

in it until he had reached his goal. And this is what multitudes of men and women have done down across the ages, and what multitudes are still doing. Man is a habit forming, character developing, being. Something he is making of himself by his every act of life.

VI. That Esau's was not a heart repentance, is evident from the fact that he had in his heart a spirit of murder toward Jacob, and publicly expressed his determination to kill him. It was because of this that Jacob was sent to Padan-aram, to get his independent start in life. Twenty years later, when Jacob returned from Padan-aram, this spirit still rankled in Esau's heart. Esau came to meet Jacob with four hundred men. In his fear of Esau, Jacob sought to pacify him with material gifts. Conventions would hardly have justified Esau in killing Jacob. Manifestly God was working. Esau seemingly desired to stand well with others of his kind, and manifested a spirit of reconciliation with Jacob. After offering his help to Jacob, Esau returned to his home in Edom.

VII. Esau's spirit of hatred lived in the hearts of his descendants many generations after his death. Seemingly they were delighted when Judah was carried away into the Babylonian captivity. The murderous attitude and spirit of Esau lived long in the hearts of his descendants. The effects of Esau's life have been as enduring as the people who descended from him. Seemingly Esau was a man of influence, who might have been a power for God and in His hands if he had yielded himself to Him. Such men are not lost alone. They are representative men. Being highly endowed, their responsibility is great. It is commensurate with their endowment. Every man has some measure of influence. Some men have more. Every man is responsible for the use to which he puts that influence. There is a sense in which every man's salvation is a personal, as well as a private matter. There is another sense in which it is a public matter. One in which many are concerned. To fail here is in the nature of a tragedy. Jacob, yielding himself to God, has been a blessing to multitudes during the ages that have followed his physical presence among men. Esau's influence—after withholding himself from the service of God—has been a curse to multitudes, and will continue to be to the end of time. For the glory of God as well as the good of men, no man can afford to withhold himself from the benefits of grace, as well as for his own salvation.

New Books of Sermons (of Particular Interest to Ministers)

● THE GREATEST MEN OF THE BIBLE

By Clarence E. Macartney

Dr. Macartney's printed sermons always are of the very highest order. They are characterized by two things: pertinent illustrations and definite evangelistic emphasis. Character sermons are Dr. Macartney's especial forte. He makes the men and women of the Bible live again, right before your eyes.

Fifteen Bible worthies are presented in the new book: Paul, David, Moses, John, Peter, Abraham, Joseph, Isaiah, Elijah, Samuel, John the Baptist, Jeremiah, Daniel, Joshua and Job. 222 pages. Price, \$1.50

● CHRIST AND HUMAN PERSONALITY

By J. C. Massee

A new volume of eleven addresses by this popular preacher and sermon writer. Dr. Massee's messages always are helpful, stimulating, abounding in illustrations and full of real meaning. He preaches the Bible in terms of human life.

These eleven sermons are centered in Christ. Here are some of the chapter titles: Christ and Human Personality, Christ's Message to a World in Distress, Christ the Remedy for Sin, Christ and the World Challenge, Christ and Life's Irreducible Simplicities, Christ Pre-eminent Over All, Christ and the City Foursquare, etc. Price, \$1.25

● GLORY TODAY FOR CONQUEST TOMORROW

By Robert G. Lee

This latest of Dr. Lee's books contains seven sermons such as only this Southern orator and man of God can preach. Each message has a definite evangelistic appeal.

The well-chosen illustrations and the clearly outlined topics will be of great benefit and help to preachers. A noticeable feature in all of Dr. Lee's messages is the frequent use of Scripture quotations. Price, \$1.00

● JESUS AS THEY REMEMBERED HIM

By Chester Warren Quimby

Interesting and thought-provoking pen portraits of Jesus—His character, His personality, His surroundings. This material is rich in careful analysis and unusual angles.

In ten chapters, each one pulsating with vitality, Jesus is viewed in His Environment, His Heritage, His Body, His Experiences, His Mind, His Emotions, His Motives, His Unpopularity, His Distinctive Qualities, His Perfection, His Gospel, His Achievements.

This is definitely not a book dashed off in occasional hours of spare time. It is the result of painstaking research and careful construction. Price, \$1.50

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

Printed in U.S.A.

The Preacher's MAGAZINE

O CHURCH of Christ, your hour is upon you. Will you know your day of visitation and receive your Lord as King and follow Him? Or will you, like Israel, continue in blindness, hardness of heart, reject Him and His command to evangelize the world, and be cast aside as Israel was cast aside and destroyed? Even now the face of the world could be changed; civilization could be transformed, insane nations could be restrained, peace could penetrate through the darkest storm areas of the world, if only the Christian Church should give herself as the Lord gave Himself to the one work for which He came, and the one work to which He has sent us; for He "came to seek and to save that which was lost," and He said to His nascent Church, "As the Father hath sent me, even so send I you."—EARLE V. PIERCE, D.D., in *The Watchman Examiner*.

Volume 16

November, 1941

Number 11

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

The Preacher's Family

By THE EDITOR

THERE is no other calling that demands quite so full a consecration of everything related to man as does the calling of the preacher. Men in other callings are free to draw lines between their business or their professional lives and their private and domestic lives. But the preacher can make no such distinction. Negotiations for mating a church and a preacher do not go far until one of the interested persons, representing the church, asks, "What about the preacher's family?" And the answer to this question is often the deciding factor. It is never possible to answer this question by saying, "Well, you know you are not calling the preacher's family. You are engaging the service of the preacher himself." This is not possible. The questioner and those he represents know they are calling both the preacher and his family. They may want the preacher so much that they will take him in spite of his family; but if the decision is at all close, they will much more likely call him because of his family.

There is no way to get away from the fact that the preacher's family will either help or hinder him in his work. If his family is exemplary, even though not gifted, the preacher's doctrine has a practical reinforcement that cannot be disregarded. If his wife is slovenly or indifferent, and if his children are wild and irreverent, the preacher will have to preach exceedingly well to be heard above the influence of his household.

It is no use for us to say that this is unfair, for we have to meet the situation as it is and not as we wish it were or as we think it should be. As though to prove that privilege and promotion go along with responsibility, it is shown statistics that parsonage children, in com-

pensation for their position as "speckled birds" in the church or community, have a better chance than have others to accomplish what the world calls "making good." A study of "Who's Who," made in 1934 by the Research Department of the Church Federation of Sacramento, California, brought out the following: "It is reported that a minister's son has one chance in twenty of being listed, a physician's son one in 105, a farmer's son one in 608, and an unskilled laborer's son one in 48,000." This is fate's answer (shall we not indeed say, God's answer) to the preacher's child who may be disposed to complain that everything he says and does is watched and criticized, while the child of the neighbor can do the same things, and worse, without being in any way desocialized.

Efforts to escape by pure default are not very successful. The bachelor preacher is at a discount in a Protestant church. Even the childless people are handicapped and classed as subnormal. The home is the place for children. One of the peculiarities of life is that people who do not have time to do things usually do them better than do those who think leisure and ability so essential. One child can easily become a greater care and be a heavier draft on time and nerves and patience and influence than would a half-dozen children. As to the modern idea that one child has, or a few children have, a better chance in life than has one among many—well, the figures just do not sustain the theory. Children in large families have a better chance for making good than do those who are the victims of too much attention. The idea that a preacher will spend a period of his life attending to his family and then, after the children are established for themselves, will give unhindered service to the church, falls down in the practical test. The period when children are normal in the home is the period when the preacher must do his life's work, if he ever does it. No, the preacher must do his work either with the help of (or in spite of) the hindrance of his family.

A little while ago I, the grandfather of five, sat at a table where an inexperienced father and mother struggled and blushed over their two young children. At length I remarked (much to their relief I hope), "It is a strange thing that the hard jobs of the world are all committed to people who do not know how to do them. Here am I with a lot of experience and many theories about training children, and no children are committed to my care. Here you are, with little experience or knowledge in such matters, trying to train these children.

And by the time you learn how, the job will be finished or passed on to others." God seems to lay more stress on youth and freshness than on maturity and wisdom. But it is like that all the way around. None of us are allowed to do big things after those big things have ceased to challenge us. Life is a school, and we teach others better when we ourselves are learning. Don't worry, your children will make it all right, and in the meantime they are the instruments for making their parents richer and wiser. They are the best teachers you will ever have.

But all we have said is justified by the fact that example is a close competitor of precept, if not, indeed, superior to it, in all that has to do with making people wiser and better. If the

pastor has a well-ordered home and well-behaved children, he will do a lot of good in the community; even though he may be but a mediocre preacher. I do not think the preacher can legitimately appeal to his children to do one thing or another just for their father's sake. Even if they did it for that reason, it would not help much. The only way is the hard way. The time for the preacher to begin is when he is picking the mistress of the manse—not all women are adapted for preachers' wives. And the way to continue is to go straight on with the proper mixture of discipline and love—learning as he goes; and, by the help and grace of a loving God, the preacher's family can both save itself and help to save others.

Thoughts on Holiness

Olive M. Winchester

The Holy Seed

But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof (Isaiah 6: 13).

IN the ministry of the Prophet Isaiah two truths were very outstanding. On the one hand was the sublime conception of the holiness of Jehovah, the God of Israel. The title repeatedly used by Isaiah for deity was "The Holy One of Israel." Over and over again he reiterates this great fundamental fact. It stood out pre-eminently in his call where we have the *trisagion*, the exclamation, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The reaction of Isaiah to this revelation of the divine holiness, in the realization of his own sin and that of the people, indicates that this attribute of Deity had an ethical content and indicated the intrinsic purity of the Godhead.

On the other hand in relation to the people was the doctrine of the remnant. While judgment was to fall upon the land for its sins and iniquities; yet just as when a tree is felled, its vitality remains in its roots, so from the purging process of judgment a portion of the people would come forth purified and made whole.

A HOLY SEED

The characterizing feature regarding this remnant, as to its nature and being, was that it

was to be holy. One of the false conclusions drawn by the Hebrew people was that because they were members of the chosen race they were inheritors of the kingdom of God regardless of their personal status in relation to sin. They might be a people "laden with iniquity," as Isaiah describes them; nevertheless their standing as the people of God remained unimpaired, so they thought.

Over against this pernicious attitude rang the challenge of the prophetic message. It was sounded forth in the northern kingdom by Amos and Hosea and in the southern kingdom by Isaiah. The call came, "Cease to do evil, learn to do well." The people were warned that the multitude of sacrifices offered was of no avail, their oblations were in vain and incense was an abomination. What they needed was a moral reformation, then, though their sins might be as scarlet, they should be as wool.

Thus the truth is clearly set forth that externalities in religion of themselves do not avail. An official membership in the church body and the performance of rites of worship have no inherent worth if they have not as their basis a clean heart. The goal that Isaiah held out for his nation was that it was to be holy. God was seeking for a holy people. It might be that only a remnant would be left that could qualify, but that remnant would constitute the true people of God.

This has ever been the goal for the Church of God and ever will be. While church member-

ship is resultant of Christian experience, and worship springs from the same source, these do not constitute that experience. The heart must enter into the possession of a holy nature before it can be accepted as right in the sight of God.

MADE HOLY THROUGH PURGING

In foretelling the holy seed to be brought into being in Zion and Jerusalem the prophet delineated the manner in which this was to take place. Speaking of the work of the Branch of the Lord he states, "And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning" (Isaiah 4: 3, 4).

The figures used here are very specific; first there is washing, then there is purging, and finally there is the burning. Each one of these figures indicates a thorough work in the removal of sin, and the cumulative effect of all three could hardly be more expressive. In the lives of the holy remnant sin is to be exterminated, it is to be burned out of the heart and life.

This same thought of purging by fire is presented in the vision received at the time when Isaiah was called. Realizing his own uncleanness, as he stood in the presence of the divine holiness, and confessing the same, there flew to him one of the seraphim with a live coal from off the altar and laid it upon his mouth telling him that his iniquity was taken away and his sin purged. Fire becomes the agent of purification; so one writer commenting thereon says, "As earthly fire burns away external impurity, so the heavenly fire burns away the defilement of sin, first from the lips, but through them from the whole man."

Thus did the great Prophet Isaiah foresee the truth so specifically taught in the New Testament, the cleansing from all sin, and thereby the establishing of a holy people who are set apart as peculiarly the Lord's own. This was his ideal for the Hebrew nation of his day and is the ideal for the church today.

RELIANCE UPON THE LORD

In the times of distress that fell upon the nation the king and the nobles often sought help from foreign peoples. Ahaz turned to Assyria for help and then again in the days of the great Assyrian invasion, the nobles made a covenant with Egypt known as the "covenant with death and hell." Over against his policy Isaiah exhorted them to seek Jehovah. To Ahaz

he said, "If ye will not believe, surely ye shall not be established." Then upon the dissolute nobles who sought unto Egypt for help he pronounced a woe.

When, however, the holy seed should be raised up, then no longer would they "stay upon him that smote them," said the prophet, referring to the alliance made by Ahaz, but they would stay upon the Lord; that is, they would trust in the Lord and rely upon Him in times of danger and distress. "Mankind was in danger of practical atheism," recounts one writer, "of placing, as Isaiah tells us, the ultimate faith which belongs to a righteous God in this brute force; of substituting embassies for prayers, tribute for sacrifice, and the tricks and compromises of diplomacy for the endeavor to live a holy and righteous life," but all this would cease when the faithful remnant purified by the Spirit's burning should come into being.

As was the case in the days of Isaiah, so is it today. There comes the temptation to rely upon worldly policies and to resort to petty chicanery instead of trusting in the Lord. Sometimes worldly affiliations are made to foster even the work of the Lord. All such are not becoming to a holy life. One great evidence that the heart has been transformed is the supremacy of faith and the renunciation of anything that has a semblance of the "tricks and compromises of diplomacy." Manipulation ceases and prayer and faith take its place. So the prophet exhorted:

*Trust ye in the Lord for ever:
For in the Lord Jehovah is everlasting strength.*

Thus does Isaiah teach us the doctrine of the remnant, a holy seed, springing forth from the original stock, but purified and purged by the refining fire and ever ready to trust fully in the Lord, "the Holy One of Israel." The picture drawn is like unto the Apostle Paul's vision of the glorious Church not having spot or wrinkle or any such thing. Yes, the two are one and the same, the prophet peering down through the ages beholds and the apostle sees the beginning of the reality in his own day. The consummation full and final still awaits in the future, but the gathering together of the holy people is now in process and the day will come when indeed the race will enter into its fullness of redemption and, with a new heavens and a new earth, there alone will dwell righteousness.

"The Christian life is a race in which all may gain the prize, and it is also warfare in which all may gain the victory. Paul says, 'We are more than conquerors through Him that loved us'."—Selected.

The Man and the Preacher

Paul S. Hill

THE preacher must first of all be a man. That is he must be such a person as will demand the respect of his fellowmen. We use different adjectives to describe men of different types and characters: he man, manly man, gentle man, lordly man, strong man, trained man, crude man, and even mere man. Some of these adjectives describe the qualities necessary in a preacher man and some of them describe a character that will prevent any man from being a preacher. It is with the favorable adjectives in mind that we repeat the first sentence, "The preacher must first of all be a man."

It has always seemed strange to us that preaching should ever be looked upon as a soft job that did not require manhood. It is the biggest business and the hardest job in the world and its demand on manhood is great and constant. Any man who looks at the preaching business as a soft snap and acts toward it accordingly will thereby wholly unfit himself for its accomplishment.

The business end of the church demands a man of ability. There are problems to solve that contain within them the elements of great victory or lasting defeat. Cross currents run in about every church, people of uncertain piety have sometimes carried undue influence in board meetings, wealth and worldliness have frequently attempted to lead into a broader road for the church to travel, bad business moves and inefficient business methods have created financial difficulties, cliques and factions have disintegrated the solidarity of organization so that the church no longer moves as a unit in the accomplishment of the King's business; people get to milling around without any sense of directed effort and consequently are confused and their powers for service dissipated. These problems contain elements of total defeat if they are not met in a manly way; on the other hand the minister who can face them and through able leadership bring order and solidarity out of the confusion will have to his credit a victory and lasting blessing to the community he serves.

Church problems demand manhood on the part of the preacher. And let us add to manhood the word honest. Honest manhood. Tricky methods of settling financial problems never commend themselves to the business men of the church and community. Anything less than an up-and-above-board method of dealing with

difficulties will always have a contrary reaction and thereby increase the sum of the problem.

It does seem that the preacher should be about the highest type of business man there is in the world. His business is at once delicate and large. It extends, just as a business proposition, from the pennies of the children in his parish to the far reaches of the outposts of foreign missions, and everything in between. The financial aspect of his work is but a part of it. It has also an educational aspect, and a recreational, and a hospitable, and a political. The many sided problems of the ministry demand a man as a minister.

But just because a man can fill this order it does not follow that he is a preacher. There are many able and honest business men who love God and His kingdom who would qualify in the business part of church management but they cannot preach. And that brings us to the matter of preaching. It takes a man to manage and lead a church, but that does not mean that because he is a man, honest and efficient he is a preacher. If he is not a preacher he cannot preach regardless of what else he can do. What we want to emphasize is a man as a preacher.

As a man the preacher moves efficiently in the business world. He is respected socially and educationally. He is looked up to as religious and good. He is considered a real man among men. But as a preacher he is more than all these. He is a man of God with a heart on fire of love for the people and with a message from God for them which constantly stirs him to endeavor. He is more than a man; he is a preacher.

It takes a man to preach. Dudes, social climbers, play boys, or soft lazy-bodies and silly brained beings who wear pants can never preach. Preaching is hitched up to manhood and it takes a man to accomplish the business of preaching. How can we portray a man who is a preacher? How can we describe the preaching of a man? A man, honest, efficient, big, fearless, commanding. He knows he is a man. What of his preaching? Heavenly, unctuous, scriptural, strong, clean, simple, pronounced, passionate, a message from God to dying men. Back of his preaching is a life of communion with God. Prayer is real and vigorous. Faith is far-reaching and strong. Trust in God is simple and childlike. God is real and heaven always near.

