

condition is possible. The people of Judah had paid the price, and met the conditions necessary to such a deliverance.

V. *Godliness has a real and practical value.* We may be safe in assuming that God has given us this record that we may see something of this value in actual experience. It had been no easy matter to bring the nation to the place where this condition was actual, but it was well worth all it cost, and vastly more. Godliness has ever been the secret of national greatness. All other forms of greatness are transient in their character, and fleeting in their duration. The forces threatening Judah were far superior in numbers to that which was theirs. But the forces back of Judah were far superior to those of these grasping aspirants for power and possession. Rightness with God is man's greatest asset for time and for eternity.

VI. *Worship of the Lord was universal.* From King Jehoshaphat to the least of the people of Judah, all bowed in His presence, and worshiped in sincerity and truth. The Levites lifted up their voices on high to praise the Lord God of Israel. The faith of the people was increasing. They were putting themselves in the way of such increase. We are safe in assuming that this attack upon Judah with all of its injustice, ingratitude, and cruelty, proved a great blessing to the people of the nation. In this experience we see that the important thing is not what the aggressors do, but what we do when the aggressors appear.

VII. *Early in the morning, Jehoshaphat gave the people this exhortation: "Believe in the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper."* After consulting with the people, he appointed singers unto the Lord, that should praise the beauty of holiness, as they went out before the army, and to say, "Praise the Lord, for his mercy endureth forever." It was when they began to sing and to praise that the Lord turned the tide of battle, set the attacking forces against each other, and gave His people the victory. When they came to gather the spoil it was so great that they were three days in gathering it. Instead of being impoverished by this attacking host, they were enriched. And this not only in material ways, but in moral and spiritual ways. Such a victory must have lived long in the minds of the people. Judah must have been greatly encouraged by it, and attacking foes must have been deterred in their purposes in attacking this people. And this was not only for their encouragement, but for ours.

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The Preacher's MAGAZINE

An Appeal to the Nations

Listen to me in silence, you coastlands,
And let the nations await my argument;
Then let them approach, then let them speak,
And together let us draw near for judgment!
Who has roused one from the east,
Calling him in righteousness to his service,
Giving up nations before him,
And bringing down kings;
With his sword making them like dust,
Like driven stubble with his bow;
Pursuing them, and passing on safely,
By paths his feet have not trodden?
Who has wrought and done this,
Proclaiming at the beginning the generations to come?
I, the Lord, who am the first,
And am also with the last.

(Isaiah 41:1-4, American Translation by J. M. Powis Smith).

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Keep the Traffic Moving

By the Editor

DR. BRESEE used to say that in the Church of the Nazarene it is necessary to haul the load while building the wagon. The thought was that, our church being new, we have to finance the building of churches and the providing of parsonages and other equipment for the local units, and yet we must support the missionary cause and other denominational enterprises while doing so. And often we have thought of his words of wisdom when we have seen a pastor lead his people into a building enterprise so exhausting that it was impossible for them to function properly and fairly as a unit in the denomination on account of their local burdens. We must build the wagon, but the load cannot wait while we do it. Therefore we must take a little longer to build the wagon and keep on hauling the load while we are building.

A few days ago I had occasion to pass several times over a given bridge in Atlanta, Georgia. The traffic signs read "Ten miles an hour," and to make it easy for motorists to observe the limit, a uniformed policeman stood in a fully exposed position all the time. The street was a busy one, and this restricted place soon became a "bottle neck." At last I asked Rev. P. P. Belew, our Georgia District Superintendent, why such an arrangement had been adopted. "Why," he replied, "this is really a marvelous thing. They are practically rebuilding this bridge. They are beginning with the foundation and coming right on up, and in the end the bridge will be entirely renewed. But while they are doing this, they are keeping the traffic moving. It is so much better than the usual plan. Usually in such a case as this, they would divert the traffic, destroy the old bridge entirely, and get along for months without any through passage. But in the mean-

time, much inconvenience and considerable loss to places of business in the vicinity would result. So they have developed this idea of doing the job by a less radical method. The same results will be obtained in the end, and in the meantime, many motorists will be accommodated and much loss of business will be avoided; for restricted traffic is a tremendous improvement over no traffic at all."

Then I thought of this matter in relation to the church. I thought of the internal working of the church. I thought of instances in which pastors have elected to stop all traffic, shut down the program entirely, and go about reorganization on such a radical plan that all traffic has to be suspended until the revamping task is accomplished. I wonder if it would not be better to pattern somewhat after the Atlanta bridge-builders by doing the work in such a manner that the traffic could be kept moving during the process.

It sometimes happens that the Sunday school superintendent is a misfit; sometimes certain Sunday school teachers are out of harmony with the standards of the church; sometimes the church treasurer is a "dog in the manger"; sometimes certain members of the church board are opposed to every move that stands for progress; sometimes a considerable block of the church members decide the course they are willing to take and insist on taking it without much regard to the wishes of the pastor. In such cases it may be necessary to rebuild the bridge, but our suggestion is that the task be done in such a manner as to make it possible to keep the traffic moving, even if in restricted volume, while the work is going on. Instead of bringing the repair job to a crisis, perhaps by making demands that are pretty likely to result in broken fellowship, why not make the changes gradually and without much publicity?

The more radical the purpose, the more constructive should be the method. If the method is radical it often serves to compromise the purpose. This is the argument of those who favor reasonable penalties for breaches of the civil law. It is found that it is more difficult to convict one charged with murder when the penalty is death than when it is life imprisonment. The vision of a man dying at the hands of the state blinds people to the heinousness of the crime with which he is charged, and pretty soon women are sending the accused flowers, and men are writing pleas to the local newspaper. It is like that in the church. Often it is not the offender who suffers most, but it is his family and his friends and even those who have no special reason to be interested will ally themselves on

the side of any who seem to be the subjects of harsh discipline. Yes, I think we do well to manage to keep the traffic moving while we rebuild the bridge.

Not many church problems can be settled by use of purely legal methods. Ours is a spiritual program, and our problems can best be solved in a spiritual atmosphere, just as our effective work must be done in a genuinely spiritual atmosphere. And always we must keep in mind that along with keeping the church clean, our task is

to save souls. It may be necessary, in the processes, to give some up as unsavable by us, but this decision should be reached reluctantly, and until it is fully reached, it should be remembered that casting people away is the very last thing to do. When losses come, we must not be discouraged, but neither should we be inflated. Losses may sometimes be inevitable, but they are never causes for rejoicing. Revivals and saved souls are the joy and crown of rejoicing of the church and of the preacher. By all means, let us keep the traffic moving.

Thoughts on Holiness

Following Holiness

Olive M. Winchester

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright (Heb. 12:14-16).

THE apostle had been writing a letter to the Hebrew Christians, possibly Hebrew Christians who dwelt in the city of Jerusalem. They were being sorely tempted under the persecutions that had come upon them. The beautiful temple with its impressive ordinances seemed to bespeak more than the humble gatherings of the little bands of Christians. They were considering whether or not they were mistaken in their new found faith and whether it would not be wiser to return to their Jewish form of worship. In answer to all this the author had replied in a most masterly way delineating the supremacy of the person of Christ and His atoning sacrifice.

Coming to the conclusion of his letter, the apostle gives sundry precepts and various exhortations. One that has ever been a basic text among holiness people is that quoted. The command is given to follow holiness. It is expressed in the present tense indicating that the activity is to be continuous and the accompanying principle emphasizes the need of watchfulness in the activity and finally the dangers to be guarded against are cited. It is these dangers that we are particularly interested in at this time.

GUARDING AGAINST LOSING GRACE

In the joy of the experience of holiness many unwittingly have formed the concept in their mind that at the altar there was vouchsafed to them a never failing supply of grace and consequently have not realized the necessity of ever renewing this sustaining power of the soul. Then at some moment of trial they have found themselves weak instead of being strong and not analyzing the situation, they have concluded in their minds that the experience of entire sanctification has not proved to be what they had expected it would be.

Perhaps, though, before going farther we should define just what we mean by grace. It has two different connotations in scripture dependent upon its relations. From the standpoint of the sinner, grace is unmerited favor through which the plan of redemption has been wrought and offered unto man. From the standpoint of the Christian grace is imparted power. It is this last sense that we are now considering.

Any line along which human nature functions, whether purely human or redeemed, must be continually nourished and exercised, otherwise it degenerates, so it is with the exercise of grace. There must be the continual appropriation to add unto our spiritual life or there will be a decrease instead of an increase.

Such being the law of our organism, we can see the appropriateness of the admonition, "Looking diligently lest any man fail of the grace of God." We should watch our hearts and watch our conduct lest either within or without we do not manifest the grace becoming a Christian. On

the other hand we should seek ever to "grow in grace and in the knowledge of our Lord and Savior."

GUARDING AGAINST BITTERNESS

As love is the primal element of the experience of holiness, so bitterness, anger and wrath constitute the opposites. Bitterness would seem to be basic; it is the root from which the others spring.

With the passing days of life there are many disillusionments. The enchanted land of enjoyment does not come. At times it seems to lie just beyond, but it proves to be only a mirage. Reacting against this phase of life, many become bitter. So also among Christians, the heaven they thought they found in company with their fellow believers proves to still be upon this earth and the brothers and sisters of this heavenly heritage are still human beings with faults and infirmities that pertain thereto.

Further in life come crushing disappointments. These come in various forms. Friends trusted have proved untrue. Worthy ambitions have been blighted. All this happens right in the realm of the Christian environment, and the temptation comes to react in resentment and become bitter, instead of taking the magnanimous view and realizing that a divine Providence overrules all. Against all such feeling one must guard, never allowing it to find lodgment in the heart.

This feeling of bitterness not only contaminates the individual in whom it dwells, but it extends its baleful influence. The bitter heart seems ever prone to bear its tale abroad, and thus many become defiled, so bitterness is an evil with a twofold aspect, and accordingly should be carefully guarded.

GUARDING AGAINST EARTHLY MINDEDNESS

The final exhortation given follows along another natural trend of life. The values of this world and of all that relates to time take on undue proportions. We fail to get the perspective of heaven. It usually takes the whole of life unto the ripening of the years when the soul is approaching the gates of the other world to come to the realization how vain and trifling are the things of time.

The writer of Ecclesiastes, standing on the pinnacle of a life that had tried out the values, reached a proper estimate when he said, "Vanity of vanities, all is vanity." There seems to be an underlying element of cynicism as he states the fact, but he lacked the experience of the Christian age and had not the depth of religious experience possible for his own age.

The recognition of the appraisal that the preacher made in the Book of Ecclesiastes can

be reached without the element of cynicism. It can be noted as a fact, accepted as such and the heart can turn in praise and exultation that out before us lie greater values; these values eye cannot see and the understanding cannot comprehend, but the spirit can discern their reality.

Since there are the great eternal realities awaiting all who will by faith catch the vision, how carefully should we guard against letting our minds be filled with the trifling things of earth and letting our heart's affection entwine too closely about them! On the other hand our main desire should be to seek the things that are above.

Thus in following holiness if we are to maintain a living experience we should ever seek to be rich in the grace of God, to guard ourselves from bitter feelings and bitter words and keep our minds filled with the true perspective of things of earth and realities of heaven. Doing this life will grow richer and fuller and its ultimate values will shine forth in resplendent glory.

Cheer Them

Multitudes of people are discouraged. Because of this fact they fail. In spite of training and talent they go down in life's struggle. A word of cheer would have turned the tide for them, and would have led them far from the gloom into the clear light of the best possible living.

Cheer the tempted. Temptation is on every side of us. A kind word, a sympathetic expression, a warm hand clasp, and sometimes only a smile, gives the tempted one courage enough to fight, and the victory is won.

Cheer the tired ones. The most of us do not intend to fall. We are courageous at heart, but sometimes because we are physically weak or discouraged or have a sense of loneliness we give up when trouble comes, and as a result of failure are greatly weakened when we might have emerged from the conflict with a new consciousness of power and more ready for the new trial when it appeared.

Speak a word of good cheer. It costs you nothing. It means everything to the one to whom it is addressed. It is a good thing to remember that this is the spirit of Jesus, who was always helpful, always uplifting.

*Thank God for the man who is cheerful
In spite of life's troubles, I say;
Who sings of a bright tomorrow,
Because of the clouds of today.
His life is a beautiful sermon,
And this is the lesson to me—
Meet trials with smiles, and they vanish;
Face cares with a song, and they flee.*

—SELECTED.

A Preacher Under the Juniper Tree

By A. S. LONDON

I HAD no thought of my friend being discouraged. He is a great preacher, a good man and has won thousands to Christ. But a letter says he is, like Elijah, under the juniper tree. It made me sad. He is in demand, loves the Lord, has lived right and is an excellent brother. But he says he is down lower than ever before.

God only knows the heart-throbs of human beings. This friend would have been the last one that I would have dreamed of his being tempted to do as he says in his letter. It only reminds us that we should be kind and tender toward every living individual. We never know the battles they are fighting, the hills they are climbing, the tunnels they are going through. A great writer once said that we should be kind to all we meet, for everyone is having a hard time.

Elijah won a great victory yesterday. Today he is under the juniper tree, praying that God will let him die. He did not want to die, for he was running from death. A woman could have easily answered his prayer. Yesterday he whipped 450 false prophets of Baal. Today he is whining like a spoiled baby. Yesterday he was a giant. Today he is a pigmy. Yesterday a victor. Today a conquered weakling.

Elijah was tired physically. And so is my friend who says he is down. Elijah was under the juniper tree after a great victory, and so is my friend. He has just recently won an unusual type of victory. His temptation to give up the fight has come on the heels of what seemingly should bring him great joy and freedom. But he is down, discouraged, cowed and feels like quitting. He will not receive one word of criticism from me. There are 15,000 other preachers in one state who have gone so far as to practically give up the ministry and go into some other kind of work.

Elijah had a long tongue after him, and so has my friend. The tongue, says the sacred writer, is like a fire—it burns. It cuts like a sword, and has probably been the cause of more discouragement than any other one instrument that has ever been used. Those who could have inspired by their words have cut with their tongues. How words can lift, inspire, encourage and cause one to wade through fire and accomplish the seemingly impossible. And on the other hand, how words can dishearten, cause one to become downcast and feel as if the fight was not worth the effort put forth. God pity any man who tries to make life difficult!

Elijah had got to the place where he was looking at people. He saw their faults, their

weaknesses, their shortcomings and finally said that there was left hardly one in the whole group of human beings but that bowed his knee to Baal. He decided that he alone was the only one left who was true to the faith of our fathers.

My friend, too, has been looking at people. He has seen their sins of omission until his heart is sad. He has heard their long tongues wag until, like Elijah, he would like to run away from the whole affair, and live the life of a hermit or a monk.

It is a sad day when any man gets to looking at the faults and failures of others. I heard the late William Jennings Bryan say that when a man loses faith in people, it is not long until he loses it in God, and then in himself, and this spells the Waterloo for any man in any walk or calling of life.

There is not a human being on earth who tries to do anything worthy of the name but who will make blunders. He will make mistakes and bad ones at that. The late Theodore Roosevelt once said that the only person who never makes a mistake is the one who never tries to do anything, and I think this is the worst mistake of all, and the person who is dead.

Someone has wisely said that it is noble to fail in a worthy attempt. My friend, like Elijah, looked at others. His heart has sunk within him. His mind, like that of Elijah, was tired. He has been fighting hard battles. He is worn out both physically and mentally. He needs a long rest. Most of all, he needs a different outlook on life. He must change his attitude toward others. He is too useful to be out of the ministry a single year. A state had better go out of existence than for my friend to quit preaching.

God reminded Elijah that there were 7,000 people who had not bowed their knee to Baal. They no doubt had blundered and wobbled along the way, but they put their trust in the living God. He told Elijah to get up, get something to eat, get his body in good condition, and shake out of his moody spell and go down to a nearby city, and help make the country better than he found it.

My friend, too, must get back at his task. He must get busy when his body is rested, set his face like a flint toward the Celestial City, and never stop until he rests in the City of God. Like Elijah, he must help to make some young preachers, and make a contribution to both the church and the state.

My friend would like to try some other kind of work, but there is nothing on earth as great as the work of preaching the gospel of Christ. A tired, worn-out preacher once went to the

President of the United States, through the courtesy of a friend, and told him that he wanted a place in government work. The noble president, a Christian gentleman, looked at the tired preacher and said, "My dear brother, there is not a place in the United States government that is half as big as the job to which you have given your life."

Gladstone, the Grand Old Man, of England, once said to his son, "If God calls you to be a minister, do not stoop to be a king."

My friend is tired. He has heard cutting words. He has looked at the faults of others, but he must preach on. He must closet himself away, get a new vision of God and the Christian ministry, and then set himself to the task of helping to save a tottering world.

"The lights are going out!" says a great leader in Europe. The lights of culture, education, philosophy flicker and die. "Lights" may go out, but, "The Light" will never go out! Dr. Glenn Frank has paid this tribute to some great preacher: "His sensitive spirit, housed in a fragile body, has in it the strength of marching armies." He was not the victim of circumstances, but the victor over them. It must be so with my friend. May God bless my preacher friend who is fighting the fight of his life, with all others in like condition is my prayer!

"Why Are So Many Lost to the Church?"

Mrs. R. G. FITZ

IN a recent issue of the *Herald of Holiness* we were very forcibly struck with the editorial, "Taking Inventory of Ourselves." The statement, "The outstanding weakness with us is the large number who are lost to the church each year through the removal by the church board," is one that should make all of us not only think, but go to our knees seeking wisdom, love and longsuffering.

This is a subject that has so often moved me to tears. Why do so many backslide and give up? If this is our weak spot as a church surely we should give much consideration and prayer seeking the cause and remedy. I have been a Nazarene for thirty years and have grown up in the holiness movement. I thank the Lord for our true ministers and believe that the greater part of them are some of the salt of the earth, yet I

fear that some of the church's loss and the backsliding of many souls must be laid at the door of our ministry.

Let us consider for a little while some of the outstanding causes. Some evangelists are sensational and move only on the emotions and many are swept in on a high tide of enthusiasm and never really get their feet on the Rock. They leave the altar feeling better and decide they have received Christ into their hearts but when they meet the temptations of life they quickly give up for they have not really been transformed by the power of God.

Then there are evangelists who preach a standard that cannot be supported by God's Word. Some have held that many of the human emotions were carnal. A standard was held up to the newborn or newly sanctified soul that he found did not work out in actual Christian life and in the hour of experiencing the normal human emotions he felt he had backslidden and gave up in despair. No doubt all who read these lines can look back over their own experiences and remember times that the preaching they heard did not coincide with the teaching of God's Word and other times great emphasis put on one portion of scripture to the exclusion of others, things were proved that God never intended and had one not been well established in the things of God his experience would have been dashed on the rock. It is easy for me to see why so many people give up or go seeking something else when a standard is preached that cannot be substantiated by the Word of God. The whole plan of redemption is so wonderful and beautiful and the grace of God can do so much for the human soul I see no reason to smudge it with man-made ideas and make it offensive.

Many evangelists seem to think they have scored a great victory if they can preach the church under conviction and get them all to the altar acknowledging they were either backslidden or never did have anything. To me this is a very cheap and shady practice and must be terribly displeasing to the Lord. It looks as if the evangelists were either consciously or unconsciously seeking to enlarge the numbers at their altars. Probably many of them are sincere and just feel they are digging deep and getting the church on a good foundation, but often a church that has thus been moved is left in a far worse condition than before. Of course any soul who is not obeying the Lord and is walking back of light should quickly get things fixed up between himself and the Lord, but unless God is leading one, who has felt all was well, to go to an altar of prayer, the little things that might have

been brought to light should be fixed up between God and the individual and not be made public.

We no doubt all have seen evangelists who unchristianized most of the church members and preached so pointedly that honest souls were greatly grieved. They cried to the Lord to show them where they had failed. They were honestly walking in the light, but to have the evangelist sit in judgment and discredit their experience was to say the least very discouraging. I know the preachers say, "If what I preach bothers you it is a sign you need something." I grant this is true if the Word is rightly interpreted but it is not so of man-made standards. God holds a high standard for His children but He does not fail to take into account the human weaknesses but says, "When he shall appear we shall be like him, for we shall see him as he is." Right here, it seems to me, we fail as holiness people to take into account the human weakness of our brothers and expect perfection of deed and if we fail to see it, which we always will, we discredit the experience. This very thing has discouraged many souls and caused them to give up. This is a place where not only the preacher but laymen alike are to blame.

