not because God refuses to forgive.

3. To say that Jesus can save from every sin is a big order today. There are as many different kinds of sin as there are different kinds of people. Still, Jesus is able to save from any and every kind of sin.

4. Notorious sinners in the New Testament who were saved were: The Samaritan woman, the woman taken in adultery, the thief on the cross, the publicans—Matthew and Zaccheus—unscrupulous emissaries of the Roman government. Add to these Lydia the rich woman at Philippi, the poor slave girl at the same place, the Roman jailer, Roman centurions, and socially, the elite Jews—Nicodemus and Paul.

5. The hymns, "He Never Turns Any Away," and "Come Every Soul by Sin Oppressed," emphasize the fact that Jesus can save any and every sinner.

II. **JESUS CAN SAVE FROM THE POWER AND PRESENCE OF INBRED SIN**

1. Here we have a more serious condition than in the case of the guilt which accompanies the acts of sin. It is more serious because it is more fundamental, more a part of us. It has a death grip upon us—we cannot rid ourselves of it. This carnal mind, this body of sin, is not subject to the law of God.

2. This sin nature is ours because we are a part of a fallen race. It is racial. It is in the blood stream of the inner man. It is the leprous disease of which the acts of sin are but the symptoms or manifestations.

3. This inbeing of sin is described when the Bible speaks of the human heart as deceitful and desperately wicked. The heart is a menagerie filled with wild beasts, or a jungle infested with the fiercest of wild animals.

4. But there is hope. Through Jesus we can be saved completely from this condition. We can be cleansed from every stain. The dirty house within can be cleaned up from cellar to garret and then redecorated throughout (Matt. 3:12).

5. The old man—Satan's fifth column in the human heart, can be completely ousted or eradicated. The soul is then under new management completely.

CONCLUSION

Jesus can save to the uttermost. He can give uttermost salvation, salvation which saves from the guilt of any and every sin and salvation which cleanses from the carnal mind. Not only can you be saved to the uttermost, but you can keep saved to the uttermost. The devil will turn his big guns on you, but you can withstand his blitzkrieg if you have the standing grace which this uttermost salvation brings.

EVENING SERVICE

The Broad Way

TEXT—Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat (Matt. 7:13).

INTRODUCTION

1. Ways lead from somewhere to somewhere. The broad way leads from time to eternity, from the here to the hereafter, from this world to the world beyond.

2. There is only one other way leading from time to eternity. This is the narrow way. There are three or more possible routes from centers in Texas to New York city. This is not the case as to ways from time to eternity. Here there are only two routes.

3. Your feet, therefore, are now traveling from time to eternity on the broad way, if they are not in the narrow way. There is no escape from this situation. There is no third way from this world to the world beyond.

I. **THE BROAD WAY IS AN EASY WAY**—easy to get in and stay in, because the gate is wide and the way is broad.

1. It is the easy way because it is the only way we see when our eyes open in the moral world, when we arrive at the time of moral accountability. We are born in the kingdom of God, but we are facing the kingdom of sin because of the nature of sin within.

2. It is the easy way because we can carry almost anything we want to with us. There is no baggage limit in the broad way. The song says, "You must, you must unload," but it does not apply to those who are in the broad way.

3. It is the easy way because, after a fashion, you can have your own way in it. You can live a life of self-indulgence. You can follow your natural, sinful desires. You can walk over your mother's prayers, ignore the pleading of friends, splash through the blood of Jesus and even shake your head "no" to God.

4. It is the easy way because it is the beaten path—"many there be that go in thereat." As the beaten path it is easy to find and enter.

5. It is the easy way because it is instinctive with us to go with the crowd; and the crowd is in the broad way. Cattle go in herds. People are more apt to seek the crowded ways than the lonely roads. The broad way is the easy way, easy to get into, to stay in and to slide down. It is indeed the toboggan slide to hell.

II. **THE BROAD WAY IS THE DIFFICULT WAY**—The way of the transgressor is hard.

1. It is the way of unpeacefulness, dissatisfaction, and restlessness. Man is incurably religious—he cannot rest

without God. He is hungry for the Bread of Life. He is thirsty for the Water of Life.

2. It is the way of superficial joy. There is no deep-dying current. It is like the mountain stream which dashes down from boulder to boulder. It is but a bubble, a mirage, a case where anticipation is always better than realization. The pie of sin looks good to the jaded appetite, but it is disappointing when tasted.

3. This way is paved with human blood and human sorrow and not with asphalt. William James wrote thus: "History is a bath of blood." The river of blood overflows the broad way. The banks of this river are strewn with the bodies of those who have been destroyed thereon. The sign of the broad way is the cross-bones and the skull.

4. This way leadeth to destruction. Leadeth—the natural conclusion of sin, of walking in the broad way, is destruction. This is the expression of a fundamental law of the universe. Hell is not an arbitrary creation; it is the consequence of sin. Sin created hell. Judas went to his own place.

5. This way leadeth to destruction. Destruction—what does it mean? It is the "no man's land" of the universe.

CONCLUSION

There is a brighter side to the picture, "The Way of the Cross Leads Home." Through the cross of Jesus Christ a way has been provided whereby we may escape from the broad way and press our weary feet upon the narrow way which leads to life and heaven.

SUNDAY, JUNE 22, 1941
MORNING SERVICE

The Two Baptisms

SCRIPTURE READING—Matt. 3:1-12.

TEXT—*I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire (Matt. 3:11, 12).*

INTRODUCTION

The man, John the Baptist—he was an unusual figure.

1. Because of where he lived—the wilderness, an unoccupied plain or forest, and not necessarily a desert. This means that he was a recluse or hermit—he came neither eating nor drinking.

2. Because of what he wore—camel's hair and a leathern girdle about his loins.

3. Because of his meat or food—locusts and wild honey.

4. Because of the low estimate which he placed upon himself. He was just the voice of one crying in the wilderness—a megaphone—announcing the coming of the King.

5. Altogether he was a rugged pioneer, a spiritual frontiersman or pathbreaker or prophet.

I. THE MESSAGE OF JOHN THE BAPTIST—*The baptism unto repentance.*

1. John the Baptist was a rugged man and he preached a rugged gospel. Its theme was "Repent ye." This means to face right about, or, as Sam Jones used to say, "quit your meanness."

2. The gospel which John preached was not soft or sentimental. It was a gospel that had spikes in it, it pierced the flesh.

3. John's medicine was not sugar-coated pills. It was bitter to take—quinine, which was given straight and not in capsules.

4. John's gospel paddle was not padded and it had holes in it. When it was applied it burned and blistered. No anesthetic was given while it was being administered, and no healing salve was applied afterward.

5. Will Huff truly said of John's message that it was not theological, but volcanic.

II. THE SUCCESS OF JOHN'S MESSAGE

1. Great crowds came to hear John. The village stores closed and their owners went to meeting. The homes were deserted because their occupants had gone to hear the strange preacher.

2. Many were saved—confessed and were baptized. Hardened sinners paid the price and repented.

3. But many of the backslidden church members—Pharisees and Sadducees, came for baptism without making any show of repentance. John rebuked them and demanded of them that they bring forth fruits meet for repentance, and forget about their pedigrees. The fact that Abraham was their father could not save them. Further, he warned them of impending judgment—"And now also the axe is laid unto the root of the trees."

III. THE PURPOSE OF THE MESSAGE—*It was to get the people ready for the baptism of Jesus with the Holy Spirit.*

1. Repent ye for the kingdom of heaven is at hand, and the kingdom is righteousness, joy and peace in the Holy Spirit. "I indeed baptize you with water unto repentance; but . . . he shall baptize you with the Holy Ghost and with fire." John is to get them saved in order that they may go on and get the baptism with the Holy Spirit.

2. John's work was only preparatory. We are saved in order that we may go on and get sanctified. Regeneration, or John's baptism, is just a means to an end; and the end is entire sanctification, or Jesus' baptism.

3. We must go a step farther. Entire sanctification, or Jesus' baptism, is the greatest experience in the whole redemptive scheme. We are not only saved that we may be entirely sanctified, but we are also glorified in order that our entire sanctification may fully express itself through a perfect body and a perfect environment.