Who has ever been able to describe a preacher's heart? A manly man with a heart full of preaching. Messages from God that flow into it and demand an expression through preaching.

Preaching is the first consideration of the preacher. No, it is not the sermon but the preacher. Not homiletical construction of a sermon but the delivery of a message from God. Messages of law to the lawless, love to the loveless, peace to the disturbed and restless.

A preacher's heart is wonderful. The story is told of a young preacher who went into the church of a great preacher who had been dead for some years. He stood in its pulpit, walked its aisles, and tried to imagine himself as that great preacher. Finally he found the great minister's study with its table and books and the old worn Bible. "Tell me," he said to the janitor, "did you ever see the old preacher in his study?" "Yes, many times," was the reply. "Tell me how he sat, and how he read." The janitor placed him in the great preacher's chair and opened the old preacher's Bible before him. "Now read," he said. The young man started to read. After a little the janitor said, "Now weep." The aged janitor had well nigh looked into the heart of that great preacher. The Bible, the tears, the message, the preaching. A man and a preacher.

The Miracles

THERE were two periods that were characterized by miracles, one in the days of Moses, the other in the days of Jesus and His disciples. Each of these periods was about forty years of duration, and each stood at the beginning of a permanent change in matters of God's kingdom on earth. The period under Moses stood to introduce to the world the supernatural elements of revealed religion as was later embodied in the Hebrew religion; the period under Jesus and His disciples stood to reveal God in His Son and to introduce the New Testament dispensation and the Christian Church.

Each of these periods was about the same duration. That of Moses began with the burning bush and continued into the conquest of Canaan by Joshua when they gradually subsided, being replaced by the visible national life of the Hebrews was a direct product of the miraculous period. The period of miracles under Jesus and His disciples began with the ministry of Christ, and continued through the days of the early church, when they gradually were rendered of less use by the New Testament Christian Church with its writings and forms, which were a direct result of the period of miracles of Jesus and His disciples.

The scope of the miracles was the same in both periods: the miracle working power came

against things, men, natural forces, animals, demons and devils, false religions, pagan deities and powers of various kinds, organized and unorganized. Always the miracles were wrought by the immediate presence of God, and natural laws were superseded by spiritual forces for the occasion. At no time was natural law destroyed, but always came back to operate when the miracle was accomplished.

There were three things characteristic of each miracle; an immediate help for a needy people or cause; a credential for the miracle worker and the cause of God he represented; and a lasting result continuing through the years in some permanent form either as an established truth or teaching ministry relating to the character of the miracle. This last result is important for in each period this result came as a fixed miraculous climax built up of all the miracles performed during the miraculous period. The miracles of Moses resulted in the big miracle of Israel as a nation with its supernatural revelation and divine laws. The miracles of Jesus resulted in the written New Testament, the established Christian Church; and most of all the revelation of God in Christ redeeming the world. Christ himself is the greatest miracle of all. All the resulting things of the miracles of Jesus point ever to Christ the greatest miracle of the universe.

The miracles supplied a credential for the miracle worker and the cause he represented, but we like to think that the miracle had as its first objective an immediate help for an immediate need. The Israelites in Egypt needed immediate help. They were in danger of losing their Abrahamic covenants and promises through dimming faith in the true God. Surrounded by polytheism they were imbibing deeply of pagan ideas and forms of worship. Their physical condition as slaves of Pharaoh was pitiful. They needed immediate help. The miracles of Moses met this immediate need. All the gods of the Egyptians came into the arena to fight against the God of Moses and were all defeated. The gods of the River Nile, the sacred fish, the natural forces such as wind, light, hail, darkness, were all brought low. The cattle, crops, pagan priests and kingly powers were all affected by the miracles wrought to render immediate help to the physical and spiritual needs of the Israelites. Their immediate need was threefold; they needed to know that God was a Person rather than a mere force; they needed to know that He was of holy moral character, absolutely kind and good; and they needed to know that He was separate from His creation and not a part of it nor it a part of Him. These three needs were met by the miracles of Moses in Egypt and in the wilderness. The series of miracles under Moses were gathered into one miraculous and lasting result, namely Israel as a nation with supernatural revelation and divine laws.

Incident to the performance of these miracles came the divine credential to Moses. Only a man of God could do these works. The miracles brought him to the attention of all as a messenger from God. Both the man and the cause he represented were credentialed by the great miracles wrought by him. Egyptians as well as Israelites saw him and knew that he represented the God of Abraham, Isaac and Jacob. From Moses they gathered the idea of the true God. Israel believed. Egypt clung to polytheism. Either way of response or attitude toward Moses taken by any, the divine credential was his, and as such has come to us as one of the credentials of our Bible.

Thus we have in the period of miracles under Moses the meeting of immediate need, the divine credential of the miracle worker, and the lasting result of the series of miracles. Each miracle by itself had a lasting result, and these results were built into one large and permanent factor of human history.

The miracles of Jesus were performed in the same arena of things, men, natural law, demons, devils and earthly powers. Nor should we fail to mention sin and death. All were met by the great Worker of miracles and all bowed to Him.

And here also we like to think of the miracles of Jesus as springing up as an immediate help for the needy rather than as a necessary credential for the divine Son. He met the blind, and sick, the demon-possessed and sinful, the dying and the dead. He gave help for their immediate need. Their need was for a Christ just such as He. He was the answer. He answered them religiously, physically, mentally, spiritually—every way. "He spake and answered them." We like to think of the miracles of Jesus as being prompted as an answer to an immediate need.

But, as in the case of Moses, the miracles of Jesus were a divine credential. He said, "Believe me for the very works' sake." His miracles called the attention of all the world to Him as the Son of God whom He claimed to be. It is impossible to rehearse all the strength of the credential accomplished through the miracles of Jesus. His entire miraculous life and ministry stand forever to identify Him as the Son of God, the Christ of the Hebrews, the Savior of the world.

And also out of the miracles of Jesus has culminated a lasting and permanent order of faith and hope for the world. The New Testament and the New Testament Christian Church are with us permanently. The atonement for sin is an accomplished fact. The Holy Spirit is outpoured, the historic Christ has changed the world.

Miracles always have been scattered through the history of men but there are no periods when they were so numerous and so meaningful as in the days of Moses and the days of Jesus and His disciples.

N. Y. P. S.

S. T. Ludwig

"Win Ye"

THE fall and winter emphasis of the Nazarene Young People's Society is WIN YE. This follows the periods of Tarry Ye and Go Ye carried out in the month of September.

The General Council feels that these are the days for us to recapture the spirit of evangelism which has made the church so effective for Christ in the beginning days of her history. Nazarene youth may continue to demonstrate the "faith of their fathers" by carrying the gospel message with courage and zeal in this day of slackening spiritual effort. Our task is to win souls for Christ. This is our major objective. No adequate substitute can be found. For us it is win souls or die! We are geared to no other program.

As the local pastor you have the interest of your young people at heart. You can greatly encourage their evangelistic efforts by frequent counsel and inspirational assistance. See to it that the results of the "Go Ye" survey do not die. Arrange for your young people to make frequent calls and contacts with the unchurched youth reached by the survey. Perhaps you can help your N.Y.P.S. to organize a "youth night" some Sunday evening so many young people from the community will be attracted to the service. The gospel of Christ sincerely proclaimed under the anointing of the Holy Spirit, will have its effect upon youth.

Your kind co-operation in this united effort for the fall and winter months will be appreciated. God bless you!

Hidden Results

The story is told of a woman who had a rare rosebush. She worked over it for weeks, but saw no results of her labor. One day she observed a crevice in the wall near the bush and noticed a small shoot of the rosebush running through the crevice. She went to the other side of the wall, and there she found her rose blooming in splendid beauty and her labor rewarded. Some of us have to work year after year, seeing little if any results, and the message comes not only from this rosebush but from God: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall. There is no such thing as wasted time or labor in the service of God."—"The Bottles of Heaven," by Revilo.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

God the Immutable One—"For he is not a man, as I am, that I should answer him, and we should come together in judgment" (Job 9: 32). We cannot change God by argument nor by our puny demands; we must adjust our ways to His ways or take the consequences.

Wits' End—"Why does God give light to a man at his wits' end, a man he has hemmed in?" (Job 4: 23—Moffatt). To those who persist in believing, beyond wits' end is God.

Looking Out for Number One—Mark 10: 17-31.

Gardens in the Desert—Isaiah 35: 1.
The Revival We Need—Psalm 85: 6, 7.

The Giving Christ

The sun beat down on the village,
And in at the open door;
But the Carpenter's hands were busy,
For the Carpenter's folks were poor.
The sweat was bright on His forehead,
As He cut and planed each length;
For, to feed and to clothe His dear ones,

The Carpenter gave His strength.

The Carpenter stood in the city,
And the helpless about Him lay;
The lame man shouted for fleetness;
The blind man sobbed for the day.
And healing flowed from His fingers;
At His touch the weak grew brave
For, to heal and to help the helpless,
His "virtue" the Carpenter gave.

On a little hill, Golgotha,
Men set the cruel tree;
And crucified the Carpenter
For all the world to see.
They tore His sacred body
With thorn, and nail, and knife;
For, to save the life of the world,
The Carpenter gave His life.

—Iowa Nazarene Messenger.

Revivals and National Defense

"There is not a peril menacing this nation today that in some form or other has not been met and overcome by revivals, great general revivals, during the past. These perils gather strength and reappear from time to time. So must the revivals of religion."—BISHOP CANDLER, in "Great Revivals and the Great Republic."

The Price of Light

A poor, blind woman in Paris put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir; I can," she answered. On being pressed to explain, she said, "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.'"

"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."—Iowa Nazarene Messenger.

Test of Greatness

Great persons do not think any duty small. They see more clearly than smaller individuals do the value of the least thing done quietly and sincerely in the service of God.—Christian Index, Atlanta.

Treasures of Scripture

In the seminary of the National Holiness Mission in China a special season was set aside for memorizing scripture. The seminary students as well as the helpers, including the cook and the gatekeeper, took part. It was required that in order to gain recognition a selection from each of four sections be memorized. A number memorized whole sections rather than an elective portion. Some of the scripture portions suggested in each section are of interest. The first section included six of the parables of Jesus. Section two consisted of five favorite Psalms; section three from the Epistles included Romans 8: 1-21; 24-29; 12: 1-12; 1 Corinthians 13; Hebrews 13: 1-17 and 1 Peter 4. Section four was from the Old Testament and included Exodus 20: 1-21; Isaiah, chapters 53 and 55; Ecclesiastes 11.

The New Church in Japan

On October 17, 1940, at a great mass meeting attended by 25,000 Protestant Christians, it was definitely decided to establish a united church. The rising national consciousness and the

demand for unity in the nation seemed to the Japanese Christians to make this move imperative. A commission on church union, composed of 80 members, representing 42 large and small denominations and Christian bodies, was set up. This commission spent six months in continuous study, exploring every phase of this complicated problem.

The name of the new united church is "The Church of Christ in Japan." The forty-two denominations and Christian bodies have been merged into eleven branches, one of which is composed of the Wesleyan holiness groups. The ultimate objective is that these denominational families will gradually become assimilated into one church. All new members received into the fellowship are received into the new church as such, and not into the particular branch. Thus, it seems, in no longer than a generation the complete assimilation will have taken place. Meanwhile all denominational names are dropped and the title for the new church is used for all alike.

Nine departments of administration govern the new church: the department of general affairs, of finance, of home missions, foreign missions, religious education, women's work, social welfare, publication and pensions.

Bishop Abe, formerly of the Japanese Methodist Episcopal Church, heads the new organization. He states for us the essential tenets of faith of the church in Japan:

"This church accepts the Holy Scriptures of the Old and New Testaments as its basic standard of faith and conduct.

"In conformity with the Apostle's Creed and in harmony with the confessions of faith in the uniting churches, we designate the following as the prime essentials:

"The triune God—Father, Son and Holy Spirit—as revealed in the sacred Scriptures, forgives sin, justifies, sanctifies and endows with eternal life, all who believe in the atonement of Christ, the Son, who died for the sins of the world and rose again.

"The church is the body, in which those who have been called by grace, worship, observe the sacred ordinances of baptism and the Lord's Supper, proclaim the gospel and in hope wait for the coming of the Lord."

Could such a simple statement of Christian orthodoxy be accepted by the denominations of America?

"I just want to express my appreciation for THE PREACHER'S MAGAZINE. I can say that I deeply appreciate the new magazine. I find it to be a great help to me."—S. H., Indiana.

"The Man Who Is Leaving God and Christ Out of His Life must write his own biography somewhat as follows: For me to live is wealth, to die is poverty. For me to live is pleasure, to die is pain. For me to live is honor at the hands of men alone, to die is shame. But happy is the man who seeks wealth, honor and pleasure only in as far as they are in keeping with his search for Christ and his Spirit. Such a one can then write this biography: For me, in spite of all my failures, to live is Christ, and to die is eternal gain."—F. D. TYNER.

I Didn't Go Back

By H. S. PALMQUIST

One Sabbath Day I chanced to be
In a city far from home.
And what I saw that Sunday morn
Produced this humble poem.

I found a church not far away,
And, as my usual rule,
I dressed, and started on my way
To go to Sunday school.

No one came forth to welcome me,
No hand to grip my own.
Small cliques were gathered all
around,
And I was left alone.

And at the end of every pew
Sat men in fine array,
Nor did they move to give one room;
I had to squeeze my way.

They started half an hour late,
(And then the start was weak!)
The leader rubbed his sleepy eyes
As he got up to speak.

They sang two songs, and then had
prayer,
They read the lesson o'er,
Then, off to class, exactly like
Each Sunday morn before.

The scholars galloped off to class
Like cattle on stampede.
And curiously I watched the race
To see who'd take the lead.

For noise and din, that Sunday school
Would take the prize, no doubt.
I feared the noise of banging doors
Would blow my ear drums out.

When finally the classes met,
(On hectic separation)
The teacher said that she had found
No time for preparation.

And as she talked I sat and thought
Upon my wretched state.
And I was glad they started out
At half an hour late.

—Iowa Nazarene Messenger.

Sermon Shorts

Remember the kindness of others; forget your own.

He who receives a good turn should never forget it—he who does one should never remember it.

He is noble only who in word, thought and deed, proves himself a man.

The religion of Jesus is the experience of God on one's soul, love in one's life, sacrifice in one's stewardship, and service in one's ideal.

If you want to put the world right start with yourself.

Friendship is the only thing in the world concerning the usefulness of which all men are agreed.

Poverty of purpose is worse than poverty of purse.—EARL RINEY, in *Church Management*.

Ten Commandments for Speakers

I. Thou shalt not take the time of the speaker or group if thou art the chairman or conference leader.

II. Thou shalt not run over the time given thee on the program.

III. Thou shalt not have too much vitamin "I" in thy message.

IV. Thou shalt not make a long, tiring introduction to or an apology for thy message; thy hearers want the message.

V. Thou shalt not make wild, unprovable general statements; be sure thou speakest the truth.

VI. Thou shalt speak briefly, clearly, to the point, and stop there.

VII. Thou shalt speak only good of thy neighbor, his congregation, and every good cause.

VIII. Thou shalt speak of private things privately and public things publicly.

IX. Thou shalt be a booster, not a knocker, an originator, not an imitator.

X. Thou shalt not depend upon thine own meager knowledge for thy message but shalt gather data from all legitimate sources, classify and present it.—Gospel Trumpet.

Where Is the Key?

This question was asked in my presence by a professional man, a doctor, who wanted to get inside his office. He had an emergency case, a patient who was suffering intensely and who demanded immediate attention. The patient was like the doctor, just outside the door, but neither of them could enter, and all because of the lack of a little key. However, after a few minutes' fumbling in his pockets, the doctor found the key which unlocked the door to instruments, drugs, etc., which soon brought relief.

This incident set me to thinking about our church. Is it not true that many people are sorely in need of spiritual help, but there seems no way to get to them. Some are antagonistic, some take merely a passive attitude toward our church, at any rate they are not being reached. Is there not a key some place which, if we could find, would unlock to a needy world the blessings of the gospel of Christ?

I am firmly convinced that there are many which are not being reached who could be reached. I am also convinced that the key that will open up whole communities to our church is the Sunday school. If we have a poor, weak, draggy, lifeless, and almost Christless Sunday school, the community will be closed to the call of our church, but if we have a live, energetic, enthusiastic, wide-awake, spiritual Sunday school, the community will respond.—Colorado District Booster.

Sentence Sermons

By BUFORD BATTIN

If we will, God will. If we won't, the devil will.

Men are not lost for the lack of truth, but for love of falsehood.

Do not wait for a larger field, enlarge the field you already occupy.

Promptness gives others confidence in your ability.

An ounce of experience is worth a ton of theory.

The wages of soul winners are sure and are paid in the coinage of eternal life.

To believe yourself forgiven while you love sin and live in the practice of it, is to believe a lie.

A religion that is void of emotion is dead.

Jesus can seek and save a lost soul, but there is no power that can restore a lost opportunity.

Perhaps what you feel to be a call to the mission field is, after all, only the normal state of feeling that should be in the heart of every believer.

Heaven means holiness perfected. Hell means carnality perfected.

It's a good thing to have money but it's a good thing to sit down once in a while and think of some of the things we might lose which money cannot buy.

Thou shalt not covet thy brother's experience. Get one of thine own. God hath it for thee.

A religious experience is necessary for the performance of religious service.

Thousands die a few feet from Calvary.

The only man among the twelve apostles who did not become a missionary became a traitor.

The Preacher's English

Leewin B. Williams

Pronounce these words correctly:

PENAL—pe-nal, not pen-al. Italic letters indicate accented syllables.

PASTORAL—pas-tor-al, not pas-tor-al, nor pas-to-ri-al.

PLENARY—ple-na-ry. This word means full, complete, entire, as a committee with ple-na-ry powers. The dictionaries recognize a second pronunciation, plen-a-ry, but preference is given to the first.

IMPOTENT—im-po-tent, keep the accent on the first syllable, not im-po-tent.

MALEFACTOR—mal-e-fak-tor, a secondary accent is on the first syllable.