Another fault of preachers, it seems to me, is misinterpreting God's promises. Since childhood I have heard it preached from our pulpits that one who tithes his income to the Lord will receive financial gain. This is a wrong motive to hold up to God's children. We should do many things because they are right and what are well-pleasing in His sight. Stress should be laid on obedience to God and the spiritual blessings accompanying such, rather than a financial reward for obeying the Lord who has done so much for us. If the temporal and financial blessings come they should be the over and above blessings. One looks about him and sees the great mass of truly consecrated children of God who are faithfully giving of their means and yet they are having a struggle to make ends meet. They are not having any special financial success even though the tithes and offerings have faithfully poured into the storehouse for years. To the thinking mind the question naturally arises, "What is wrong? Experience does not coincide with our teaching." Of course the tithes and offerings were not given in the hopes of enhancing one's financial condition but one who meets the conditions has a right to expect the promises to be made good to him. The trouble so often is the preacher not having the proper understanding of the promises. I know the unrest of soul that

such a teaching has caused me and I thank the Lord for a clearer understanding of His promises that has brought such a rest and satisfaction to my heart.

Another point of weakness is shallow altar work. Many zealous Christians having a desire to help souls to God, work with seekers around the altar, but have such a poor understanding of proper methods. Many seekers have become disgusted and driven away because of a lack of tact and wisdom. It seems to me it is very important that there be a committee chosen for this part of the work. After years of seeing both methods used it seems there is no better way than the inquiry room where souls may be dealt with individually, where they will feel free to confess their sins and receive instructions from the Word. I believe many go on with things covered up in their lives which they are not willing for others to know about and yet cannot get victory without confessing. Of course God is the one to whom confession is to be made, but it is so often a great relief if a seeker can unburden his heart to a sympathetic, helpful worker who can give proper instructions. So many souls seeking God are urged to believe, which is usually unnecessary and often misleading. There is no difficulty as a rule to believe when a seeker has met conditions and done his part, but it is an impossibility until he has.

Another thing I have observed down through the years, is a failure on the part of those in authority to show love and longsuffering to a fellow brother who differs in opinions. The practice of "rule or break" is too often in evidence rather than God's rule of "in honor preferring one another." We no doubt can all think of many valuable preachers and workers, to say nothing of the many, many unnoticed church members who might have had such material in them, who have been lost to us because God's way was not employed in handling some situation that demanded action. God has a method of handling every problem and if His children would only follow His guide I am sure we would not see so many fall by the wayside.

Another great cause of apostasy is a lack of teaching from the pulpit on the Christian life. So many preachers, evangelists especially, stress the crisis to the neglect of the life. The crisis of course is important and is the first step, but if there is insufficient teaching of what follows all is lost. The objective of the crisis is a consistent Christian life. Souls are born of God at an altar of prayer with burdened friends pouring out their hearts for their salvation. In the ecstasy of

their new-found joy they feel strong and able to withstand any onslaught of the foe, but when the joy subsides and the devil starts his reasonings and temptations come they are unprepared to meet his arguments. They have not been taught the importance of prayer and Bible study and that the relationship with God is retained only as one walks in the light of obedience. How is one to know what to obey if the Guide Book is not consulted. It seems to me nothing is so important as Bible classes to teach the new converts right during the revival that they may have a foundation on which to stand, and get started in the right way.

Preachers are by no means responsible for all the failure of people. One of the important points of failure is at the family altar, and here it seems to me parents must bear the burden of responsibility. For Christians professing a high state of grace to neglect family prayers is in my opinion inexcusable, and it is appalling how many Christian homes have no family altar. There is no place like the fireside to teach the great truths of the blessed old Word and if not at the family altar when shall it be taught? Besides to have a family altar is the least that can be done to discharge the divine command." And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6: 6, 7).

But there is a place where neither parent nor pastor may come, and there each individual Christian must go alone—to the secret place of prayer. Alas for the Christian who limits his praying to public service or even to family prayers. No secret prayer, no public victory; no private devotion, no refreshing joys; no advances and an early defeat. How often Christians read the magazines or listen to the radio with an uneasy half-guilty feeling, knowing they should be reading from the Book of life or tuning in on the short wave of divine communion, but as time goes on they feel troubled no more, just cold and empty. The Lord has departed.

Each church member plays an important part in holding the group together. We are our brothers' keepers. If we walk as becometh those who name the name of the Lord and follow the Guide Book to settle all differences and love our neighbor as ourselves we will not see so many fall by the wayside. May God give us more love, long-suffering and a new baptism of wisdom and understanding.

The Picture of a Pastor

E. WAYNE STAHL

ONE of the striking facts revealed to us by students of heredity is the preponderating proportion of great men who have had ministers for fathers. A study of "Who's Who" shows that names of sons of the parsonage" have a frequency in its pages greater by far than that of children of other homes. The "plain living and high thinking" of such a domicile, together with the inspiration of Christian influences, seem to be part of the stuff out of which renown is often made. How much poorer is the Roman Catholic Church today, in many ways, because of a celibate priesthood!

Oliver Goldsmith, one of the princes in that "realm of gold," English poesy, was a child of the manse. His chief right to citizenship in such an *El Dorado* ("the golden land") of literature is the poem of which he is the author, "The Deserted Village." It is a masterpiece, and will probably be admired as long as English is spoken. If in some immensely distant time that speech should become a dead language, as is classical Greek today, it seems to me that this glorious versification of Goldsmith's will be studied and cherished as is today the beautiful singing of Sophocles and Euripides.

One of the loveliest passages in this poem of hundreds of lines is the poet's description of the pastor. So full of sweet music, noble sentiment and rich vividness is it that I am committing to memory its fifty-six lines. There is such a naturalness and reality about the portraiture that one can but feel that it is drawn from life. The original must have been the poet's father. In fact his "Vicar of Wakefield," that rich and simple picture of a preacher's family, has for its hero Goldsmith, senior.

In "The Deserted Village" we have first brought before us "the village preacher's modest mansion." (We get our word "manse" from the same root from which comes "mansion.") And that clergyman's salary was as "modest" as his dwelling; we are even told its amount, would be in our money two hundred dollars a year. Though the purchasing power of money was greater than it is today. Even so, his remuneration was extremely limited. In how many clerical instances at this present time does history, in this respect, "repeat itself."

Though so far removed from affluence this minister distributed considerable sums to those more indigent than he. His heart was as large

as his purse was small. In a double sense he was "charitable." Hating sin, he yet looked upon the erring with love's leniency, while alleviating their material distresses with money. It was his glory to "relieve the wretched." The parsonage became a palace for the poor and disaster smitten.

While zealous to minister to the physical necessities of any, he is seen efficient in the "cure of souls." He proves himself a pastor as well as a preacher. Goldsmith's picture of him "beside the bed where parting life was laid" is as heart-moving as it is beautiful. There he stood, a "reverend champion" on behalf of the soul oppressed by the terrors of approaching dissolution. With the consolations of the gospel he overcame those dark contenders, Despair and anguish; the trembler triumphed; "and his last faltering accents whispered praise."

This majestic scene reminds one of the remarks of Spurgeon who, referring to the victory of Christian believers making the transit of "that river over which there is no bridge" speaks of the "pearls washed up from Jordan."

We follow the preacher from his ministry to the dying to his service to the living. He stands now, not at a bedside, but behind a pulpit. His very face is a sermon:

*At church, with meek and unaffected grace,
His looks adorned the venerable place.*

With such an aspect of unpretentiousness and sincerity we are not surprised that what he said "prevailed with double sway." That minister was himself a message; he had an eloquence of life as well as of lips. What he was spoke so loudly it reinforced what he said. So persuasive was his simple oratory that those who entered that church as scoffers, tarried in it as pray-ers.

The service over, Goldsmith with the artlessness of art portrays the mutual joy of pastor and parishioner as the latter throng to greet him. What a sweet and endearing picture! What adds to its preciousness is his interest in the children. As the members of the congregation are dispersing to their homes, the boys and girls come near "to share the good man's smile." There is something inexpressibly touching about the love of these little ones for their minister. One doubts not that he heeded the mandate of his Master, "Feed my lambs." He attracted them through the magnetism of the Divine Lover of children who said, "Let them come unto me."

This clergyman's activities were not limited to Sundays; during the week he did not persistently isolate and insulate himself in his study, aloof from the everyday life of his people. While realizing the importance of intellectual equip-

ment and preparation, he gave himself to folks as well as to books.

*But in his duty prompt at every call,
He watched and wept, he prayed and felt for all.
Undoubtedly he had disciplined himself to*

From "The Deserted Village"

By Oliver Goldsmith

Near yonder copse, where once the garden smiled,
And still where many a garden flower grows wild,
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year.
Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change, his place;
Unpracticed he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More skilled to raise the wretched than to rise.
His house was known to all the vagrant train,
He hid their wanderings, but relieved their pain:
The long-remembered beggar was his guest,
Whose beard descending swept his aged breast;
The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims allowed;
The broken soldier, kindly bade to stay,
Sat by his fire, and talked the night away;
Wept o'er his wounds, or, tales of sorrow done,
Shouldered his crutch, and shewed how fields were won.
Pleased with his guests, the good man learned to glow,
And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave ere charity began.

Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side:
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all.
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

Beside the bed where parting life was laid,
And sorrow, guilt and pain, by turns dismayed,
The reverend champion stood. At his control,
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise;
And his last faltering accents whispered praise.

At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.
The service past, around the pious man,
With steady zeal, each honest rustic ran;
Even children followed, with endearing wile,
And plucked his gown, to share the good man's smile.
His ready smile a parent's warmth exprest,
Their welfare pleased him, and their care distrest;
To them his heart, his love, his griefs, were given,
But all his serious thought had rest in heaven:
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

—Submitted by J. GLENN GOULD.

faithfulness in that duty which is difficult for many ministers, pastoral visitation. People came to his church on Sundays because he went to their homes on weekdays.

He was the opposite of those "ungracious pastors" of whom Ophelia speaks, "who show the steep and thorny way to heaven," in which they themselves refuse to walk. This pastor's life was lovely with the jewel of consistency. We are told that he "allured to brighter worlds, and led the way." He could say to his flock, "Follow me as I follow Christ, the Master Shepherd."

While beautifully busy in the things, temporal and spiritual, that concerned his vocation, he was not so "cumbered with much serving" that he had no time for his own soul's needs. His true treasures were in the City of God, and his heart was there. Thus "setting his affection on things above" he was in lovely fashion "other

worldly." But not in a monastic manner. His was no "fugitive and cloistered virtue." While eager "to serve the present age," he lived for the ages, "the ages to come." We are informed that his most earnest meditations were devoted to the invisible and everlasting.

Though his feet stood in time, his soul dwelt in the heavenlies. Goldsmith illustrates this characteristic of his preacher by one of the most magnificent similes in all literature.

Through the enchantment of the music of the poet's harp we see before us a cliff of vast altitude. Its base is in the valley. On the middle portion of this tremendous precipice the storm is beating. But far above the dark, lightning-pierced clouds rolling there; that cliff "lifts its awful form"; so that its peak is bathed in "eternal sunshine."

Thus is the faithful, heavenly minded pastor. May his tribe increase!

Archeology and the Bible

Part Two

Basil Miller

JONAH'S trip to Nineveh, via the whale, is well known to all. Critics doubt the historicity of the Book of Jonah, but in cases where ancient records exist they always verify the statements of Jonah. This writer said, "Now Nineveh was an exceeding great city, of three days' journey." "Nineveh was probably the largest city of the ancient Orient," writes Banks, "for its western wall was more than two and a half miles long; the Tigris River, which once flowed along its base to protect it, is now fully a mile away.

"The northern wall, seven hundred feet long, was protected by a deep moat, while the western and southern walls, more than three miles long, were strengthened by a series of fortifications. The circuit of the city was about eight miles long. . . . The mound of Kouyunjik has been the scene of the greatest part of the excavations of Nineveh. . . . Layard made a marvelous discovery that startled the world. In a word, the history, literature, art and customs of ancient Assyria were discovered. Among the ten thousands of inscriptions on tablets of clay and slabs of stone are those upon which we read the history of the city as the Assyrians themselves wrote it."¹

From the history of the tablets it seems that in the early days, Nineveh was but a fishing ham-

let—about 2,000 B.C. In 705 B.C. it became a place of wide importance when Sennacherib or Sinacherib made it a place of his abode:

"I greatly enlarged the city of Nineveh. . . . The surrounding country, which had gone to ruin on account of water, I irrigated. . . . I greatly enlarged the dwellings of Nineveh, my royal city; I repaired the old streets and widened those that were too narrow. I made it brilliant like the sun."

A century after this king remade the city, the words of the prophet were fulfilled; the Medes and the Babylonians destroyed the city. "And he will stretch out his hand against the north, and will destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations. . . . how is she become a desolation, a place for the beasts to lie down in! Every one that passeth by her shall hiss and wag his hand" (Zeph. 2:13, 14). This spoken of by the prophet has become true indeed. Today there remain but a few old mounds marking the ancient site of the flourishing city.

10. *Assurbanipal, Asnapper.* For many centuries that verse in Ezra 4:10 has greatly perplexed theologians, and many critics have cited this as evidence of the inaccuracy of Bible writ-

ers: "The nations whom the great and noble Asnapper brought over and set in the city of Samaria."

When the ruins of Nineveh were unearthed, among the records appeared the name of the Assyrian king Assurbanipal. By a simple law of phonetics the Hebrews had changed the Assyrian name into the Hebrew name of Asnapper. The Greeks called him-Sardanapalus. They described him as effeminate, painting his cheeks, wearing dresses and passing his days spinning with his wives in the harem. But he was one of their greatest monarchs and the discovery of his palace in Nineveh has made him known as an outstanding ruler of antiquity. Thanks are due only to the spade of the archeologist for this great revelation.

11. *Sennacherib.* The Bible states concerning Sennacherib, "So Sennacherib king of Assyria departed, and went, and returned, and dwelt at Nineveh. And it came to pass. . . . that Adrammelech and Sharezer smote him with the sword, and they escaped into the land of Armenia. And Esarhaddon, his son, reigned in his stead" (2 Kings 19:36, 37).

The Assyrian record of the same event reads: "On the twentieth day of the month Tebet, Sinacherib king of Assyria was killed by his sons in revolt. For twenty-three years Sinacherib ruled Assyria. From the twentieth day of Tebet to the second of Adar the rebellion continued. On the eighth day of Sivan Esarhaddon, his son, ascended the throne."

Today twenty-six centuries after the death of this king, we are able to read his will. In the British Museum is a clay tablet giving his will, which states that he bequeaths to his son, who ascended the throne, all his treasures. In another inscription Esarhaddon speaks of building his palace; and he says that he required twenty-two kings of the West Land to furnish the material. Among them are Manasseh of Judah, Baal of Tyre, and the kings of Moab, Edom, Gaza, Ashkelon, Ekron and other cities of Palestine.¹

This is direct evidence of the correctness of the biblical record. The two instances are identical in the names of the rulers and in the mention of the kings. We find Manasseh of Judah, and the names of the cities of the other kings are all well known from biblical records.

12. *Lachish.* The passage that reads "Rehoboam. . . . built. . . . Lachish" finds verification through the untiring results of the spade. This city has been discovered; its palace and public buildings have been unearthed. In one clay tablet sent to an Egyptian general, recently dis-

covered in Palestine, the writer speaks of Zimrida, the governor of Lachish.

13. *Sennacherib and Hezekiah.* One of the most direct testimonies to the truth of the Old Testament is furnished by an inscription detailing the conquest of Sennacherib of Jerusalem, and his capturing Hezekiah of Judah. No record could be more specific, authentic and corroborative than this. Reading from 2 Kings 18:13-15 we find, "Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fortified cities of Judah and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish saying, I have offended; return unto me: that which thou puttest on me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord and in the treasures of the king's house."

An inscription unearthed at Nineveh tells of Sennacherib's conquest of Sidon, Ashdod, Moab, Edom and Joppa, and then it continues:

"I advanced against Ekron; I slew the chief officers who caused the rebellion. . . . I caused their king Padi to leave Jerusalem; I placed him on the throne and imposed tribute on him. As for Hezekiah of Judah I besieged and captured forty-six of his fortified towns. . . . and I took as booty 200,150 people, great and small, male and female, horses, mules, camels, asses, and I carried them away as spoil. I shut him up like a bird in a cage in Jerusalem, his royal city. His towns which I pillaged and separated from his territory, I gave to. . . . king of Ashdod. . . . The might of my majesty overwhelmed Hezekiah. His faithful Arabians, whom he had employed to defend Jerusalem, his royal city, deserted. Thirty talents of gold and eighty talents of silver, precious stones. . . . ivory couches, chairs of ivory, elephant skins, ivory, his daughters, his palace women, his male and female singers, I caused him to send to my royal city Nineveh, and he dispatched his ambassador to pay the tribute and do me honor."

This is especially valuable in proving the veracity of the Old Testament since it goes into detail so much concerning the capture of Jerusalem, and also mentions the ruler of the city, Hezekiah.

14. *The Pool of Siloam.* In 1880 a schoolboy was bathing in the Pool of Siloam near the mouth of the aqueduct formerly leading from reservoirs in the valley of Kedron. The boy accidentally slipped into the deep water, and as he was coming up he noticed an inscription on the stone wall. The story of the inscription reached

¹ The Bible and the Spade, 148.

¹ See Banks, The Bible and the Spade, 144.

the ears of Dr. Schich, who rushed to the pool and was rewarded by discovering one of the oldest known Hebrew inscriptions. To copy this was a difficult task; but several copies were at last made and the stone was left exposed as it had been for centuries. Suddenly it disappeared. Later the broken stone was found in the hut of a native who was trying to sell it to some Europeans. This is the oldest known tablet containing the writing similar to that of the Old Testament. It reads thus:

"Behold the excavation. While the excavators were still lifting up the pick . . . and while there were yet three cubits to excavate, there was heard the voice of one man calling to his neighbor; for there was an excess of the rock on the right hand and on the left. And after that on the day of the excavation, when the excavators had struck pick against pick, one against another, the water flowed from the spring to the pool, for the distance of twelve hundred cubits. And a hundred cubits was the height of the rock over the head of the excavators."

The value of this inscription in establishing the veracity of the Old Testament comes from the fact that in 2 Kings 20:20 is a passage that says, "Hezekiah . . . made a pool and a conduit, and brought water into the city." The greatest biblical scholars today agree that these records are of the same incident.

15. *Sargon and Samaria.* Two valuable documentary records have been unearthed that throw light on a Bible story. Sargon the ruler of Assyria from 722 to 705 B. C. tells in one of these of his siege of Samaria and of his deportation of the Israelites. "I besieged and captured the city of Samaria and I carried away 27,280 of its inhabitants as captives. I restored the city and caused the inhabitants to be more in number than before. I stationed my lieutenants over them." The biblical narrative of the same event is found in 2 Kings 17:5, 6. "Then the king of Assyria came up throughout all the land and went up to Samaria and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria."

The other inscription runs: "The people of Tamud . . . who never gave tribute to the king, my father, I subdued, I deported and caused to dwell in the cities of Samaria." The Bible record of this reads: "And the king of Assyria brought men from Babylon, and from Cuthah and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof" (2

Kings 17:24). In the later years when the Jews returned from the Exile, these same Samaritans—or the mixture of the remaining Samaritans and those people whom Sargon caused to settle in Samaria—were extremely odious to them and the Jews refused to allow them to assist in rebuilding the walls of Jerusalem.

16. *Ahaz and Tilgath-pileser.* The writer of the Books of Kings knew well the history he was narrating. He wrote as one who was an eyewitness: "So Ahaz sent messengers to Tilgath-pileser, king of Assyria saying, I am thy servant and thy son; come up and save me out of the hand of the king of Syria and out of the hand of the king of Israel . . . So Ahaz took the silver and the gold that was found in the house of the Lord . . . and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him; and the king of Assyria went up against Damascus, and took it and carried the people of it captive to Kir and slew Rezin" (2 Kings 16:7-9).