4. Conversion is the introduction and glorification is the conclusion, while entire sanctification is the body of the sermon or address. Or, to use another figure, John's baptism is the prelude and glorification the postlude, while entire sanctification is the body of the musical program.

CONCLUSION

Jesus' baptism with the Holy Spirit, as something which we have here and now, is the heart of the gospel. I am not surprised that John felt that it was his whole and most imperative business to prepare people for it. We must get people saved in order that they may get entirely sanctified. This is the truth above all truths from the standpoint of experimental religion. So much so is this the case that we are ready to agree with Will Huff's statement, "If an archangel should come from heaven and with Pike's Peak as his pulpit and Texas as his auditorium, declare to all the inhabitants of earth that there is nothing to Jesus' baptism with the Holy Spirit, Paul would answer back, 'Let him be accursed,' for this apostle to the Gentiles has said, under the power of divine inspiration, 'If we or an angel from heaven preach any other gospel, let him be accursed.'"

EVENING SERVICE

"When the Stars Begin to Fall"

TEXT—*For we must all appear before the judgment seat of Christ (2 Cor. 5:10).*

INTRODUCTION

The Negro spiritual describes the coming judgment thus: "O Lord, what a morning it will be when the stars begin to fall." Truly it will be a morning the like of which men have never seen before. The Savior of men will have become their judge. Recognition of Him will be forced upon all men and the wicked will face a full revelation of their deeds along with final separation from God and the good.

I. THE JUDGE—*JESUS CHRIST—For we shall all stand before the judgment seat of Christ. It is fitting that Jesus should be the Judge because:*

1. He has been over the way—He knows what we have to face.

2. He is sinless. He was tempted in all points like as we are yet without sin.

3. He has a judicial mind, that is able to see every side of a case.

4. He knows all. We cannot hide anything from him.

5. He is the one whom we have wronged. However, his judgment will not be vindictive.

II. THE JUDGMENT WILL BE A DAY OF RECOGNITION—*RECOGNITION FOR CHRIST—Every knee shall bow and every tongue shall confess.*

1. God is going to see to it that every individual shall pay homage to the Lamb that was slain. We can bow now and confess because we choose to and receive mercy; or we can wait and be forced to bow and confess on that great day and receive judgment.

2. If we are ashamed of Jesus here and will not confess Him before men, He will not confess us before His Father in heaven. Let us confess or recognize Him here rather than wait and be forced to do it there.

III. THE JUDGMENT WILL BE A DAY OF REVELATION—*REVELATION AS TO MEN'S LIVES AS THEY HAVE BEEN LIVED ON EARTH—(Romans 14:12, 2 Cor. 5:10, Eccles. 12:14).*

1. There is one consolation in connection with the above thought. Our wicked deeds which have been covered by the blood will not be brought to light. Otherwise, every secret thing will be revealed.

2. Men's hearts will be turned wrong side out, exposed, aired, put on the canvas at the judgment. Think of the criminals who have escaped the grasp of the law—thieves, murderers, etc. They will be exposed at the judgment. Hidden heart sins—hate, pride, etc.—will be made manifest. All hypocrisy will be brought to light. Men will be shown to be just what they are.

3. Preachers, policemen, lawyers, and doctors know much about the wickedness of men. They are told these things confidentially. God will know all that all of these public men know, and much more. He will reveal it all at the judgment.

4. We can record men's words, but God is recording not only their words but also their thoughts and motives. He can reproduce what He has recorded at the judgment.

IV. THE JUDGMENT WILL BE A DAY OF SEPARATION—*SEPARATION OF THE RIGHTEOUS FROM THE UNRIGHTEOUS (Matt. 25:31-46).*

1. Some will be placed on the right and some on the left. There will be a final and definite line of demarcation between them.

2. Families will be broken up—wife separated from husband, mother from daughter and father from son. Separations here are not pleasant, but they may be

temporary. Separations at the judgment will be forever.

3. There will be no appeal from the Judge's decision; it will be final.

4. Those on the left are separated to the lot of the tares; to the fate, "I never knew you—depart from me"; to a place that burneth with fire and brimstone, where the smoke of their torment ascendeth forever and ever; to a place where they are denied the one drop of water for which they beg, where everything will be darkness and death.

5. Those on the right are separated to the lot of the wheat; to the joy implied in the words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; to a place where there is no sin or death or sorrow; to a land where they need no sun, for the Son of God is the light thereof. There the day never ends, for there is no night there; the river of life flows out from the throne of God and the tree of life blooms forever. Let me die the death of the righteous and receive his reward.

SUNDAY, JUNE 29, 1941
MORNING SERVICE

The Sanctifying Sacrifice

SCRIPTURE LESSON—Heb. 13:10-25.

TEXT—*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate (Heb. 13:12).*

INTRODUCTION

The Epistle to the Hebrews is one of the connecting links between the Old and the New Testaments. It is very difficult to preach intelligently from a text in Hebrews without referring to the Old Testament. This is certainly true of the text before us. It points back to the sin-offering where the body of the sacrificed animal was taken outside the camp and burned, while the blood was carried into the holy of holies by the high priest.

I. THE GENERAL EMPHASIS OF THE TEXT—*That he might sanctify the people with his own blood.*

1. The animal sacrificed must be a male, and one of the flock, or one not taken in the chase. This last requirement meant that it must be something that was costly. The animal must also be without blemish. Christ met all of the requirements. He was a male. He was the best that God had, His only begotten Son. The cost to God in giving Him was incalculable. He was without blemish, having been tempted in all points like as we are and yet without sin.

2. The animal gave its life for those for whom it was sacrificed. Jesus did the same. The animal was forced to give its life and was not conscious of the meaning of the sacrifice which it made. Jesus knew what He was doing. He laid down His life for us because He loved us so. The purpose of this sacrifice was that He might sanctify the people.

3. Mayor Cermak of Chicago fell as the victim of a bullet which was intended for President Roosevelt. He accidentally gave his life for the President. But it was not so with Jesus. He chose to die for us. A young man was electrocuted as a murderer. He contended to the last that he was not guilty. Later his uncle, while on his death bed, confessed that he was guilty of the crime. The young man died for his uncle because he had to. Jesus died for us because He wanted to.

II. THE SPECIAL EMPHASIS OF THE TEXT—*He suffered without the gate. Jesus' death was outside the gate or city.*

1. This indicates the shame connected with Jesus' death. He died in disgrace, an outcast. He was not fit to die within the limits of the city—this is the implication of this truth. The word that was used for the burning of the body of the sacrificed animal outside of the gate was not the same as that which was used with reference to the burning of the sacrifice on the altar. It was just the word for plain burning, the burning of trash or garbage! When they crucified Jesus outside of the gate they indicated thereby that He was only trash or garbage.

2. It was the custom among the Jews to put blasphemers to death, outside of the gate. Jesus, who was charged with blasphemy, was thus crucified.

3. This suffering outside the gate signifies Jesus' isolation or aloneness. He was forsaken by all of his followers while on the cross, and finally even the Father turned His face. The words, "My God, my God, why hast thou forsaken me?" mark the climax of His agony. He was left alone in the universe and in this moment He really tasted death for every man.

4. The song, "Alone," describes in a vivid way this isolation of Jesus.

CONCLUSION

Christ's sacrifice is a challenge to us. Are we willing to make a consecration similar to His? "Let us go forth therefore unto him without the camp, bearing his reproach." This is what it takes on our part in order for us to get the blessing of entire sanctification. We ought to be willing to make this consecration, especially since we realize that we have here no continuing city, but seek one to come (Heb. 13:14). The ties of this passing world should not be allowed to hinder us from getting the best that God has for us.

EVENING SERVICE

The Tragedy of Lost Opportunity

TEXT—The harvest is past, the summer is ended, and we are not saved (Jeremiah 8:20).

INTRODUCTION

This is one of the saddest statements in the Bible. It suggests to us the tragedy of lost opportunities. What tragedy can be worse than the failure to grasp and utilize an all-important opportunity, an opportunity upon which hinges our immortal destiny.

I. IT IS TRAGIC TO LOSE AN OPPORTUNITY, BECAUSE WHEN ONCE LOST IT CAN NEVER BE RECOVERED

1. You may lose a book, hat, or money, and regain them. It is not so with a lost opportunity. Once it is gone, it is gone forever. Other opportunities may come but not that one.