GETHSEMANE—geth-sem-a-ne, pronounce the last syllable as if spelled knee.

Place modifiers at the correct place in a sentence:

Wrong: I only saw two.

Right: I saw only two.

Wrong: He only went to the store.

Right: He went only to the store.

Wrong: Please get a fresh bucket of water.

Right: Please get a bucket of fresh water.

Wrong: She wore a new pair of gloves.

Right: She wore a pair of new gloves.

Adjectives and adverbs have three degrees of comparison:

positive

high

bold

beautiful

useful

comparative

higher

bolder

more beautiful

less useful

superlative

highest

boldest

most beautiful

least useful

When comparing two persons or things use the comparative degree; thus, John is taller than James. She is the tallest of the three. He is the wisest man I know. Of all his accomplishments his skill at painting was the least useful.

Do not use double comparisons: A more sadder picture I never saw. Say, a more sad picture, or a sadder picture.

MIGHTY—Use this word properly. It means having great power or authority. It is rightly applied to Deity, or great things of nature; as, A mighty avalanche buried them.

Do not use this word for *very*. Do not say, "I am mighty tired." "I have a mighty weak voice." "That is a mighty little thing to grumble about."

LESS—FEWER. *Less* is applied to quantity; *fewer*, to numbers. We may ask our grocer for less sugar and fewer potatoes.

Wrong: We had less people out to the service (say fewer).

Right: The less you say the fewer will be your mistakes.

CORRECTION: In this department of the October issue, the word **AHASUERUS** was wrongly marked. It should be—*a-has-u-e-rus*, a secondary accent on the fourth (not third) syllable.

While actions are always to be judged by the immutable standards of right and wrong, the judgments we pass upon men must be qualified by considerations of age, country, station, and other accidental circumstances: and it will then be found that he who is most charitable in his judgment is usually the least unjust.—**SOUTHEY.**

HOMILETICAL

A Preaching Program for November, 1941

W. B. Walker

The writer of "The Preaching Program" for this month was graduated from Bethany-Peniel College, Bethany, Oklahoma, in 1920; also he took some work in Phillips University in Enid, Oklahoma. He has served pastorates in Duncan, Oklahoma, Texarkana and Wichita Falls, Texas, Ashland, Kentucky, just recently has closed a six-year pastorate in Haverhill, Massachusetts, and is now in the beginning of his second term as pastor at Duncan, Oklahoma. He served on various district boards in the Abilene, Kentucky, and New England Districts. He is the author of three books, "The Value of the Soul," "The Art of Prayer," and "Gleams of Immortality"; the manuscript for the last-named is now in the hands of the Nazarene Publishing House.—**MANAGING EDITOR.**

SUNDAY, NOVEMBER 2, 1941
MORNING SERVICE

Entire Sanctification

TEXT—And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ (1 Thess. 5: 23).

INTRODUCTION

Men often speak of entire sanctification as though it were something so mysterious and incomprehensible that very few people know its real meaning. There are many theories of sanctification. No sane person can make an honest pretense of believing the Bible without believing in some sort of sanctification. According to Cruden's Concordance the words, "sanctify," "sanctified," and "sanctification" are found one hundred and sixty-four times in the Bible. Practically all religious people believe in some form or theory of sanctification. There are six theories of entire sanctification.

1. Justification and sanctification are experienced simultaneously. Those who hold to this theory are often heard to say, "I got it all when I was converted."

2. Sanctification is attained by growth in grace.

3. Sanctification takes place at death.

4. Sanctification takes place after death in purgatory.

5. Sanctification is imputed.

6. Sanctification is an experience subsequent to regeneration, and conditioned upon entire consecration and faith and is the privilege of every believer.

In our lesson we have three fundamental facts about entire sanctification. These are facts that should ever be emphasized in our preaching. Let us notice them prayerfully.

I. ENTIRE SANCTIFICATION IS A SECOND WORK OF GRACE

We do not need to go outside the letters of Paul to the Thessalonian Christians to discover this fact.

1. The church was in God the Father and the Lord Jesus Christ (1 Thess. 1: 1).

2. The church manifested works of faith (1 Thess. 1: 3).

3. The members of the church followed the Lord, had joy in the Holy Ghost, and were ensamples to others (1 Thess. 1: 6-8).

4. The membership had received the word of God (1 Thess. 2: 12).

5. The members loved each other (1 Thess. 4: 9, 10).

6. The members were not in darkness (1 Thess. 5: 4).

7. They rejoiced (1 Thess. 5: 16).

8. They prayed (1 Thess. 5: 17).

9. They gave thanks (1 Thess. 5: 18).

10. They quenched not the Spirit (1 Thess. 5: 19).

11. They despised not prophesying (1 Thess. 5: 20).

12. They were rational (1 Thess. 5: 21).

13. They abstained from all evil (1 Thess. 5: 22).

Paul prayed most earnestly and sincerely for these people to be sanctified wholly. If they already were in possession of the experience of sanctification, the prayer of the apostle was mere mockery. Why should he pray for a people to receive a blessing that they already possessed? And if they did not receive the experience of sanctification when they were converted, then the experience must come as a second crisis to the soul. The only people who testify definitely to sanctification are those who received it as a second work of grace. Truly this experience follows the application of the blood of Jesus in regeneration.

II. ENTIRE SANCTIFICATION IS A DIVINE WORK

"And the very God of peace sanctify you wholly."

1. God is the originating cause of sanctification (see the text and Jude 1). Holiness was God's choice for us before the morning stars sang together. Before the

foundation of the world was laid, the Lord caused our sanctification (Eph. 1: 4).

2. Jesus is the meritorious cause (Heb. 12: 13; Eph. 5: 25-27).

3. The Holy Ghost is the efficient cause (2 Thess. 2: 13; Romans 15: 16).

4. The Bible is the instrumental cause (John 17: 17).

5. Faith is the conditional cause (Acts 15: 8, 9; Acts 26: 18).

III. ENTIRE SANCTIFICATION IS A THOROUGH WORK

Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

There are three realms. All our activities, whether they be spiritual or natural, are performed in these realms. There is the realm of the spirit, the realm of the soul and the realm of the body. Man is likened to a three-story building. There is the basement, the body. The first story is the soul, and the third story is the spirit. Thus the apostle is here praying for the threefold condition of man. Let us notice these different realms of man.

1. The spirit. Conscience is in the realm of the spirit.

a. A sanctified spirit means a sanctified conscience. The Spirit of the Lord purges the conscience from dead works to serve the living God. Thus to possess a sanctified spirit we must have a cleansed conscience. How important to have a conscience void of offense toward God and toward man.

b. A sanctified spirit means a sanctified will. There are two departments to the human will.

(1) The power of choice. "Choose ye this day whom ye will serve." The Lord has put the power within us to make choices in life. We can accept the Lord's call and become Christians, or we may reject the voice of the Spirit and be lost forever.

(2) The power of determination. We have the power within us, or the determination to go through at any cost. A soul will not go very far in salvation unless he is determined to go through regardless of what comes or goes.

2. The soul. The soul is the seat of affections and understanding. This is the realm of imaginations, emotions and tastes.

a. A sanctified soul means sanctified affections. This is the realm of love, attachments, likes and dislikes.

b. A sanctified soul means sanctified thoughts. This is the realm of imaginations. No person is purer than his thoughts. Tell me what a man thinks today, and I will tell you what he will do tomorrow. Thinking is really talking to ourselves.

c. A sanctified soul means sanctified taste. The taste of the mouth determines the kind of food taken into the body. The inner taste of the soul will determine the nature of nutriment that is taken into the moral and spiritual life.

3. The body.

a. A sanctified body is controlled by the sanctified heart. The physical body is controlled by the inward Spirit. Thus the body does not control the inward Spirit, but the inward Spirit should control the body.

b. The sanctified body is fully dedicated to God and His service (Rom. 12: 1).

(1) Hence a sanctified body means a sanctified tongue. The tongue should be controlled by the inward Spirit of God.

(2) A sanctified body means sanctified eyes. It will enable the eyes to see in the direction of God's will, and sincere service to dying humanity.

(3) A sanctified body means sanctified hands. They are hands that labor for God—hands that handle sacred things with reverence and respect.

(4) A sanctified body means sanctified ears. Yes, ears that will listen for the voice of God. This means the complete destruction of the old sinful self. The body stands for self.

CONCLUSION

Oh, the far-reaching blessing of entire sanctification! A sanctified spirit, embodying the conscience and the will. A sanctified soul, which purifies the affections, the thoughts, the desires, the emotions and the tastes. A sanctified body that is under the control of the indwelling Spirit of God. What an experience! It is a present privilege, a present necessity and a present enjoyment.

EVENING SERVICE

The Unchanging Christ

Text—*They shall perish; but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail (Heb. 1: 11, 12). Jesus Christ the same yesterday, and today, and forever (Heb. 13: 8).*

INTRODUCTION

The first three verses of chapter one tell of God's gracious revelation to man. Jesus Christ is God's great revelation to this sin-blighted and sin-bound world. Without His coming into the world we should know nothing whatever about God. Hence, all we know about God is through Jesus Christ our Lord. The Master said, "He that hath seen me, hath seen the Father." He was God manifested in the flesh. In these three verses we have the progressive steps of this revelation.

1. Jesus was appointed heir of all things.
2. Jesus was the creator of all things.
3. Jesus was the express image of the Father.
4. Jesus upholdeth all things.
5. Jesus purchased human redemption.
6. Jesus has become the mediator of men. We shall consider the following thoughts:

I. THE CHANGEABLE THINGS OF THIS WORLD

1. The universe is perishable. "They shall perish" (v. 1).
2. The world shall wax old like a garment (v. 2).
- a. A garment covers a man—so do the heavens.
- b. There must be substance before a garment can be made—Christ made the heavens out of nothing.
- c. A garment must have a form or fashion—so shall this excellent one.
- d. A garment stands in need of mending.
3. The world shall be changed. "They shall be changed" (v. 12).

a. There are agencies of destruction now operating in the world: (1) Water; (2) Frost; (3) Fire. These are all eating away portions of our world. There are new agencies at work in God's material world that tend toward dissolution. Yet, we are told that Christ, "Upholdeth all things by the word of his power."

b. There are changes taking place in the solar system of the universe. Changes are said to be going on in the sun, the moon and the stars. It cannot be avoided when there is motion. Day by day the alteration progresses. We are told that many stars have already burned out, and that the moon and sun no longer burn and glow as in former times.

- c. There are changes taking place in human beings.
- (1) The human body changes every seven years.
- (2) The habits of people are constantly changing.
- (3) The customs of people are ever changing.
- (4) The tastes of people are subject to change.
- (5) The attachments of people change.
- (6) The fashions of people change.
- (7) The sentiments of people change.

Thus about all that we have to do with is subject to change. This is a changeable world in which we live; and we human beings are constantly subjected to change and decay.

II. THE UNCHANGEABLENESS OF CHRIST

The Hebrew poet said, "But thou art the same, and thy years shall not fail." James said, "The Father of lights, with whom is no variableness, neither shadow of turning" (James 1: 17).

1. His nature is unchangeable. The essence of His glorious personality is unchangeable.
2. His counsels are unchangeable.
 - a. "The immutability of his counsel" (Heb. 6: 17).
 - b. "The counsel of the Lord standeth forever" (Psalm 33: 11).
 - c. "Nevertheless the counsel of the Lord shall stand" (Prov. 19: 21).
3. His attributes are unchangeable.
 - a. "His companions fail not" (Lam. 3: 22).
 - b. "His mercy endureth forever" (Psalm 118: 1).
 - c. "His love is everlasting" (Jer. 31: 3).
 - d. "His righteousness is forever" (Psalm 111: 3).
 - e. His "truth" endureth forever (Psalm 117: 3).
 - f. His judgments fail not (Psalm 119: 160).
 - g. His Word abideth forever (1 Peter 1: 25; Luke 16: 17).
4. His offices are unchangeable.
 - a. As Prophet.
 - b. As Priest.
 - c. As King.

III. THE UNCHANGING ATTITUDE OF CHRIST TOWARD HUMANITY

1. He is unchanging in awakening sinners to their lost state (Eph. 2: 1).
2. He is unchanging in His mercy to pardon guilty sinners (Col. 1: 14). The guilty and defiled may be graciously pardoned through the unchanging mercy of Christ. Men need mercy and not justice. The law says cut him down, but mercy says he shall be pardoned. Glorious work of human redemption!
3. He is unchanging in His willingness to adopt redeemed sons and daughters into the family of God. Paul says, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8: 15). Think of torn and tattered human beings being fully pardoned and gloriously adopted into the royal family of God. Once belonging to the devil, but now safely housed in the family of God. Marvelous transaction!
4. He is unchanging in His willingness to save to the uttermost (Heb. 7: 25). Jesus can save from the lowest and vilest place in the devil's kingdom to the highest place in God's kingdom. Where sin abounded, grace doth much more abound. Blessed unchanging Christ to save believers from the ravages of carnality to the heights of perfect love. It is full salvation that saves from the roots of a fallen nature to the sublime heights of holiness and righteousness before Him.
5. He is unchanging in His willingness to deliver the people of God in time of severe temptation. Many are the temptations of the righteous. There are enemies to face, problems to solve, and sore trials to endure. The enemy is ever alert to deceive, to frustrate and to defeat the people of God. But Jesus is unfailing in His marvelous grace when it is most needed. He is able to keep that which we have committed unto Him against that day. He is able and willing to bring us into glory.

CONCLUSION

Jesus is unchanging and is able to properly govern the destiny of the nations of earth. His Church is unchanging in its mission to the world. Christ is unchang-

ing to sustain and keep His Church in the midst of turmoil and strife. We should put our trust in Him who is unchanging in His attitude toward us. Over a Mohammedan tombstone are these words—"HE REMAINS." When we apply this inscription to God, it will bring sweet comfort to the bereaved. Friends may die, fortune may fly away, but God endures—He Remains.

SUNDAY, NOVEMBER 9, 1941

MORNING SERVICE

Growth in Grace

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. (2 Peter 3: 18).

INTRODUCTION

Peter was one of the foremost apostles. He was impulsive and eccentric, but in him were many admirable traits of character. He was either strongly for or against a thing. He utterly refused to let the Master wash his feet, but when he changed his mind he said, "Not my feet only, but my head." But after Peter's pentecostal experience he became as solid and dependable as a rock. He was always exceedingly interested in the spiritual progress of believers everywhere. His epistles abound with exhortations to Christians to go forward. The text seems to be the climax of these exhortations. Let us notice the following things:

I. THE IMPORTANCE OF CHRISTIAN GROWTH

1. Growth is necessary in the vegetable kingdom. In the mere plant is the embryo of the tree. Under normal conditions the plant will grow.
2. Growth is also necessary for physical development. We are amused and interested in playing children. How interesting to watch them play with their dolls! But when they become old enough, we expect them to give up their dolls and take on the heavier responsibilities of life. And if they continue to be only interested in rag dolls and childish toys we become alarmed and have them examined. Paul says, "When I was a child, I spake as a child, I understood as a child, but when I became a man, I put away childish things." Hence, when we see a Christian still playing with the childish things of life we fear that he has not grown in grace sufficiently to become a man.
3. Growth is vastly necessary mentally. Perhaps you have heard the statement, "He has the mind of a child." You have doubtless seen people who were developed physically, but failed to grow mentally.
4. But it is far more important to grow spiritually (2 Peter 1: 5-9). The altar does not settle everything. It is at the altar that we receive a definite experience of grace in regeneration and entire sanctification. Yes, it is at the altar that we part from sin to walk with the Lord. Of course it is at the altar that we drive some stakes that will never be pulled up. But the Lord expects us to grow and mature in the Christian life after receiving grace in the heart. We cannot grow grace into the heart, but we grow in grace after receiving grace.
5. The importance of Christian growth is voiced in the strongest language in the Bible. The Lord said to Moses, "Go forward." Jesus said, "First the blade, then the ear, then the full corn in the ear." Paul says, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." Jude says, "Building up yourselves upon your most holy faith."

II. THE EVIDENCES OF SPIRITUAL GROWTH

1. It is manifested in an increasing desire to pray. Just as a good appetite is an indication of a healthy body, so a desire to pray is an evidence of the soul's spiritual progress. A poor appetite to pray is a warning of dangers ahead. It is an evidence of a poor spiritual condition within. Paul says, "Pray without ceasing." As the soul

progresses spiritually there will become apparent a deepening desire to pray and wait before the Lord.

2. There will be a growing appetite for Bible reading. As children desire milk to satisfy their physical desires, so the growing Christian will desire the sincere milk of the Word. It is utterly impossible to be a growing Christian without reading and studying the Word of God.

3. A deepening concern for the progress of the work of God. A waning interest in the work of the Lord is a sure sign of spiritual disorder in the soul, this concern will take us to the prayermeetings, the Sunday school, and the preaching services of the church. The newborn soul turns its feet toward the "house of prayer" as naturally as the birds of the North feel the inward urge to fly to the South in the winter.

4. A growing spirit of humility. The growing Christian is humble. He feels his need of God. He says, "I am weak and needy, but through Christ I can do all things." He takes an humble attitude before God and man.

5. An increasing dependence upon God. The growing Christian realizes more and more that it is not by might, nor armies, but by the Spirit of God.

6. A spiritual radiance on the face. While the growing Christian will not be conscious of his own radiance, yet his face will beam and glow because of Christ within. Moses and Stephen had this heavenly radiance in a large measure.

7. An increasing spirit of praise. David said, "Let everything that hath breath, praise the Lord." The growing Christian will be lifted up to the gates of praise. How it recommends true salvation to others! The growing Christian will more and more offer sincere praise to the Lord for the little things of life.

8. A growing conformity to the will of God. The growing Christian finds the sweet will of God his supreme joy and delight. He may have some difficulty in finding out the will of the Lord, but he never draws back from performing it. He finds within his soul an uncomplaining and un murmuring submission to all the will of the Lord.