The records of Tilgath-pileser verify these statements. Though they are greatly mutilated still they furnish sufficient evidence to establish the historicity of the passage quoted. "The tribute of . . . Ahaz . . . gold, silver, lead, tin, iron, colored clothing, linen . . . I received." The name of Rezin king of Damascus appears numerous times in the Assyrian king's records. Concerning the ruler of Damascus, the king writes: "To save his life, he fled alone. I entered the city by the main gate, and impaled his chief officers alive. I took possession of his lands and I hewed down his plantations, nor did I leave a tree standing." Thus the general facts of the passage from Kings are here sanctioned.

An interesting tradition is connected with this king of Assyria, Tilgath-pileser, which throws much needed light on a difficult verse in the Bible. In 2 Kings 15:19 we read that "And Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver; that his hand might be with him to confirm the kingdom in his hand." In all the records of the kings of Assyria no mention has ever been found concerning this King Pul. At last critical scholars decided that the biblical writers must have been mistaken. But when the records of King Tilgath-pileser were unearthed it was learned that he marched his army to Palestine and received tribute from many cities. Among these were mentioned, "Rezin of Damascus, Menahem of Samaria and Hiram of Tyre." It was finally decided that the king referred to in the above passage must have been Pul. The tradition mentioned above cleared the matter of all doubt. In his early life the king was a gardener; after-

ward he became a soldier of power and later seized the throne. Then he did all in his power to obliterate the traces of his former life as Pul the gardener. Naturally his inscriptions would not contain this name. The Hebrew writer was merely using his former common name of Pul. At the very time that the critics seem to be able to present definite evidence as to the untruthfulness of the Bible, God allows the spade to unearth the identical record necessary to confirm its genuineness and historicity.

(To be continued)

Alibiography

Hardy C. Powers

WHY do some ministers fail? I am convinced that many fail because of an unwillingness to face their failures courageously. A failure is not necessarily fatal. Henry Ford says, "A failure is just an opportunity to begin again a bit more intelligently." But it takes a high type of courage to face and analyze one's failures and place the blame where it belongs. After several years of observation I have reached a rather reluctant conclusion that the preacher is usually to blame for his failure.

Too many times we do not "begin again more intelligently," because of an unwillingness to assume this responsibility for failure. It is easier and more comfortable to shield oneself and offer an alibi. It is not so humiliating to charge defeat to the blunders and mistakes of our predecessor, or to that prominent but obstreperous board member, or to the climate, or to the sectional peculiarities of the people, or a thousand and one other stock alibis. Most of us have listened to such recitations by the hour until it seems that the story of many preachers' lives might well be called their "Alibiography."

But this is a fatal attitude. Before a disease can be successfully treated it must be located. If a hand is injured and a foot receives the treatment, very probably the hand will be lost. Likewise if a preacher is to blame for his failure (which is usually the case), and he persists in placing the blame elsewhere there is no chance to save him. He probably will become bitter and critical and soon his services no longer will be in demand.

Jacob at the brook Jabok faced humiliating defeat. His brother Esau was coming with a large armed force and Jacob had good reason to believe that he was to be the victim of his wrath. When he stared stark failure in the face he re-

acted like some preachers do when they have failed; he immediately started trying to adjust all those externals which he considered the cause of his troubles. He sent "committees" and bribes to his brother in an attempt to "adjust" Esau.

All of these efforts failed and his situation grew more desperate. Finally he got his eyes off of Esau and turned them on himself, and there he discovered the real cause of his trouble. After a long, agonizing season of prayer he found courage to face himself and his failures. Adjustments were made, and to his surprise, when he met Esau, he found his brother did not need to be "adjusted" at all, and "he saw his face as the face of God."

Now it is not always character defects that need to be remedied; sometimes it is temperamental weaknesses or wrong methods that must be considered. But regardless of the cause of failure, let us always seek it first in our own lives and pray until we have the courage to face it and adjust it and go on to new victories. If we persist in placing blame for our failures outside ourselves, we may be embarrassed by seeing our successor succeed under the same conditions where we failed.

Beatitudes for Pastors

Blessed is the pastor who is not swayed by the gossip of the weekday to the extent that he allows it to enter into his Sunday message. He shall have a message from God.

Blessed is the pastor who is not offended when his predecessor is highly spoken of, and who keeps his tongue from speaking discrediting things about him. He shall be well liked by all.

Blessed is the pastor who does not become familiar with the opposite sex. He shall continue long in God's work.

Blessed is the pastor whose home is under control, and whose mate conducts herself, dresses and speaks properly. He shall have blessings untold.

Blessed is the pastor who does not blame everyone else for his mistakes and failures. He will be a great leader.

Blessed is the pastor who is not neglectful of himself, his family, or the building in which he preaches. He shall be respected by all.

Blessed is the pastor who has a vision; who with his eyes open grasps every opportunity afforded for the advancement of the kingdom of God. He shall be desired of God's people.

Blessed is the pastor who is sanctified wholly. He shall be happy.—O. N. ROBINSON.

The Preacher's English

Leewin B. Williams

IGNORANCE of some things may be bliss, but not of your errors in English. The difficulty is that we continue to make errors and are not aware of it. The preacher is fortunate who has a wife or friend, capable of detecting errors of speech, who will kindly point out these to him. It will not be wise to invite wholesale criticism, too many will accept the office—and magnify it. This may be embarrassing. The preacher should not be so careful for fear he will err in English that he forgets to preach. Henry Ward Beecher said, "When the English language gets in my way it does not have a chance." In your audience, no doubt, you will have high school pupils who know correct usages, and who easily detect your errors. If the matter stopped there, it might not amount to much; but these young people like to advertise the fact that they caught the pastor in a grammatical blunder. Your ability to instruct in divine things, in their estimation, may be lowered because you do not know English. Never stop the study of English. Words, sentences, paragraphs, sermons are the commodities in which you deal.

Pronounce these words correctly:

CHASTEN—*chas-n*, long *a*, the word rhymes with *ma-son*. (Italicized letters indicate syllables that are accented.)

CHASTISE—*chas-tiz*, short *a* and long *i*, the last syllable rhymes with *eyes*.

CHASTISEMENT—*chas-tiz-ment*. Note the accent changes to the first syllable.

CANAAN—*ka-nan*. Do not make three syllables—*Ka-na-an*.

JORDAN—*Jor-dan*, not *Jur-dan*.

GRIEVOUS—*griev-us*, only two syllables, not *gre-vie-ous*.

HEINOUS—*ha-nus*, as if spelled *hay-nus*.

PROGRAM—*pro-gram*, keep the accent on the first syllable.

Do you say "Luke's Gospel," "John's Gospel," etc.? Remember there is but one gospel. Say, "The Gospel according to Luke," etc.

NOTE—This is the first of a series of lessons in the use of English, which have been prepared by Rev. L. B. Williams. By a study of these, no doubt, many of our preachers will discover errors they unconsciously have been making, and will be able to improve their speech. Check yourself by these.—MANAGING EDITOR.

Being occupied with Christ, our Christian lives are motivated, empowered, and refreshed.—*Selected*.

CHURCH SCHOOLS

J. Glenn Gould

October—Christian Service Training Month

THE name of the Leadership Training Course has been changed to Christian Service Training Course. This is to give emphasis to the need of study and self-development of all who desire to render effective service for Christ and His Church.

Incident with the change of name of the course, a number of new units have been added to meet more adequately the needs of all the departments of the church. Leadership training has been thought of largely in terms of the Sunday school teacher. While the needs of this group have not been neglected, the needs of the young people and other groups in the church have guided in the selection of additional units to be offered.

Following out the action of the Tenth General Assembly, October will be known as Christian Service Training Month. Information on the enlarged course will be mailed to each pastor. Additional information may be obtained by writing to the director and all classes should be registered in that office.—R. R. HODGES.

Our Need Is Men

WE HAVE fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battle fields on which resolute and flint-willed men must wrestle in terrific struggle with the forces of the devil. We have a gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than that possessed by the cohorts now engaged. Some plead for endowments; and others advocate a change of methods; but what we want is men. The members of our churches, as a rule, are altogether too flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life. "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" So said the broadest Man that ever lived. There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it be bigotry, then what the world now needs is bigots. Bigotry is the perse-

cution of others who do not agree with us. The steadfast and stubborn defense of those things which we deem of importance is sweet reasonableness and operative duty. It is significant that the one thing which Christ first looked for in the men on whose shoulders He wished to roll the world was something which He designated as a rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under His eye, He gave him a new name—"Rock." Later on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared that He would build His Church on this rock. It is the only rock which can withstand the assaults of the empire of death.—DR. CHARLES E. JEFFERSON.

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

QUESTION—As an evangelist I am bothered by the long amount of talking many pastors put in to the congregation during the services, and in many instances in connection with the altar call. What can I do about it?

ANSWER—There is little you can do without being misunderstood. You might use the law of suggestion; and in conversation bring up this subject early upon your arrival and explain some meetings where this hindrance has occurred. You will of course keep in mind that the pastor is pastor in reality, and has certain rights that it might be easy for some others to feel they had a right to usurp. These rights should make a pastor want to have the most far-reaching revival possible, and thus I think a suggestion at this point would be sufficient in most cases.

I might suggest just here that the pastor is not the only one at fault in this matter, for sometimes evangelists have talked far too much by interruption in song service and announcements, as well as in the altar call, where often the exhortation is spoiled by too many changes of pace and proposition until the congregation becomes confused. Pray much, and use your head and your eyes, and you will get this matter corrected.

Q. I am a young minister and I want a church, but do not know what steps to take to get one. I have had fair success in what preaching I have done. What should I do?

A. Write your District Superintendent and tell him your desire. He probably knows you and your ability and will know where best you can work. If he does not know you, then it would seem that you have not shown sufficient connectional interest to get a church right

away. It may be that your own district has no opening, and it would be wise to apply in a number of districts. Always give your own District Superintendent as a reference, and let him know that you are doing so.

Another suggestion is, that you accept the opening that comes to you as the providences of the Lord. To reject one with the hope of getting a better one will be dangerous, as you may be on the waiting list a long while. Keep in mind that no field is easy and that nearly every one of them is a definite opportunity to do service for Him who has called you. To take the hardest and most unlikely place, and win is a distinct success, and there are advantages also from the fact that if you do not make such an unusual success you will get experience and be able to prove your loyalty and sticking qualities.

Q. Our church does not seem to have a very great interest in Home Missions. They do not object to paying the budget, but take very little interest in going out and helping to start another church. I always have pushed this type of work and am grieved that my people do not see it. What can I do to get them interested?

A. Your spirit will, eventually win. Your people have not sufficient training and have been made to feel their own load so much that they fear to do anything lest it would lessen their church interest and income. Keep pushing the work and ask them to let you hold one home mission campaign, with them to assist you all they can. Get a new church out of it, and they will become as much interested as you are. When a church sponsors a campaign and gets a new church, they usually watch such a church and show the same interest in it that a father and mother do in a new baby in the home. It will surprise all at the interest they will have. Be patient and yet persist until you have planted another church.

Q. I am a member of a local Church of the Nazarene and have moved into another community where there is a good Church of the Nazarene. I feel since I live in this community that I should put my membership in with this church, but my pastor discourages me and has put me off every time I have asked for a letter. What can I do?

A. You can join without a letter if the pastor where you worship wants to take you in, and he can notify your present pastor of your action. This is not the best plan and should be followed only when circumstances such as you describe maintain. Your pastor is not following the Golden Rule, and will suffer for his selfishness sooner or later. It is his duty by ethics and Manual to give you a letter.

Q. What is the best method for advertising our church and revivals in particular?

A. I think through week after week the best method is through the newspapers. It is surprising how many people read the papers and especially the church announcements. Personal letters or cards bring great returns, as they add to the general information the personal touch. Regular advertising is essential. The world moves so fast that a week out causes many folks to lose track of what is going on. Keep your program before the folks as regularly and as clearly as you prepare a program for them.

Q. I do not pay my tithe into the regular church funds because my salary comes out of that fund. I pay to the building and other funds. Is this the general practice?

A. I do not think so. Dr. J. B. Chapman in the HERALD OF HOLINESS of June 14, answers this question so clearly that I will not enlarge upon it. Read his answer.

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

The Expulsive Power of a New Affection

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). There are two ways in which a practical moralist may attempt to displace from the human heart its love of the world—either by a demonstration of the world's vanity, so that the heart shall be prevailed upon simply to withdraw its regards from an object that is not worthy of it, or by setting forth another object, even God, as more worthy of its attachment; so that he shall be prevailed upon, not to resign an old affection which shall have nothing to succeed it, but to exchange an old affection for a new one. My purpose is to show that, from the constitution of our nature, the former method is altogether incompetent and ineffectual, and that the latter method will alone suffice for the rescue of the heart from the wrong affection that domineers it.—THOMAS CHALMERS.

Gleams Through the Darkness

The denial, the trial, the scourging, the crucifixion, follow fast. Yet even in the midst of their horror there is room for some momentary gleams of joy. The wavering of Pilate; The cries of some of a few sympathetic voices among the hooting mobs as He passed through the street; The group of friends at the foot of the cross, And then that great joy which must have fallen into His spirit when from the other cross there came a cry of faith and hope; At last the utter satisfaction which fills His soul as He exclaims, "It is finished"—all the very agony of agonies was charged with the divine capacity of joy.—PHILLIPS BROOKS.

The Simple Faith

Before me, even as behind, God is, and all is well. —JOHN GREENLEAF WHITTIER. A minister is old only when he allows his mind to become a mausoleum for the storage of dead ideas—SELECTED.

As John Wesley Viewed Christian Perfection

In the year 1764, upon a review of the whole subject (of Christian perfection), I wrote down the sum of what I had observed in the following short propositions:

- 1. There is such a thing as Christian perfection, for it is again and again mentioned in Scriptures.
2. It is not so early as justification; for justified persons are to "go on to perfection" (Hebrews 4:1).
3. It is not so late as death; for St. Paul speaks of living men that were perfect (Philippians 3:15).
4. It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.
5. It does not make a man infallible; there is none infallible while he remains in the body.
6. It is perfect love (1 John 4:18). This is the essence of it; its properties of inseparable fruits are rejoicing evermore, praying without ceasing, and in everything giving thanks (1 Thessalonians 5:16, et al).
7. It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.
8. It is amissible, capable of being lost, of which we have many instances. But we were not thoroughly convinced of this for several years.
9. It is constantly both preceded and followed by a gradual work.
10. But is in itself instantaneous. In examining this let us go on step by step.

An instantaneous change has been wrought in some believers; none can deny this who is acquainted with experimental religion. Since that change they enjoy perfect love. They feel this and this alone; they rejoice evermore, pray without ceasing, and in everything give thanks. Now this is all I mean by Christian perfection; therefore these are witnesses of the perfection which I preach. "But in some this change was not instantaneous; they did not perceive the instant when it was wrought," some say. It is often difficult to perceive the instant when a man dies, yet there is an instant in which life ceases;

and if ever sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

"But if they have this love now, they will lose," one objects. They may, but they need not. And whether they do or not, they have it now; they now experience what we teach; they now are all love; they now rejoice, pray and praise without ceasing.

"However," another may say, "sin is only suspended in them; it is not destroyed." Call it what you please, they are all love today, and they take no thought for tomorrow.

"But this doctrine has been much abused," you say. So has that of justification by faith. But that is no reason for giving up either this or any other scriptural doctrine. When you wash your child, as one speaks, "throw away the water, but do not throw away the child." —Selected from A Plain Account of Christian Perfection.

Providence

It is not given to us to modify the passing years, Freight as they have ever been with happiness and tears; We may not choose the paths of peace and victory alone, For some are strewn with sorrow and some are flower grown. Once the midnight cannonade of thunders from the sky, Then the gleam of summer suns where mountain glaciers lie; Strange that we should drink the nectar of the passing day, Forgetful that for all we win there is a price to pay; Rugged paths to climb to every height we gain; Sunshine here and there or gracing cloud and sweeping rain.

It is not given to us to know the mystery of the years; Shall we cringe as dungeon slaves possessed by deadening fears? Or, rising with our faces toward the sunlight, battle on Until we reach that haven where mysteries are gone? Deeper lies the canyon but higher stands the hill, Neither height nor depth dismay the man of faith and will; Neither life nor death, nor present things, nor things to be Shall rob us of our confidence or spoil our destiny. Mystery and loss today—tomorrow only gain; Sunlight after shadows, fragrant flowers after rain. —H. S. TOOL in The Free Methodist.

The Christian Paradox

In the Christian life we must lose to gain; we must give to obtain; we must be last to be first; we must be humble to be exalted; we must be least to be greatest; we must die to live. —E. H. BLAKE.

The Basis of Unbelief

Religious unbelief, in all its forms, has not an intellectual, but a moral cause. The difficulty is not with our faculties, nor with the evidences, but with our moral state, our wills, our disposition to follow unhesitatingly wherever the truth leads. —DR. DANIEL STEELE.

Somebody Prayed

Somebody prayed and the burden came For a neighbor, a friend or a child; Somebody prayed for a mission field, And God answered out in the wild. Was that somebody you?

Somebody prayed and his soul was blessed More than it could contain; The overflow caught in another soul, Which shouted the glad refrain. Was that somebody you?

Somebody prayed for his church to revive, And started a holy fire That moved through the church and the countryside, Bringing their heart's desire. Was that somebody you? —REV. GEORGE H. TALBERT.

Excellent Preference

On his way to Newgate prison to begin serving a six month's sentence for preaching at a Quaker meeting, William Penn was chided by the magistrate for being so foolish as to get himself into trouble by association with the despised Quakers. "You are an ingenuous gentleman; you have a plentiful estate; why should you render yourself unhappy by associating with such simple people?" Answered Penn, "I prefer the honestly simple to the ingenuously wicked!"

When We Worship

We enter the church reverently, expectantly and quietly. We try to relax in body and mind, seeking inner calm. We are attentive to and participate in every phase of the service. We seek God: His forgiveness, His guidance and His Spirit. We leave refreshed, uplifted, encouraged and reconsecrated. —Church Bulletin.

Prayer

Prayer is the asking for guidance divine, Prayer is the clasping of God's hand in mine; Prayer is the striving to do the Lord's will, Prayer is the listening to God's voice so still; Prayer is the asking that others may be

Brought into fellowship, Father, with Thee; Prayer is thanksgiving for blessings so free, Prayer is communion, dear Father with Thee. —SELECTED.

A Sanctuary

Dedicated to the conservation and propagation of scriptural holiness. —Bulletin slogan First Church of the Nazarene, Washington, D. C.

When Sore Trials Come

Brother Paul Moore's testimony Sunday night suggested a thought about the blessings of trials. He says that he has been especially tried lately, and we are wondering if God is not honoring some of us with testings and sorrows at this time of the year when Jesus undoubtedly bore His heaviest load. It draws us nearer Him to feel that we are suffering with Him, and touches our hearts that we may realize that He wants human companionship now, as then, and my cause melts away as I look at Him and feel His hand in mine. —SISTER PHEBE in The Washington Nazarene.

On Visiting the Sick

"It is a common notion that any man can visit the sick. Let me tell you that very few ministers can enter a sick chamber with any probability of doing real and lasting good. They can read the Bible and they can pray, and yet, when they have gone, the room seems as if they had never been there. There is no sense of emptiness or desolation. Other men, probably not so much gifted in some directions, will enter the sick room, and there will be a light upon the wall, summer will gleam upon the window pane, and angels will rustle gently in the air, and it will be a scene of gladness and a vision of triumph." —JOSEPH PARKER.

Concerning Long Sermons

These two ideas may be helpful in sermon making: 1. A Yorkshire English parishioner said to his pastor, "You preached a goodish sermon tonight, but if it had been cut short at both ends and set

afire in the middle, it wad a dean us mair good."

2. "Some folks uses big words de same as a turkey spreads his tail feathers," said Uncle Eben. "Dey makes a elegant impression, but dey don't represent no real meat."

—North Carolina Christian Advocate.

Strange but True

A rainy night should at least insure the prayermeeting against being so dry. Only the most spiritual will be present. The only time some folks hold the standard high is when the other fellow is guilty. Beware lest having put the other man in his place you get out of yours. Some had rather suffer the tortures of condemnation than to enjoy the relief of confession. —D. O. MILLER in The Wesleyan Methodist.

Sentence Sermons

If you are not getting much out of the Christian life, it may be because you have not very much invested in it. It costs a good deal less to take a pill for a headache (the symptom) than it does to spend several hundred dollars for an operation and that is why a lot of folks choose the cheaper way of joining the church and being baptized. Christ's army is made up of volunteers. A man who loves God had rather die with Him than to live without Him. What we see depends mainly on what we look for.