2. The lost coin and the lost sheep were found. The Bible emphasizes this in the two parables. However, lost opportunities can never be found.

3. The sculptor had carved a curious creature out of stone. He called the creature "Opportunity." The visitor asked why the creature had wings, and the sculptor answered thus: "Because he is soon gone and once gone cannot be overtaken." We may get into a high-powered automobile and overtake a fast express but not so with a lost opportunity.

4. The horse that represents opportunity has a mane but no tail and is fleet-footed—if you get opportunity you must get it as it comes.

5. The first two stanzas of the poem, "The Water Mill," bring us this truth as to lost opportunities. They close with the words:

"The mill will never grind
With the water that has passed."

II. IT IS TRAGIC TO LOSE AN OPPORTUNITY BECAUSE THE LOSER IS RESPONSIBLE FOR THE LOSING

1. There is a sense in which a person may lose a road, position, office, or fortune without being to blame for it. This cannot be the case with an opportunity. An opportunity is a situation plus a person who is capable of meeting the situation. Therefore a situation is not an opportunity if it is one which you cannot meet. In the very nature of the case, then, no one can be to blame for the losing of the opportunity except the loser.

2. A large tree full of ripe Elberta peaches would present no opportunity to a four-year-old child. It would be quite different, however, with a twelve- or fifteen-year-old boy. He would doubtless climb the tree and get the peaches.

3. The impotent man at the pool of Bethesda had no opportunity until Jesus came by. He was crippled and someone else always reached the water first when it was troubled. When Christ came by, however, the man exercised his capacity for faith and was healed.

III. IT IS TRAGIC TO LOSE AN OPPORTUNITY BECAUSE THE LOSER SELDOM REALIZES IT WHEN HE LOSES ONE

1. Early settlers bemoan themselves because they did not buy up the land when it was cheap. Some few did have enough foresight to do this and are now rich.

2. There are those who could have sold their possessions while the boom was on, but through a failure to appreciate the significance of the situation they permitted the opportunity to pass.

3. Often we meet middle-aged people who could have secured an education, but through neglect and carelessness they failed to do it. Now they bemoan the fact. They did not realize that they were losing when they lost.

4. Children mourn over their ill treatment of their parents after they are dead. They did not recognize what they were doing when they did it.

5. The curious creature which was called "Opportunity" had hair hanging over his face. The visitor asked the sculptor why this was the case, and the sculptor replied, "Because men seldom know when he comes to them."

6. The last two stanzas of the poem, "The Water Mill," apply here.

CONCLUSION—LOSING AN OPPORTUNITY BRINGS A DOUBLE SUFFERING TO THE LOSER

1. It brings the consequences of having lost—judgment. The harvest is past, the summer is ended and we are not saved. After the harvest a few stalks of grain are still standing. They will either be trampled down by the cattle or be broken off by the wintry blasts.

2. There are not only the consequences of losing, but the fact that he alone is to blame for the losing hounds him. The opportunities which he has let slip will laugh at him and mock him throughout all eternity. His mind will be tormented with the thought of lost opportunities.

THE INNER SECURITY

A train was wrecked by a broken rail. On examination the exterior of the rail seemed a perfect cast, but closer examination revealed irregularities within. Where great strength in permanent building is required, every piece of steel is now subjected to an X-ray examination. If the inner security is lacking, no matter how heavy the casting, it will not stand the strain. The seemingly respectable and strong man fails. When he goes down some inner defect glaringly stands forth. Jesus said, "That which cometh out of the man" is the real test.—SELECTED.

ILLUSTRATIONS

Basil Miller

The Rescue

"You'd better cut the rope, Bill," called Hans as he swung over the ledge. "No use for three of us to be killed."

It was a hard decision for Bill to make, but one that he knew must come. He drew his hunter's knife out of its scabbard, and got ready to cut the strands of mountaineer's rope which tied him to his two companions who were hanging over the ledge.

Three of them had undertaken to scale McGregor Peak in the Rocky Mountain National Park, up which but few men had ever gone. They had tied themselves together mountaineer fashion and as they neared the rugged top the rear man's foot slipped and he fell over the ledge; his weight was such that Hans and Bill held him for a while, but soon Hans slipped over, and then Bill felt his iron spikes begin to give, and he knew that the rope would soon let go. There was safety only in cutting the rope.

As the two men hung suspended in space, Bill called, "Any last words?"

"None, only cut the rope so there'll be someone to take back the story," said Hans, "Jake seems to be out."

Slowly that knife began to bite into the rope. One strand was gone, then the second. Bill hesitated, thinking of the two young companions for whom this meant certain death. And he thought, "If I don't cut it; there'll be no one to take the story back. Besides they might land on an overhanging ledge and we might save them."

With a whang the last strand of rope snapped and the two companions plummeted downward, how far Bill had no idea.

He was possessed of one idea, that of getting to the ranger station with the message as soon as possible. The downward climb was a slow one. It took him an hour to make the steep, sheer rock climb, where even a small fraction of a foot might mean his death. When he got to the base of the sheer rock wall that headed in the Peak, going was easier. Once at the base, he got on his saddle horse and started across the mountain trail for the ranger station.

"Dead?" asked the head ranger.

"Not sure—"

The ranger phoned for an ambulance from Estes Park to meet them at the nearest possible point on the trail, and organizing the rescue they took what equipment was needed, first aid kits, two stretchers, and twelve CCC boys from the Park and started for the Peak.

By the time they arrived it was almost nightfall and lights had to be used to pick their way up the Peak by an easier route, and from the top they strung down ropes to the place where Bill said the accident had occurred. Fastening the rope to a jutting out rock, the ranger asked for a volunteer to go down the rope in search of the bodies.

A wiry young ranger stepped forward and said, "I'll go." Hand over hand, with the rope fastened around one foot, and using the other foot as a slide brake, the ranger let himself out of sight. It seemed an eternity to Bill before the ranger's voice sounded up over the Peak.

"Here they are," he yelled. "Tangled in some scrub pines on the ledge. Both out, but breathing."

"Thank God," Bill said, "that I cut the rope."

A second rope was hastily let down, which was tied under the armpits of one of the wounded men.

"All right," the ranger called, "we're ready to come up."

Slowly both ropes began to become taut, and then with the ranger's aid, the wounded man was lifted off the ground. The upward pull began. Both ropes kept even so the ranger could keep the injured man from getting fastened on the side of the rock ledge, the ranger guided the other man slowly up to the top.

"Out," said the head ranger, "but alive." And a second time the ranger went down the rope for the second man. Again the process was repeated and the second man was rescued.

Throughout that night six CCC boys to a stretcher, the merry band trudged slowly down the mountain pass to the waiting ambulance. It was a long trip and a difficult one, for rain began early in the evening which turned to sleet and hail. But the faithful men traveled on with the cargoes. They were bearing waning human life out to doctors and hospitals and operating tables.

They were men on a rescue and they dared not wait for better circumstances.

"Smashed badly—brain concussion—broken ribs—and—" Dr. Reid hesitated as he made his examination when they arrived at the local hospital. "It's a question as to whether or not they will live."

The rescue!

Out of the night of a soul came a cry for help! Over the ledge of sin a soul had fallen! Companions cut the last strand of rope and downward plummeted a boy or girl to eternal destruction! And that soul fell for hell!

The Rescuer of souls stepped forth and volunteered, "Let me go down. Let me rescue that soul."

And down the rope of time came the Christ on a mercy errand. What did it differ if he had to suffer, even hang on a cross, there was a soul, the timeless stream of souls, that was going to eternity. They were lost. They were damned. Doom in hell awaited them. And this Friend of man risked His life, His all, that man, lost in sin, might be found.

He is out tonight in the dark winds of fate, in the heavy sleets and hails of evil, looking for that boy or girl that's hanging nearest the ledge, whose feet are now about to slip over and forever be doomed.

He is calling for you! Bidding for you! He is out there nearby with the rope of salvation, ready to grasp you to His bosom and with strong arms of love to lift you back to the heights of life's peak!

Are you willing to be found by this Christ? Willing? Ask Hans, now alive though crippled, if he was willing to be rescued. A thousand times yes, he affirms. What a reunion, what joy, what glad news broke from Estes Park when it was heralded, "They're found—they're alive!" And what glad news will ring in the high courts of heaven when you too are found and are taken back to the Father's home!