9. A growing burden to bring men to God. It is utterly impossible to grow in grace without discovering a deepening desire to pray and work to bring a lost world to the Lord. Newborn souls often run over with a compassion to bring their loved ones to the Lord. When this desire does not deepen and increase, there is ample reason for alarm.

III. THE CONDITIONS FOR SPIRITUAL GROWTH

Growth implies life, and that life requires culture. Life is characterized by receiving and giving. There are four things necessary to the growth of plants.

1. **Light**—Not many plants will grow in the dark and murky places of the earth. And not many Christians can hope to grow in grace by staying away from the services of the church. The Word of God is the light of the Christian. And this light is as necessary for the progress of the Christian as light is for the plant. The Word shines in the dark places. And we should prayerfully walk in the light as God turns it across our pathway.

2. **Heat**—Few plants will grow without proper heat. The soul of the Christian must build its conservatory on the south side of the temple of truth. This will make the soul of the Christian a divine sunflower. Flowers open to the sun, and the heart of the Christian will open its heart to Christ. The soul needs the glowing fire of Christian experience with Christ to make proper advancement in the way of life.

3. **Moisture**—Moisture is absolutely essential to plant growth. And what moisture is to the plant, the Spirit

of God is to the Christian. There should be frequent anointings of the Spirit. The soul should not be permitted to become dry and lifeless. It is exceedingly dangerous to endeavor to live the Christian life and make real progress without the constant guidance and blessings of the Spirit of the Lord.

4. Air—Impure air will affect the vitality of a plant as truly as it does the lungs of an animal. The life of God in the soul cannot thrive save in the atmosphere that is congenial with its heavenly character. It must move in the air that is higher and purer than of the earth. If we would grow in grace we must surround ourselves with the elements of a divine life.

Perhaps I should be a little more explicit about the essentials of Christian growth.

- a. Read your Bible reverently and prayerfully.
- b. Attend church regularly and worshipfully.
- c. Take more time for secret prayer and waiting before the Lord.
- d. Always give your testimony when an opportunity is presented.
- e. Be watchful of: your words; your actions; your thoughts; your conscience; your heart.
- f. Render Christian service for others.

CONCLUSION

May we thank God for the time when we bowed at the altar and received His glorious pardoning grace and His sanctifying Spirit. But let us remember that we are to work out our own salvation. Because we once said yes to the Lord does not guarantee spiritual growth. We are to nurture and cultivate our soul in order to grow and to come up to the full expectations of the Lord. The Lord has set in operation certain spiritual laws to be observed. We will grow into a perfect Christian if we observe these laws. But if we disregard these fundamental laws of growth, we need not expect to make genuine progress.

EVENING SERVICE

The Man with Stiff Knees

TEXT—And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple. (Acts 3: 2).

INTRODUCTION

Pentecost had come. Thousands of people were won to Christ. Immediately following Pentecost other thousands were brought into the fold. The infant Church grew from a mere handful of believers into a mighty army. During these glowing days of spiritual progress Peter and John went up to the temple "at the hour of prayer." Prayerfully consider the following thoughts.

I. THE CRIPPLE

1. Note his location, "At the gate of the temple." He was no fool. He doubtless knew the philosophy of benevolence. The kindest and most sympathetic people in the world are praying people. A person who loves the Lord with all his soul, mind and strength will also love his neighbor. Nine-tenths of all the money raised for benevolent purposes, and for the support of the glorious gospel of Christ comes from the pockets of those who "go up to the temple at the hour of prayer." Hence, the cripple was in the ideal place to receive definite material help.

2. His condition, "Lame at the gate." He was born crippled. He inherited his condition from the common stock of human nature. When his eyes beheld the light of day, there was a cripple tendency in his moral nature. He was now above forty years of age. Doubtless he could express David's words in the most eloquent language, "Behold I was shapen in iniquity, and in sin did my

mother conceive me." He was born with a nature that was unlike God. Men have not only acquired actual sins that need forgiveness, but have also an inherited nature that needs cleansing. The moral twist in our nature needs to be straightened out.

3. His vocation, "To ask alms." Both the place and the time selected by this man indicate that he was both shrewd and thoughtful. Here is a picture of humanity begging alms at the very door of the church. The story sheds light upon the moral condition of humanity. On every hand men are reaching out lean and nervous hands for moral health to grapple with life's problems. The world is dying for moral health. Many are asking for spiritual alms from the church. Jesus says to the church, "Give ye them to eat." While the church does not have silver and gold to hand out for the physical needs of men, yet it should possess moral power to heal men.

II. THE CURE

1. It was instantaneous. "Immediately his feet and ankle bones received strength." He was not put on a long treatment—his cure was wrought immediately. This is a picture of salvation. Perhaps there are many steps leading up to regeneration or entire sanctification, but when the Lord touches the soul it is instantaneous. The Lord is to be praised for not putting us on a slow and gradual treatment that stretches across the years. Thus, the work of salvation is wrought in a moment.

2. It was thorough. "Yea, the faith which is by him hath given him this perfect soundness in the presence of you all." When the Lord heals our sin-sick soul of its maladies it is a perfect cure. The soul is given moral soundness. The work of salvation is a thorough work—no halfway work—no half-turned cake. When the sinner comes to Jesus, he is fully pardoned of his sins. And when the believer fully consecrates his all to Jesus, he is fully cleansed from carnality. It is a complete work of grace. Paul says, "Ye are complete in him."

3. It was divinely wrought. "Be it known unto you all, and to the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Even angels cannot convert a sinful soul. The brightest angel in yonder world cannot blot out the sins of a poor sinner, nor sanctify the nature of a believer. It is a divine work—wrought by God himself. Only God can speak the word that brings perfect peace to the troubled soul.

4. It was abiding. The cure remains after the preacher leaves town. Days brought their testings and burdens, but this man's cure was abiding. The abiding work of salvation does not depend on the changing scenes of this world. The Lord comes in to abide. His abiding is not dependent on feelings, favorable situations, nor pleasant things. This man received a cure that lasted till the next revival. The passing days did not stiffen his knees again. There is a work of grace that will survive the storms and trials of life. This grace will save us from being tossed and driven by every wind that blows. Of course this abiding is conditional. There are certain spiritual laws that must be observed if we would keep true to the Lord. There is a work of grace for the heart that does not burn out with the passing years.

III. THE RESULTS

1. "He leaped up." He did not have to pull himself up by some object, but without any assistance he leaped up. He leaped from his helplessness, from his disappointments, from his horrible disease, from his sins and from his inactivity. Thus the regenerated soul leaps from the depths of its degradation, from soul deadness, from unrighteousness unto righteousness and from the power of Satan unto God.

2. "He stood." Formerly he could not stand without leaning and trembling. Now he stands ready for action. He stands not as a beggar, but as a worker for God. How we need converts who will stand! And in every walk of life we need men who will stand. We need men who will stand for the faith of our Fathers—men who stand for their convictions—for holiness of heart and life—for the Word of God, and for the Church.

3. "He walked." This was a new exercise for him. Enoch walked with God for three hundred years, and at the end of the day was closer to heaven than the earth. The cripple walked in love, in fellowship, in ways of duty, in the light of God's Word, and he made straight paths for the lame to walk in. His walking was indicative of life, of activity and progress. Perhaps it also refers to his plodding. In the Christian life there are three things to remember: (a) Flying; (b) Running; (c) Walking. We have our moments when we are soaring

and our moments when we are plodding. In the Christian life there are three things to remember: (a) Flying; (b) Running; (c) Walking. We have our moments when we are soaring and our moments when we are plodding. In the Christian life there are three things to remember: (a) Flying; (b) Running; (c) Walking. We have our moments when we are soaring

There are two thoughts to which I wish to call your attention:

I. THANKFULNESS

"He thanked God."

1. Thankfulness is a duty. We are living in an unthankful age. But the Bible is full of exhortations to thanksgiving.

a. It is a duty to ourselves. Gloom and despondency are injurious, while a merry heart doeth good like a medicine. Sunshine is good for health as all medical men know. Patients in hospitals are put in sunny rooms. We should value the sunshine, for no person grows strong in Doubting Castle.

b. It is also a duty to God. Thankfulness glorifies the Lord. And this is the greatest business of life.

c. It is our duty to the world. Religion was created to make the world happy. To be gloomy is to say that salvation is a failure. Truly this gloomy and sad world needs the sincere spirit of sunshine and cheerfulness of Christians.

2. There are many reasons why we should be deeply thankful.

a. We should be sincerely thankful for our natural liberty. We should be thankful for the stars and stripes of our national flag. The flag under which we live makes our religious liberty possible. We should be thankful for the brave soldiers who fought to make this a country of free speech, and religious liberty. Many times we fail to be as thankful as we ought for the great privileges that are ours through the sacrifices of our forefathers.

b. We should be deeply thankful for the plan of human redemption. Salvation has been provided at a tremendous cost. We should stand in holy awe before the cross of Christ. God placed the first human pair in the garden of Eden with all its lovely environments. Satan tempted the pair and they fell from those lofty heights of holiness to the dust of disobedience and disappointment. But the Lord met the tragedy with a promise of a Redeemer. In due time Christ came and died for the guilty. Over the Judean hills the heavenly host sang that joy had come to the world. Christ spared not Himself, but went to the cross willingly to redeem man. The Master bought us back from the devil's pawnshop. Thus the plan of human redemption is complete; and every sinful man who walks the dusty roads of earth can come to the provisions of God and receive blessed rest and happiness in the Lord. Let us be thankful for our salvation. It was provided at a tremendous cost. How thankful we should be!

c. We should be thankful for the person who led us to Christ. Let us be thankful for the man or woman who prayed for us, and brought us to the glorious gospel of salvation. This great salvation delivers us from the pit of despair and lifts us to the lofty heights of full salvation. What a deliverance! We should always look upon the person who led us to Jesus with a great deal of appreciation.

d. We should be thankful for a spiritual church home. The Lord raised up the Church of the Nazarene for just such a time as this. Her services are spiritual, her ministers preach a positive gospel, and there is blessed fellowship within her gates. The church should be like a home—a place of fellowship, understanding and Christian

worship. It is a place where we can invest our sanctified talents to bless a bleeding world. Yes, the Church furnishes an outlet for real Christian service. Truly the Church is God's great institution to save and to sanctify the world, and to finally bring it to heaven. We should be thankful unto God for the Church of the Nazarene. We should be thankful for its pioneers, for its doctrines, for its polity, for its message, for its passion and vision for a lost world, and for its sweet fellowship.

e. We should be thankful for God's grace that has enabled us to keep true to Him through the years. There have been many trials, and peculiar situations, but His grace has been sufficient. If we have failed anywhere along the line it has not been because of a lack of grace on God's part. Truly His grace is sufficient!

II. COURAGE FOR THE FUTURE

"And took courage." Paul took off some time and thanked God for traveling mercies, but he courageously faced the future.

1. The future will have its troubles for us all. The future held for Paul imprisonment and death. While the future will bring its troubles and disappointments, yet we should be on our guard not to make trouble. There are too many people who borrow trouble from the future. We should not permit future trials and sorrows to rob us of our present joys.

2. We should take courage for the future trials and difficulties. They will come—there is no possible escape. We should prepare to meet them. The future will bring its peculiar battles, struggles and problems. But let us look up and take courage as Paul did. Paul was courageous even though he knew the future held some strange and baffling mysteries. We should ever keep before us the promises of the Lord. Remember that when the sun goes down, then will the stars come out. The stars are never visible till the sun goes down.

3. We should take courage for our future years' work. There will be much to do. There will be broken hearts to heal, sorrowing lives to comfort, blighted hopes to mend, and discouragements to face. There will be souls to save, believers to sanctify and missionaries to support. Yes, there will be financial loads to bear, and human relations to consider. This is a weary world, and it is reaching out nervous hands for the Bread of Life. This broken-hearted, and sorrowing world needs Christ. The world was never so hopeless and war-ridden as now. Rulers were never so powerless to bring order out of ruin as now. But there has never been a greater opportunity to preach Christ and His fullness as now.

4. We should take courage to face the peculiar darkness of these last days. Darkness is hanging across the face of the sky like a pall of night. Gloom and war are stalking through the world. Starvation and famine are walking across this world as messengers of destruction. No serious minded Christian can read the following passages without asking God for courage to face the future: Matt. 24: 6-8; 1 Thess. 2: 3; 1 Tim. 4: 1-3; 2 Tim. 3: 1-5. But as the darkness of these closing days of this age hang over this sin-cursed and bleeding world, let us take courage for the day is soon coming when the Lord shall descend from heaven with a shout. Then the saints shall be caught up to be with the Lord. The dead saints will be raised, and the living ones shall be changed. Blessed day! Glorious day of awakenings!

5. We should also take courage for death. It is on our track. And as bloodhounds seek to apprehend the criminal, so is it on our track. There will either be a hole dug for us in the ground or an opening in the sky. Death is a serious thing (2 Tim. 4: 1-8). We should prepare for it.

6. We should take courage for our future glories. Truly there are future glories that await us by and by. The poet said, "There are no disappointments in heaven." The Lord has promised us a city. And there will be no sin. Sorrow and death are not known in that clime. Eyes have not seen, ears have not heard, and neither has it entered the heart of man the wonderful things that the Lord has prepared for us.

CONCLUSION

Yes, let us face the future with courage. Jesus will be an all-sufficient helper in the future as He has been in the past. We will have the same Bible as the immutable and indestructible Word of God in the future. We will have the same blessed Spirit as an unfailing guide. We will also have the same glorious gospel to preach. And we will have the same blessed hope to inspire us in the future. What glorious prospects!

SUNDAY, NOVEMBER 23, 1941
MORNING SERVICE

The Master of the Tempest

TEXT—And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves, but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm (Matt. 8: 23-27).

boat. His presence filled the disciples with blessed hope. His presence on the boat was the guaranty of their safety. Let us keep Jesus on our boat. His divine presence is our great need. The Lord said to Moses, "My presence shall go with you."

EVENING SERVICE

Man's Emptiness Crying for God's Fullness

TEXT—Deep calleth unto deep at the noise of thy waterspouts (Psalm 42: 7).

INTRODUCTION

The key words to this pathetic Psalm are "my soul" and "my God." Here we have two great deeps, and the one calleth unto the other. David was standing and looking at a deep and dark cloud. He heard the deep voice of the sea calling unto the dark clouds above. By the voice of the whirlwind a waterspout burst in the hills, flooding the river and again making for the deep of the sea. Perhaps such a sight gave rise to this line of thinking. Two deeps—one above, and the other beneath—the God of heaven, and the soul of man.

I. MAN'S SOUL IS A GREAT DEEP

As man is a spiritual and immortal being, there is in him almost fathomless depths.

1. Man has a great deep of need. David said, "As the hart panteth after the waterbrooks, so panteth my soul after thee." This is the language of need. Again David said, "My soul thirsteth after God." These are the expressions of hunger and thirst. It is the heart cry for true satisfaction. Apart from God "darkness is upon the face of the deep." The godless soul of man is but a yawning gulf of emptiness and thirst. This need is deeper than Jacob's well. Humanity may need better laws, better educational advantages, larger bank accounts, but the world's greatest need is God.

2. The soul of man has a great deep of possibility. In another place the psalmist says, "The heart is deep." There is a great deep of capacity in the soul for pain or pleasure, weal or woe. The depth of its capacity is the depth of its possibility. The soul is capable of thought, reflection, sorrow and happiness.

3. Man's soul is a deep of responsibility. The soul is of untold value. According to the words of the Master the soul is worth more than rolling worlds. It is more valuable than rolling plains, black land farms, increasing bank accounts, worldly honor, and the most valuable gems and rubies of earth. If the soul were not so priceless there would not be such a tremendous responsibility in the matter of its salvation. Man is endowed with the power of choice. He may choose the Lord and heaven, or he may choose Satan and hell. Hence, the responsibility of preparing for the future is of great importance.

II. GOD IS A GREAT DEEP

He is the living, Almighty, self-existent and eternal God. Who can by searching find out the limits of the Almighty?

1. God's thoughts are deep. David said, "And thy thoughts are very deep." His thoughts are perfectly consistent with His character. His character is holy and without blemish, and His thoughts are the same. His thoughts come out of the depth of His infinite mind. He cannot think evil. He does not look upon sin with the least allowance. The Prophet Isaiah said, "His thoughts are above our thoughts, and his ways above our ways."

2. God's wisdom and knowledge are deep. Paul says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11: 33). Again the apostle says, "In whom are hid all the treasures of wisdom and knowledge" (Col. 2: 2, 3). God can as easily look into the future and tell of coming events, as we can look into

the past and tell of past events. He sees the end from the beginning. God has all wisdom and knowledge. Nothing is hid from Him. The central thought of the apostle in both of these passages is the deepness and fathomless wisdom and knowledge of God.

3. God's love is deep. His love is as deep as His fathomless heart. Who can fathom the love of God that brought God's Son from heaven, to this fallen and blighted world?

The love of God to this sin-smitten, devil-deluded, hell-bound and broken-hearted world is beyond the expression of human lips. The world has spurned His love, rejected His mercy, and disregarded His commands, and rushes on carelessly, heedlessly, to certain destruction. But still His love is ever in search of the lost and the fallen. The depth of this love no man has been able to fully explore. Men may travel from pole to pole of this earth, scale the highest mountain peaks, and explore the most remote places of the earth, but no explorer has reached the farthest extent of the love of God. Thank God for that love that will not let the sinner go.

4. God's resources are deep. He sent forth water from the flint rock to slake the thirst of the fainting Israelites. He is able to save to the uttermost every soul that will come unto Him. His arm is not short that He cannot save. He can save from the lowest depths to the highest heights. He can save from the vilest haunts of sin to the loftiest heights of full salvation. He can save from the darkest regions of the devil's kingdom to the marvelous light of God's kingdom.

He is able to make all grace abound to the child of God that is tempted of the devil. His grace is sufficient for every howling, blistering and blasting persecution from the enemy. Paul says, "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: 8).

God's Son is the only one that ever met old Diabolus on the field of conflict and came out waving a victor's palm. His victory is the pledge of our victory. So fight on faithful, battle-scarred, burden-hearted and misunderstood soul for there is a better day coming!