Put off until tomorrow what should not be done at all. It is a peculiar quality of a fool to perceive the faults of others, and to forget his own. If you make children happy now, you will make them happy twenty years hence by the memory of it. There is no meter on kindness. You can use as much as you like and it will not cost you a cent.

Do not expect the harvest the day after the seed is sown. It would be far better to walk with bare feet over broken glass to heaven, than to slide into hell shod with golden sandals. Some church members are stand-bys; some are by-standers. He who tries to do nothing makes a success of it. There is not a crime in all the catalog of human sin which has not been committed in the name of some virtue. Going to heaven? Take the first right turn. Then keep straight on. —REV. BUFORD BATTIN.

HOMILETICAL

A Preaching Program for September, 1941

Chester A. Smith

The writer of The Preaching Program for this month was born in Newburgh, New York, and attended the Newburgh schools, graduating from Spencer's Business College of Newburgh. He attended Eastern Nazarene College five years, graduating in 1929, also had some work at Yale Divinity School. He has served as pastor of Nazarene churches at Wakefield, R. I., New Haven, Conn., New Bedford, Mass., and is now pastor of First Church, Houston, Texas.—MANAGING EDITOR.

SUNDAY, SEPTEMBER 7, 1941
MORNING SERVICE

The Pentecostal Gift

TEXT—Ye shall receive the gift of the Holy Ghost (Acts 2:38).

Did ye receive the Holy Ghost when ye believed? (Acts 19:2, R.V.)

INTRODUCTION

1. Receiving the Holy Ghost is a necessity.
 - a. It is not an attainment.
 - b. It is a qualification.
- Example, guest without wedding garment.
2. Receiving the Holy Ghost subsequent to salvation.
 - a. A result of definite asking for Him.
 - b. A willingness to meet God's conditions.
3. Receiving the Holy Ghost will produce:
 - a. An experience.
 - b. An emancipation.
 - c. An endowment.

I. AS AN EXPERIENCE

1. It is an epochal experience.
 - a. It constitutes a new era.
 - (1) The inauguration of the Holy Ghost in our life.
 - (2) He becomes a realization.
 - b. The soul becomes invincible.

Illustration—Napoleon rode up to his men in battle, they were discouraged and had been comparing the large number of the enemy with their few. Napoleon said, "Count me ten thousand."

2. It is a conscious experience.
 - a. There is a sensibility.
 - (1) A felt knowledge.
 - (2) An assurance of His presence.
 - b. There is an emotional manifestation.
 - (1) Feeling of rest.
 - (2) Love.
 - (3) Joy.
 - (a) All may precede, accompany or succeed the witness of the Spirit.
3. It is a perfect experience—a precious sense of spiritual completeness.
 - a. As a salvation.
 - b. As to endowment.

4. There is a difference between:
 - a. A theory of holiness.
 - b. And an experience of holiness.

II. AS AN EMANCIPATION

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

1. From the carnal nature.
 - a. From death in sin to life in Christ.
2. From the fear of sin.
 - a. We will be strong in face of opposition.
 - b. We will dare to go and take the land.
 - (1) "God is able." "Let us go."
 - (2) Faith will supplant the fear of sin.
3. From the fear of faces.
 - a. With the Holy Spirit a crowd is nothing.
 - (1) The devil makes "self-conscious."
 - (2) God sets at liberty.
4. From the fear of failure.
 - a. "All things are possible . . ."
 - b. "Whatever a righteous man doeth . . ."
 - c. "Lo, I am with you."
 - d. We are under divine commission.
 - "Go ye."
 - The authority of an ambassador of the United States. Behind him are the 48 states. Behind him the army, the navy, etc.

III. THE HOLY SPIRIT AS AN ENDOWMENT

God hath . . . given us the spirit . . . of power, and of love, and of a sound mind (2 Timothy 1:7).

Endowment—The spirit of power.

1. The divine energy in the soul.
 - a. "Ye shall receive power."
 - b. Not the gift of power.
 - c. It is God himself in the soul.
 - (1) A radiance of power.
 - (2) A field magnet will draw objects to it, from a power within.
2. The divine enthusiasm of the soul.
 - a. "The spirit of love."
3. It is divine wisdom in the soul.
 - a. "The spirit is a sound mine."
 - b. "He that winneth souls is wise."

Illustration—In ancient days the water carriers would pass through the cities with skins filled with fresh water and cry, "The gift of God for sale." Sometimes a rich man would buy all the water and send the carrier to give it to the poor. He would then cry, "The gift of God, free to all."

Jesus, "suffered without the gate" that we might receive the Holy Spirit.

EVENING SERVICE

Little Things

INTRODUCTION

1. Little things bring big results.
 - a. David, small stone—Goliath.
 - b. Forest fire caused by one dropped match.
2. The devil specializes in little things.
 - a. Little traps that wreck lives.
 - b. Little foxes to eat the vines.
 - c. Little snakes to poison the life.

I. THE DEVIL'S LITTLE SIN TRAPS

Keep me, O Lord, from the hands of the wicked, . . . The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me (Psalm 140:4, 5).

A trap is that which is hid, in a place where the captive did not expect it. It is always the forerunner of a greater danger.

1. The trap of pleasure.
 - a. Causes self-centered attitude.
 - (1) Results in selfishness.
 - b. But passing—does not build for eternity.
2. The trap of bad company.
 - a. Direct result of being pleasure mad.
 - b. Fellowship makes likeness.
 - c. "Birds of a feather flock together."
 - One has more correctly stated this old adage, "Birds that flock together will soon be of the same feather."
 - d. If the devil can get you going with the wrong crowd you will soon be wrong.
3. The next trap is that of low ideals.
 - a. We become like our ideals.
 - b. If we get our eyes on the right thing we will walk right.
 - c. Boy walking across a field covered with snow.
 - Able to make straight line by looking at post across the field.
4. Money is not a right ideal in itself.
 - a. King Midas and the golden touch.
 - b. The magic skin—the one who wore this skin would have every wish granted, but each time he wished the skin became smaller. The wearer was choked to death because of his greed.
5. Fashion is not a high ideal.
 - a. It borders so close to worldliness.
 - b. Most modern fashions are set in Hollywood.
 - c. Fashion becomes a hard taskmaster.
6. The trap of little habits.
 - a. There are no little sins with God.
 - (1) He who sins is a sinner.
 - b. Little habits cause carelessness of life.
 - c. All broken sinners started with little habits.

II. THE LITTLE FOX SINS

Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes (Song of Solomon 2:15).

NOTE—The little foxes do not destroy as quickly as do the traps. Their method is to keep the vine from bearing good fruit. The vine can still live just so long as it is fruitless.

1. Consider the little fox of "some other time."
 - a. This time never comes.
 - b. It loses many opportunities to do good.
 - c. The time of service is shortened.
2. The little fox of "I am not able," or "I can't."
 - a. Can't is usually spelt won't.
 - b. Produces moral weakness.
3. The little fox of "why try?"
 - a. Trying results in accomplishments.
 - (1) If Edison didn't try?
 - (2) If Ford didn't try?
 - (3) If Marconi didn't try?
 - b. You can never tell what can be done without trying, even to living a holy life.
4. The little fox of "I forgot."
 - a. One day a little girl was asked to give a definition of memory. She thought a minute then said, "Memory is the thing we forget with."
 - b. One usually forgets because he does not care.
 - c. To use "I forgot" as an excuse will produce carelessness of life.

One day a little girl was asked to give a definition of memory. She thought a minute then said, "Memory is the thing we forget with."

To use "I forgot" as an excuse will produce carelessness of life.

III. LITTLE SNAKES THE DEVIL USES

He shook off the beast (Acts 28:3-5).

NOTE—While the trap catches, and the fox hinders, the snake poisons and produces certain death.

1. Consider the snake of irreverence.
 - a. Caused by the disregard of the Bible in our schools, homes, and even churches.

- b. The lack of it even in our churches.
 - (1) Many times they are made social centers.
 - (2) The noise, visiting going on before service starts.
- c. It is poison to faith.
 - (1) Weakens the will.
2. The snake of untruth.
 - a. Lying is popular but deadly.
 - b. Excuses sometimes become lies.
 - c. There are no white lies with God.
 - (1) All will end in the pit.
3. The snake of dishonesty.
 - a. Not being honest with parents.
 - b. Taking that which belongs to God.
 - (1) The tithe.
 - (2) The Sabbath.
 - (3) Your talents.
4. The snake of worldliness.
 - a. The devil will try to get us to look like the world.
 - b. He will try to get the spirit of the world in us.
 - c. This vermin always means death.

CONCLUSION

1. Only Christ can deliver from the devil's traps. He will break every chain of sin.
2. Only Christ can heal when the tender vine has been removed; In Him is new life. He will start you off anew.
3. Only Christ is the antidote for the poison of Satan. His is the only name given under heaven by which men can be saved.

SUNDAY, SEPTEMBER 14, 1941
MORNING SERVICE

Abounding Grace

TEXT—God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work (2 Cor. 9:7, 8).

INTRODUCTION

1. The cry of the day is for supply of our every need.
 - a. The rush of defense industries.
 - b. Because of an impending danger.
 - c. Our nation must have equipment to defend itself.
2. The Church must have defense.
 - a. At war against sin.
 - b. The nominal church is asleep to the dangers. She takes sin in, as the Trojan horse.
3. God has promised the supply of our need.
 - a. We keep our lifeline open by prayer.
 - b. He said He would give us all grace.

I. GOD IS ABLE

1. He has unlimited resources.
 - a. Spoke worlds into being.
 - b. Flung stars from His fingertips.
 - c. Breathed milky ways into existence.
 - d. Made man from dust.
2. Look what he did for Israel.
 - a. Red Sea.
 - b. Wilderness.
 - c. Jordan.
3. Notice His care for
 - a. Daniel
 - b. Hebrew children.
 - c. Paul and Silas.
4. He will make grace abound.
 - a. Not social grace
 - (1) It is good to be well thought of in your community.

- (2) It can be bought with money and lost with poverty.
- b. Not financial grace.
- (1) This can be lost through the crash of the stock market.
- c. Not regal grace.
- (1) This is too fickle. Those found in the favor of royalty one day have been banished the next.
- (2) All of these are good in their place but out of reach by the great majority. This is not what He gives.

5. His grace is matchless.

- a. It comes to the soul and transforms.

Illustration—As the meteor falling from yonder world into the atmosphere of earth catches fire and sends out a million rays of light, so His grace will send forth new life to every part of the soul, body, and life of men.

- (1) It is abounding grace.

- (a) Like the Artesian Well;
(b) It needs no priming.
(c) It always stays fresh and sweet.

- b. This is ours not by merit, but by plea.

*Just as I am, and waiting not
To rid my soul of one dark blot.*

*Just as I am, without one plea
But that Thy blood was shed for me
And that Thou bidst me come to thee.*

- c. When the plea of the blood is made, we can sing:
*Amazing grace, how sweet the sound,
That saved a wretch like me!
I once was lost, but now am found,
Was blind but now I see.*

II. THE PURPOSE OF ABOUNDING GRACE.

TEXT—That ye, always having all sufficiency in all things, may abound to every good work.

1. God's grace is always available.

"That ye always."

- a. In trouble.
b. In sorrow.
c. In sickness.
d. In temptation.

- (1) This is God's standard.

2. God's grace is always sufficient.

- a. To keep you blessed.
b. To keep you sweet.
c. To keep you obeying.
d. To keep you working.

"That ye may abound to every good work."

- (1) Christians abound in good works or they are not truly Christian.

III. THE END OF ABOUNDING GRACE.

1. It will keep coming as long as the "war against sin lasts."

Illustration—C. H. Spurgeon, trying to show the impossibility of God's grace being exhausted, pictures some little fish being very thirsty, troubled about drinking the river dry. But Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or perhaps a mouse, after the seven years of plenty in Egypt, feared it might die of famine, as it nibbled very cautiously on one little kernel of corn. But Joseph reassured it, "Cheer up, little mouse, my granaries are full, and they cover the land, they are sufficient for thee." Or a man on a lofty mountain says to himself, "I breathe so many cubic feet of air every day, I fear I shall exhaust the oxygen in the atmosphere. But the earth replies "Breathe on, O man, and fill thy lungs ever, my atmosphere is sufficient for thee."

2. The grace of God is infinitely sufficient for us.
*Marvelous, infinite matchless grace,
Freely bestowed on all who believe;
Grace, grace, God's grace,
Grace that is greater than all my sin.*

EVENING SERVICE

Andrew, God's Helper

TEXT—He [Andrew] first findeth his own brother, Simon and he brought him to Jesus (John 1:41, 42).

INTRODUCTION

- God always works through me.
Consider Noah; Abraham; Joseph; Moses; Elijah; John the Baptist; Stephen; Paul; etc.
- God stands in need of men today.
a. To be workers together with Him.
b. His work is the salvation of the world.
- Andrew started work as soon as he met Christ.
a. Converted people do.
b. Andrew did not get his name in print like his brother Peter did.
(1) But he led Peter to Christ.

I. NOTICE HIS INTRODUCTION OF HIS BROTHER TO CHRIST

- He had been a disciple of John.
a. Followed Christ at his first opportunity.
- Spent the night in Christ's presence.
a. This always produces a longing to see loved ones find Christ.
- He became enthusiastic over Jesus.
a. "We have found the Messiah."
(1) His enthusiasm convinced Simon.
b. "We have found Him."
(1) He must have been looking for Him.
- He findeth "his own brother."
a. "First findeth" (v. 41).
(1) He went out of his way to look for him.
(2) He made the opportunity.
(a) Did not wait for it.
(b) The work was new to him but he had met Christ.

4. He brought his brother to Jesus.
"He brought him."

- a. If he had a car, it would have been consecrated to the work of God.
b. The first work ever done for Christ.
(1) Personal work.

II. ANDREW ALWAYS WAS LOOKING FOR SOMETHING TO BRING TO CHRIST

- Jesus preaching on the hillsides of Galilee.
a. Multitude hungry.
(1) "Give them to eat"—Jesus.
b. It was Andrew who said, "There is a lad here."
"He has five loaves and two fishes."
(1) He was always on the alert for an opportunity.
(2) He did not overlook small things.
(3) He had an interest in young people.
- Andrew remembered Peter's change.
(1) He recognized Christ's power.
(2) He knew something would happen if the boy, fish and cakes, and Christ could all get together, and it did.

2. Andrew's success in life was getting his problem to Jesus.

- a. This is our only hope.
(1) Our Sunday school teachers need to learn this.

- (2) Our young people will here find a solution to their many problems.

III. NOTICE THAT GOD ALWAYS CHANGES WHAT HE GETS.

- He can use drunkards.
a. Sam Hadley, and Jerry McAuley became great mission workers.
b. John Gough became a great temperance worker.
c. Sam Jones became a fighter of sin.
- He used and changed:
a. Carey from a cobbler's bench to the mission field.
b. George Williams from a drapery shop to the Y.M.C.A.
c. William Booth from the slums of London to the salvation Army.
d. Livingstone from a weaver's loom to Africa.
e. D. L. Moody, from a shoe salesman to one of America's greatest evangelists.

CONCLUSION

- Scene at the judgment.
- We will meet the lost there.
- They will say, the gambler came, the harlot came, the bootlegger came, the sport came, and called for me.
- Will they say, "You let me alone"?

SUNDAY, SEPTEMBER 21, 1941

MORNING SERVICE

What We Owe and Why

TEXT—What shall I render unto the Lord for all his benefits toward me (Psalm 116:12).

INTRODUCTION

- Why should I consider God?
a. Because He considered me:
(1) With life.
(2) Happiness.
(3) Salvation.
b. Because I have the power to consider Him:
(1) With my life.
(2) With my talents.
(3) With my money.

I. MY LIFE AS RENDERED UNTO THE LORD

- For this to be of service to God it must not be used in the service of God's enemy.
a. Therefore I must be saved.
(1) This is the only way to be on God's side.
(2) I must be separate from that which Christ came to save His people from—sin (Matthew 1:21).

- To render my life to God I must recognize Him as the only Captain of my life.
a. Therefore all evil must be removed from my soul.
(1) This evil is known as "carnal nature" or "the old man" (Eph. 4:22).
b. I can have no "Trojan Horse" within if I am to give God my life.

II. MY TALENTS AS RENDERED UNTO GOD

- God can use me only when He has all there is of me.
a. The soldier in the United States is of true value to his country only when all he has is given to his country, even unto death.
b. God stands in need of men who will yield their all.
- I must die to self in order to live for God.
a. When we have died to self God can use us.
(1) The devil cannot scare us.
(2) We never take care of self at the expense of the gospel.
b. This will end worldliness in the lives of our people.

- (1) The dress.
(2) The makeup.
(3) The social.

- c. God will always be first when we are dead to self.
3. When I have reached this place I will be used by God and the Church:
a. To teach in the Sunday school.
(1) Every pastor has need for more and better Sunday school teachers.
b. I will sing in the choir if I have ability.
c. In short, I will do anything I am able, if my talents are rendered to Him.

III. MY MONEY, AS RENDERED TO THE LORD

Bring ye all the tithes into the storehouse (Malachi 3:10).

- Why should I pay my tithe?
a. It is natural for all men to give to their God.
(1) Missionaries tell how heathen who never heard of the true God, bring their offerings to idols.
b. God's law states that I should.
c. God never makes arbitrary laws.
a. There is always a real need behind them.
(1) The law of gravitation; it was made not that the sun and moon should obey it, but that they might function properly.
(2) The laws of health were made for us. We were not made for them.
(The "thou shalt" and the "thou shalt not" are not for the pleasure of God but to meet a necessity in the nature of man.)
(3) The law of the Sabbath day; came into being because there was a demand for rest and worship in our moral and physical natures.
- For the same reason the law of the tithe was established.
a. Man had to have some way of knowing when he had given that which would meet the requirements of God.
- I should pay my tithes because by so doing:
a. I meet God's requirements.
b. I have a part in the great work of the kingdom.
c. I open God's windows in my behalf (Mal. 3:10).
- Where should I pay my tithe?
a. God's Word says the storehouse.
(1) For me that means the Church of the Nazarene.
(a) Local budget.
(b) District Budget.
(c) General Budget.
b. Nazarene tithe has no business in independent works.
(1) In community funds.
(2) Or to sick relatives.

CONCLUSION

- When I have rendered thus to God.
a. I become a partner in the work.
b. I become an heir to the throne of grace.

EVENING SERVICE

A Mortgage on Heaven

TEXT—Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory (Eph. 1:13, 14).

INTRODUCTION

- Heaven is ours by inheritance.
a. Cannot be purchased.
b. Not obtained by birthright.

2. The Holy Spirit is the earnest of our inheritance.
 - a. He is the advanced portion.
 - (1) A sample.
 - b. Earnest means pledge, part of the price, deposit, binder, down payment.
 - c. Read the story of Judah and Tamar in Genesis 38.

I. THE HOLY SPIRIT BECOMES THE EARNEST OF THE HEAVENLY INHERITANCE

1. He is given in hand for the fulfillment of all God's promises relative to grace and eternal life.
 - a. Eternal life will be given to all who can produce the pledge in the day of judgment.
 2. We must consecrate our temple, bodies, before He will come.
 - a. God gives the Holy Spirit to assure our fitness to receive the inheritance.
 - b. The betrothal gift of the bridegroom to the bride.
 3. The Holy Spirit reigns upon the throne of our life as God the Father reigns upon the throne of grace.
 - a. His entrance into the soul brings with it the same life that enters heaven, namely, the eternal life.
 - b. His abiding in us consecrates us to the same purpose to which we shall be devoted throughout eternity—the service of the Lord our God.
 - c. He at work in us creates the same holiness which is essential to the enjoyment of heaven.
 - d. His influence over us, brings us that same communion with God which we shall enjoy forever in heaven.
 - e. His being ours inasmuch as heaven being ours, if not more; for if we possess the God of heaven we possess heaven and more.
- "The possession of the Spirit is the dawn of glory."