The Price of Rejecting Christ

"Won't you come tonight, Cliff?" asked the preacher, "I have a feeling that this is your opportunity."

The preacher in a California town had felt peculiarly touched that night, for in his audience was a relative for whose conversion he had prayed many hours.

Cliff looked at his wife who nodded her willingness to go to the altar with her husband, but he held back. They were with another couple, friends who lived in one of their apartments. Cliff's wife tried to persuade the neighboring woman to go with her, but she also said no.

When the meeting was over Cliff and his friends left the building for home. On their way, he said, "You know, I like to go to church but I don't like to be dragged to the altar. I'm through with such meetings as that."

The following week being Thanksgiving week, he and his wife and the lady who attended church with them decided to spend the week at the country home in the Mohave Desert. The three of them loaded their car with provisions, and started to the desert. A few miles out of Victorville there was a blind crossing on the Santa Fe railroad, and the car must have stalled upon the tracks. The engineer said, "When I came around the bend, I saw an automobile on the tracks, and applied my emergency brakes. But I could not stop in time."

That wrecked car was dragged a hundred feet, and strewn along the tracks were the remains of those people who a few nights before had turned down an opportunity to prepare to meet their God.

God warns before calamities, and if you will heed those warnings there is life and redemption. But if you reject them, the dire consequences of refusing God's call to mercy will fall upon you. Turn now and live, while there is yet time.

The Pedigreed Pup

"No, I couldn't think of letting you, an inexperienced hunter, take that pup," said the dog fancier, whose friend wanted to take the dog on a quail hunt. "You see," went on the dog owner, "you might do something that would start him off wrong. He's a pedigreed pup."

"Where's your son?" asked the friend. "My little girl sent him a present."

"Oh, Jimmie? why he wanted to go for a walk in the woods with a neighboring lad," came the reply.

As we went back to the friend's car, for I had come along with him, I couldn't help thinking of the estimate the man placed on the two pups—the dog and the boy. Both were young, but the dog-pup was pedigreed, and he would not let him go with an inexperienced hunter for fear he might teach him something that was not quite up to standard. But the boy-pup, for he was a little shaver, he would risk in anybody's hands. The difference, I thought, must be that the dog-pup was pedigreed and the boy-pup was not.

Maybe that is the wrong way to look at the matter. But farmers take more care of their pedigreed animals than the average person does of his boys and girls. Race horse owners pay high salaries to their trainers to bring a filly to the racing age without making any mistakes in her upbringing, while the average person is willing to turn Johnny loose and let him just grow up. Too great care cannot be given to the training of children. Put the child where Christ put him—at the entrance of the kingdom of God. Then nothing will be too good for him.

Mistaken Values

"I lost my jewels," cried a society woman at a recent banquet.

A robber had come in among the guests and had held up the crowd, taking the jewels from the ladies' fingers and necks and the money from the men's pocketbooks.

"And won't he be surprised," the lady resumed, "when he finds out they are only of paste. I never wear my real jewels to public gatherings."

No more surprised will he be than many a person who has gone through life searching for the things which are of only temporary value and who have placed no emphasis at all upon those things which will live through eternity. Houses will rot, but love, divine love in the soul, is an ageless quantity. Money, stocks and farms will disappear and the one who sets his heart upon them is like the robber who took the paste jewelry. But he that sets his heart upon the quest for spiritual greatness, closeness to God, and shaping his soul-being in the divine image has found the Pearl of great price.

No Public Altar

"We are asking you," said the spokesman of the ministerial association of Elgin, Illinois, "not to have a public altar."

"But, what can we do?" asked the evangelists, the Taylor brothers.

"Do? You can preach the gospel. We don't want any public altar with all that goes with it."

The preachers thought a while about the unusual request and finally said, "All right. We'll preach, but there'll be no altar."

During the meetings many souls were touched, and they were asked to write their names on a card and indicate what church they wanted to pray for them.

One night under the stress of a powerful conviction brought on by a Spirit-awakened message, the audience was moved deeply.

"If there had been an altar call," said Rev. Brown, pastor of the Nazarene church in the city, "the altar would have been filled."

One woman wanted to be prayed with so strongly that she walked down the aisle and to the front, but there was no altar at which to kneel. She stood up for a while.

"I don't know what to do," said the preacher, "I promised the ministerial alliance that there would be no altar, but here is a woman who wants to be prayed with."

He let the woman stand, daring not to break his promise with the preachers. But he said, "This is the last time that I shall ever make such a promise. We need the altar."

God pity such preachers. They have taken the altars out of their local churches, and when a group of them feel that they need reviving, and call a union evangelist they tie his hands so he cannot lead souls into the kingdom. Our blessed hope is the altar. We must fill them. Pray around them. Call the sick to them to be healed, the sinners to them to be saved, the weak to them to be strengthened, and forever make them our rallying points in the churches.

Our Poverty and God's Riches

"My needs are very great," said a friend whose family is in the war zone of England. Daily he is awaiting the news that his children have been sent to some of the colonies or have been killed.

"And here," he went on, "I am at your table eating your food. And you are giving me what aid you can to get my family away from that horror. You supply my needs—"

"Out of my poverty," I broke in, "but, thank God, He says that He will supply our needs according to His riches in glory!"

"And that," returned the friend, "ought to be sufficient for all of us. We are so poor, but God is so rich. We lack even the necessities, but no man has ever gone to the ends of God's riches."

The friend was right. No man has ever gone so far as to exhaust the supplies of God. He said, "Write in your needs on the blank check of heaven, and I'll cash it for you."

We write, "One pound of rice—a dollar bill to pay the doctor—a can of beans—" Small items!

But George Mueller wrote, "Give me, O God, the supplies needed to feed two thousand orphans this day!" And every day for more than sixty years God sent in the supplies! Mueller asked according to God's riches. We ask according to our poverty.

While Mueller got things from God, we suffer and lack even the most insignificant things. "Ask and you shall receive."

Expository Outlines for June

Lewis T. Corlett

God's Faithfulness

(Exodus 6:1-8)

I. ILLUSTRATED IN HIS DIRECTING THE DELIVERANCE OF ISRAEL FROM EGYPT

1. The promises of God are more than theories.
2. God verifies all of His promises by sufficient activity to make them a reality to the person who takes Him at His word.
3. This has reference to the beginning of the nation of Israel but He was also faithful to them throughout their history.
4. These statements and incidents are recorded in the Scriptures to give the child of God today a glimpse into God's provisions for each one.

II. HIS FAITHFULNESS IS BASED UPON HIS OWN CHARACTER. "I am the Lord."

1. He stated that He was the God of the fathers (v. 3).
2. He reminded them of the fact that He had given them a covenant (v. 4).
3. He emphasized His unchanging character.
 - a. What He had been, He continued to be.
 - b. He was known as God Almighty but now He was also known to them as Jehovah.
 - c. God is unchangeable in all His character.

III. HE WAS FAITHFUL IN THAT HE KEPT A WATCH OVER THE ISRAELITES

1. He knew where they were.
2. He knew the bondage they were in.
3. He knew the name and character of the oppressor (v. 1).
4. He heard their groanings and sympathized with the people (v. 5).
5. He gave directions to Moses to people from bondage (v. 1).

IV. THE LORD REMINDED THEM THAT HE WOULD KEEP HIS COVENANT

1. It was given to Abraham (Gen. 15:18).
2. It had been verified to Isaac and Jacob.
3. The Lord recognized the covenant as established and certain to be carried out (v. 4).
4. He told Moses that the fulfillment of the covenant was dependent upon His character and not surrounding conditions (v. 7).

V. HE WOULD BE FAITHFUL TO BRING THEM INTO THE PROMISED LAND

1. In spite of the bondage in Egypt they would eventually dwell in Canaan (v. 4).
2. They were to inhabit it rather than be a stranger within its bounds (v. 4).
3. He was doing this in order for them to enjoy His fellowship in a greater manner and a more intimate relationship (v. 7).