III. ONE DEEP CALLETH UNTO THE OTHER DEEP

The deep of poor David's unsatisfied heart was calling unto the deep of God's fullness—and the deep of God's fullness was calling unto the deep of David's soul. Between our emptiness and His all-sufficiency there is a great gulf, but thank God it is not fixed. David said, "Out of the depths have I cried unto thee." This is the mind and work of the Spirit, for the Spirit searcheth the deep things of God. We ought to say to our souls, "Launch out into the deep."

1. The deep of human guilt is answered by the deep of divine forgiveness. All men have sinned and fallen short of the glory of God. All have walked in the paths of disobedience. All alike have sinned and incurred guilt upon the soul. We have not walked in the right direction. We have had our backs to God and His eternal glory. Truly we were headed for the breakers. All know the sad experience of having a guilty conscience. Ah, that restless mind and troubled spirit of coming doom! But so long as the conscience is not seared, God's Spirit still has access to the troubled soul. But the heavy-hearted soul may cry out of the depth of its emptiness and guilt, to the fullness of God and receive a glorious pardon of all sin.

2. The deep of human depravity is answered by the deep of divine purity. Every member of Adam's race is born with a bent to sin. There is a tendency in every child's heart to leave the things that are holy and cleave to the things that tend to destruction. There is a prin-

timers prayer today. But others have thrown away their faith.

II. THE INDIFFERENCE

But he was asleep. The disciples came to him, and awoke him.

1. There are times when we are tempted to believe that Jesus is utterly asleep to our needs. Perhaps He seems to be indifferent to human suffering. Look at the suffering in the world today.

Thousands are being blown to pieces by bombs. The pale horse of war and destruction is stalking through the land. Innocent women and children are mercilessly

ciple in the unsanctified heart to sympathize with sin. This in the Bible is called, by various terms, such as "the besetting sin," "law of sin," "carnal mind," "the sin of the world," and the "old man." But the soul that will cry out of the depth of a full consecration will meet the Lord who will sanctify the soul in His fullness.

3. The deep of human affliction is answered by the deep of divine comfort. David said, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Often God's true and tried ones are called upon to suffer affliction. Sometimes our bodies are borne down with disease. We like Paul of old may have a "thorn in the flesh," but God has promised that His grace is sufficient.

CONCLUSION

But there are human afflictions that are not occasioned by disease. Whatever our emptiness and needs are, God's fullness will fill that emptiness and supply the need. If we need light, there is the light that shines above the brightness of the sun to brighten our pathway and lead us aright. If we need leadership to guide us through the difficulties of life, His Spirit will guide us into all truth. If we need spiritual bread, He is the Bread of Life to the hungry and will satisfy the longing of every soul. If we need water to slake our spiritual thirst, Christ is a well of water springing up into everlasting life. If we need rest for our weary soul, there is a rest for the people of God. If we have a troubled soul and need peace there is a peace that passeth all understanding. If we need shade to protect us from the burning sun, He is our shadowy Rock. If we need purity, He is the Lily of the Valley. If we need spiritual fragrance, He is the Rose of Sharon. If we are weak and need spiritual power, He will endue us with power from on high. If we seem to be neglected and set aside by our loved ones because of our integrity and loyalty to God, He is a "friend that sticketh closer than a brother." If we need spiritual deliverance in time of trouble, He has promised to be with us in time of trouble. If we need hope to steer us through the troubled waters of this life, He is "the bright and morning star." If we are sick and distressed, and need a consoling hand to press our fevered brow, He will be our Rod and Staff to comfort us. If our hearts are lonely, Christ has gone to the Father and sent to us the Comforter to abide with us forever. If our hearts become sick and tired of a world that is war-ridden, Christ has gone to prepare for us a mansion, and will return to receive us unto Himself. If we fear the crossing of worlds in the hour of death, He said, "I will never leave thee, nor forsake thee."

SUNDAY, NOVEMBER 30, 1941
MORNING SERVICE

The Inspiration of the Holy Scriptures

TEXT—All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3: 16, 17).

INTRODUCTION

It is not my aim to defend the Bible. This blessed Book needs no defense. Rather this sacred Book defends me. Many are crying out, "Defend the Bible, defend the Bible," as if it were in danger of being cast from the earth. The funeral of this Book has been preached ten thousand times. Men have thought it was buried, but it has never been buried yet. We have read this Book with confidence and hope. We may embrace its truths in faith and assurance. With Paul and the other writers of the Bible there was no doubt of its inspiration. Let us study the spiritual inspiration of this divine volume.

I. THE BIBLE IS A SUPERNATURAL BOOK

The apostle proudly says, "All scripture is given by inspiration of God."

1. It speaks with authority on every subject. The more we study the Bible the more we are impressed that it is a supernatural book. There is a voice of authority in it which cannot be found in other books. Great men have appreciated it. Daniel Webster after reading the Sermon on the Mount rose with a trembling form and a pale face and laid the Bible reverently on a table and said, "Those are the words of more than mortal men." Milton, the blind poet, said, "There are no songs to be compared with the songs of Zion and no orations like those of the prophets." The Bible is the only Book that speaks with authority on where our earth came from. It is the only Book which speaks with authority on the origin of man. It is the only Book that tells us what man is. The Bible grapples with the greatest subjects of all time. As someone has beautifully said, "The Bible is not a history, yet it gives the origin, progress and destiny of the human race. It is not a Book of science, yet it contains a storehouse of knowledge on scientific subjects. It is not a book on botany, yet it gives us beautiful pictures of the Rose of Sharon and the Lily of the Valley. It is not a work on geology, yet it speaks of the Rock of Ages. It is not a treatise on philosophy or psychology, but it is filled with philosophical truth and tells the future state of the soul. It is not a book on mathematics, yet it gives us a description of the most magnificent superstructure ever beheld—a city whose latitude, longitude and altitude have never been surpassed. It is no book on astronomy, yet it speaks of the sun and moon and tells of a day when stars shall sing together. It is not a book on poetry, yet it contains the most beautiful verses that ever fell from the lips of man." We have a Book so complete that nothing is passed over, and so profound that the mightiest scholar of all time may wonder and appreciate it, and yet it is so simple that the most ignorant, and even the little child can understand and receive blessed comfort from its golden pages. Wonderful Book! An inspired Book!

2. The Bible contains a message for all people. Its message is suitable for the spiritual wants of mankind. It feeds the mind of the laborer in his cottage, it satisfies the gigantic intellects of the ages. It has a message for the sinner to flee the wrath to come. It speaks to the struggling believer to come unto the second rest of entire sanctification. It speaks to the tempted and tried, and points them to the Master who is able to succor all who will come to Him. Truly the message of the Bible is timeless. It belongs to every land. It does not belong to just one land or clime. The burdened, the blinded, the hopeless, the unappreciated, the rich, the unforgiven, the swearer, the liar, the rejecter, the unbeliever, the unsanctified, may all come and drink from the satisfying fountain.

3. The Bible has a message for people in every age. It is always an up-to-date Book. It is never out of date, nor behind the times. Its prophetic pages give us the news before the newspaper men ever dream of what is going to happen. Civilizations come and go, conditions change, and people change, but the Bible has a message for the people of today as truly as it did for the people in Martin Luther's day. The same God who met the needs of Noah and Abraham will meet our needs today.

II. THE BIBLE IS SUPERNATURALLY INSPIRED

1. The Lord inspired men to write the Bible. Adam Clarke says, "Good men could not have written the Bible if they would, and bad men would not have written it if they could." His argument was that again and again in the Bible there are claims to inspiration, and for good

men to claim their writings were inspired when they were not would be lying, and good men do not lie. The hand of God is seen in the fact that the writings of the Bible cover a period of fifteen hundred years, written by more than thirty-five different authors, and in at least three different languages. It was written by men from different walks of life—rich and poor, learned and unlearned. And yet when their writings are brought together they fit into one great volume of sixty-six books without friction or a jar. The Bible is the Word of God.

2. The Bible is an infallible revelation. It contains our duty. Since that God is its Author, we should not expect the Bible to be anything but an infallible revelation of God to man. Present world conditions are being poured into the mold of prophecy in a way that is amazing. Whatever we may need, we have a clear and unmistakable revelation of it in the Bible. It is God's biography. It informs us of men whose deeds were evil, and it gives the lives of men who were good. It does not conceal any of our faults. It is a true picture of our faults and our failures.

3. The Bible is an inexhaustible Book. When you read a book written by some human author, the more you read it the less interesting it becomes. But who ever mastered the Book of all books? The more we read it the more interesting it becomes. It is a Book that is so simple that even a child can understand it, and yet it is so profound that the most mature philosopher is unable to fathom it. The deeper we drill into the fathomless depths of this Book the more enriched we become. It has been read by the learned and the unlearned, the simple and the profound, the rich and the poor, and yet its fullest riches have not been exhausted yet. What a Book! Glorious, inexhaustible Book!

III. THE BIBLE IS SUPERNATURALLY PRESERVED

1. Men have tried to destroy it by tearing it to pieces. Men have tried for centuries to destroy the Word of God. They have lifted words out of sentences, lines out of verses, verses out of the chapter, chapters out of the book, and books out of the Bible. Men have ripped, torn, hacked, mutilated and tried to chop it to pieces. But still it remains today. God has supernaturally preserved it.

2. Men have tried to turn attention from the Bible by writing a better book. Years ago a man said, "Within an hundred years the Bible will be a back number." But before the century had passed away his books had become back numbers and the very printing establishment that published his books was publishing Bibles. It cost about \$17,000 to publish the works of Ingersoll, on the mistakes of Moses. But people have ceased to read his works and publishers have ceased to print them, and you can buy his writings today for a song. But the Bible contains an account of the mistakes of Bob Ingersoll and is in greater demand than ever before in the history of the world.

3. Men have also tried to destroy the Bible by burning it. Someone has said that if the Bible were burned that it would be necessary to gather in all the copies of this blessed Book from all sections of the world and build a great bonfire. But still the Bible would not be destroyed. It would be necessary to burn all the prayers in which the Holy Scriptures were used, tear down all the pictures from the walls of the world that used passages, and go through the libraries of the world and take from the shelves all the books that contain scripture quotations. And then when all these were burned the Word of God would not be destroyed. It would then be necessary to burn every saint that memorized passages from that glorious Book in his childhood. And even then, it would be necessary to burn every sinner that has passages hidden in his mind that were taught him at his

mother's knees. Jesus said, "Heaven and earth shall pass away, but my word shall not pass away."

CONCLUSION

But we should not worry about the utter destruction of the Bible. It has been on the press about four hundred and fifty years. There are more than ten thousand copies printed every hour, and millions of copies have been sent abroad to other nations. There are more than thirty million copies of the Bible or portions of it sold every year. Blessed Book! A supernatural Book! A supernaturally inspired Book! A supernaturally preserved Book! A glorious Book upon which we may pillow our heads while living, and a blessed Book of comfort while dying!

EVENING SERVICE

The Closed Door

Lesson—Rev. 3: 19, 20.

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

INTRODUCTION

I am to speak to you this evening on the "Closed Door." The door represents the human heart that is closed against God. The Book of Revelation is an interesting study of Christ and the closing days of this age. In it are many descriptions of these last days and the coming of Christ. The day is not far away in which the Christ shall set up His kingdom and the kingdoms of this world shall become the kingdoms of our Lord and His Christ. There are also many precious promises to the Church in this Book. But let us confine our thought to the closed door of the human heart, and the knocking of the blessed Christ.

I. THE POSITION OF JESUS

1. He stands at the door of the human heart. He stands as the One who has made the plan of human redemption possible through His own blood on Calvary. He has provided a full and free salvation for all men. After He provided salvation from all sin at such an infinite cost, He actually comes and takes up His vigil at the heart's door. He stands before the door of the heart and begs us to receive the salvation that He has provided. Is that not wonderful love! "Behold, I stand." He seems to put the emphasis on the I.

2. You remember Holman Hunt's great painting entitled "The Light of the World." The artist represents Jesus Christ holding the lantern in one hand and knocking at the old, weather-beaten, rusty-hinged door of a cottage. When Mr. Hunt had finished his picture, a friend of his said, "Why, you have left the latch out. How could He get in?" The artist said, "I have left it out on purpose. The latch is on the inside. If the door is ever opened and the Christ ever enters, it will have to be opened from the inside." Jesus Christ is a perfect Gentleman, and He will not force His way into your heart. He will not coerce or compel the door to be opened. But He stands there pleading and knocking. Here we have in this picture Christ standing as the Morning Star. The artist suggests the fact that the Master has been standing there all night. The dew of the morning is upon His locks—He has been waiting through the long hours of the night for some response—for the opening of the door. There are those whom Christ has been standing before their hearts for months and for years. Oh, that men would make up their minds and open the fast closed door to the knocking Christ! O soul, will you now open that door wide and say, "O Jesus, Thou who didst suffer for me on the cross, I welcome Thee to this heart of mine."

II. HIS PLEA

This plea is really twofold according to His mission.

1. He says, "Hear my voice." If Jesus could only get our attention for a little while. If He could only get us to concentrate on His claim that He is making upon us and His call that He is sounding at the door of our life. He gently says, "Hear my voice and live." But how does Jesus speak? He speaks with a wonderful variety of voices.

a. He speaks to the inner ear by His Word. We cannot overemphasize the fact that we have in the Bible a finished revelation—God has spoken. He has spoken through holy men of old who were moved by the Holy Ghost. One reason why we do not need to depend upon such visions and dreams of those ancient days is because we have God's final word to men. In those days when these dreams and visions were given unto men there was no Bible. How does God speak? "Hear His voice," through the Word. Perishing soul, you may be down and out, but Christ is calling you through His blessed Word.

b. He also speaks by the Holy Spirit. Of course it takes the Spirit to impress us with the Word. This is often done outside the public meetings. Yet, in most cases it happens in the meeting where the Word is preached. A young man went to a great state university. He became an unbeliever and threw his faith overboard. He formed an acquaintance with a very wealthy but pious Quaker who lived on a beautiful estate. One day while the unbelieving young man was visiting his Quaker friend he took a walk through the beautiful woodlands walking along the bank of the Susquehanna River. As he walked along he was startled by a sudden voice ringing in his ears—"ETERNITY!" Looking around to see who was there he went on. Again the Voice spoke to him, "Eternity, eternity!" Again and again he looked around thinking surely somebody was near. The word kept repeating itself until he was so disturbed by it that he went to his host and told him. The Quaker told him that it was God's Spirit trying to direct his attention to the fact that it is not all of life to live nor all of death to die, and that he should reconsider this whole matter of the existence of God whom he would meet. Stephen Burlette was wonderfully born again and became a mighty soul winner. Eternity, eternity! God speaks by His Spirit.

c. God will hear us. When we cry out of the desperation of our soul the Lord will hear us. Down in the Southland a godly woman prayed for years that her husband would get saved. One day that woman sickened and almost died before her husband became aware of it. He was bereft of that wife who was the mother of his beautiful little daughter. A few nights after her passing the little girl could not sleep. The father had put the bed near his so that he might quiet her and comfort her as best he could. She could not sleep. She said, "Daddy, I am so lonely, and it is so dark—I want Mamma." He put out his fatherly hand and said, "Take Daddy's hand—Daddy is here even though it is dark. Go to sleep, daughter." Her quiet weeping soon stopped and her measured breathing assured him that she had fallen asleep. Then while he lay there in an agony of soul, God spoke to him and said, "Look here, just as you put out your fatherly hand to take the hand of your little girl and quiet her and comfort her, I am reaching out my hand—and if you will take it I will comfort you. And if you will give me your heart, I will walk with you through life. You may not get your wife back, but one day you will meet her beyond the shadows of the tomb." That is the way the Lord has to speak to some people.

2. He also says, "Open the door." All this appeal is to get us to open our hearts in order that He may come in and live with us forever. Now this door is your

will—as the house symbolizes your heart, so the door is the symbol of your will. You will have to do more than hear His voice and be affected by His appeal. Many hear His voice and admit their needs, but do not yield to Him. It is not enough to hear His pleading voice—there must be a definite decision, a present tense and resolute decision of the soul. There are people in the world of Christless opportunities who once had as good times to be saved as you have. It takes more than that—it takes a resolute decision in the now time.

III. THE PROMISE

We have seen His position, and we have listened to His plea, and now we shall consider His gracious promise. It is a glorious promise—it is a golden promise.

1. He promises to come in if we will but meet the condition of opening the heart. "If you will open the door, I will come in." There is no doubt about this. It is certain—He will come in. If we will but come to Him in contrition of spirit: Did you know, the word "contrite" means pulverized? Lord, get the starch, the stiffness, the prejudice and all out of us. Get us down to the place where we are broken and pulverized—grind us to powder under the pressure of the truth.

2. Then He promises us fellowship. "I will sup with him." This is a beautiful oriental figure. It means there will be fellowship—mutual fellowship. Jesus says, "I will sup with him"—then He turns around and says, "He will sup with me." This means mutual fellowship—comradeship. Once Christ is outside our heart, but now He comes in to be our guest. But when He comes in He takes charge as the head of the house. Then He sets a wonderful table—"I will sup with him, and he with me."

3. He promises to supply our need. In other words He promises us victory. Where can we find that? Right here in the context. "Him that overcometh." There is holiness for you. Even the regenerate life is not the life of defeat. It is the life of victory, but the life of holiness is that in which there is deliverance from the defeating foe within our moral nature. A man may have average victory if he is regenerated, but in the sanctified life it is his privilege to have constant and abiding victory. Whatever your needs may be, Christ has promised to meet those needs and supply your lacks.