II. THE HOLY SPIRIT BRINGS TO US MANY THINGS WHICH ARE BLESSED FORETASTES OF THE HEAVENLY INHERITANCE

1. Rest. This is the leading idea of heaven.
2. Delight in service. We serve the Lord with gladness even now.
3. Joy over repenting sinners.
4. Communion with the saints.
5. Enlarged knowledge of God and of all divine things.
6. Victory over sin, Satan, and the world.
7. Security in Christ Jesus.
8. Nearness to our beloved ones who have gone on before us.

CONCLUSION

Thus those without the Holy Spirit miss the benefits of His presence and the foretastes of heaven as well as the necessary requirements for entrance into heaven.

SUNDAY, SEPTEMBER 28, 1941
MORNING SERVICE

The Art of Faith (or Living by Faith)

TEXT—Now faith is the substance of things hoped for, the evidence of things not seen (Heb. 11:1).

INTRODUCTION

1. Faith is a necessity in every walk of life.
 - a. The farmer plants seed.
 - b. The business man puts money in the bank.
 - c. The goldsmith puts metal in fire.
 - d. The mariner trusts destiny of his ship to compass.
 - e. The swimmer trusts buoyancy of water.
2. Faith is the potential life of the Christian.
 - a. Complete victory over sin.
 - b. Complete satisfaction in Christ.
 - c. Complete receiving of all our needs.
 - d. Complete fellowship with God.
 - (1) All possible through faith.

BECAUSE:

I. FAITH IS THE ONLY MEANS BY WHICH THE SOUL CAN SEE GOD

1. Faith, like the eye, brings distant things near.
 - a. It makes Christ, Holy Spirit, heaven seem near.
 - b. There is a price to pay.
 - (1) Faith in God comes with separation from world.

Illustration—One day I climbed to the top of an observation tower in the White Mountains. There was a telescope at one side of the platform and, to my dismay, I could not see a thing when I tried to look through it. A friend suggested that if I followed the instructions on it I might see something. It required a ten cent piece to lift the shutter which blinded the lens.

2. Faith, like the eye, beholds beauty.
 - a. Natural beauty of sun, stars, mountains, valleys, flowers, etc.
 - b. Spiritual beauty of Son of God, stars of won souls to Christ, Mt. Calvary, Mt. Sinai, Lily of the Valley, etc.
3. Faith sees. "There is life in a look at the Crucified One."

II. FAITH IS THE ONLY MEANS BY WHICH THE SOUL CAN REACH GOD

1. Faith like the hand, can grasp and hold fast.
 - a. When in danger the hand always reaches out instinctively.
 - (1) Example, walking through a dark room.
2. Faith will keep one well balanced in a wicked world.
 - a. By spotting dangers.
 - b. By establishing equilibrium.

III. FAITH IS THE ONLY MEANS THE SOUL HAS OF FEEDING ON THE WORD OF GOD

1. If we feed not, we die.
 - a. Food must be received before it can nourish.
 - b. Without faith in the Word, the church, the preacher, we cannot receive.
2. Faith is a tonic that gives the soul an appetite for God.

CONCLUSION

- The need of faith.
1. To make healthy Christians.
 2. To make a glorious church.

EVENING SERVICE

Christ and His Men

TEXT—Follow me and I will make you (Matt. 4:19).

INTRODUCTION

1. We have a choice of being:
 - a. God-made.
 - b. Self-made.
 - (1) One has said, "My quarrel with self-made men is not that they have made themselves; but that they have done the business so badly."
2. Self-made men go out of fashion.
 - Example, the old time banker; the old time merchant.
 - a. Christ-made men never go out of date.
3. Consider why Christ made men.
 - a. He wanted friends.
 - b. He wanted their fellowship.
 - c. He wanted their sympathy.
 - d. Gethsemane—"Tarry ye here and watch with me."
 - e. He wanted helpers in saving men.
 - (1) For this reason He appointed the twelve.

I. NOTICE HIS MEN

1. To the world they were poor and ignorant.
 - a. They represented the whole human race.

- (1) Peter was impulsive, he would act or speak, then think.
- (2) John was a quiet man of thought.
- (3) Andrew was eager to do home missionary work.
- (4) Thomas was known as the doubter.
- (5) Matthew was a tax collector.

(Down through the entire list you will find that each man Jesus used was different from the other. Jesus was not limited to any one type of person. He could use all.)

- b. "If I be lifted up, I will draw all men unto me."
 - (1) The cultured—ignorant, the rich—poor, the sinful—innocent.
2. Jesus promised to "make them."
 - a. Not rich, wise, cultured.
 - b. But witnesses, fishers of men, the Christ-made man always seeks to save his fellowman.
 - (1) The church needs a burden for the lost.
 - (a) This is normal in the Christian life. (The crown of manhood, according to the standards of Christ is service to our fellowman.)
 - (2) The honor of being an apostle did not come to the twelve until they had proved themselves as disciples.

II. TO BE CHRIST-MADE WE MUST LIVE IN REACH OF HIS CALL

1. It pays to know His voice.
 - a. His voice is sweeter than any on the radio.
 - b. His voice stills the anxious heart.
 - (1) To the troubled disciples—"Be not afraid; it is I." "Peace be still."
 - (2) To the sinful women—" [Thy] sins, which were many, are forgiven."
 - (3) To the women taken in adultery—"Neither do I condemn thee: go and sin no more."
 - (4) To the paralytic—"Rise, and stand upon thy feet."
 - (5) To the leper—"Be thou clean."
 - (6) To the sick at the pool—"Wilt thou be made whole? Rise."
2. His voice is the hope of the Church.
 - a. "All that are in the graves shall hear his voice, and shall come forth."
 - b. "Come, ye blessed of my Father, inherit the kingdom prepared for you."

III. TO BE CHRIST-MADE WE MUST LIVE WHERE HE CAN TOUCH US

1. Christ's touch works miracles.
 - a. Changes sinners to saints.
 - b. Weaklings to giants of faith.
 - (1) Note the effect of a sculptor's touch upon a block of marble, he makes an angel to live forever.
 - (2) Note the effect of the artist's touch upon the canvas.
 - (3) The musician's touch upon the instrument.
 - (4) The educator's touch upon the student.
2. Christ's touch gives life to the soul.
 - a. He makes the spirits of men courageous.
 - b. He softens hard hearts with love.
 - c. He beautifies barren lives.
 - d. His touch sets men on a new path of life.
 - Oh, the touch of His hand on mine,
 - Oh, the touch of His hand on mine,
 - There is grace and power
 - For each trying hour,
 - In the touch of His hand on mine.

CONCLUSION

1. The church stands in need of more men that have been made by Christ. Let the cry of each heart be:

More about Jesus let me know,
More of His love to others show,
More of His saving fullness see,
More of His love who died for me.
2. Notice the text clearly states "the making," depends upon one's following Christ.

ILLUSTRATIONS

Basil Miller

God at the End of a Pencil

"Don't limit God," said our General Superintendent in his address at the General Assembly, "to the end of a lead pencil. Give place for faith to play."

George Mueller said, "I will open these orphanages to show that God is able to provide as He has done through the centuries. One basic principle of his work was that he would never ask anyone for anything, nor would he tell anyone about his needs. There was only one to whom he would take his requests, and that was to the source of supply, God alone.

He tested this principle each day in the more than sixty years of his life of faith. Often there was not a shilling left, not a crumb of bread, no oatmeal, and a friend would ask how things were, and if he had any needs. But Mueller would not limit God to the end of a lead pencil. He would never tell his needs. But before that day came to a close, there was always a sufficiency. Not once did the children go without a meal, and only once or twice in sixty years were the meals more than thirty minutes late.

To prove that God was able to supply the needs abundantly often there was as much as fifty thousand dollars ahead. Never did Mueller go in debt for a single item, and not once did he mortgage any of his orphanages.

His was a life of faith—a life not limited to the end of a lead pencil where he could calculate his needs and set a limit to his budget. God was his budget.

"God wants us to believe," said Dr. Williams, "and to launch out in faith upon that belief. Step out on faith's promise."

"There are at least 100 ways to do anything," said Father Carson as quoted by Dr. Chapman. "And you can't tell whether you can do a thing until you have tried it."

This was the philosophy of the old man when he went to Aguarunaland with his daughter, Esther Carson Winans. You recall he decided to take a sawmill to that faraway place. This seems a simple decision to make. But after landing in Peru, you remember, it must be transported mule-back over the Andes, and then poled or rafted down a swiftly flowing mountain stream with scores of rapids and falls on it. And often the sawmill was almost—but not quite—dumped into the vortex of the rapids. Then there had to be gears and cogs made hundreds of miles from a foundry, and this ingenious man cut those wheels, cogs, gears, bands, bars, and the like out of wood!

But the sawmill worked. Because one man had faith in himself to believe that if one way did not work, there were yet ninety-nine that he could try.

Too often as Christian workers and laymen we limit God and faith to the one accepted way, and forget that

there may be ninety-nine uncovered, untried ways that we can use. God calls missionaries and they pine away at home waiting for the board to send them to the field. Hudson Taylor decided to pray in 100 new missionaries and \$100,000 dollars to equip and transport them during one single year. Taylor's faith was linked with God, and on December 28 of that year, 1883, the last two set sail for China! The same God is above all unsent missionaries at present. Only believe your way through.

There are scores of preachers sitting in pews that ought to be digging out a new church. "We're above it," they cry, when asked to do such a thing. "Bresce, Jernigan, Chapman, Williams, Goodwin, and a score of others who founded our church were not above doing this thing."

Try those ninety-nine other ways and see if God does not bless you in the attempt.

What Stalled the Car?

"O Lord, thou knowest our needs, and we pray that Thou wilt supply them—" A mother was praying in her humble cottage that God would remember her needs. There was a large family, and often the mother took in stray young men, soldiers and sailors and other lads who were far from home. She had endeared herself to many hundreds of such homeless boys through the years.

And there was but one place to look when the meal barrel was empty or there was nothing for breakfast. Such a day had arrived and the family had to be fed.

So Mother Auld went to the only source that she knew of, and laid her needs before the heavenly Father.

As she was praying, she looked out of the window and a car suddenly had stalled in front of her house. She thought little of it until there was a rap at the door, and she went to answer.

"My car has just stalled in front of your house, and we cannot get it started. I told my friend that there must be someone in this house in need. Is such the case?" the lady asked.

"Yes—well, that is—" stammered Mother Auld.

"I felt it all the time, and the Lord must have stalled the car right here for this purpose. Here take this as a gift," and the lady left having given Mother Auld enough money to meet her immediate needs.

"Thank you, Father," Mother Auld prayed, "that you have seen fit to supply our needs once again," and looking out she noticed that the car started off without any difficulty.

Long Risks

"I'll be the first one to climb Long's Peak this year," said a lady mountaineer early in 1940, "or I'll die in the attempt—"

Long's Peak is an outstanding one in the state of Colorado, and a difficult climb indeed. There is no little competition among the hikers to see who shall be the first to scale it each year. So this lady left her home early in January and drove as far as she could and then began the long ascent.

It was a risky thing to attempt for the weather was unsettled. Snows were constant and the winds were terrific at this time of the year. But for the honor of being the first in 1940 to scale the peak she took a long risk.

Even in the summer time it is no child's play to make the ascent. For in places there is little over a foot of rock upon which one must make the trip. And at one place there is a cable strung for a thousand feet to aid the hikers in making the steep ascent.

But in winter the danger was a hundredfold more than in summer. The snows covered the trail, blotted out the

landmarks, but the lady went on. Nearing the summit she made a misstep, and fell hundreds of feet to her death. And now there is a monument on Long's Peak to the risk this lady took.

A foolish risk, you say. But not so foolish as the man or woman takes who risks his soul on the mere chance that he aims to seek the Lord at some distant time. Every day some person is taken into eternity who thought there was "time enough yet." Daily around us we see the hearses back up to homes where someone has just died, that never aimed to die without settling their destiny. Each of us who this day is without a saving knowledge of divine grace runs the risk of a tiny germ lodging in us and before many hours have passed snuffing out our lives.

Long's Peak may be dangerous, but not so dangerous as the road of life when one travels it without Christ in his heart. If you must climb the hills of life, make diligent preparations for all the emergencies that may arise.

Sleepy Christians

"Lay your head in my lap, sonny," said Mrs. E. Y. Davis to a four-year-old Mexican child in the Tia Juana Mexican Church when the sermon ran late. The little fellow was sitting upright and refused to budge.

Mrs. Davis tried to get him to go to sleep in her lap, but the bright-eyed lad looked up and said, "Christians don't sleep in church."

The Original Sermon

"Is this sermon original with you?" asked the chairman of the examining committee.

"It is," replied the candidate for the degree.

"But," broke in another professor who was sitting in on the examination, "I read this sermon recently in a book published by a famous preacher."

"What do you say to that?" asked the chairman.

"I don't care where you read it, it was wholly original with me."

"There is only one thing we can do," spoke up the president of the seminary, "and that is to write to the author of the book and see where he got the sermon. You realize, young man; that the seminary of Temple University requires an original sermon from each of its graduates and if you have played a ruse on us, you will not get your degree."

"I understand perfectly, and I state again that as far as I am concerned this sermon is original with me. It may be published in the preacher's book of sermons, but I never read it anywhere in my life, nor saw the outline until I worked it up."

A telegram was sent to the author of the book, a famous American preacher, saying, "Is the sermon in your book original with you?"

"No, it is not," back came the reply. "Often as is the case when I have a little time on my hands, I attend out-of-the-way preaching places to get new ideas. I cannot afford to go hear other great preachers and use their ideas and sermons; but in some of the out-of-the-way preaching stations, I can get excellent sermon material. In Philadelphia not long ago, I attended a mission where a young man preached the sermon in question. I liked it so well that I used it in my recent book."

"Needless to say the young candidate for the ministry got his degree and the blessings of the Temple University faculty. So young preachers keep on reading sermons and using them, for the great preachers are liable to turn the tables on you, and start using the nuggets of truth you dig out.

Expository Outlines for September

Lewis T. Corlett

The Secret of Joy in Suffering and Service

(2 Timothy 1)

I. AN INTELLECTUAL CONFIDENCE IS THE FOUNDATION OF JOY. "I AM NOT ASHAMED FOR I KNOW."

1. To Timothy faith had its beginning from the family circle (v. 5).
 - a. The outstanding characteristic of his grandmother.
 - b. The controlling influence in his mother.
 - c. The motivating factor in his own life.

2. This is a confidence built upon a revelation (v. 7).
 - a. An unfolding of God's standard.
 - b. An impartation of life.
 - c. A controlling of motives by the love of God.

3. This is a confidence which is continually invigorated by a risen Christ (vs. 9, 10).
 - a. A personality comprehending and manifesting the eternal character, plan and purpose of the Godhead.
 - b. The triumphant Personality who met all of man's problems and came off victoriously.
 - c. The Christ who provides light for darkness, life for death, and draws back the veil of eternity.
 - d. A Personality who has given the only gospel with power to transform character.

4. This confidence is controlled by personal initiative.
 - a. The apostle accepts the responsibility to declare his loyalty to Christ. "I know him."
 - b. Paul declares positively that his faith is in the Christ who is able to keep. "I am persuaded."
 - c. He made a definite personal commitment by a decision of his will. "Which I have committed unto him."
 - d. A specific declaration of the acceptance of responsibility in God's service. "Whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles" (v. 11).

II. JOY COMES THROUGH A PERSONAL EXPERIENCE OF SALVATION (v. 9)

1. Salvation comes from God. "Who hath saved us."

2. An experience of perfect love and heart holiness is necessary to give constant joy.
 - a. The Holy Spirit is the source of love (v. 7; Rom. 5:5).
 - b. It is God's plan and purpose for all the recipients of His love to be perfected in that love.
 - c. The constancy of love is assured by the indwelling of the Holy Spirit (v. 14).

III. JOY IS MAINTAINED BY CONSTANT ASSURANCE OF CHRIST'S ABILITY TO KEEP

1. The child of God must see that God's promises reach unto the day of the Lord (v. 12).
 - a. This may be a day of crisis.
 - b. It is the day of judgment.
 - c. The promises assure of preservation in the final hour of world reckoning.

2. Man must walk in obedience to Christ to have this assurance.
 - a. He must hold fast the form of sound words (v. 13).
 - b. He must keep that good thing committed unto him by the Holy Ghost.
 - c. He must continually stir up the gift of God (v. 6).

3. The highest and best joys come only to those who put their gifts and powers into service for God (vs. 3, 16-18).

The Resurrection

(1 Corinthians 15)

I. THE ASSURANCE OF THE REALITY OF THE RESURRECTION (vs. 2-13)

1. The resurrection of Christ was foretold in scripture. "That he rose again the third day according to the scriptures" (v. 4).
2. The risen Christ was seen by the apostles and disciples of the early church (vs. 5-7).
 - a. He was recognized by those who were His closest associates before His death.
 - b. He was seen by the same people more than once.
 - c. He was recognized by above five hundred at one time.
 - d. This is positive proof that the resurrection of Christ was a reality.

3. Paul testifies that he, personally, saw the risen Lord (v. 8).
 - a. A special revelation on the road to Damascus.

- b. The Christ he saw was easily recognized as one the apostles had worshiped.
- c. This vision and revelation changed Paul's viewpoint and conception of God.

II. THE RISEN CHRIST IS THE FOUNDATION AND SOURCE OF THE CHRISTIAN FAITH (v. 17).

1. Faith always rests on personality.
2. A risen Christ gives a victorious personality who understands and is able to give individual personal victory.
3. The risen Christ ever lives to transform character and to live in His children (Gal. 2:20).
4. The risen Christ is the distinguishing characteristic of the Christian religion.
 - a. The founders of other religions died and are still dead.
 - b. Christ died and rose from the dead and ever lives to make intercession for men.

III. THE RESURRECTION IS THE AUTHORITY FOR PREACHING (v. 14).

1. A living Christ—a living message; a dead Christ—a lifeless message.
2. The risen Christ was the theme of the testimony and sermon of the disciples and apostles of the early church. (See account in Acts.)
3. The Church can only thrive in and through the exaltation of the risen Christ.

IV. THE RESURRECTION IS THE COMPLETION OF THE PROVISION OF SALVATION (vs. 17b-22)

1. A dead Christ would be the symbol of a powerless religion.
2. A living Christ is the sign and seal of a victorious provision for man.
3. A dead Christ leaves man in his sins.
4. A risen Christ opens the way for man to be cleansed from all sin.

V. THE RESURRECTION IS THE BASIS OF THE FUTURE HOPE OF THE CHRISTIANS (vs. 23-25; 50-57)

1. Christ became the firstfruits of those who slept.
2. Christ, the Godman, passed through death, the lot of every man, because of sin and came out triumphant and is ascended into heaven.
3. Christ's victory over death, hell and the grave guarantees the same for His children.
4. Christ's entrance into heaven verifies the promises that Christ gave that He would take His children to heaven (John 14:1-3).

Privileges of Christians

(2 Corinthians 5)

I. OF POSSESSING A TRANSFORMED CHARACTER (v. 17)

1. A new creature by the power of grace divine.
2. New desires, affections and purposes through the divine nature.
3. Provided by the reconciliation through Christ (v. 18).
 - a. He paid the price for atonement.
 - b. He tasted death for every man.
4. The work is accomplished by the Holy Spirit.
 - a. He makes the application of Christ's provision to man's soul.
 - b. He sustains man in Christian experience.
5. This possession of divine life is the means whereby a sinner becomes eligible for the blessings and privileges of Christian relationship.

II. THE OPPORTUNITY FOR A HELPFUL MINISTRY

1. Each child of God becomes an ambassador for Christ (v. 20).
 - a. An especially appointed representative by God.
 - b. Commissioned to co-operate with God in His plan and purpose.
2. This is a ministry of warning to erring ones (v. 11).
 - a. A warning of the awfulness of sin and wickedness.
 - b. A warning of the terror of divine judgments.
3. It is a ministry motivated by love (vs. 13-15).
 - a. The love of Christ that causes the child of God to yearn over the lost and to try to do something to accomplish their salvation.
 - b. Divine love that brings the greatest joy in the lowliest service for the Master.
4. It is a ministry under the guidance and direction of God (vs. 9; 13).

III. THE PRIVILEGE OF FELLOWSHIP WITH GOD

1. The highest joy to any individual comes through fellowship with personalities of similar beliefs.
2. Christ recognizes this by providing a plan whereby man can have fellowship with his Maker.
3. The Spirit is given as the abiding presence of the Godhead in this world.