VI. GOD WILL BE AS FAITHFUL TO HIS CHILDREN TODAY.

1. He had these events recorded to reveal His manner of operations and to encourage their faith.
2. He will deliver them from the bondage of sin.
3. He will cleanse their hearts from all sin so they can enjoy the spiritual Canaan rest and enjoy the fullness of God (Heb. 4:1-11).
4. He will verify His promises to them.
5. He will finally take them to be with Him forever (John 14:1-3).

Praising God

(Psalm 100)

I. HAPPY PEOPLE ARE FULL OF PRAISES TO GOD

1. One reason for this happiness is that they praise God.
2. Christian people should love to praise their God.
3. This aids in victorious living.

II. ALL PEOPLE CAN PRAISE GOD (v. 1)

1. The command is to "Make a joyful noise."
 - a. God did not require it to be in harmonious tones.
 - b. It need not be couched in beautiful language.
 - c. Any type of expression can be used in praising God.

2. Praising God is an individual matter.

- a. The initiative is left to each person. "Make a joyful noise."
- b. Each child of God can and should plan to make some type of expression of praise or appreciation for God's blessing.

III. PRAISE RISES OUT OF GLAD SERVICE (v. 2)

1. The believer is a love-slave to God and performs his service out of gladness of soul.
2. The goodness of God through salvation hath put gladness in the heart of the believer. (Psalm 4:7).
3. A happy service engenders a joyful testimony.
4. The spirit of praise comes because God hath removed the fear of bondage (Rom 8:15).

IV. A GREATER KNOWLEDGE OF GOD INCREASES THE SPIRIT OF PRAISE (v. 3)

1. This increasing knowledge of God comes by individual application. "Know ye."
 - a. God invites all people to know him better.
 - b. If we draw nigh to Him, He will draw nigh to us. (James 3:8).
2. He can be known as the Creator. "It is he that hath made us."
3. He can be known as Lord. "We are his people." "Know that the Lord he is God."
4. He can be known as the Good Shepherd. "We are the sheep of his pasture."
5. Increasing knowledge of God gives hope, peace and assurance and naturally ends in making a joyful noise unto the Lord.

V. AIDS TO PRAISING GOD (vs. 4, 5)

1. Join in the public worship of God. "Enter into his gates with thanksgiving and into his courts with praise."
 - a. A child of God will feel more like praising God by being faithful to the means of grace.
 - b. This includes more than physical attendance; it means with a proper attitude of mind. "With thanksgiving" and "with praise."
2. Think on God and be appreciative of His works. "Be thankful unto him."
 - a. A person must focus his attention and thoughts on blessings before he can be thankful.
 - b. Thanksgiving calls for an expression of appreciation by both art and deed.
3. Focalize the attention and activity in God (v. 5).
 - a. Magnify the goodness of God.
 - b. Exalt Him for His everlasting mercy.
 - c. Tell of His enduring truth.
 - d. Make His name the center and content of your praise. "Bless his name."

VI. PRAISING GOD WILL MAKE THE BELIEVER A GOOD MISSIONARY

The Steps Leading to Downfall

(Gen. 3:1-19)

I. MAN USUALLY LOSES OUT SPIRITUALLY BY A GRADUAL PROCESS

1. A person usually does all that he does by steps or degrees.
 - a. He approaches God for salvation by definite steps.
 - b. He develops spiritually in a gradual manner.
2. It is profitable for all Christians to study the experience of Adam and Eve in the fall in order to avoid such pitfalls.

II. THE FIRST STEP TO THEIR DOWNFALL WAS QUESTIONING GOD (v. 1)

1. This was the first approach of Satan. "Hath God said?"
2. This is the doorway to all doubt.
3. It is questioning the wisdom of God, likewise His motive in requiring such an action.
4. Spiritual victory is sustained by faith and questioning God's Word and character is the first step away from faith.

III. THE SECOND STEP IS CONSIDERATION (v. 2-5)

1. She exalted herself against God by leaning to her own understanding at the suggestion of Satan.
2. She accepted Satan's suggestion that God was only wanting to deprive them of things that would enlighten.
3. The child of God places himself on dangerous ground when he gives consideration to the suggestions of the devil.
4. Eve thought on the suggestions so long that she lost her true estimate of values.
5. This contemplation blinded her to the truth and she was led to act through deception.
6. The break with God always comes through choosing to please or obey the self-nature as against God. This brings wrong motives and the moral nature is depraved.

IV. THE THIRD STEP WAS THE OUTWARD ACT OF DISOBEDIENCE (v. 6)

1. Actions are the natural results of thoughts.
2. When the will is definitely set for selfish interests, a person always acts against their best welfare.
3. Wrong actions are not hasty decisions but the outgrowth of selfish attitudes and motives.
4. Evil deeds are the results of carnal nature.
5. All evil actions are against God.

V. DOWNFALL IS THE NATURAL CONSEQUENCE OF THESE STEPS

1. These attitudes and actions lead away from God.
 - a. Brings a break with God.
 - b. Places the individual under the wrath of God.
2. These steps bring bondage to sin and Satan.
3. The end of such choices and decisions is death.
 - a. Gradual physical.
 - b. Instantaneous spiritual.
4. This type of action brings a sense of personal shame (v. 10).
 - a. A recognition of loss of purity.
 - b. A sense of guilt and condemnation.
 - c. A shame that causes the person to evade the truth (v. 12).
5. Final eternal death.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Possibilities of Grace

IN His infinite wisdom God has been pleased to have us begin life at its beginnings. This is true in the realm of nature and in the realm of grace. How far we go in either realm we decide for ourselves. God would have us go on to the realization of our possibilities that may be ours in this present life. What we do in this matter of realization determines largely what life will mean to us, in us and through us. Other things being equal, the man with the best developed powers, will be the most useful man in the service of God and men. We have much reason to believe that human life is the crowning work of God's creative power. The fact that so many have signally failed in the proper development and right use of the powers with which God has endowed mankind is nothing against the supreme merit of that work. We have enough in the way of development and use of these powers to convince us of the certainty and merit of these powers. The brief period of human life here below is entirely insufficient to furnish time for the full realization of the possibilities of our endowment. Human life is not such a simple matter that we can go very far in the realization of its possibilities in so brief a time. But degrees of development may be made, and should be made. The processes by which improvement is made, are tedious and toilsome. A lifetime of effort is necessary to any adequate realization of our physical and mental powers.

Even greater effort is necessary for any appreciable development of our moral and spiritual forces. Salvation is vastly more than an escape from everlasting burnings and the gaining of a home in heaven. It not only includes this change in locations, but a

corresponding change in personality and all that goes into the making of life in all of its realms of possibility. It is a change in the whole trend of life and being. It is in order to a new state of being, a new quality of life, a right order of things. It would be folly to insist that God has created a race of beings in His own image, and after His own likeness, for which He has no use, no special interest in and no definite purposes to work out through. God does not so lightly deal with mankind, or so infirmly consider their value. God has plans and purposes He is working out through human instrumentality. Some day we shall know more of the importance of these plans and purposes. Now it is our wisdom to give Him opportunity to make the best possible use of us, that when our course is run we may receive His welcome plaudit, "Well done thou good and faithful servant."

The Fruit of the Spirit

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law (Gal. 5:22, 23).

We are brought here to a mountain peak of the possibilities of grace, which is a challenge to our faith, and to all that goes into the making of life as God would have it lived. The fact that God meets us with such a staggering challenge, is an evidence of the magnitude of the powers with which He has endowed us. The fact that we are able to meet such a challenge is an evidence of our fitness—by grace—for all that God expects of us. God does not ask beings to realize such possibilities without giving them the possibilities for so doing. It is an evidence of man's fitness for holiness of heart and holiness of life. We do well

to remind ourselves of the destructive effects of all that is contrary to holiness in human nature, and destructive of all that is best in it. God created us holy beings, and designed us for holy living.

I. When God calls man to holiness, He calls him to that which is compatible with his nature, as He created him. No greater mistake has ever been propagated than that of the declaration that holiness is incompatible with human nature. It is the one and only thing that is compatible with it. Sin in all of its forms is destructive and only destructive to all that pertains to normal human life and living. No man can sow to the flesh without, of the flesh, reaping corruption.