CONCLUSION

Dr. Mary Stone of the Bethel Mission in Shanghai tells the following incident. She had great concern to get the soldiers to Christ. There was much opposition. But she kept after them and said, "If you won't let me in, please let me pass out some tracts and scripture portions." But God moves and works in mysterious ways. One day a dog strayed into the Bethel compound and got hold of one of the Bibles. He started eating it, and when he was through went trotting off to the barracks with a leaf of the Bible in his teeth. One of the soldiers noticed it—he got hold of the pup, took this leaf and began to read. He wondered out of what book this leaf had come. He passed it around, and showed it to some of the other soldiers. He said, "I will guarantee this is from some book those missionaries have over there." He had never heard anything like this, but he was so curious that he made his way over to the compound and asked somebody if this was out of the book they had there. They said, "Yes, we have the whole Book, this is our Bible. Would you like to have one?" They gave him a Bible, and he took it over to his bunk and began to read it. As a result he heard the gospel preached in the chapel, and later brought other soldiers over there. Seventy soldiers were converted as a result. One leaf out of God's Word, carried by a pup meant the transformation of a soldier's barracks and the bringing of seventy of those soldiers into the kingdom of God.

ILLUSTRATIONS

Basil Miller

No Gift Is Too Great

"There is no gift too great," said the missionary, "when it is in the cause of God."

Too often we see how little we can do for the Lord, rather than how much. The measure of our sacrifice should be the uttermost part of our time, ability and possessions.

"Go back to America," Eltie Muse, India missionary, said to General Superintendents Goodwin and Williams, "and raise enough money to build us a cozy little home, so that we can live longer to work for the Lord."

The Superintendents left India and by the time they were in England they received a cablegram saying, "Muse died of confluent smallpox."

She was buried in Bombay without fanfare, as becomes a simple-hearted missionary of the cross.

While she lay dying in the hospital her fellow missionary, Tracy, looked through the glass partition and she said, "Tracy, I'm going to die. I have a little request to make. Tell Mother I loved her to the end, and my Christ as well. You take my car. Tell the church that I did my best."

When we look up into the face of the Master can we say, "I did my best"? This best must be measured in the light of such a supreme sacrifice. God expects us to carry the gospel to others, whether missionary or lay worker, to the extent of our abilities.

My Exhausted Brethren

"What is the most interesting part of the sermon?" the preacher asked a little boy.

"The part where they quit," came the terse reply.

One preacher remarked, "It would be better to close the average sermon with these words, 'Finally, my exhausted brethren,' rather than to say, 'Finally, my brethren.'"

In this time of short sermons and fifteen-minute radio programs it is wise to look to the length of our messages. Dr. Chapman says, "The most important part of the sermon is what you leave out, and not what you put in."

The in-putting is easy, if we take the long and exhausting way; but the out-pulling is hard work, if we take the long way to build a great message.

Shut-off Power

"When I was a little boy," said Dr. Orval Nease, preaching at the General Assembly where he had recently been elected to the highest office in the church, "I used to think the Thornapple River in Michigan was the greatest river in all the world. I would visit it, as my father drove into town. I liked to go to the old mill and watch the water as it ran under the sluice."

On one particular day, the visit was made by this young lad, and there was too little power to turn the great millstones.

"I'll go down to the sluice," said the miller, and down he went, to the waterway, which shunted the water from the river to the runway which directed the power against the great millwheel.

"I went along and watched him," said the preacher, "as he took a few sticks, some old leaves and brush, and

a little of this and that off of the mouth of the sluice. It wasn't much. No great logs as I suspected, but a little gathering of insignificants."

The miller went back to the mill and turned on the power, and this time the great waterwheels began to run, and the grist stones began to revolve and the meal poured out of the opening.

That tremendous power was shut off by a little debris, and so in our spiritual lives, in our souls, it is easy for a few things of the world to weaken our spiritual power. If we would be strong for God, we must keep the sluices which connect us with heaven open. There is no other way by which God can work through us but through holy lives.

Forgetting Forgiveness

"I can't live right," said the church member, "down here. It's too hard."

"What's the trouble?" asked the holiness preacher. "God will help you live right."

"I felt all right until I got here, for I had forgotten forgiveness; but your sermon brought it all back."

"Forgot forgiveness?"

"Yes, I forgot it. There is a person that I must forgive and I can't do it. As long as I forget to forgive then I feel all right."

"Unless you forgive God will not forgive you," said the minister.

There are far too many people who ease their consciences by forgetting forgiveness. We can drive the voice of conscience into a tiny room, lock the door, and drop the key into a well of forgetfulness. Then we cannot hear the voice speaking, prodding us to action. The better way is to find peace by forgiving and getting God's forgiveness.

"You can sleep soundly," said the missionary to the Chinese who complained that it was impossible for him to sleep since hearing about the missionary's God, "if you will let my God come into your heart and put you to sleep."

This is the better kind of sleep, the sleep which a clear conscience brings.

An Empty Mansion

"There's an empty mansion," rang the voice of Starlin Leavitt, court reporter of Austin, Texas, through his little home, "now waiting for me."

"You seem to be unusually taken with that new song, Starlin."

"Yes," he nodded as he sang on.

When he had finished with this popular song which the radio had just brought into thousands of homes and into his heart, he picked up the words, "That will be the last move for me."

Starlin was a faithful Christian who from his youth had walked with God, and heaven seemed to be a little nearer than usual. For many years he had devoted his life to God's service as a layman and often had worked in revival meetings, in charge of the music.

When he had finished "That will be the last move for me," he slumped over in his chair, dead.

God had kept him in an atmosphere where his soul had been tuned to heavenly influences. When his voice here was stopped with the burst of a golden throat he picked up the heavenly anthems.

This is the way to live. As if today were to be the last one spent on earth, keep your soul tuned to heavenly influences, where when the last note of your song dies you can pick up the first note in heaven.

Expository Outlines for November

Lewis T. Corlett

Conquering Faith

(Matthew 15: 21-28)

I. PEOPLE ALWAYS FELT FREE TO BRING THEIR PROBLEMS TO JESUS

1. He encouraged them because He went around doing good.
2. He drew people because He had a heartfelt interest in them.
3. He made honest people feel welcome in His presence because He had a tender sympathy toward them.
4. He had helped so many from different walks of life until all felt free to come to Him.
5. This woman, while not of Israel, came because she believed Christ would hear her and meet her need.

II. CONQUERING FAITH IS PERSISTENT

1. First she cried for mercy, [made a request (v. 22)].
2. When the Master remained silent she continued to cry until it began to bother the disciples (v. 23).
3. She ignored the seeming rebuffs of the Master and came worshipping Him (v. 24).
4. She was willing to be shamed and repulsed in order to get her desire (vs. 26, 27).
5. Her persistency prevailed with the Master and He acknowledged the power of her faith. "Great is thy faith."

III. HER FAITH CONQUERED BECAUSE SHE HAD A WORTHY PURPOSE

1. She sought nothing for herself, her request was unselfish.
2. She brought her daughter who was grievously vexed with a demon.
3. Faith to prevail must always spring from an unselfish purpose.
4. Faith, prayer, and all relationships of the individual must be subservient to the Master's will in order to prevail.
5. This mother could be persistent because she believed that it was always the divine will to deliver individuals from the power of demons.

Definitions

Genius is talent set on fire by courage.

Fidelity is simply daring to be true on small things as well as great.

Courage is the standing army of the soul; which keeps it from conquest, pillage and slavery.

—VAN DYKE

6. Each child of God can be just as certain and positive in holding on for the salvation of others.

IV. CONQUERING FAITH HAS A WORTHY OBJECT

1. While not of Israel, this woman recognized Jesus as the Son of Davidd (v. 22).
2. At all times she acknowledged His right to handle affairs as He saw best (v. 27).
3. She was convinced that Christ was able to heal her daughter.
4. She based her plea on Christ's great sympathetic interest in the welfare of people. "Have mercy on me."
5. The greater conception a person has of Christ and His ability, the easier it is to exercise faith.
6. Conquering faith always sees a conquering Savior.

V. CONQUERING FAITH IS ABUNDANTLY REWARDED (v. 28)

1. Rewarded in getting the attention of the Master.
2. Rewarded in being acknowledged by Jesus.
3. Rewarded in seeing her daughter made whole from that very hour.
4. Faith persistent will always get the attention of the Master.
5. Christ always rewards true faith. He may answer in a different manner from what is expected; but He will answer.

Prayer

(1 Timothy 2: 1-8)

I. PRAYER IS A PRIVILEGE THROUGH THE SACRIFICE OF CHRIST (vs. 5, 6)

1. By His mediation it is possible for man to approach God.
 - a. Man was a stranger and alien with no merit of his own.
 - b. Man was condemned to death and had no means whereby he could petition God for anything.
 - c. The death of Christ opened the door of mercy for fallen man and now he can come boldly through the ransom Christ has provided.
2. Through the sacrifice of Christ, God is able to hear the cries of fallen man and give aid without jeopardizing the moral law.
 - a. God had condemned man and could not accept his prayer without a proper medium.
 - b. God was under obligation to His own character to sustain the edicts of the moral law.
 - c. Christ became the Mediator between God and man, meet-

ing the requirements of the broken law and providing a means for God and man to have fellowship again.

II. TYPES OF PRAYER (v. 1)

1. Supplications—petitions:
 - a. For personal needs.
 - b. For the material needs of the kingdom of God.
 - c. For the general needs of persons and projects.
2. Prayers—devotional.
 - a. Regular times of communion.
 - b. Periods of meditation in God's Word.
 - c. Private and intimate fellowship with the divine.
3. Intercessions—pleadings for others.
 - a. Like Moses interceding for the Children of Israel.
 - b. As Paul felt toward his own race (Rom. 9: 1-3).
 - c. As Jesus did in the Garden of Gethsemane.
 - d. Bearing the salvation of others in a heart burden.
4. Giving of thanks.
 - a. A time of expressing gratitude for blessings received.
 - b. A period of praising God in fellowship and communion.
 - c. Expression of appreciation for answered petitions and benefits bestowed.

III. SUBJECTS OF PRAYER (vs. 2, 4)

1. For rulers and national problems.
2. For the Church and her interests.
3. For personal victory. "That we may lead a quiet and peaceable life in godliness and honesty."
4. For the salvation of the lost (v. 4).

IV. CHARACTERISTICS OF TRUE PRAYER (v. 8)

1. All people have liberty of access unto God—"That men pray everywhere."
 - a. All races and classes of people.
 - b. In temples, churches, homes, anywhere and everywhere.
 - c. All individuals have an equality in prayer.
2. The prayer of the Christian should be the adornment of a clean life—"lifting up holy hands."
 - a. Free from unchristian acts.
 - b. Performing actions according to divine requirements.
 - c. Hands free from sinful deeds.
 - d. Holy hands symbolize unselfish desires.
3. Effectual prayer comes out of a pure heart—"Without wrath and doubting."
 - a. A heart cleansed and purified by the blood of Christ.
 - b. A nature free from hatred and unbelief.

- c. A heart controlled by love and mercy.
- d. A heart full of faith and the Holy Ghost.

V. THERE IS A GREAT NEED IN THE CHURCH TODAY FOR MORE PRAYERS

Paul's Source of Joy in Suffering

(2 Timothy 1: 7-14)

I. PAUL'S MINISTRY TO THE GENTILES BROUGHT PERSONAL SUFFERING (vs. 11, 12a)

1. Caused by the prejudice of the Jewish people toward the Gentiles as a whole.
2. Aroused and inflamed by the antagonism and opposition of the Judaizers.
3. Some of this suffering was mental, but most of it was physical.
4. Paul's reaction to this suffering gives an example and standard for all Christians under any and all suffering and adversity.

II. PAUL REJOICED BECAUSE HE HAD A CLEAR CONCEPTION OF JESUS CHRIST—"Nevertheless I am not ashamed."

1. He saw in Jesus the revelation of God (vs. 9, 10).
2. Through Christ he had a certainty regarding future life. "Brought life and immortality to light through the gospel."
3. Personal experience of salvation in and through Christ gave Paul courage and a feeling of pride in Christ—"I am not ashamed."

III. PAUL REJOICED IN THE MIDST OF SUFFERING BECAUSE HE HAD MADE A PERSONAL COMMITMENT TO CHRIST (v. 12)

1. His faith caused him to see himself in the light of God's standard (Phil. 3: 7, 8).
2. Faith enabled Paul to have such confidence in God as to meet His requirements.
 - a. Accepts the holy calling and consecrated all to Him (v. 9).
 - b. Recognized that God is able to keep him and all he had (v. 12).
3. His personal commitment to Christ brought such joy and happiness that he urged others to do the same (vs. 13, 14).

IV. A SENSE OF CO-OPERATIVE MINISTRY MADE PAUL FEEL THAT GOD WAS ENDURING HARDSHIPS WITH HIM—"The prisoner of the Lord" (v. 8)

1. He looked beyond the bonds that the Roman government had placed on him and enjoyed the spiritual liberty in Christ.
2. He enjoyed the confidence and faith that comes from fellowship with the divine.
3. He felt that he was a partaker with Christ of the afflictions of the gospel.

Saying and Doing

In an old cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

Thus speaketh Christ our Lord to us:
Ye call me Master, and obey me not;
Ye call me Light, and see me not;
Ye call me Way, and walk me not;
Ye call me Life, and desire me not;
Ye call me Wise, and follow me not;
Ye call me Fair, and love me not;
Ye call me Rich, and ask me not;
Ye call me Eternal, and seek me not;
Ye call me Gracious, and trust me not;
Ye call me Noble, and serve me not;
Ye call me Mighty, and honor me not;
Ye call me Just, and fear me not;
If I condemn you; blame me not.

—Church Bulletin, St. Louis.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Meeting Life's Issues

IN His infinite wisdom, God has so fearfully and wonderfully made man, and established him in so many relations: with Himself, with His fellow believers, his fellowmen, his family, his neighbors and with himself that life's issues are multitudinous as to numbers, complicated as to relationships, not easy to understand, and perplexing in many ways. The meeting of them challenges all there is of us, and demands more than there is in us. Meeting them often seems burdensome, and we are soon convinced that so doing is impossible with us in our present state apart from the help of someone wiser and stronger than ourselves. That Someone is God himself. And He alone is able to accomplish the task.

It would be folly for us to want the meeting of these issues to be minimized, and their so doing made easier and simpler. We need things just as they are to bring us to the best there is in us, and to bring us to a realization of our possibilities in the use of the powers with which God has endowed us. Few indeed among us are ready to accept the challenges of life, undertake the meeting of its issues thankfully and graciously. The issues of life are so complicated, and the meeting of them is so difficult, that we are safe in assuming that God

designs that the meeting of them shall have its place in bringing human wisdom to its best estate during our sojourn here below. Human life is of such magnitude in the way of its possibilities that it demands such challenges to bring it to its best.

Our wisdom is to put our trust in the God who has brought us into being, who knows us as we can never know ourselves, and knows what will best contribute to the making of our lives what He would have them to be, and our service the best it is capable of becoming under present conditions. In His infinite wisdom He has a plan for our lives which can be worked out only through our co-operation with Him in its outworking. Our stay here is of brief duration, but of great importance in the fullness of our lives and living. Life well lived here, we may be sure, will have its place in making life well begun hereafter. Not only are we to think of life in terms of present experiences, but of it in terms of its entirety, and its eternal duration.

Meeting Life's Issues with God

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10: 22).

In meeting the issues of life, the meeting of the issues of our lives with

God must have our first consideration. Only as these are met; can we hope that others will be properly met. That our relationships with others may be properly met, our relationships with God must be so met. Meeting the issues of life in our relationships with God cannot be substituted for the meeting of the issues of our lives in our relationships with others, but it is in order to our properly meeting these issues with all others. Meeting these issues is God's expectation of us, and should be our expectation of ourselves. To expect nothing of ourselves is a pretty sure way to get about what we expect. If life is to be meaningful in its import, we must make it so. Meaningful lives are not the result of accident, but of rightly and well-directed effort.

That God expects our lives to be made meaningful, and of value to Him, and to our fellowmen is evident from our text. This does not contain a new expectation of us on the part of our Lord. It was what was expected of men under the law, and the prophets. It has ever been God's expectation of mankind. It would be in the nature of a calamity if He had no worth while expectations of us. He who made us knows the measure of our abilities, and demands of us accordingly. Large expectations of us on His part should be for our encouragement.

Hymn of the Aged

Stay with us, Lord; the day has reached its close,
The shadows lengthen as the daylight goes;
We miss the friends of youth, now scattered far,
Shine Thou on them and us, Blest Evening Star!

Stay with us, Lord; we miss the hours of toil,
The limbs that ached, the hard unyielding, soil;
Others may reap—if harvest still delay;
'Tis theirs to break new ground, 'tis ours to pray.

Stay with us, Lord, that fears we may not know;
With falling strength our faith shall stronger grow;
To eyes now dim Thy face shall clearer be;
We drift on ebbing tide—but closer Thee.

Stay with us, Lord; the day has reached its close;
Only Thyself shall grant the soul repose;
Beyond the chill of night, across the bar
Comes Thy warm smile of dawn, Blest Morning Star.

—A. S. CARPENTER, in *The King's Highway*.

agement, and for the enlargement of our vision of the possibilities of life.

II. "Thou shalt love the Lord thy God with all thy heart." There is nothing unreasonable in this command. He does not demand the love of an ideal heart. We do not have such hearts. He does not demand of us who are less capacitated for love than others, a measure of love that is beyond us. We are to love Him with the hearts that we have. With many of us this is the difficult thing. We could love Him in some great outstanding way, we at least think we would do so. But we are loath to offer Him the meager measure of love possible to our weak hearts. It is for this that He asks, and this He expects. He knows the character and measure of love we are capable of giving, and asks for that. By using what we have, our capacities for loving will be increased, and improved. He asks us to begin where we are capable of beginning.

IV. "And with all thy soul." Man has a heart, but he has more than a heart. He has a soul. The heart is especially the seat of the affections. Love begins there, and flows therefrom. Among other things, here is the seat of understanding, especially of the things of God. We are safe in assuming that the soul as here used, is the result of the new birth. It is not of the natural man that He requires these things, but of the spiritual man. Not only are there great differences in the hearts of men, but there are great differences in the souls of men. Great souls among men are like great peaks among mountains, few. It is to be feared that many of us, think that if we were just great souls, we would love God, with all we had. But God is asking, not necessarily for the love of a great soul, but from you, the love of your own soul. He knows its capacities and what it is capable of becoming. Give Him the soul love you are capable of giving Him, and you will give Him opportunity to work out His plans and purposes in and through you.