4. This present fellowship is simply an earnest or sample of a fuller fellowship waiting in heaven.

IV. THE ASSURANCE OF A FUTURE HOME (vs. 1-4)

1. Paul was very definite in his personal assurance that God had prepared a home for him when this life was over.
2. He also put the statement in the plural showing that all Christians could have the same assurance.
3. It is a glorious consciousness that there is a better day coming and a more permanent place for those who have been pilgrims while on earth.

V. THE PRIVILEGES AND JOYS OF A CHRISTIAN LIFE ARE SUPERIOR TO OTHERS EVEN IN THE WORST AND HARDEST CIRCUMSTANCES OF LIFE

"My Father Is the Husbandman"

Gotthold once visited a man who was in deep trouble and who was continually complaining. When Gotthold reached the house, he was told by the family that he would find the man in the back yard. He was engaged in cleaning a vine of its superfluous leaves.

"Owing to the rains," he explained, "this vine is overgrown with superfluous wood and leaves, so the sun can't get to the grapes to ripen them. I have to prune them away that the vine may bring forth fruit to maturity."

"Does this vine resist and oppose you?" Gotthold asked.

"No," was the answer.
"Then why," he was asked, "are you displeased with the gracious God that He should do to you what your vine must not be displeased that you do to it?"—SELECTED.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Life Building Work

Every one that cometh unto me, and heareth my sayings, 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. But he that heareth, and doeth not, is like a man that built a house upon the earth, without a foundation; against which the stream brake and straightway it fell in: and the ruin of that house was great (Luke 6:47-49 R.V.).

CHRISTIANITY is a life, and life is something that is made or marred, and this by its possessor. Having life involves its possessor with the responsibility of doing something with it. In life-building work, the possibilities of life are realized. Life-building is in view in the sermons recorded in Matthew 5-7, and Luke 6. These sermons were addressed by our Lord to His disciples, and His purpose in giving them is clearly revealed in their conclusions. All who are privileged to hear His sayings are builders of some sort. Some are building for success; some for failure. For which each one decides for himself. Life building work of the right sort is building in harmony with the constituent ele-

ments of life as God has created it, and as grace makes possible. It is building in harmony with the will and Word of God. God made man for holiness, and not for sin and sinning.

Six thousand years of experience has demonstrated that everything that is contrary to holiness is contrary to the constitution of man as God has created him. It has demonstrated that everything in harmony with holiness is in harmony with the elements of man's being. To hear the sayings of Christ and to do them is to build wisely and well. To hear these sayings and do them not is to invite disaster and defeat. Life is God's greatest gift; man's greatest possession. Its interest should be guided with the utmost care. Wise building involves one in the necessity of wise hearing and wise doing. It is man's wisdom to hear and to do. It is his folly to fail to do so. Life flows on. Its possessors are making or marring it by all that goes into its making.

Life building is a work for time and for eternity. What should be done in time must be done in time. Time is our one opportunity for the doing of this work. Having life is one thing. Realizing its possibilities is another matter. Its possibilities can be realized only subsequent to its possession. Having intellectual life is one thing. Realizing the possibilities of this life is another matter. It is one in which

the most of us do not go very far. Realizing the possibilities of intellectual life is no easy matter. It would be folly for us to ask to have these possibilities minimized. It is wisdom in us to seek their realization. Spiritual life is of such magnitude that the realization of its possibilities is no easy matter. Having the life that Jesus died that we might have makes this the important question of our lives. Are we making satisfactory progress in the realization of its possibilities? In the Word of God we do not have man seeking God's help in this matter, but God seeking man's co-operation in its outworking.

Reaching the Heights of Grace

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself (Daniel 1:8-21).

In the record of Daniel's life, we see him reaching the heights of grace by putting himself in the way of so doing. Reaching the heights with him was not the result of accident, but of intelligent and well directed effort to do so. Daniel was favored of God because he put himself in the way of being so favored. And this was not only the privilege of Daniel, but it is the privilege of every child of God. It is one which the humblest among us may exercise. The key to the matter of reaching the heights of grace for Daniel was not in the hands of others, but in the hands of Daniel. And so it is with every child of God. We do not fail to reach the heights of grace because of the failures of others, but because of our own failures.

I. Daniel and his companions had made good use of their earlier opportunities in life. They were well advanced in the learning of their day. They were ready for the improvement of opportunities as they came to them in the providence of God. They had early taken a course that required courage and strength, and had developed the courage and the strength to steadfastly follow that course. It is folly to suppose that the following of such a course will be an easy task. The masses fail at this point, they have neither the courage nor the strength to take such a course, and do not put themselves in the way of developing such courage and strength.

II. Not only were Daniel and his companions well advanced in the learning of their day, but they were well advanced in the practice of the principles essential to progress in the

scaling of the heights. They knew that their minds would be affected by the way they sustained their bodies. They knew that if their minds were to function rightly, their bodies must be sustained properly. They had learned that the proper care of their minds involved the proper care of their bodies.

III. These men reached the heights because they were definitely determined to do so. They knew there was a price for so doing which all must pay, who aspired to do so. They had learned that destinations are reached only by taking the ways that lead to them. They had learned that there were neither short cuts nor easy ways to the worth while things of life. They had learned that whoever would have these things must meet the conditions of having them.

IV. That these men had had superior advantages seems certain. Many of us do not have such advantages. The question with us is not, What would we have done with superior advantages if we had had them? but, What have we done with the advantages that have been ours? We are not responsible for the improvement of opportunities we do not have. We are responsible for the improvement of the opportunities which are ours, in the providence of God. There has been but one Daniel. It is not likely that the most of us have the making of Daniels in us. But we have within us the making of some sort of lives; for their making we are responsible. God deals with us according to our several abilities. He asks of us no more than we are capable of performing.

V. The way to the heights is beset with difficulties. In life building, the overcoming of difficulties is one with which the builder is ever confronted. In all that pertains to life, and goes into its making, this is one of the outstanding problems. In the gift of life all of its possibilities are included, but these possibilities must be discovered and realized. Some things are fundamental to the realization of life's possibilities in any appreciable measure. There must be some means of locomotion; some means of communication. In some measure these powers must be discovered and developed. The most of us do not become very highly skilled in either. Few indeed become experts in either. Why? Usually because of indisposition to put forth the effort necessary to the attainment of such skill. Coming to our own in any realm of life is the work of a lifetime of effort and experience.

VI. The way to the heights is a lonely way. Not many are traveling it. The king himself was not making the

most of it. Nebuchadnezzar was a mighty man of wisdom, and qualified in many ways to be a world ruler, such as he was in the providence of God. He knew the value of life building efforts. He was looking for young men with experience in this work. He was needing such men. He knew that if he had them, he would have to build them. He knew also that he would need the material of which such men were builded. Men who had learned something of the value of such work, and appreciated its worth. Here we have one of the secrets of Nebuchadnezzar's greatness. Our Lord knows that if He is to have men He must build them. The work of God goes forward, as God is able to find the material for the building of such men, and to secure their co-operation in the work.

VII. The way to the heights is a rugged way. It is one of tests, of trials, of temptations, of testings. The lion's den test in the experience of Daniel was climacteric in its nature. It did not come to him early in life, but after many years of experience in such matters. In the way of avoiding defilement, difficulties appeared. The king would not understand. The head of the eunuch would be endangered. Daniel and his companions were willing to put the matter to a practical test. We may be sure also that in this matter not many of their fellow students would be in sympathy with them. The stand they took would not advance them much in their favor. Courage and strength were needed in the taking of this step, but they had been preparing for this, and were ready for the test when it came. Of one thing we may be sure, the tests are coming. We must be ready for them when they come. Daniel had spent something like ninety years in preparing for the test of the lion's den. He was ready for it when it came. His foes learned by bitter experience that there was no hope in finding any faults in Daniel with respect to his word. The one point of vulnerability was to be found with him in his relationship to his God. He would be true to Him under all conditions and all circumstances. But the God to whom Daniel was true, was true to him, and the mouths of the lions were closed. God has given to us a record of this man's life for His glory and for our encouragement.

A Man After God's Own Heart

I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will (Acts 13:23).

God not only saves men, but He uses them in His service. One of the

glories of being a child of God is that of being a servant of God; of being used of Him in the accomplishment of His will. Being a servant of God makes necessary the discovery, development, and use of the powers with which He has endowed us. God can confer no higher honor upon a man than that of using him as His servant. No other field of service offers such a complete employment of all the powers and forces with which God has equipped mankind than that which He offers. It is one thing to have these powers and possibilities. It is another matter to discover, develop, and use them for God's glory and man's good. Life building forces are essential to life using forces.

I. *During his career as a shepherd, David learned that God had endowed him with a strong body, and with powerful limbs.* Before his slaying of the giant Goliath of Gath, he had slain a lion and a bear. God had given him strength to so do, and he had discovered and developed and used it. Through his co-operation with God, he had been delivered from the paw of the lion and the paw of the bear. In his experience we see that God puts no premium on idleness and weakness. He endows us with powers that we may discover, develop, and use them for His glory and man's good. Human motives may be wrong in these matters, and they may be right. Manifestly David's were right. It is folly to assume that such motives must always be wrong. They may be right, and should so be.

II. *David became skilled in the use of the deadly weapons of his day.* His life was to be devoted largely to warfare in the deliverance of his people from the bondage of their foes. His was a fighting career. The sling was one of the deadliest weapons of David's day, and he was skilled in its use. He had put it to the proof, and knew exactly what he could do with it. He did not go to meet the giant with a child's toy, but with a weapon meet for the occasion. One with which he was certain of victory. He knew that the giant with his short range weapons would be no match for him. He went into the conflict confident in God and the righteousness of his cause, and confident in the strength with which He had endowed him, and the skill He had enabled him to gain. He was prepared for his opportunity when it came. In all this we may be sure that God was well pleased with him.

III. *David learned that God had endowed him with powers as a kingdom builder.* Through the employment of these powers in co-operation with

God, the kingdom of Israel was brought to its highest estate. Discovering and using his own powers, he developed a capacity for discovering and using the powers of others. He had a band of mighty men at his command, and his military forces were well-nigh invincible. A mighty man of valor himself, he discovered, and appealed to like forces in others. He was a builder of the kingdom, because—under God—he was a builder of men. Not only did he discover and develop his own powers, but he helped others to discover and develop theirs.

IV. *David was loyal to God in his relationships with Saul.* He recognized Saul as the anointed of the Lord, and refused to do him harm. This had much to do in the development of David's character and personality. The man who can take a right attitude toward his foes, and maintain that attitude has a mighty asset well in hand. This appealed to the best there was in David, and had a tendency to bring it into being in the development of his character and conduct. It was when David acted wisely that prosperity came. It was when he acted unwisely that disaster came. David was blessed when he put himself in the way of blessing, and kept himself there. When he thought in terms of God's will, and of pleasing Him, things went well. When he thought otherwise, they went otherwise.

V. *David learned that God had given him a talent for music, and he developed it and used it for His glory and for man's good.* What he did in the development of music, and its use in the service of God persists to this good hour, and will continue to so do throughout the ages to come. He had a capacity for the development of instruments of music, and skill in their use. He was a skilled harpist, and was foremost among the sweet singers of Israel. He not only brought out his own talent in these matters, but he was skilled in the helping of others to discover, develop, and bring out their talents in this direction. We can compute the losses the world would have suffered had David failed in the development and use of the talents with which God had endowed him? Who can compute the value of the blessing that has come to the world because of his faithfulness in their development and use?

VI. *God had endowed David with magnificent talents as an organizer.* Not only did he organize the affairs of the kingdom, but he used his rare abilities in the organization of his forces in the worship and service of God. The pattern for the temple was given to David, for its building of which he made great preparation, and

for its services he made large and wise preparation. Because of his wise conduct, loyal service and faithful obedience to God, the kingdom of Israel was blessed long after he had passed from the scene of action here below. In his experience we see much of the value of faithful service that may be given to oncoming generations. Not only was David a great warrior, but he was a great worshiper. Few men have suffered for their mistakes, as David suffered for his. The closeness of his fellowship with God, marked the intensity of his sufferings when he failed at some points.

VII. *God had endowed David with a rare capacity for expressing his feelings.* This capacity he developed and brought into active service. Few men have lived whose writings have been such a source of blessing to others, as have those of David. To this good hour, men find comfort, consolation, solace and encouragement in their hours of distress in the Psalms and experiences of David. God has made no mistake in the preservation of the records of the life of this truly great and good man. The thoroughness of his repentances after his sins, and the benefits of grace that followed have ever been an encouragement to others to follow in his footsteps in these matters. He was capable of great joy. He was capable of great sorrow. In the entire range of human possibilities, he was richly endowed. In the discovery and development of his powers, he has been a blessing to multitudes across the centuries as they have followed his brief stay upon earth. In the fullest sense of the word, few men have lived as David lived. In the great amount of his living, he was a man after God's own heart. A man who knew his Lord, and loved Him devotedly. Few men—if any—have been more useful in the service of God and men. Eternity alone will reveal the full value of his life to God and to his fellowmen. It has ever been men's wisdom to imitate his virtues, and avoid the things that marred and scarred his life. He was one of God's pattern men in the matter of obedience. He has honored God, and God has honored him. He has demonstrated in his experience that the greatest service available to man is the service of God.

One Who Reached the Heights

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face (Deuteronomy 34:10-12).

History demonstrated the fact that truly great and good men have been

few and far between. Not many have been endowed with capacities for true greatness. That there have been many lesser lights is one of the comforting disclosures of the annals of mankind. It is a comfort to know that God ever has our abilities in mind in His dealings with us. He does not demand large performance from meagerly capacitated men. "He knoweth our frame. He remembereth that we are dust." It is a comfort to know that God has a work for every man to do, and a place for every man to fill. It is as important that the lesser lights fill their places as it is that the larger lights fill theirs. In God's sight, no man is overlooked because of the meagerness of his abilities. In the great enterprises known among men, the lesser positions must be filled as well as the larger positions. While Moses filled a place which only he could fill, multitudes of others had their smaller places to fill in his days. He could do no more than the work of Moses. Every man must fill his own place if it is ever filled.

I. *Moses was born in troublous times.* The time for the exodus of the Children of Israel from Egypt was drawing nigh. God was increasing the nation numerically, and the king had decreed that the male children should be slain at birth. But they were days of opportunity to co-operate with God in the accomplishment of His purposes. This the parents of Moses did, thus putting themselves in the way of the enjoyment of divine favor and blessing. Amram and Jochebed had the courage of their convictions. They were with God rather than with the king. They put themselves where the grace and power of God were needed, and needed grace and power came to them. They ventured all upon God, and He did not fail them. In working with Him they gave Him opportunities to work with them. They were resourceful. They put themselves in the way of the enjoyment of His resources. He did not disappoint them. They gave Him opportunities to use them in His glad service. They filled large large places in the outworking of his plans.

II. *Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.* It was no easy task to master the wisdom of the Egyptians, or to become mighty in words and in deeds. These things were not true of Moses as the result of accident. They were the result of strict application long continued. The mastery of this wisdom had a large place in the discovery and development of the powers with which God had endowed him, on the part of

Moses. As the son of Pharaoh's daughter, doors of opportunity were open before Moses. But it took more than open doors to make of him the man he became. It was because he entered these doors and faithfully did the work necessary to the improvement of his opportunities. It takes vastly more than opportunities to make a man. It takes time well spent, and opportunities well improved, to bring out what God has put into man. It is not opportunities, but failure to improve them that accounts for the condition of the most of us.

III. *In the providence of God, Moses had a few years in his own home with his own parents.* Not only had he inherited qualities from them, but he had opportunities for their early development under their immediate influence. Their teaching was backed up by their living. They were living examples of the product of their own ways of living. With his well spent childhood, Moses had a well begun life. Life has no more important periods than those of infancy and early childhood. Where the opportunities of these periods are well improved, life has a good beginning, habit formation a good start, and character development well established in its earlier steps. Moses never got away from the effects of those early home influences. It is still written, and still true that the training of the child is of inestimable value to all concerned, and for all time.

IV. *Normal progress in the operation of life building forces is not rapid.* It took eighty years of training to prepare Moses for forty years of service. Our brief sojourn here upon earth is a period too short for the proper, and full development of any of our forces. Even the partial development of our mental faculties is the work of many years. When it comes to the development of our moral and spiritual forces, and those powers which go into the making of life, and the performance of service, we should not be impatient, or grow discouraged if the way seem long and tedious. It would be a sad thing indeed if human life were so meager in its possibilities that they could be realized quickly, or with little effort.

V. *Moses spent a few years in his own home, the balance of forty years in the schools of Egypt, and the court of Pharaoh, and forty years on the back side of the desert with Jethro's sheep.* The time element is an important one in this great work. It takes time for the development of our powers, and time for their improvement. Time well spent, and efforts well directed. Our powers are developed by use. How far that de-

velopment has gone is demonstrated by our ability to use these forces in actual achievement. The forty years of service rendered by Moses proved that his eighty years of preparation had been well spent; his time well used; his opportunities well improved. Not only had he been preparing for life, but he had been living. He had been preparing well, he had been living well. He had Moses well in hand. His power with the Israelites was a reflection of his power over himself. He had learned to manage Moses, and in so doing, he had learned to manage others.

VI. *In his determination to refuse to be called the son of Pharaoh's daughter, and suffer affliction with the people of God, he made one of the great decisions of life, and of all time.* He was no novice at making of right decisions. He had been making them all his life. He had been taught to make them at his mother's knee, at his home fireside. His mastery of the learning of Egypt was the result of a right decision—of many of them no doubt. His becoming mighty in words and in deeds, followed upon the making of many right decisions. We have no record of his forming any wrong habits or of his making any wrong ones. Decisions must be made. None of us can escape the making of them. Few things can be more important than the formation of the habit of making them of the right sort. The habits we form have their place in the making of the lives we live. The determination to make every decision as near what it should be is a good one to form. Carelessness in making decisions has been the ruin of many a promising life. The masses of mankind are living on the basis of wrong decisions. Wreck and ruin are on every hand as a result of this. It takes manhood and womanhood to make right decisions. The multitudes make wrong decisions because they lack the courage and strength to make right ones. Multitudes are without God everywhere because they lack the courage and strength to make the decision Moses made so long ago. Had he failed to make this decision, we should never have heard of him. That decision appealed to, and brought out the best there was in Moses. It brought him to the place where God used him in the blessing, not only of his own nation, but all mankind as well.

VII. *It is one thing to have the powers with which God has endowed us, it is another matter to discover, develop, and use them.* God has provided in nature for the supply of all man's physical needs. All men have

to do is to learn to co-operate with God in the production of supplies for all his needs. There is money in this production, as well as the supply of human needs. He has made as abundant a provision for the supply of all man's other needs. Men need but learn to co-operate with God in the production of supplies for all these needs. Man's mental, moral, and spiritual needs are as real as his physical needs. The supply of these needs is as important in its place as is the supply of physical needs. The provision for this supply is in the powers with which God has endowed men. The important thing is the discovery, development, and use of these forces. It is in these matters that there is tremendous wastage. With the many these powers lie dormant, undiscovered, undeveloped, unused. Many are not even aware of the fact that God has richly and graciously endowed them with powers and possibilities. There is wealth in the soil. Some of it we are getting out. There is wealth in the soul. Too much of it is going to waste. Soil waste is great. Soul waste is far greater. These powers are God's gracious gift to us. Their development is possible only through our own co-operation with Him. God has filled the vaults of nature with vast wealth. He has filled the vaults of the soul with far greater wealth. It is not easy to extract wealth from the soil. It is not easy to extract wealth from the soul. Treasures must be sought to be found. The more precious they are, the more difficult their discovery.

One Who Learned to Live

For to me to live is Christ, and to die is gain (Phil. 1:21).

The great business of mankind here below is that of living. Something about life we are all compelled to learn. The many know little about real living. Paul was one among those who learned something about living. Enough that he could make a definite statement concerning the matter. The many are living for the things of time and sense. The passing, temporal things of existence. Things that have to do only with the physical, and the satisfaction of physical needs and desires. Many seek little—if any more—than the pleasures of life. Many seek wealth, honor, fame, ease, luxury, freedom from cares and responsibilities, and from all that goes into the making of real life. What the many call life, is death. We are here to make our choice between life and death. The way of life is a rugged way. That of death has its attractions for the many.