II. Holiness is not only a state of being but a state of activity. Life is something that must be lived, some use must be made of its powers. There is but one way to reap a harvest of life everlasting of the Spirit, and that is to sow to the Spirit. Life must have its outcome. The more rightly it is used the more blessed will be that outcome. Through failure to properly realize the importance of salvation, there are tremendous wastages of human life and its forces. God has placed us here with opportunities to make something of our lives for His glory and man's good. Failure in this must ever be staggering in its effects and irreparable as to its losses.

III. The elements of the fruit of the Spirit, are presented here in three groups. The first group, that of love, joy, peace, seemingly have to do primarily with our inner life. We rightly think of them as emotions. We wrongly think of them when we think of them only as emotions. They are mighty motivating forces of all that is best in human nature, and in all of its activities. God is love, and love is the motivating force that has brought relief and restoration to a ruined race. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Realizing the possibilities of love, is restoration to the likeness of God. Love is our supreme need. This God knows, and He himself is its Fountain Head. God would have us increase and abound in love.

IV. Joy is another of the mighty motivating forces of God and man. Of Jesus it is written, "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Not only are we to consider the pains of sacrifices, but the outcomes of them. Not alone, how much did our redemption cost, but how much was it worth? And so with the

sacrifices we are called upon to make. Not alone how great are the sacrifices, but how great is the good accomplished through them? The worth while things of life have their price, and whoever would have them must pay that price. Christ paid the price of our redemption that He might have the joy of redeeming us, as well as the satisfaction and benefit of so doing.

V. In this group, the greater element, love, is set forth first; and the lesser, peace, last. Love is the essential element in all Christian experience and activity. It is where there is love that there is joy; and where there is joy that there is peace. Wisely we will regard them in their proper order. Joy is the quest of the many. Love is the element in which joy flourishes. It is through the outgushings of love that joy comes. They have joy who put themselves in the way of having it. In this, our Lord, is our perfect example. Peace follows in the footsteps of love and joy. Would we have that peace that meets the issues of life well poised? Let us put ourselves in the way of having it.

VI. The second group of elements of the fruit of the Spirit, has to do with the activities of life in our relationships to others. "Longsuffering, gentleness, goodness." In our present infirm condition, and in view of the fact that we are in the making, there will be much room for the exercise of longsuffering in our dealings with one another. And we will stand as much in need of it from others as they stand in need of it from us in our mutual relationships. Wisely we will keep this in mind at all times. Longsuffering is a universal need among us. Gentleness will come to us as we properly consider these things. Others will esteem gentleness in us in our dealings with them, as we esteem gentleness in others in their dealings with us. Few things are more needed in our relationships with others than genuine, old-fashioned goodness. Among groups of people who are learning the lessons of life as they live it, there will be great need of a constant interchange of these virtues. Keep in mind that you need them from others, as certainly as they need them from you. That you are obligated to others, as they are obligated to you.

VII. The third group seems designed to emphasize permanent qualities of life. Faithfulness meekness, self-control. The Revised translation seems even more illuminating and helpful, than the authorized here. Life is in the making with us. It has its materials, and the materials used tend to fix the quality of the product. Do

we want these results in our lives? It is our privilege—our wisdom—to put ourselves in the way of having them. They will come into our lives only as we build them therein. Their coming will not be the result of accident, but of well directed, persistent effort. God has seen fit to give us an important place in determining the nature of the character we build. Few things are more desirable than the element of faithfulness in character. Through its exercise the heights are reached, achievements are made. In all of our efforts in life meekness will be an ever present need. We see the need of it in others. Others see it in us. As love is the great essential element in character and being, so self-control is the crowning need in all of the activities of life. One who can rule his own spirit is greater than he who can rule a city. Who will have the hardihood to say, I have gone far enough in these matters? I have no need of going farther. The greatness of the field of possibility opened before us here, is an indication of the greatness of the powers with which God has endowed us, and a challenge to us to discover, develop and use these powers for His glory and man's good.

Some Possibilities of Prayer

And he spake a parable unto them to this end, that men ought always to pray and not to faint (Luke 18:1-8).

Jesus is not here teaching that our heavenly Father is like this heartless judge; this man who feared not God, nor regarded man; but that He was just the opposite of him. If such a man can be prevailed upon to give an unwilling answer to an appeal from a helpless widow in whom he had no interest, how much more will our God be prevailed upon to grant an appeal to one in whom He is vitally interested, and to whom He is intimately related; to a beloved child who is the purchase of the blood of His only begotten, and well beloved Son. This judge disliked the widow's petitions, and granted them only to be relieved from the annoyance of their constant repetition. The Father delights in these petitions, and invites His children most earnestly to persist in their presentation.

I. Jesus is not teaching here—or elsewhere—that unjust causes should be presented to, or persisted in, at the throne of grace. This widow had a just cause for presentation at the court of the heartless judge. Rather He is teaching that no matter how hopeless the case may seem, men ought always to pray, and not to faint. No just

cause should be forsaken, merely because of what may seem to be its hopelessness. It has been through persistence in prayer that the most hopeless cases have been won at the throne of grace. Such causes—being just—are challenges to the God of all grace, and give Him opportunities for the manifestation of His grace and power. In all prayer we need the guidance and help of the Holy Spirit.

II. He is teaching that there is vastly more in prayer than is being realized by His people. That far more may be accomplished through it than is now being accomplished. That "fainting" is altogether too common. In matters worthy of prayerful consideration we are in a dilemma. Either we will pray and win, or faint, and lose our cause. The issues of life are challenges to the children of God. Either we must succeed in the accomplishment of the purposes of God through prayer, or faint and fail in their accomplishment. Prayer is not only a private matter, but it is vastly more, it is a public matter. Far more than our personal affairs are involved in our prayer lives. The interests of three worlds are affected by them.

III. In such a world as we now are, it is not difficult to find occasions for fainting. Almost any sort of discouraging circumstance may be used for such an occasion. Christ is teaching that prayer is a good antidote for fainting, and that fainting is a good antidote for praying. That easy yielding to the temptation to faint will soon lead to the cessation of praying. Words may be spoken; forms may be used, long after praying has ceased. Praying is a vital exercise in which the whole man is engaged. Whoever makes his praying an easy task will enjoy little of the benefits of prayer. Prayer which does not move the pray-er, will accomplish little in the moving of others. The widows' task was not an easy one.

IV. Jesus is teaching that praying is not an easy task. And this is a lesson we need much to learn. It is not easy to attain to the worth while things in any realm. This is as true in the realm of grace as it is in the realm of nature. We are agreed that it takes definite and determined praying to bring a soul into a state of grace. It takes just as definite and as determined praying to enable one to make progress in grace, as it does to bring him into a state of grace. For every inch of ground we gain we must fight. Once in a state of grace, too many of us are wont to think of the future in terms of easy going. Joshua had his fighting to do after he was over Jordan. Crossing Jordan merely brought him to the scenes of conflict.

This widow was so persistent in her appeal that the heartless judge saw that there was but one way to escape the annoyance of its constant presentation; and that was to grant it. She would not be denied.

V. Our Lord is teaching that the cause we present in prayer, must be of such importance, that no denial of it is thinkable on our part. That it is worth the putting of our all into our effort to have it granted. Prayers for things for which we are little concerned, are likely to lack some—if not many of the elements of true prayer—prayer of the effective sort. And it is concerning prayer of this sort that He was teaching. This widow's prayer was of the effective kind. The heartless judge was thoroughly convinced that she meant business, and this conviction had its place in determining him to grant her petition. True prayer is effectively transacting business with God. The accomplishment of God's purposes concerning us, will challenge all there is in us, and put us to the fullest tests.

VI. In some instances at least, we may not go far astray if we assume that there is much that passes for prayer among men, that accomplishes little—if anything—at the throne of grace. Such seems to have been the prayer of the Pharisee of a later parable of this chapter. His prayer was with himself, rather than with God; it was of the head, rather than of the heart. He was rich and increased in all that pertained to his ideals of religious experience. Seemingly he needed nothing. It was a prayer of self-condemnation. He thanked himself for the good he had done to himself. True prayer is the exercise of one who is dependent upon God; not independent of Him. It is far more than a one-sided affair. It is not only from someone, but it is to someone. It is a petition made and a petition responded to.