V. "And with all thy strength." We are safe in assuming that strength in its various ramifications is demanded here. Wherein do we have strength? Therein are we to love Him. 1. Physical strength, 2. mental strength, 3. moral strength, 4. spiritual strength. He would have the strength of our entire being. Again, with the most of us, our strength is small. We are hesitant in offering it. He knows the measure of our strength, and He is asking for what we have, not for what we do not have. 5. Loving Him with all of our strength is the best way to have that strength increased, developed and used. God is not asking,

that He may take from us, but that He may give to us. By obeying this command, we put ourselves in the way of enjoying the benefits and blessings of divine grace.

VI. "And with all thy mind." Great minds are few. Ordinary minds are many. Many among us are hesitant to offer Him what we have. It is for that that He is asking. He knows the measure of the mind for which He is asking, and wants the love of that mind. He has use for that mind, and a place for the owner of that mind to fill, and a work for him to do. From the humblest to the most exalted, He would have us love Him with all our minds. He desires the love of the lowliest mind among us. He knows exactly the value of that for which He is asking. Brother, sister, He is not asking you for what you do not have, but for what you do have. He is not asking selfishly, for His glory. He is asking for your good, and for the good of all concerned.

VII. What better thing can you do than love the Lord your God with all your heart, with all your soul, with all your strength, with all your mind? To what better use can you put your life while here below? Many are refusing to do this, for the glittering baubles of time and sense, of the world, which are but passing fancies. God is calling us from the things that are of but fleeting value to the things that are of real and eternal value. Things that are of enduring value. To life building, rather than life destroying experiences. The things of time will perish with the using. They are of no enduring value. They are destructive in their tendencies. There is but one thing eternal concerning these things. That is their effect. They are eternal in their effect upon all who fail to avail themselves of the grace of God. Sin leaves its mark for time and for eternity. The effects of wrongdoing bring upon the wrongdoer, sufferings in eternal burnings. Heed the divine command, and spend eternity in heaven with Him who is now pleading for your love, with all who have availed themselves of the benefits of the grace of God.

Meeting Life's Issues at Home

"Train up a child in the way he should go; and when he is old he will not depart from it" (Proverbs 22: 6).

Home is one of the first institutions founded by our Creator. It is one of His finest gifts to men; one of man's choicest possessions. What it might have become had there been no fall, we have no way of knowing. What it has become since the fall, history declares. What it now is we are seeing for ourselves. That God designed

it to be a spiritual center is certain. No home is what it should be unless it is Christian. It comes to its best as it is Christian. No home is complete without Christ. One of the occasions of so many broken homes today, is that they are Christless. Nothing less than the grace of God can make possible an enduring home. The making of a home is a matter of such magnitude that few succeed in the work in any marked degree. The desirable thing is, the best home possible under the circumstances. We must build our homes with the material we have for their building. The question is not, Are we building the finest homes in history, but, Are we building the homes we are capable of building?

I. In the building of our homes we must keep in mind that we must build them with the material at hand. We may think, "If we were ideal people, we would build an ideal home." But we are not ideal people. We are ordinary people. Being such, not much can be expected of us, and we have no ground for expecting much of ourselves. With no prospect of reaching the best, we will put forth no special effort to succeed in this work. It is to be feared that this is a rock upon which many make shipwreck, and fail to get into the enjoyment of the better things of life. Some measure of success in home building is within the reach of the humblest among us. We must put forth our efforts to make this measure of success. Because we cannot rise to special eminence, is no excuse for not rising as high as we can.

II. One of the important things about home, is the fact that it is the place where we all normally begin life. It is there that we receive our first and most enduring impressions; our earliest conceptions of life. Few things—if any—have such a place in the shaping of our lives, as have home influences. Not all of us can have all of the culture and refinement in our homes that the rich may have, but the humblest among us may make the influences of our homes good, and helpful. Wealth and refinement have their values. They also have their perils. Material wealth has its place in the home, but there is wealth that far exceeds material wealth in value and usefulness. That wealth is available to all of us. If many of us were as eager to get that wealth, as some are to get material wealth, many of us might be far richer toward God than we are.

III. In the home foundations are being laid for lives; the directions are being given for living; habits are being formed for lives; the practices of principles of life are being instilled

into hearts and minds that will endure forever; life building processes are in operation. The most important work in human life is going forward. What is the character of that work? What will be the outcome of it? The destinies of the inmates of the home are being determined and shaped. The destinies of all who come under the influence of the home are being affected. Only God knows what will follow in the way of results of the home building efforts we are putting forth. Someone may be saying, "My home is my own, I will build it as I please." There is a sense in which home is a strictly private institution. There is another in which it is a public institution. One in which it is the business of everyone as to how it is built.

IV. In an institution of such importance as the home, one in which its influence is so far-reaching, it is not difficult to see the importance of every inmate of the home meeting life's issues in it properly. There are obligations resting upon the parents of the home. There are obligations resting upon the children of the home. While the training of the children rests mainly in the hands of the parents, the atmosphere of the home has its place in the effectiveness of this work. The influence of brothers and sisters is no small matter in the building of the home. That influence may be greatly helpful, or it may be the opposite. There must be a willingness on the part of the children to be trained. A work of co-operation on their part with the other members of the home in the accomplishment of this work.

V. There must be a general recognition that the entire family is engaged in the home building business, and that every one has his place to fill. Harmony is desirable if success is to be attained. Harmony—like other things—is not only a matter of fact, but it is a matter of degrees. Recognize what degree of harmony you have, be thankful for it, and make the most of it. An important part of home building is the development of a spirit of harmony. Since the fall, it seems that the most of us come into the world with a determination to have our own way about the things that pertain to life and living. One of the beauties of a well ordered home is that that spirit is changed to one of a spirit of helpfulness, of consideration for others, of recognition of the rights and privileges of others. One of the most disagreeable habits of human kind is that of selfishness. One of the finest is that of consideration for others. The inmates of our homes are the materials with which we must work.

VI. Someone may be saying, "My folks are not of that sort." Certainly they are not. But they are capable of becoming that sort, and the building of homes is the business of bringing out these possibilities, and making them what they are capable of becoming. It is the business of taking your home as it is, and making it what it ought to be. Human beings are capable of becoming many kinds of beings. The influences to which they yield have much to do in the shaping of their lives. They may rise to magnificent heights. They may sink to ignoble depths. One of the objectives in home building should be that of bringing its inmates to their best estate in their lives and their living. Influences outside the home are pulling in many directions. Influences in the home should be pulling steadily in right directions. Never has the world made more glaring and glittering appeals to childhood and youth than it is making today. Never has there been greater need of the stabilizing influences of the home, the anchorages that may be formed there. The young need every steady influence possible under present conditions.

VII. Right home building is a task of such magnitude that the many are appalled by it. Many start out with high aims, but when they encounter its difficulties their enthusiasm vanishes. The greatest thing in the world is the building of homes of the right sort. It is folly to think that such a task may be accomplished with little effort. The responsibilities incident to home building of the right sort, are among the challenges we need to put us to the test, and reveal to us the character of the metal of which we are made. There seems to be considerable of a letting down in this realm today. God still lives and some are facing the task hopefully, realizing that it will not be easily accomplished, but that it is a matter of such importance that its accomplishment is worth all it costs, and vastly more. Something is going to become of our children. God has given to us the privileges and responsibilities incident to their care. This is a gracious provision on His part. We need these responsibilities and should welcome them cheerfully. Efforts to substitute for them must forever prove unavailing.

In this stupendous work, we need to co-operate with God in the working out of His plans for our homes. We get His help when we put ourselves in the way of getting it. Building our homes according to His plans for them, is our one way to success in this glorious work. Let the Word of God be the man of your counsel,

the Spirit of God be your constant Guide, and prayer be your constant recourse in your home building operations. You do not need God to help you in building the kind of home you would like to build. He needs you in the building of the kind of home He would build for His glory, for your good, and the good of all concerned.

Meeting Life's Issues in Church

"Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us an offering and sacrifice to God for an odor of a sweet smell" (Eph. 5: 1, 2, R.V.).

Christ not only gave Himself for us an offering and sacrifice to make our salvation possible, but He did so to make the Church a possibility. In the thinking of God the Church is of such importance that Christ himself is the living Head. As members of His Church we are members of His body, and should act in harmony with our adorable Head. Our bodies are for right functioning under the direction of our heads, and would be if our heads were sufficient for the task. As members of the body of Christ, right functioning on our part, is functioning in harmony with His will, and His purposes for us as such members. As members, the members of our own bodies function properly when they function in harmony with our wills, and with one another. Rightly functioning they are assets to us. Failing to so do, they become liabilities. They are valuable as they fill properly their individual places and perform their individual functions.

I. *The human body is fearfully and wonderfully made. It is so constituted that each part of it functions harmoniously with every other part of it.* These parts are under the direction of a head designed to be capable of properly controlling the actions of the entire body, the functioning of all of its parts. This figure gives us a fine illustration of what God designs the Church to be, and of what it should be to be a suitable instrument in the hands of God for the accomplishment of His purposes in His work among men.

II. *In all things, Christ is our great Example.* What Christ is as the Head of the Church, we should become as members of the Church. This will be true of us as we improve as imitators of Him. This is what God designs us to be as members of His body, His Church. There are mysteries here that are far too deep for us to fathom in our present state. It is our wisdom now to heed the admonition of our text, and be imitators of Christ. We do not understand the

simpler things of life. We should not be discouraged or disheartened because we do not understand the mysteries of the spiritual realm. A life devoid of mysteries in the matter of our understanding, would be altogether too simple to prove satisfactory to us as God has created us. Forever there will be mysteries we will be seeking to understand. And this is as it should be. In commanding us to be imitators of Christ, God would have us put our imitative faculties to their highest use, their proper use. It is no easy matter to get all of the members of our natural bodies to function properly. It is no easy matter to get the members of the Church to so function. Possibilities are always beyond present abilities for performance.

III. *"As beloved children."* This is the status of the believer before God. He is numbered among His beloved children. Redeemed through love, and of the outcome of love in action. No greater love is known among mankind than that of the love of parents for their children. The parents seek to live in their children, to perpetuate their lives in them. No higher hopes are known among men than the hopes of parents for their children. No greater expectations are common among us, than the expectations of parents for their children. No greater sacrifices are made, than the sacrifices made by parents for their beloved children. No greater efforts are put forth, than those of parents for their children. All that is true in the human relationships existing between parents and children, is true in God's relationships with His children, and, vastly more, and that both for time and for eternity.

IV. *"Walk in love, as Christ also loved you, and gave himself up for us."* The measure of Christ's love for us is shown in its manifestation. It was not only a love in word, but a love indeed and in truth. A love that found expression in the highest possible manifestation. In our measure, this is the sort of love He craves from us. As seen in its manifestation, there was no limit to Christ's love. He could have gone no farther; He could have done no more. It will take eternity to properly express our love for Him. Love is a matter of degrees. It is capable of limitless increase and improvement, as manifested in our finite selves. We imitate God when we walk before Him in the Spirit in which Christ walked before Him; where our love manifests itself in expression. We properly meet the issues of life in the Church when we not only walk in love before God, but in our relationships with our fellow believers.

It may seem to us that our brethren are not measuring up to these admonitions. How are we getting along in so doing? This is the important question for us. A good look at ourselves is a good antidote for any spirit of criticism we may indulge toward others. The admonition is not concerning profession, but performance. We do well to keep in mind that it is one thing to have life. It is another thing to realize the possibilities of that life. In His Word God reveals to us some of the possibilities of the life we have in Christ Jesus our Lord. It is a wonderful life, and its possibilities are far beyond our present attainments.

V. *"An offering and a sacrifice to God for an odor of a sweet smell."* It was in this that our Lord made our salvation possible. In the light of the infinite dignity and glory of His person, we see something of the magnitude of the life that is ours in Him. It is the greatest life with which even God Himself could provide us. A life whose possibilities far transcend our powers of understanding in our present infirm state. How we should rejoice that this is so! God has given us life that is not only unending, but exhaustless in its possibilities. Life that is now glorious, and that will continue to be even more glorious as the ages come and go. What Christ is to God, we are to become to Him in Christ. What we now enjoy is glorious. What we are yet to enjoy will be far more glorious. The life that is ours is all that God in Christ could provide for us.

VI. *The character of the offering Christ made of Himself to God on our behalf is an indication of the beauty and grandeur of the life that is ours because of His sacrifice.* It is an offering that has forever satisfied the heart, and the government of God. It is so complete that nothing could possibly be added to it. The life that is ours in Him is of such a character that no improvement could be made upon it. In no way could it be made better. We should not be discouraged because we have not realized all of the possibilities of this life. Because we do not comprehend its magnitude, or its glory. We are very far from realizing the possibilities of our natural lives, or of understanding their import. And this is true of those among us who have lived the longest, and gone the farthest in this direction. We are in the beginnings of the enjoyment of the privileges of the grace of God.

VII. *The grace of God that is ours in Christ, is as great in measure as the sacrifice that was necessary that it might be ours.* It is as inexhaustible as is its Source. Every admon-

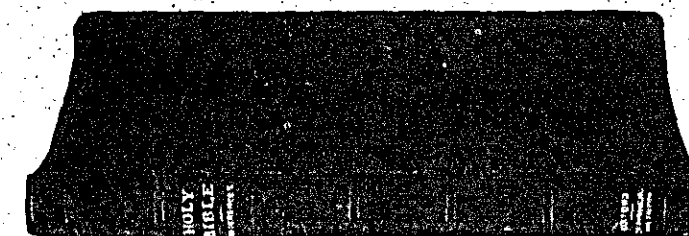
ition in the Word of God may be met by the exercise of this grace. As finite beings there is no possibility of our exhausting it. In the realization of the possibilities of our natural lives, there has been a constant overcoming of difficulties; surmounting of obstacles; discovery and development of our God-given powers. What is true with regard to our natural life is true with regard to our spiritual life. The way to the heights is a rugged way. Few make outstanding progress in the realm of the natural. Fewer still seem to so do in the realm of the spiritual. But the room for progress is there. In His incarnate state, Christ reached the heights by seeking not His own way but the way of Him who sent Him. We will reach the heights by walking as He walked. By properly meeting the issues of life in the Church we will put ourselves in the way of such progress. The requirements of God for His people which seem so far beyond us in our present state will be reached as our state is improved by the grace of God. "All things are possible to him that believeth." This is vastly more than a mere formula of words. It is a statement of fact. That the greater things are still ahead of us, is a matter, not for our discouragement, but for our encouragement. The admonition, "Be ye therefore imitators of God," is an admonition to that which is possible to the humblest of His believing children. We are made for God and for godlikeness.

Meeting Life's Issues with Neighbors

"Thou shalt love thy neighbour as thyself" (Luke 10: 27).

In the infinitude of His wisdom, God has related man to Himself, to his fellowmen and to the whole realm of nature. In the beginning he was created to have dominion over the lower orders of nature. Measurably this has ever been true of him. This universality of relationships is necessary to the bringing out of the possibilities with which God has endowed him. The greater the life the greater the difficulties in the way of reaching the limits of its possibilities. Having this life we must face these difficulties, and overcome them by the grace and power of God. It is useless for us to try to evade the responsibilities of life. In so doing we rob ourselves of the benefits that may be ours through facing them manfully, and meeting them cheerfully. God has made no mistake in confronting us with these difficulties. They are necessary that we may come to our own as He has designed that we should. God has given us a great task in our relationships with Him.

Oxford Bibles for Lifetime Use



Large Type—Self-pronouncing—With Concordance
Printed on the new ultrathin Oxford India paper

These are the thinnest Bibles made in this large type because they are printed on the new Ultrathin Oxford India paper, a thinner quality of paper than any made before.

SPECIAL FEATURES

1. 50,000 Center Column References; 2. Bible Chronologies; 3. Bible Atlas; 4. Colored Maps; 5. Concordance; 6. Subject Index; 7. Dictionary of Scripture Proper Names.

Self-pronouncing. Compact size. Although printed with large type, these self-pronouncing Bibles measure only 8 1/4 x 5 1/2 x 1 3/16 inches.

OUR \$10.00 SPECIAL

Beautifully and durably bound in Persian smooth grained leather, calf lined to edge, overlapping covers, silk sewed, red under pure gold edges.

No. 0677x—\$10.00

TWO DE LUXE EDITIONS

This one with References and Concordance

A superb Bible, bound in finest quality Real Morocco, with grained calf lined to edge, silk sewed, and red under pure gold edges.

No. 03699X—\$16.00

This one with References Only

Same as No. 03699X, with center column references only. Only 1 1/16 of an inch thick.

No. 03649X—\$15.00

Specimen of Type

Jehoiakim's evil reign. II. KINGS, 24. *Jehoiachin's*

35 And Jō-hōi'-ā-kim gave the silver and the gold to Phār'-ōh; but he taxed the land to give the money according to the commandment of Phār'-ōh: he exacted the silver and the gold of the people of

B.C. 608
Jer. 22
Jer. 24
Jer. 25
Jer. 26
Jer. 27
Jer. 28
Jer. 29
Jer. 30
Jer. 31
Jer. 32
Jer. 33
Jer. 34
Jer. 35
Jer. 36
Jer. 37
Jer. 38
Jer. 39
Jer. 40
Jer. 41
Jer. 42
Jer. 43
Jer. 44
Jer. 45
Jer. 46
Jer. 47
Jer. 48
Jer. 49
Jer. 50
Jer. 51
Jer. 52

8 Jō-hōi'-ā-kim 9 years old when he began to reign in Jō-rū' months. And his mother's name was Nō-hūsh'-tā, the El-nā'-thān of Jō-rū'-sā

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

He gives us a great task in our relationships with our fellowmen.