I. In Paul we have one who had mastered many of the secrets of life. Above all who had come to a knowledge of what really constituted life. Every man who is living purposefully, if he would speak his mind, would say with Paul, For me to live is that for which I am living. That might be anything of what goes into the making of life for the masses. Many would not want to make the bold affirmation made by Paul, and all that life really was to them. The man who has learned to live, need have no shame in making his declarations concerning what to him is life. It is heartbreaking to have to say that the objectives of many in life are too shameful to be mentioned. Too unworthy for open consideration.

II. There had been a time when Paul would have said, For me to live is to be a Pharisee, one of the strictest of our sect; a Hebrew of the Hebrews, a persecutor of Christ and His Church; a Jew of the first order. But all this is changed. He had come into personal contact with the Christ on the Damascus road. He had come to a personal knowledge of Him. Now all was changed, and his word is, "For to me to live is Christ." Before this, he had lived—in so far as he had lived—for the things that had been presented to him. Not the base things in life, but what seemed to him to be the best things of life. He had lived in all good conscience. He had followed what to him seemed the best in life's pathway. He had lived for the discovery and development of his powers in his chosen course of life. But with his personal contact with Christ, a new course of life was set before him. He made not the slightest hesitation in entering the open door set before him, in embracing the opportunities presented to him. Not only had he found a new course of life, but he had found life in the Christ he had made his own by grace divine.

III. Paul could say, "For to me to live is Christ," not merely because he had found life in Him, but because he was seeking to realize some of the possibilities of that life. Christ himself was a living reality to Paul. The will of Christ was the will of Paul. The work of Christ was the work of Paul. The purposes of Christ were the purposes of Paul. In his persecution of Christ and His followers, Paul was consistent with his Judaistic beliefs. To him Christ was an impostor and a blasphemer, and His followers were followers of such a one. The moment he knew that Jesus was the Christ, Paul was His follower and His servant. Three days later he was filled with the Holy Spirit. He became an imitator of Christ. Christ was his Pattern, his

Model. It is one thing to have life in Christ. It is another thing to realize the possibilities of that life. Paul not only had that life, but he was seeking to realize the possibilities of that life. Having the life, and being wholly sanctified, prepared him for the realization of the possibilities of that life.

IV. Christ is our great Source of life. He is the great life Giver; life Sustainer; life Developer. It is certain that one cannot realize the possibilities of life until he has life. It is equally certain that the realization of the possibilities of life must be subsequent to its possession. The possibilities of the life we have in Christ are so great that nothing less than eternity will enable us to realize them. In order to say, "For to me to live is Christ," that which goes into the making of the life of Christ must be going into the making of the life of the one who says it. What life was to Christ—in his measure—life was to be to Paul. It is not only having the life, but it is living it. The living of the life of Christ is not so small a matter that it can be easily or quickly accomplished. Every day Paul was entering into fuller, richer fellowship with Christ. In larger measure—in ever increasing measure—he was coming to think the thoughts of Christ, he was coming to have the emotions of Christ. He was coming into ever increasing measures of the affections of Christ; the compassions of Christ; the sympathies of Christ; the understandings of Christ. He was constantly improving in Christlikeness. Living to him meant Christ in ever increasing measure.

V. Paul could say, "For to me to live is Christ," because he had deliberately chosen that way of life that enabled him to so say in sincerity and in truth. It is through such men that Christ works. Life in Christ was the gracious Gift of God. Living that life was the result not merely of having the life—we are all aware of the fact that the living of the life would be impossible without the possession of the life. The living of the life was the result of Paul's deliberate purpose to live it, and of his efforts in so doing. Paul was putting himself into the living of this life in the exercise of all the magnificent powers with which God had endowed him. He was putting himself and his all into this manner of living. The living of this life demanded of Paul the very best of which he was capable.

VI. In the experience of Paul we see something of the extent to which men may use life building forces, and how far one may go in achievements in this direction. The humblest among Christ's redeemed ones has the same grace that Paul had. Why the great

differences between Paul and the humbler followers of Christ? Did Paul have different grace from others? Not different in quality, but more in quantity. Was Paul a special favorite with God? He was a man who put himself in the way of the enjoyment of larger measures of divine grace, of larger measures of divine power. What would the world have been if there had been no such men as Paul? What losses would we have suffered if Paul had been satisfied with having life in Christ, and done little—if anything—in the way of realizing the possibilities of that life? If he had been satisfied to get on without the advantages of life building work? In this matter, Paul is an outstanding example for us to imitate. And this he asks us to do. "Imitate me as I imitate Christ." And this is one of the objectives he seems to have had in view. The glory he would bring to our Lord, and the good he would be the means of bringing to his fellowmen.

VII. Paul was here. He had but one life to live; but one opportunity for living it. He could make much of it. He could make little of it. He could seek the glory of God and the good of his fellowmen, or he could be largely indifferent to the claims of God and men. What would he do? He determined to make the most possible of life. He recognized his obligations to God and others. He considered himself a debtor to all mankind, to God and His cause, in all of its manifold bearings. He allowed nothing to interfere with him in his efforts to fulfill his course with joy. He kept himself in such an attitude toward God and men that he could render them the best he was capable of in the way of service. In all things he would be at his best as to his condition for rendering effective service to God and men. At the close of his life he could say, "I have fought a good fight, I have finished my course, I have kept the faith." God made him a blessing, not only to his own generation, but to all succeeding generations. What did he lose by the making of his life what it was? Nothing worth while. What did he gain? Only God and eternity can reveal that.

Things Useful in Life Building Work

The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Tim. 2:1).

I. To have life building work, we must have men who are life builders. Paul was such a builder. He would

have Timothy become one. Christ Himself was such a Builder. The word of God was the instrument they used in carrying on the work. The God who gives life, is the One who knows what it takes to develop it and bring men to the realization of its possibilities. To hear the sayings of Christ, and to do them, is to build wisely and well. It is thus that life structures are built that will stand the tests of time and the fires of the judgment.

II. Recognition of the Source and Giver of all good gifts, is another essential of life building work. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:16, 17). It is from above that the essentials of life building work come. Whatever contributes to the success of that work should be counted. Whatever interferes with it should be shunned. Life building forces must come from the bountiful hand of the life Giver.

III. Not only is it necessary for us to know from whence these life building forces come, but for us to know from whence they do not come. The world, the flesh, and the devil, are no friends of grace, no matter how ardently they may profess to be such. There is always danger that we will allow the best the world has to offer to have a place in this life building work, and thus mar the work of God and hinder Him in His efforts on our behalf. We need to understand the conditions under which God works. We may be sure this work cannot prosper while carnality, indwelling sin, has a place in our lives. Whatever may, or may not be possible in a regenerate state, one is not fitted for the best progress in this work until he is wholly sanctified. Thinking persons are agreed that it is only when the nature has been purified, from the presence of indwelling sin, and one is filled with the Holy Spirit that man is in his best improvable condition. The improvement is not in the experience, but in the man who has the experience. It is not the experience that needs improvement—life building work—but the man who has the experience. That entire sanctification is a necessary preparation for human improvement, is apparent to all. That wholly sanctified people need such improvement is equally apparent. It is one thing for God to sanctify a man. It is another matter for Him to make something of the man He has sanctified. It is one thing to have this great and glorious experience. It is another thing to come to the realization of the possibilities of the experience.

IV. Prayer, communion and fellowship with God, is essential to success in this great life building work. It is in prayer that we are revealed to God and to ourselves. And it is in prayer that God is revealed to us. It is in this exercise that we give God opportunities to reveal Himself to us. In few things—if in any—are there greater opportunities for improvement in Godlikeness than are to be found in prayer. Our Lord himself while here in the flesh was pre-eminently a man of prayer. Prayerfulness and Godlikeness have ever gone hand in hand. Insincerity in prayer has ever been a hindrance to progress in Christlikeness.

V. Discrimination between the conveniences of life, which must ever have their place, and the essentials that go into the making of life of the right sort, must ever be kept in mind. Objectives are reached by taking the ways that lead to them. The best things of life are gained at the sacrifice of the things pertaining to life that are of lesser value. Lovers of ease will never go far in traveling the ways which lead to the heights in any walk of life. Much less will they go far in treading the way that leads to the realization of the possibilities of life. Whoever would do this must be ready to pay the price for so doing.

VI. Recognition of the fact that the worth while things of life are worth all they cost, and vastly more, is essential to progress in meeting the difficulties incident to their possession, and persisting in the way that leads to the best life holds for us. One who gets the most out of life here, will be well prepared to get the most out of life hereafter. Rightly we look forward to a heaven where progression—not retrogression—will be the order of the day.

VII. Life building success is not the result of accident, or of special favors from our Lord. It is the result of well directed effort, and of application in which we determinedly persist. Our Lord makes it clear that success in this work is volitional on the part of the one who succeeds. That he succeeds because he takes the way that leads to success, and persists therein until he gains his goal. It is well for us to keep in mind that infancy is as natural, normal, and necessary, in the spiritual, as it is in the natural realm, and that the objective in life building work is that of taking newborn babes in Christ as far into the realm of spiritual manhood and womanhood as they are capable of going in this present life. It is not the improvement of the grace of God, but of the person who is in the enjoyment of that grace.



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The Preacher's MAGAZINE

Pardon and Purity

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

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

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

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

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

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

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

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

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

The Preacher's Magazine

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A Letter from a Preaching Preacher

DEAR EDITOR:

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

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

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

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

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

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

INTRODUCTION

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

ARGUMENTS

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

CONCLUSION

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

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

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

Sincerely, yours in dead earnest,

C. E. C.

DEAR PREACHER:

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

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

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

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

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

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

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

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

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

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

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

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

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

In His love and service.

A Missionary Religion

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

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

Thoughts on Holiness

Olive M. Winchester

The Way of Holiness

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

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

THE UNCLEAN EXCLUDED

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

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

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

A CLEAR WAY

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

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

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

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

A SAFE WAY

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

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

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

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

IT IS AN EFFECTIVE WAY

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

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

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

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

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

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

The Evangelist

By BUFORD BATTIN

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

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

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

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

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

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

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

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

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

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

Prayer Is Like

- A pitcher—to carry the water of life.
- A chemist—that turns all life to gold.
- Incense—with which to worship God.
- A bow—to carry the arrow of our need.
- The porter—to watch the door of our lips.
- The guard—to keep the fort of our hearts.
- The hilt of the sword—to defend our hands.
- A master workman—who accomplishes things.
- A barometer—to show our spiritual condition.
- The chariot—to hold our petitions, the Spirit being the wheels thereof.
- The tuning of an instrument—to get us in tune with heaven's melody.
- A key to all religion—to wind up in the first place, and to keep it going each day thereafter.—*Holiness Worker*.

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

The Preacher's English

Leewin B. Williams

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

Note the pronunciation of these words:

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

Italic letters indicate the syllable to be accented.

ENEAS—e-ne-as, not E-ne-us.

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

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

APPELLES—a-pel-ez, short a.

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

Use these words correctly:

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

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

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

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

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

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

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

Wrong: I want a hat badly.

Right: I want a hat very much.

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

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

Owing to lack of space, we were obliged to omit Dr. Basil Miller's article in the series on Archeology and the Bible, in this issue. The series will continue in the November issue.—MANAGING EDITOR.

Concerning the Nazarene News Bureau

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

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

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

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

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

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

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

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

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

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

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

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

J. W. MONTGOMERY, Director.

Creating a Spiritual Home

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

Ashamed of the Gospel

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

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Ephesians 6:10-17 to Date

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

Prayer

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

—The Other Sheep, SELECTED.

Christian Evangelism

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

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

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

God's Gardens

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

—Union Signal.

Evangelize

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

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

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

Neglected, bleaching harvests waste,
Must they through our neglect be lost?

Lord, stir us! Give us prayerful haste
To tell the world—what'er the cost.

—SELECTED in *Alberta District Echoes*.

A Martyr's Testimony

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

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

"Hear me declare with boldness, I am a Christian."

It Has Been Said

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

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

God Is Love

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

Be What You Are

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

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

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

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

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

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

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

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

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

Life

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

On Christian Worship

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

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

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

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

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

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

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

Some Don'ts for the Pulpit

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

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

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

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

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

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

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

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

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

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

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

HOMILETICAL

A Preaching Program for October, 1941

P. J. Bartram

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

SUNDAY, OCTOBER 5, 1941

MORNING SERVICE

Recruiting for Christ

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

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

INTRODUCTION

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

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

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

a. Paul prophesied, 1 Tim. 4:1, "In the latter times some shall depart from the faith."

And in 2 Tim. 3:1-5, "In the last days perilous times shall come."

b. The losses sustained by the Church and Sunday school ought to cause us serious concern.

c. The times in which we live ought to put within us a determination to give ourselves to revival and to an endeavor to increase our margin of growth in spite of any apparent odds.

2. A lesson from current history.

a. Dorothy Thompson, the columnist, in writing of the apathy of England and France during the years of Hitler's rearmament program, described it as, "the simpton security of a world dreaming in the track of an approaching cyclone." And of America she wrote, "From a heart of anguish, someone must cry to the American people, Wake up from your dream."

3. We must do something about those leaks. When we think of the cost in money, time, sweat and blood, that it takes to get people into the kingdom, it is a tragedy to allow any to slip through our fingers through our own negligence or indifference.

4. How vital is it that we keep alive the contacts already made.

a. Somewhere I read of a young insurance agent who built up a big business by initiative and hard work. He spent hours studying his clients insurance requirements, planning the best protection for their particular needs. He won many friends, one of whom was a big manufacturer whose insurance account was very large.

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

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

II. NEW RECRUITS ARE ALSO ESSENTIAL TO ADVANCEMENT

1. Note the change in personnel in the average congregation or church membership over a period of years.

2. The scriptural attitude:

a. Is expressed in God's command to Moses, Exodus 14:15. The Lord told Moses that instead of taking time off to bewail the obstacles in the way of their onward march, he was to "speak to the children of Israel, that they go forward."

b. Is expressed in Caleb's urgent appeal to Israel, Numbers 13:30, "Let us go up at once and possess it."

c. Is expressed in Jesus' command, "Go ye," and in the lives of the Christian disciples who went everywhere preaching the word.

3. A "highway and hedges" campaign:

a. Our commission is not to sit in church hoping and waiting for them to come, but to "go out into the highways and hedges and compel them to come in" (Luke 14:23).

b. Some business men succeed not because they have a better product but because they have a continual sales program, their product is always before the public.

4. Explanation of the method of approach for the present campaign.

III. THE CAMPAIGN SPIRIT

1. There are some qualifications that are vital to the success of any campaign which has to do with salesmanship.

a. They will apply to the forward program of the church just as truly as in any business venture. Some of them as are follows.

2. Courage.

a. You can't "sell" Jesus Christ and the church unless you overcome your own fear.

b. Gideon and his three hundred were far more of a match for the enemy than the thirty-two thousand would have been, weakened by their fearfulness.

3. An unselfish interest in others.

a. Spurgeon said, "It is wretched business for a man to call himself a Christian and have a soul which never peeps out from between his own ribs. It is horrible to be living to be saved, living to get to heaven, living to enjoy religion and yet never live to bless others or ease the misery of a moaning world."

4. Co-operation.

a. It is a glorious privilege to be "labourers together with God" (1 Cor. 3:9). But it is just as vital that we find ourselves able and willing to be laborers together with each other. For we can do, together, far more than we can ever do with each one working as a separate unit.

b. Nothing so blocks the wheels of a campaign as when gifted, able and responsible members man-

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

5. Enthusiasm.

a. Montaigne explained, "Men are nothing until they are excited."

b. A noted financier made the comment, "A bank never becomes very successful until it gets a president who takes it to bed with him." And so it is with the task we have accepted.

c. If the Fuller Brush boys can sing in their pep meetings, "Mine eyes have seen the glory of a million homes and more. They are better for the coming of the Fuller to the fore," should not we get a wee bit excited over the prospect of "selling" the gospel of Jesus Christ to these same homes?

d. Everybody must catch the spirit of the campaign, the pastor, the superintendent, and on down the line, through the departments and classes. Into the homes and hearts of each and all of us the fire of enthusiasm must spread until work becomes play and the task becomes a joy because it is for Jesus' sake.

CONCLUSION—"I MUST WORK."

1. These are the words of Jesus, John 9:4.

a. There are many reasons why we should all feel the urgency of the task. But the main one is expressed by the Lord Jesus; it is because "the fields are white already to harvest."

b. If we fail, what then?

c. I must work. I must work while it is day for the night cometh when no man can work. I must work ere the harvest is past and the summer is ended.

2. The call has come and may it not be said of any of us as it was said by Ezekiel, (7:14), "They have blown the trumpet, even to make all ready; but none goeth forth to battle."

EVENING SERVICE

The Healing Waters

SCRIPTURE READING—Ezek. 47:1-12.

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

INTRODUCTION

1. Jerusalem, a riverless city.

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

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

I. THE RIVER'S SOURCE

1. God the Father is the source, or the originating Cause of this stream of life.

- The fountain head of this life-giving stream is found within the temple. But certainly the source is not the temple itself, (nor in the Church, today). Its source is in the God who dwells symbolically within that temple.
- "All my springs are in thee" (Psalm 87:7).
- It is "the gospel of the grace of God," God himself, in the outflowing of His mercy and grace to men (Acts 20:24).

2. But the river has a sacrificial source, Jesus Christ, the Son of God.

- "Waters issued out . . . at the south side of the altar" (v. 1). The altar—a place of sacrifice, of shedding of blood, of offering for sin.
- "But this man after he had offered one sacrifice for sins for ever" (Heb. 10:12).
- These holy waters, flowing out from the altar are emblematic of the crimson stream of salvation. They bring us to Calvary, where God the Son, the instrumental Cause of our salvation shed His blood for our redemption.
- "In that day there shall be a fountain opened . . . for sin and uncleanness" (Zech. 13:1).

c. Song—

"There is a stream that flows from Calvary,
A crimson tide, so deep and wide,
It washes whiter than the purest snow,
It cleanseeth me, I know."

3. This river is an outflowing stream and its outflowing, distributing, agency is God, the Holy Ghost.

- This stream, which has its source, its originating Cause, in the unmerited favor of God the Father; this stream which flows by the altar and has as its instrumental, its meritorious agency, the sacrifice of Jesus Christ the Son; has as its distributing agency the third Person of the Trinity, the Holy Spirit.
- Jesus said, "It is expedient for you that I go away . . . I will send him unto you."
- Thank God that as long as the day of God's grace shall last, as long as Jesus sits on His mediatorial throne, as long as the Holy Ghost still operates upon men's hearts, so long will this stream of life flow on and on and on.

II. THE RIVER'S GROWTH

1. The prophet's imagination runs riot. Instead of the "soft flowing waters of Shiloh," he sees a mighty river.

- The flow of this stream increases very fast, but that increase is in its progress rather than in its source.
- Something to shout about! "Son of man, hast thou seen this?" (v. 6).

2. It may be applied as a prophetic glimpse of the growth of the Church.

- The Church's early beginnings, a few disciples, then, scattered abroad they went everywhere preaching the Word and making converts. The Word spreads to Antioch, to Ephesus, to Rome, to the uttermost parts of the then-known world.
- Constantine established the Christian religion as the religion of the State because it already had such a grip on Roman life. And he placed the emblem of the cross on his imperial banners.
- Granted the ups and downs of the Christian Church through the centuries. Granted that to-

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

3. And yet the prophet's vision is not fully realized.

- This ever increasing supply of water is God's ideal for the Christian Church. The immediate growth of the river, waters to swim in before it has traveled a mile, should be the picture of the actual growth of the Christian Church.
- Can it be that before Christ comes to snatch away His bride, the prophecy of Joel, spoken of by Peter as, "This is that," might have an even greater fulfillment than we have yet seen? I do not know. I only pray it might.

4. May we not also apply this picture of the ever increasing stream to our lives individually?

- Jesus said, "First the blade, then the ear, after that the full corn in the ear."
- Has God's ideal for your life and mine been fulfilled yet? Am I finding "waters to swim in," or am I after many years of Christian profession still wading around in waters ankle deep?

III. THE RIVER'S EFFICACY

1. "Everything shall live whither the river cometh" (text).

- Again the prophet's fancy runs riot. He sees this mighty river pouring down through this barren wilderness, transforming it into a thing of beauty, of green loveliness.
- So Isaiah 35, "The desert shall rejoice and blossom as a rose . . . the parched ground shall become a pool and the thirsty land springs of water."