VII. In the case of the widow, we see her putting her all into her petition, and the gaining of her desires. The granting of her petition is worthy of all the effort put forth in its gaining. The prayer of the publican was like this. It was a petition for which no denial could—or would—be taken. The issues of time and eternity were at stake. And this is true in the entire range of our prayer lives. Many say, "The prayer for our personal salvation is the all important thing." And this is true in so far as this particular prayer is concerned. But prayers that involve the doing of the will of God, are just as important in their places, as is this prayer in its place. In the broader issues of life, prayer for the doing of the will of

God may even be far more important than the petition for one's own personal salvation. Paul's prayer for his own personal salvation affected him primarily. His prayers for the doing of the will of God affected multiplied millions across the ages. Had he stopped at his prayer for personal salvation, who can compute the loss that would have followed? And we must keep in mind our stewardship of life, and the importance of going forward in the doing of the will of God.

The Possibilities of Faith

All things are possible to him that believeth (Mark 9:14-29).

Our text is a staggering statement. It is one that would have been unbelievable had it been made by another than our Lord. It is a statement of God himself. He alone can know what is possible to one that believeth, and He alone can make that statement good in actual experience. Not only is Christ putting this disheartened father to the test, but He is putting Himself to a corresponding test. In challenging the father's faith He is challenging His own power. If one less than God had made this statement it would have been no more than idle words. But when the Lord of life and glory makes it, it is worth its full face value. It is God, with whom all things are possible, who makes this declaration. Faith is that which links one to God, and makes him the instrument through whom His omnipotence is manifested.

I. The "all things" mentioned in our text is not a mere general statement, but one that is specific. All things that are right in the life of one who is wholly sanctified, and who is holy in all manner of living; all things involved in the outworking of the divine purposes in and through him, are in view. All things that are in the will of God for him. Wrong things are possible to all mankind, but they are not possible through faith. The "all things" mentioned here suggest the avoidance of "all things" that are contrary to the will of God.

II. The "to him that believeth" of our text means vastly more than a mere operation of the mind; a mental assent to a proposition. It suggests a harmony between the human and the divine wills involved. It suggests a movement of the entire man in the direction in which God is moving. It suggests co-operation with God in His activities. All of this father went out to our Lord in that act of faith that brought healing to his afflicted son. It suggests deliverance from the unbelief that tends to the obstruction of

the operations of faith. Here we need help, as this father needed it that day. Tests of faith tend to the revelation of that which is inconsistent with it within us.

III. Faith is subject to great increase. This is suggested by our text. Concerning the believers at Thessalonica, Paul wrote, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." We should expect such increase, pray for it, and put ourselves in the way of receiving it. We should give ourselves to the diligent use of the means designed to produce such increase. In this the Word of God as a guide to us in our prayers and supplications, as well as a revelation to us of the will of God, should be most helpful. Whatever increases our knowledge of God, and intensifies in us a desire to do the will of God, will be helpful. All is improvement of our faith powers.

IV. Faith is a mighty, moving force. Without works it is dead. It is back of achievement in all realms of activity. Especially is this true in the realm of grace. Not only is it a matter of fact, but it is a matter of degrees. During our Lord's earthly ministry, He spoke of it as ranging from "little faith" to "great faith." Seemingly the many were of little faith; the few of great faith. Concerning two things He marveled; concerning the unbelief of His townsmen at Nazareth; at the faith of the centurion at Capernaum. What a glorious thing it would be if He had occasion to marvel at the faith of some of His own today. He is challenging us to go on to the possession and exercise of such faith. As wholly sanctified believers, we are prepared for this forward movement. Sanctification is an experience in which rapid improvement may be made in the development of our powers.

V. Our text implies the possibility of our attaining to such a stage of faith as will make all things possible to us as believers. In this matter the all things in view would be those which pertain especially to this life. Those of the life to come will be possible only when we are in the enjoyment of that life. An absence of limit to the degree of development of our powers is suggested here. No matter how staggering may be the proposition with which we are confronted, our text is still true. Jesus does not say, "All things are easy to him that believeth," but, "All things are possible to him that believeth." The difficulties in the way may seem monumental, the obstacles insurmountable; but the text is true.

VI. Faith is gradual and progressive in its increase and development. The necessity for patience, and waiting upon the Lord, is in view here. Reaching the heights in any realm is no easy matter. Especially is this true in the matter of reaching the heights in the realm of faith. Someone may be saying, "Cannot the Lord do all this at one time, instead of taking an extended period for its development?" The question is not that of what the Lord may be able to do, but of what we are able to have done within us by Him, and the extent of the intelligence, and effectiveness of our co-operation with Him in His working. The limitations are not with Him, but with us. In His infinite wisdom, it has seemed best to Him to have it so. The development of our faith powers is far more than a one-sided affair. It is a mutual affair between the believer and his God. Whatever is done must be done by Him, with our co-operation and consent. It must be done in His ways.

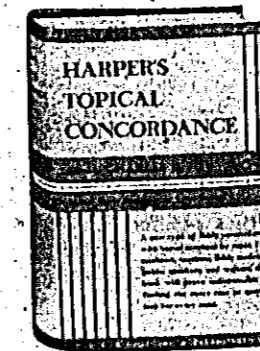
VII. What are we going to do in this matter of building up of our faith powers? He has made known His will for us in these matters. What is our will concerning them? He has placed the key to the situation in our hands. What we decide will deter-

mine what will be done. In the nature of the case, the matter is conditioned. What will we do about meeting the conditions which alone will make success possible? What will we do in the matter of putting ourselves in the way of developing aptitude for the increase of our faith? How diligent will we be in our co-operation with Him in His work? There may be many occasions for discouragement, but neither room nor reason for it. The larger possibilities of faith will ever be before us. We must go on until we have developed in us those measures of faith which will bring to us the supply of our every need. This is God's way for us, and the fact that it is His way for us, assures us of the possibilities of success that may be ours therein.

Possibilities of Life

Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all of the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment;

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that the Lord may bring upon Abraham that which he hath spoken of him (Genesis 18:17-19).

Getting Abraham out of Ur of the Chaldees, and getting him into the land of Canaan was a colossal undertaking, and men have looked upon it with wonder and awe for thousands of years. It is no small matter to get a man to face such an undertaking and engage in it. Brief periods of time were required for this. But making of him the man He needed, through whom He could bless the nations of the earth, and fulfill to him His promises was a far greater undertaking, and one that required a much longer period of time. God wanted Abraham, where and when He wanted him, that He might mold him into the personality that He needed for the working out of great and enduring purposes. And so does He want us that He may fashion us into instruments for His use in the accomplishment of His purposes through us. The crisis experiences through which He brings us into the experiences of regeneration and entire sanctification, are preparatory to this further preparatory work and service.

I. In carrying forward of His work, God's great need is not money, but men. Abraham was rich in flocks and herds, in silver and gold, but there is no intimation here that God intended to bless mankind through his material riches. It was through his riches of character and personality, that God proposed to bless the world through him. God certainly knew Abraham's riches of a material sort, and what might be accomplished through their use. But He knew more than this. He knew Abraham and what he would do. Nothing in the way of material riches can be substituted for wealth of personality. Material wealth is passing. Abraham's material wealth has long since perished. What God was building in him in the way of personal riches was enduring. It is living today, and is as vital and active as it was in Abraham's day, and will continue to be throughout the ages to come. The making of such a man as Abraham was no small undertaking. It was one that God alone could undertake and bring to completion. It is a great mistake to think that wealth is necessary to usefulness.

II. The world needs the help that can come to it through the use of material wealth, but it needs the help that can come to it from God through human instrumentality vastly more. Their need of material help is but a type of their need of the help that God alone can give them. And this help is given through human instrumentality. The need of material help

is so apparent, that often their deeper need is obscured by it. Jesus, our great Example of usefulness in the hands of God came into the world as one of its poor, and was such to the day of His death. Not only did He know men's material needs, but He knew their deeper needs. And that is what He would have us know. It is in the supply of these needs that He desires to use us. Material help is but for the hour. It perishes with the using. Man's vital need is for help that is as enduring as is he.

III. Abraham made some mistakes. He took Lot with him to the land of Canaan. Disaster followed. The increase of their material wealth made it necessary for them to separate. The descendants of Lot through his own daughters, were the inveterate enemies of Israel. Because of this they were interdicted from the congregation of the Lord to their tenth generation. It was through one of his mistakes that Ishmael was brought into the world, another of Israel's enemies as a people. Through fear he twice denied Sarah as his wife. Trouble followed. We are wont to speak more freely of our mistakes than we once did. Usually we mention them from the standpoint of personal blameworthiness, and pass them off lightly as mistakes of the head due to our lack of perfected judgment. But mistakes were no small things in the life of Abraham. Neither are they small things in our lives. There is vastly more to mistakes than the matter of personal blameworthiness. They are causes that produce effects, and effects according to their kind. These consequences were enduring in the experience of Abraham, and they will be enduring in the effects produced by our lives. They live on.

IV. But Abraham did more than make mistakes. He built character, developed personality, realized many of the possibilities of life. He built a structure of personality as enduring as the ages themselves. Marred by his mistakes? Yes. But a monumental structure nevertheless. It would have been better had he not made the mistakes, but rather have used his time and effort in nobler work. Many of God's promises to Abraham have had measurable fulfillment. All of them will have their complete fulfillment in God's own good time. Might more have been accomplished? God alone is able to answer that question. Our business is that of finishing our courses.

V. Abraham made failures in the realm of faith. He was God's pattern man of faith, but he failed at his strongest point. It may be that he guarded himself more carefully at

what he may have considered his weaker points. Satan's major attacks are upon our faith. His efforts are to get believers dissatisfied with God in His dealings with them; to get them discontented. Once in this condition, they often fall an easy prey to him in his wiles. Abraham passed something like one-fourth of his century in Palestine, in much fear concerning Sarah, his wife and his own personal safety as her husband. Twice it is recorded that he denied her as his wife. Trouble followed. Once he had voiced the secret of his fears, they seem to have vanished. A wholesome facing of the issues of life was helpful to him, as it will be to us. He failed in the matter of patiently waiting for God. In his efforts to hasten matters, troubles followed and failure ensued. These and similar perils confront us. We do well to guard against them.

VI. Abraham built character and developed personality under difficulties. And so must you, and so must I. These things seem to have their place in this building and development. It takes battles to make soldiers; storms to make seamen; opposition to make overcomers. It is God's will to place us in the most favorable environment for the outworking of His plans and purposes for us, in us and through us. In Abraham's case Canaan was a better place for this than would have been Ur of the Chaldees; the people of Canaan than the people of Ur; the idolatries of that land than those of his native land. The place God has for us has much to do with the accomplishing of His will for us. Only as He has His way in all things are the best results possible. This may seem inexplicable to us and so be, but it is true, nevertheless. God knows His purposes, and best how to accomplish them. The experience of Abraham proves to us that human efforts to better—seemingly—matters hinder rather than help.

VII. There was a place for Abraham's co-operation, in bringing upon himself the blessing promised, the things spoken concerning him. He had to put himself in the way of their enjoyment. God's purposes concerning us are worked out only through our co-operation with Him in their outworking. Abraham's career was not the result of accident, but of active co-operation with God in its outworking. God seeks to make of His people, instruments through which He can bless others. A self-centered life—at the best—is a spoiled life. Nothing less than a God directed life is normal. Our failures in co-operation may occasion much delay in the outwork-

ing of God's purposes concerning us; difficulties may be increased because of it; troubles may ensue. All this—and much more of a similar nature—is designed to warn us of the necessity of living under divine directions and closely following them. The issues possible in human life are of such tremendous magnitude that only God can properly guide us in meeting them, and preparing us to make the best use of them. Periods of special preparation may be necessary to the bestowing of promised blessings. It is only as we come to increased realizations of the possibilities of life that we can come into the enjoyment of its better things. As wholly sanctified people, we are ready to make progress in matters of life and living. In the realization of the possibilities of life it is as important that we do not go beyond the will of God—miss its fulfillment—as it is that we do not fail in its fulfillment.

Some Possibilities of Character Building

Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like; he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it; because it had been well builded (Luke 6:47-48 R. V.).

The work of saving mankind is a great work, seemingly the greatest work ever undertaken by God. It cost the greatest price that even He could pay; the blood of His only begotten, and well beloved Son, to make it possible. In the crisis works of regeneration and entire sanctification it is instantaneous and complete. Otherwise it is gradual and progressive. In its fullness it is a work not only for time, but for eternity. While the work is of God, it is wrought largely through human instrumentality. The effective Worker is the Holy Spirit. The instruments used are human. The gospel is of God. Its preaching is of God through men. Salvation is not only from all sin, but it is to all the possibilities of grace, for time and eternity. It is from the depths to the heights. It is a great character building work. Its ultimate goal is Godlikeness in character and personality for all who believe.

I. Our Lord does not tell us that there is nothing but hearing and doing in character building. But He does tell us that hearing and doing have large places in the performance of this great work. Experience proves to us the truth of this. It is through hearing and doing wrong

things that the wrong sort of character is formed. Contacts with the wrong sort of people have their place in this also. It is through the hearing and doing of the right sort of things, and coming into contact with the right sort of people, that right character is built. All that goes into the making of life; goes into the making of character.

II. There is definite work to be done in character building. Unless it is done the great business of character building will not go forward. Character of the right sort is not the result of accident, but is an effect produced by the operation of suitable causes; the use of right materials, at right times, and in right ways. We are agreed that definite work must be done if we are to get people saved and sanctified; that definite saving and sanctifying truth must be persistently preached. We may be just as sure that if we are to succeed in the great work of character building that definite character building truth must be persistently preached. Jesus clearly indicates this in our text. The world, the flesh and the devil are persistent in their work, and so must we be in ours. We must have definite objectives if we are to reach them.

III. It is through the formation of right character that we are fitted for the enjoyment of the better things of life here below. Is it too much to say that it will be through the formation of such character that we will be fitted for the enjoyment of the better things of life in the world to come? Things are conditioned here; is it too much to say that they may be conditioned hereafter?

IV. During His earthly ministry a great part of Christ's work was that of character building. Out from among His disciples, He chose twelve men, that they might be with Him; that He might send them forth to preach; and that they might become His apostles, and be used in the founding of His Church. It is not difficult to see, that if He did not build these men, He would not have them. It is for us to see how He went about the doing of this work, and what He would have us do in our doing of it. Our text indicated clearly that He would have us follow in His footsteps in this matter. His objective in the Sermon on the Mount was that of character building. It was addressed to His disciples and addressed to them for their learning and practice, and for their imitation in their work.

V. Paul in his day was a great character builder, as well as church builder. He could be a great church builder only as he was a great character builder. Years were spent by

our Lord in the preparation of Paul for his work, and Paul spent years in the preparation of the men who were to succeed him in the carrying forward of the work of God. Timothy and Titus were two of these men. To both of them epistles of instruction are addressed. Not only did Paul build character in these special workers, but he did his best in this matter with the membership of the churches he founded. His epistles to some of them clearly indicate this.

VI. Not only did Jesus come to seek and to save that which was lost, but He came to make something of that which was lost after it was saved. And that is what He would have His servants of all ages do. Naturally this work can go on only after men are saved. Character building of the right sort is never an easy task. It has its difficulties, and they must be overcome. But the greatness of the work, and the magnitude of its benefits, make their overcoming well worth while. It is through character building that human possibilities are discovered and realized. Saving men from sin is one thing. Making something of them after they are saved is another. The experience of our Lord with His disciples reveals the fact that its ways are tedious and toilsome, and its progress none too rapid. As wholly sanctified persons, made free from indwelling sin—that great hinderer of progress in grace—we are where the best of results may be expected from this work.

VII. Our Lord designs His Church, not only to be a great soul saving institution, but a great character building concern. He had a character building commission Himself, and He gave to His disciples such a commission: Not only were they to make disciples of all nations; to baptize them in the name of the Father, and of the Son, and of the Holy Spirit; but they were to teach these disciples to observe all the things which He had commanded them. In this matter we are all in the making, or should be. In our lives and living we should be helpers of others in this great work. It is something in which we may all have, and should have our part. Only as this work is well done will our work of soul saving be done. It is folly to suppose that all attention can be given to one aspect of God's work, another neglected, and yet see our efforts crowned with success. In many places at least, not less attention to the matter of soul saving, but more attention to the matter of character building, is the need of the hour. A balanced emphasis upon these things is needed everywhere.