2. Picture the inundation of the valley of the Nile.

- The summer is hot, the ground is brown and dry. The valley is bare of vegetation. The Nile is sluggishly moving within its banks. Far to the south the waters are already rapidly rising, cataracting their way down from the higher levels of that equatorial region where the copious rains and the vast lake areas are the source of the great White Nile.
- How eagerly do the inhabitants of the valley wait and watch for that time to come. Lo, the waters rise, the plains are flooded, germination sets in, the fields are ripe with grain.
- So it was in Ezekiel's picture, "Everything shall live whither the river cometh."

3. This river is the fountain of life.

- The Kedron brought no such life. It was too spasmodic. It was dry in the season when vegetation most needed its fertilizing waters. There were no trees, no vegetation, no fruits upon its banks.
- But Ezekiel's river (v. 12), is banked on both sides with a wonderful growth of trees. Every kind of trees, "all trees," their leaves medicinal, their fruit for meat.
- A never-failing supply. Every kind of fruit was there, each in its season, and too abundant to be consumed. Some budding while others were yielding. Some, in proper oriental style, both yielding fruit and flowering blossoms at the same time.
- The Revelator's picture is very similar, (Rev. 22), "The tree of life which bare twelve manner of fruits, and yielded her fruit every month: and

the leaves were for the healing of the nations."

4. This river is also the fountain of healing and of cleansing.

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

CONCLUSION

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

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

MORNING SERVICE

SUNDAY, OCTOBER 12, 1941.

The Criterion of Character

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

I. WHAT IS CHARACTER?

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

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

4. Our emphasis is not upon character in the generally accepted sense. We qualify the term and speak of "Christian character."

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

II. CHRISTIAN CHARACTER HAS A STARTING POINT

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

III. CHARACTER IS BUILT

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

- c. Here the battle of life is fought and either won or lost.
2. Building holy character.
- No matter how strong we are, no matter how much energy expression we have, if we throw that "strength of character" in the wrong direction, selfward, worldward, it will avail us nothing.
 - We must develop a taste, a desire, for spiritual things, for Christian companionships, for holy fellowships. We must cultivate the desire for good authors, helpful reading, the Bible itself, the prayermeeting, a place of positive Christian service.
 - We must close the door, habitually, to anything unclean, unchristlike; to anything that may have even the "appearance of evil."
3. Building strong character.
- There is an ethical strength of character, as well as a psychological.
 - You can develop strength of character morally and spiritually. You can get so in the habit of going in the right direction, you can so build up habits of right thinking, and right living, that the weak places of your character will be vitally strengthened.
 - Victory begets victory. Song, "Each victory will help you some other to win."
 - Likewise, every time you let down, break over and compromise, you will weaken the defenses built up by habitual right living.
- IV. THE REAL CRITERION OF CHARACTER
1. The criterion, "He wholly followed the Lord" (text).
- "My servant Caleb, because he had another spirit with him, and hath followed me fully" (Numbers 14:24).
 - Christian character is developed above all, through a full devotion to God.
2. Caleb had faith in God; God was very real to him.
- To illustrate, while the ten spies were transforming Israel into a discouraged, angry mob, Caleb was crying, "The Lord is with us . . . he will bring us into the land" (Numbers 13:8, 9).
 - Faith is the first-requisite for building Christian character.
3. Caleb had an honest heart.
- "And I brought him word again as it was in mine heart" (Joshua 14:7).
4. Caleb had the courage of his convictions.
5. To sum it all up, Caleb was so utterly devoted to God, he so "wholly followed the Lord," that faith was easy, honesty was more than just a policy, and courage so flowed through his soul that it challenged him even in his old age to tackle mountains and giants.

CONCLUSION

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

EVENING SERVICE

Building Bigger Barns

Or, The Man with a One-track Mind

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

INTRODUCTION

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

I. STRANGE EPITHETS "THOU FOOL!"

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

II. "HE THOUGHT"—ONLY OF HIMSELF

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

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

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

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

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

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

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

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

APPEAL

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

SUNDAY, OCTOBER 19, 1941
MORNING SERVICE

Holiness, Our Watchword!

LESSON—Exodus 28: 1-4, 36-38.

TEXT—Holiness to the Lord (v. 36).

INTRODUCTION

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

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

I. HOLINESS—A DOCTRINE TO BE BELIEVED

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

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

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

II. HOLINESS—AN EXPERIENCE TO BE REALIZED

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

"He wills that I should holy be,
That holiness I long to feel;
That full divine conformity,
To all my Savior's righteous will."
 - That was Isaiah's experience after seeking the holiness of God, expressed in Bennard's song, "O Make Me Clean."
- Thank God, that prayer may be answered and we may be "partakers of his holiness."
 - God does not mock us by creating an appetite in us that He refuses to satisfy.
 - Just as surely as we were "made partakers of the divine nature, having escaped the corruption that is in the world through lust," when we were converted, so now, we may be made partakers of His holiness.
 - Note that statement in Heb. 12:10, "That we might be partakers of his holiness." It infers that there is such a thing as holiness, that there is such a thing as a Christian not having it, and that there is such a thing as a Christian, (we) partaking of His holiness.
- Holiness—ideal or reality.
 - Some think it is something all ought to crave but never be able to attain here and now.
 - They are like the Hindu religionists, even taking long pilgrimages, going into confinement, punishing themselves, ever seeking, but never coming, nor professing to come, to the knowledge of the truth.
 - They are like the dog with a piece of meat tied on a stick, projecting out in front of him, he can smell it, he can see it, he can almost taste it. But no, it is just out of reach. No matter how far he travels, how fast he goes, he comes no nearer the desired morsel. "O taste and see that the Lord is good."

III. HOLINESS—A LIFE TO BE LIVED

- Just as important as is the inward realization, is the outward manifestation of a holy heart. For holiness is:
 - A life to be lived. "I am crucified with Christ, nevertheless I live."
 - A walk. "Walk before me and be thou perfect" (Gen. 17:1).
 - A way. "And it shall be called the way of holiness" (Isa. 35).

- The world judges us not by our testimony but by our outward expression.

a. Yes, God looks on the heart, but man looks on the outward appearance.

b. "Be like Jesus, this my song; in the home and in the throng.

Be like Jesus all day long, I would be like Jesus."

c. "You are writing each day a letter to men— Take care that the writing be true.

'Tis the only gospel that some men will read— That gospel 'according to you!'"

- A discrepancy between experience and expression.

a. No matter how well sanctified we are, the expression will not be perfect.

b. The thought is expressed thus by John Wesley, "These souls dwell in a shattered, corruptible body, and are so pressed down thereby that they cannot exert their love as they would, by always thinking, speaking, and acting precisely right. . . . These very persons feel more than ever their own ignorance, littleness of grace, coming short of the full mind that was in Christ and walking less accurately than they might have done after their Divine Pattern and are more convinced of the insufficiency of all they are, or do, to bear the eye of God without a Mediator; are more penetrated with the sense of the want of Him than they ever were before."

- On the other hand, we must not hide behind the threadbare alibi, "But my motive was right."

a. If we are sanctified our motive will be right. While on the one hand we must not set ourselves up as the judge of the other person's motive, yet in our own life we must increasingly bring the outward expression into closer correlation to our heart motive.

b. Bishop Marston warns us of winking at our own faulty expression and hiding behind a professed good motive, in the following words, "The stewardship of personality forbids that I rest in the security of good motive but demands that I give heed to the offense I have unwittingly given another. . . . When a Christian shrouds himself in his cloak of righteous motive, refusing to accept responsibility for error. . . . he insulates himself against humanity and loses his effectiveness as a Christian" ("From Chaos to Character," page 16).

- Jesus said, "By their fruits shall ye know them."

5. And of all those fruits; love is the primary one.

a. "The fruit of the Spirit is love. . ." (Gal. 5:22). This is the fundamental grace of the Spirit. Holiness expresses itself in loving God with all the heart and our neighbors as ourselves.

b. Love will produce humility, unselfishness, unity, harmony, purity.

- May God help us to adorn the doctrine of holiness by a holy life.

a. Let us not only "worship the Lord in the beauty of holiness," but let us live beautiful Christian lives.

b. Song, "Let the beauty of Jesus be seen in me."

CONCLUSION

- About the greatest tragedy that can happen to us individually or as a church is that we shall have the shell without the kernel, the doctrine without the essence.

2. We must see to it that by prayer, passionate exhortation and the help of God, our people come into this glorious experience of heart purity.

- We must put a greater emphasis on this life of holiness, on "showing all good fidelity; that we may

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

EVENING SERVICE

The Courage of Conviction

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

INTRODUCTION

- Three classes of people are referred to in the context.
 - The out and out idolater, represented in the eight hundred and fifty prophets (v. 19).
 - The out and out believer, represented in Elijah, who thought, "I, even I only, am left."
 - The uncertain, halting crowd, some of whom were torn between conviction and the trend of their day, others who were not so sure they had any conviction on the matter.

2. Cf. this third crowd with the spirit of the first century Christians; "the boldness of Peter and John"; the attitude of the disciples, who though "scattered abroad, went everywhere preaching the word." These were men who believed their beliefs.

I. WE MUST HAVE CONVICTIONS

- Conviction is "strong persuasion or belief."

a. We must differentiate between a conviction and stubbornness. The saying, "Convince a man against his will, he is of the same opinion still," has been too often illustrated even in our own church circles.

b. Conviction does not primarily center in the will, though the will must work in conjunction with conviction, as we shall see later on.

c. Conviction does not center in the emotions, powerful as is the emotional drive in our lives. Some people are easily moved, others are slow to move.

d. Conviction is more than a mental conception. Used religiously, it implies more than a mental grasp and acceptance.

2. We are using the word in a moral and religious sense, and in that sense it goes deeper than the intellect, emotions or will. It becomes a matter of conscience. It becomes a matter of the "heart" as well as of the head.

- How do we get convictions?

a. They are the result of teaching, training, Christian education; in the home, in the Church, in the Sunday school, etc.

b. To illustrate: Moses made a far-reaching decision when he "refused . . . choosing rather." But back of that decision was a conviction. He esteemed the reproach of Christ greater riches. . . . He had respect unto the recompense." But where did he get that conviction, that esteem, that respect? There is only one answer. . . . There was a background, a foundation laid which must have come, not from the schools of Egypt, nor the court of Pharaoh, but from the humble slave hut of those toiling tenants, Amram and Jochebed. This mother who was his nurse in the early months and maybe years of his life, must have had some further contact with him through the years. And in these contacts, the seed of conviction was so well sown and nurtured, that it later brought forth an hundredfold.

4. We are living in a convictionless age.

a. What Bogardis, the sociologist, says regarding the modern movie, is likewise true of the age in which we live. He says, "No degree of interest, no attitude toward anything, no conviction on anything is necessary. A fairly good eyesight and the admission price are all that are required."

5. Our own young people are facing this convictionless

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

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

II. WE MUST LIVE OUR CONVICTIONS

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

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

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

CONCLUSION—HAVE THE COURAGE OF YOUR CONVICTIONS

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

SUNDAY, OCTOBER 26, 1941
MORNING SERVICE

Christian Citizenship

LESSON—Hebrews 11:9, 10, 13-16.
EMPHASIS—To show that the Christian must interpret his attitudes and relationships to the temporal and material, in the light of the eternal and the spiritual.

I. THE CHRISTIAN IS A SOJOURNER

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

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

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

II. OUR REASON FOR SOJOURNING—WE SEEK A CITY

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

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

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

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

CONCLUDING QUESTION

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

EVENING SERVICE

A Trip to the Potter's House

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

INTRODUCTION

1. The potter's house.
 - a. Jeremiah, obeying a divinely inspired impulse, walks down to the potter's house, there to learn a lesson from observation. How many lessons life holds for us, if we are observing enough and spiritually minded enough to interpret them.
 - b. Jeremiah saw that day a potter, a designer of clay products, an artist in his field, sitting before the wheel, his foot propelling the machine, his expert fingers molding the clay to the designed pattern. But no, it is marred in the making; surely through no fault of the seasoned craftsman but through some imperfection in the clay itself. So he remolds it, and makes it again, into another vessel.
2. The lesson we are to learn:
 - a. For Jeremiah the lesson had national implications with which we are not interested now.
 - b. For us, the lesson is that of yieldedness.

II. THE SECRET OF SPIRITUAL DEVELOPMENT—A YIELDED HEART

1. I believe God has a plan for every life.
 - a. We are individual. We have no double. "When God makes a man He breaks the mold."
 - b. God is the great Designer. "He knows what's best for me, so I will still say, Amen, whatever His will may be."
2. The secret of our success, spiritually, is not in knowing God's full plan for our lives, but in being pliable in the Potter's hands.
 - a. It is dangerous to live outside His will, to plan our own lives in our own way.
 - b. You cannot plan more wisely than God.
3. The most striking exhortation to this dedication or yieldedness of ourselves to God found in the New Testament is in Romans 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."
 - a. The word "consecration" is not found in the New Testament except in the Book of Hebrews as it refers to Christ and the way He has consecrated for us through the veil.
 - b. But the Epistles ring with a challenge to full devotion, to an utter abandonment of our lives to God.

II. SOME VITAL FACTORS REGARDING CONSECRATION

1. Consecration has a subjective as well as an objective purpose.

- a. It is more than setting ourselves apart for some particular task. It is more than giving ourselves that we might do something for Him.
- b. The objective factor is vital but we must consecrate ourselves to Him that He might do something within us. For consecration is an absolute prerequisite to the experience of heart cleansing. We are to be consecrated, not only that He may use us, but also that we may be made fit to be so used.

2. Consecration is an all-inclusive yielding.
 - a. It is amazing to find what absurdly small issues will keep one from being "all out for God."
 - b. How many have missed the way because they would not say "yes" on some trivial test.

3. Consecration is forever.
 - a. It is like getting married, "Till death do us part."
 - b. Stanley Jones puts it this way:
 - (1) Consecration is absolute—one big and final yes to God.
 - (2) Consecration is also unfolding, there are many little yeses developing out of that one big and absolute yes, made at the time of a full consecration.

- c. Why do not some people retain the blessing of holiness? Many people do seek and do obtain the experience but they do not "stay put." They fail at the point of sustained consecration.

4. Consecration includes a dying out.
 - a. The old cry, "Let me die," is not heard so much any more. And yet some people before they ever come into this experience of heart holiness will have to do some dying out to their own will and way. This is not the death of the "old man" but the experience of giving up our own willfulness in order that we may know the sin-killing operation of the Holy Spirit.

- b. Maybe God is asking us to bury the man or woman we would choose to be for the man or woman He would have us to be.

5. And, finally, our consecration will require the fire.
 - a. Too many people who have sincerely given themselves up to God in utmost consecration have not tarried until the fire came, until they received the seal of the Spirit. The result is that their consecration is transient.

- b. The clay, when it has been molded, must be put in the fire and baked. This gives the soft clay more permanency. It is not infallible. It is not unbreakable, even then. But it does have far more permanency after it has been in the fire.

- c. *Illustration*—A man was going through a great pottery watching the processes. He came upon a young lady who was painstakingly painting a delicate flower on a costly vase. He watched her for some time as she patiently, slowly, achieved her end. He remarked how easy it would be for him with one movement of his finger to smear the work of hours. Then he asked, "How do you make the impression remain after you have painted it?" Her answer was, "We put it in the fire and after it has passed through the fire no power on earth can take it off."

CONCLUSION

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

ILLUSTRATIONS

Basil Miller

Big-tasked Men

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

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

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

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

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

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

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

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

Whose Armor Do You Wear?

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

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

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

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

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

Every man who is called to do battle for God must

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

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

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

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

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

What Bothered Mark Twain

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

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

Christ a Sufficient All

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

In Genesis He is the Creator of all things.
In Exodus He is the Lamb of God slain from the foundation of the world.

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

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

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

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

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

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

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

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

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

In Job He is the Comforter of those who mourn.

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

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

In the Song of Solomon He is the beloved Lover.

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

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

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

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

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

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

In Mark He is the Son of Man.

In Luke He is the Great Physician.

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

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

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

In Corinthians He is the Head of the Church.

In Galatians He is Salvation appropriated by faith in Him.

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

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

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

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

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

In Titus He is the Blessed Hope.

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

In James He is the Example and the Healing Physician.

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

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

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

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

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

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

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

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

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

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

Oklahoma City's Mayor Speaks

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

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

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

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

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

God Called a Chinese to Preach

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

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

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

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

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

Expository Outlines for October

Lewis T. Corlett

Coworkers with Christ

(1 Cor. 3:7-23)

I. A CHRISTIAN IS TO BE GOOD FOR SOMETHING

1. Not merely an ornament.
2. Salvation is not primarily for personal welfare.

"It is a sure word, it deserves all praise; that Christ Jesus came into the world to save sinners; and though I am the foremost of sinners, I obtained mercy for the purpose of furnishing Christ with the chief illustration of his utter patience; I was to be a typical instance of all who were to believe in him and gain eternal life" (1 Tim. 1:15, 16, Moffatt).

II. THE THOUGHT SUGGESTS THE NEARNESS OF GOD

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

III. CHRISTIANS ARE WORKERS CARRYING HIS MESSAGE

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

IV. CHRISTIANS ARE WORKERS ACCORDING TO HIS PLAN

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

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

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

1. Faith.
 - a. Insight—looking beyond the present moment, viewing God's whole plan.
 - (1) Israel did this in blessing Judah—"until Shiloh come."
 - (2) Moses did this. Viewing Him who was invisible.
 - (3) Paul was motivated by it—Paul and Silas in jail.
 - (4) All true church leaders have had this.
 - (5) Courage to persevere to the end.
- b. Initiative. "Go . . . make disciples."
 - (1) Each child of God must start and then God guides and blesses.
 - (2) Select lasting material.
 - (3) Be industrious.
 - (4) Faith is always venturesome
3. Working in His Spirit.
 - a. Compassionate as Christ when He wept over Jerusalem.
 - b. Spirit like Joseph had in treating his brethren.
 - c. Like Moses in his intercession—"blot me out."
 - d. Like Paul (Rom. 9:2, 3).

VI. GOD GIVETH THE INCREASE (v. 7)

The Great Commission

(Matt. 28:16-20)

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

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

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

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

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

III. THE PERSONS WERE GIVEN A PARTICULAR TASK

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

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

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

The Twofold Goal of God's Mercy

(1 Tim. 1:12-20)

I. A DEFINITE CONCLUSION BY THE APOSTLE PAUL

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

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

1. A complete transformation.
 - a. From a persecutor and blasphemer.
 - b. Made a minister.
 - c. Became a new creation (2 Cor. 5:17).
 - d. His personal life was flooded with grace.
 - e. It was accompanied by faith and love that Jesus Christ inspired.
 2. He felt like the chief of sinners had been saved.
 - a. He had committed the serious sin of questioning the deity and divinity of Christ.
 - b. He persecuted the Christians although he confesses he did it ignorantly.
- II. GOD SAVES AN INDIVIDUAL TO GIVE AN EXAMPLE OF GRACE TO THE WORLD
1. First that salvation comes to one most undeserving.
 2. That His salvation was a pattern to others to know what to expect by the grace of God.
 3. That such conversion should express itself in praise to God is evident from the noble doxology which follows (v. 17).
 4. This pattern shows that the conversion and salvation of a sinner's soul is effected by divine mercy.
 5. This pattern shows us the ability and willingness of Christ to show mercy to the greatest sinners when they repent and believe.
 6. This pattern shows what a believer may become through the Savior's mercy.
 7. This exhibition of the love and mercy of God showed to all men who met or heard of Paul that it was possible to have a personal meeting with Christ.
- III. CHRIST SAVES EACH ONE OF HIS CHILDREN TO BE AN EXAMPLE FOR HIM

Plain Common Sense

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

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

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

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Personal Christian Service

H. O. FANNING

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

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

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

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

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

A Call to Service

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

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

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

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

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

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

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

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

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

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

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

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

A Well Invested Life

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

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

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

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

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

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

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

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

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

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

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

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

A Life Well Lived

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

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

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

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

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

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

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

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

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

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



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

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

A Loved Servant

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

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

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

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

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

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

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

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

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

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

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

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

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

One Who Missed His Opportunity

I hated Esau (Malachi 1:2).

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

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

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

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

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

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

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