I. The exclusiveness of the gospel of Christ is more than a matter of words. It is a matter of fact, a matter that may be effectually tested. There is but one thing that makes possible the keeping of the first commandment concerning supreme love to God, and that is the grace of God. To all who are destitute of the grace of God, the keeping of this commandment is an impossibility. Such love to God is possible only where there is kinship with God. Our kinship with Him is vastly more than a matter of words. It is so far beyond mere words that it brings us into appreciable likeness to Him, and fellowship with Him; that it gives us a capacity for loving Him supremely.

II. There is but one thing that makes possible our keeping of this second commandment. The grace of God. Other things being equal, the more of the grace of God, the more effectively we can keep these supreme commandments of God. Cain's question concerning his brother Abel is a revelation of the attitude of the natural man in this matter, uninfluenced by the grace of God. "Am I my brother's keeper?" There was no disposition on his part to acknowledge responsibility in this matter. It is through a recognition of our relationship to other men, that a disposition to acknowledge responsibility for them is probable. The recognition of the fact that God is the Creator of us all tends to establish such a sense of relationship. To meet our obligations in this matter, the grace of God is a supreme necessity.

III. Loving our neighbor as ourselves is not only a matter of fact, but it is a matter of degrees. Loving ourselves is no easy matter. Intense selfishness—selfishness of any sort—is of a far different character from love. The effect of selfishness tends to be destructive, rather than constructive of love. Real love tends to the improvement, the betterment, the perfecting of its object. Nothing less than the grace of God can make possible the right quality of self love. This also is a matter of degrees, as well as a matter of fact. It is likely that the most of us—if not all of us—need great improvement in the matter of self-love. This commandment indicates that self-love is commendable and desirable. That it should be a standard for the measure of our love for our neighbor. What many are wont to call self-love, may be very far from love of any sort. Self-love of the right sort, will mean, God first, others next, self last.

IV. We need a quality of self-love that will tend to our own upbuilding;

our own improvement; our own perfecting. A quality of self-love that will lead us to co-operate with God in the accomplishment of His purposes in us, and through us. A quality of self-love that will tend to our loving our neighbors as ourselves. To manifestations of that love that tend to their improvement, their upbuilding, their perfecting. Such love would revolutionize the lives of many of us as individuals, and many of our institutions. Not self-development, but self-destruction seems to be the bent of many lives. The wicked shall not live out half his days. Human downfall is the result of wrongly directed human effort. Co-operation with the forces of evil, is the natural trend in the life of the natural man. Movements in the other direction are the results of the grace of God, operative in the lives of men by the Spirit of God. The observance of conventions that have been established through truths as revealed to men from the heart of God.

V. Meeting the issues of life in the light of these commandments may seem burdensome. But the better things of life come in no other way. Their benefits and their enjoyment, is no easy matter in a world like this. In making these requirements, God is seeking to do for us, the best that is possible, even to Him. He is not seeking to unnecessarily burden us, but to lead us in ways designed to meet our needs as human beings. Much is being said that would indicate that God will do for us all that needs to be done. And this is true. The question is, Will He do these things for us without our co-operating with Him in their doing? Will He do them in ways that involve us in no measure of responsibility concerning their doing? The way to the better things of life has never been—and never can be—an easy way.

VI. Many seem to think something like this, "If I could just be some sort of business man, traveling widely, with wealth and large interests, as seems to have been true of this Samaritan, and could find a man somewhere in dire need, the helping of whom would be thought of and talked of everywhere, how ready I would be to help him!" Have you ever had a neighbor in just such a condition? It is not likely that any of us will have such an experience. But how about the little neighborly kindnesses that are needed in many directions? There are always those who need our neighborly helpfulness. To what extent are you giving them your attention? "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

VII. Many seem to think that having material wealth would make it easier for them to reach the heights, and to meet the issues of life properly. It is likely that the opposite would be true. It is not those things that can be purchased with material wealth that are the need of our neighbors. It is rather that which is the outcome of love, of spiritual well-being and wealth. We are not told here to supply our neighbor's material needs, as we supply our own. The command here given is obligatory upon our neighbor as well as it is upon ourselves. The obligation to meet the issues of life in the supply of one's own needs, is one of great beneficence. Removing this responsibility is detrimental to the best interests of normal mankind. This may be necessary under some conditions.

Normally it takes responsibility, and often—if not always—responsibility to the limit of our ability to meet it, to bring us to our own, and bring out the best there is in us. Normally, you are under no greater obligation to supply your brother's material needs, than he is to supply yours, where health and strength prevail. The man who does no more than supply the material needs of his family, is failing in the far greater task of supplying their mental, moral, and spiritual needs. Human beings have vastly more than material needs. They need the ministry of love; the encouragements of love; the solace of love; the strengthenings of love; the things that are possible to love. God is love. The more Godlike we are the more love we will have, the more love we will manifest. Jesus came to this world, not with vast stores of material wealth, but with inexhaustible stores of beneficent love.

Meeting Life's Issues with Ourselves

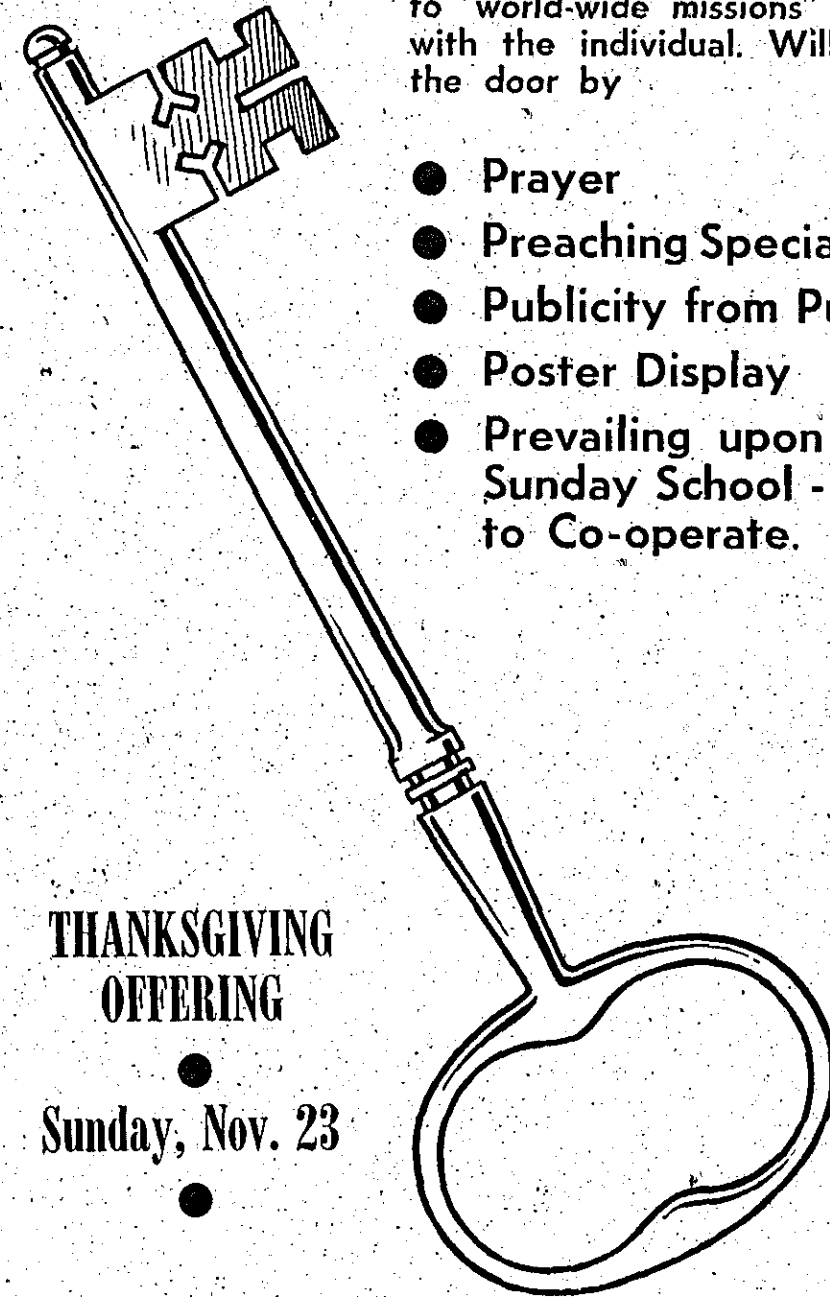
For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, or die, we are the Lord's (Romans 14: 7, 8).

As men we are individuals. But we are individuals among other individuals. We meet the issues of life as individuals, as we meet them as members of communities of individuals. In this matter of meeting the issues of life, it is well for us to keep in mind that we are on our way to give an account of ourselves unto God. That life is in the nature of a stewardship, and that we must come to a time of reckoning therefor with the God, whose we are, and whom we serve. Having forfeited life as it was given to us at the beginning, we now

The KEY

to "world-wide missions" lies largely with the individual. Will you open the door by

- Prayer
- Preaching Special Sermon
- Publicity from Pulpit
- Poster Display
- Prevailing upon N.Y.P.S. Sunday School - W.F.M.S. to Co-operate.



THANKSGIVING
OFFERING

Sunday, Nov. 23

have it as the gift of God, at the fearful cost of Calvary's sacrifice on the part of our Lord and Savior Jesus Christ.

I. *In thinking of ourselves as individuals, we are in danger of thinking of ourselves as living unto ourselves.* That is an impossibility in the world as God has created it. None of us liveth unto himself. None of us can so live. Man as a dependent creature is dependent upon others. Others are dependent upon him. There is no possibility of our succeeding in efforts to live unto ourselves. From the beginning to end, if our lives are normal, others are needed by us; others need us. We are dependent one upon another. We must make allowances for the infirmities of others, as we must expect them to make allowances for our infirmities. They need our help as certainly as we need theirs. They need our sympathetic forbearance as certainly as we need theirs. We were not made to be hermits, but members, one of another.

II. *"And no man dieth to himself."* While it is true that we cannot live unto ourselves, it is also true that we cannot die to ourselves. We come into the world and go out of it alone. The world is affected by both our coming and our going. As human beings, we are beings of influence. The world is different because of our coming. It will be different because of our going. In what measure? We have much to do in determining that. In meeting the issues of life with ourselves, we should seek to make it as much better as we can, under God, and by His grace and power. This we will best do as we best do His will concerning us.

III. *Meeting life's issues for ourselves in our relationship to God.* In this matter, we are in danger of taking things for granted. We need have no special concern, God will take care of us. The nature of that care and the degree of it, are conditioned, and much depends upon our

It's Up to You

No one is beat till he quits;
No one is through till he stops;
No matter how hard failure hits,
No matter how often he drops,
A fellow's not down till he lies
In the dust and refuses to rise.

Fate may down him—bang him
around,

And batter his frame till he's sore;
But she never can say that he is
downed

While he bobs up serenely for more.
A fellow's not dead till he dies,
Nor beat till he no longer tries.

—Detroit Free Press.

attitude toward Him, and our dispositions toward His will—our readiness to co-operate with Him in the bestowal of His care. In this relationship, no man liveth unto himself. We are getting at His hands, what we are putting ourselves in the way of getting. What are we doing in the matter of the reading, and studying of God's Word? What sort of prayer lives are we living? In what ways are we seeking to please Him, to have fellowship with Him? What sort of interest are we taking in the matter of His doing for others? In what degree are we seeking to know His will for us, to find and fill the place He has for us in life? What sort of an account will we have to render to Him in the day of accounting toward which we are hastening?

IV. *What sort of work are we doing in meeting life's issues for ourselves in our homes?* Many seem to think that home is a place where one does as he pleases. Let the other members have the same thought, and a sorry home will be the result. In the right sort of homes, each member of them, lives for the convenience of the other members. He questions himself as to how he can best promote unity, harmony, peace and love in the home. As to how he can best meet the issues of life for himself, that the comfort and convenience of the other members of the home may be advanced. Homes are places where selfish attitudes are out of place, and where unselfish attitudes are the order of the day. It is the one who most keenly feels his obligation to make his own contribution to the home life, and who most ardently seeks to do so, that gets the most out of his home life. One says, home is not interesting. What are you doing to make it so? What are you doing to make it interesting? We need the home, and the home needs us. We should make ourselves so necessary to the unity and order of the home, that we are an integral part of it, and our presence is necessary to its best functioning. Such members are in no hurry to get away from the home, and its sacred influences. They need the home, and the home needs them. They love the home, and the home loves them.

V. *Meeting life's issues for ourselves in the church.* Here again is a place where no man liveth unto himself. To undertake to do so is to sacrifice the normal benefits of church life. We are social beings. God has not only placed us in families, but He has placed His believing children in churches. That the church life, like the home life, is not always all that it should be, is certain. This indicates the need of a better meeting of

life's issues among the membership of our churches. The comparative few, who through personal sacrifice, and constructive effort, carry on the work of the church—humanly speaking—are the ones who get the most out of their church lives and relationships. The more we put into our church life and living, the more we get out of it. In this matter our question should be, "How may I best become the help in the church He would have me to become, and fill the place He has for me to fill therein?" There are not official positions enough in the church for all of us. But there are other places for every one of us. Many times there is scarcely enough official material to fill the necessary official positions. We may never be needed in any of them. But there are places for us. Too often, it is to be feared that desire for official recognition, has been the bane of lives which otherwise might have been sweet and wholesome, as well as helpful and usable.

VI. *Meeting life's issues for ourselves among our neighbors.* Here is another great field of usefulness for every one of us. The church should be a power in the community in which it is located. This may be especially true when the homes are powers in their neighborhoods, and the individual members are powers in their life contacts. Powerless churches, powerless homes, powerless lives, are sad things among the people of God. You may hold no commanding position among your neighbors, but you have a position among them, and a position to fill. It is as we fill these places and positions that we best meet life's issues for ourselves.

VII. *We meet the issues of life in its various realms of activity, as we best meet these issues as they pertain directly to ourselves.* One who would best meet these issues with God must cultivate a right spirit toward God and a right state of being before Him. There must be a right attitude toward the home, and a right spirit manifested in it. This is true of the church and the neighborhood, our fellow workmen, and all that goes into the making of life. This demands a continuous work on our part, of self-improvement, under God. In all of the relationships of life, there are challenging things, which beckon us on to the enjoyment of the better things of life. Only in our responses to the most challenging situations in life have we opportunities for reaching our best estate therein. Not only is God ours, but we are His. Not only do we need Him, but He needs us. Being His carries with it responsibilities on our part to be what He would have us to be.

The Preacher's MAGAZINE

"Great Joy" to "All the People"

THE great announcement, the mightiest, most wonderful word that had ever passed angels' immortal lips, is characterized as "great joy" to "all the people," in which designation two things are to be noted—the nature and the limitation of the message. In how many ways the Incarnation was to be the fountain of purest gladness was but little discerned, either by the heavenly messenger or the shepherds. The ages since have been partially learning it, but not till the "glorified joy" of heaven swells redeemed hearts will all its sorrow-dispelling power be experimentally known.

The titles of the Infant tell something of the wonder of the birth; but do not unfold its overwhelming mystery. There is something very grand in the accumulation of titles, each greater than the preceding, and all culminating in that final "Lord." Handel has gloriously given the spirit of it in the crash of triumph with which that last word is pealed out in his oratorio. "Saviour" means far more than the shepherds knew; for it declares the Child to be the deliverer from all evil, both of sin and sorrow, and the endower with all good, both of righteousness and blessedness. The "Christ" claims that He is the fulfiller of prophecy, perfectly endowed by divine anointing for His office of prophet, priest, and king—the consummate flower of ancient revelation, greater than Moses the lawgiver, than Solomon the king, than Jonah the prophet. "The Lord" is scarcely to be taken as the ascription of divinity, but rather as a prophecy of authority and dominion, implying reverence, but not unveiling the deepest secret of the entrance of the divine Son into humanity. That remained unrevealed, for the time was not yet ripe.—ALEXANDER MACLAREN.

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Lifting the Bid on Efficiency

BY THE EDITOR

YESTERDAY several preachers, while reporting to the District Assembly, rejoiced over increases in salaries and in the liberality which had resulted in special offerings during the year. Each preacher insisted on interpreting these acts as tokens of the people's love, and it was evident that they supposed the people expected no returns on such investments. But I am not sure this interpretation is correct, and it is no reflection on the people to raise this question. I am inclined to think the people were wiser than their pastors gave them credit for being. I think it is possible that the people were simply raising their bid on efficiency, and I could not refrain from telling the preachers as much. A well-supported preacher is a more efficient preacher than the same man poorly supported. And this is not alone that the better support gives the preacher better equipment with which to work, but it challenges his spirit and awakens in him the desire to be worth the added pay.

Industrialists have discovered that it pays them to pay their workers as liberally as they can, for the better paid men take more interest in the business that supports them, and they pursue their tasks with better zeal. Slaves could build the great wall of China and the pyramids of Egypt—great testimonials to brute mass—but they could never paint masterpieces or carve out the angels that are hidden in the marble. Only free men can be artists.

But I would not stop with the mention of increased salaries and liberal love offerings for the preacher, although I believe in these and

believe they are investments that return wonderful interest. But I would enable the preacher to evaluate his work in terms of the highest motives. I would have him see how much it means to be "at his best" all the time. I know occasions have force to modify for good or for ill, but I know also that the worst thing that can happen is for the preacher to let down and conclude that a mediocre success is all he can hope to attain. A preacher who has not had the advantages of the schools is likely to decide to continue as an uninformed man, whereas, if he would apply himself with the zeal of a scholar, he might attain to the glory of the scholar, with the added acknowledgment of his handicap.

It has been said that the preacher can never overestimate the ignorance of his congregation. But this does not mean that the illiteracy or want of information of the people finds answer in the intellectual indolence of the preacher. Quite the opposite is true—to bring the essential truths down to the level of the intellect of the child, and to hold the interest of the uninformed is a challenge to the clearest thinking and most careful preparation of which the preacher is capable. When I cannot talk the language another person knows the limitation is on my part, rather than on his. This is where the logic of the skeptic breaks down. The skeptic claims that God cannot communicate with man because of the ignorance and limitations of man. But the infinite God can adapt His language to the child-man—else He is not Himself infinite. The application to the preacher and people is not far to seek. Anybody can preach to highly educated people, for such people can understand any language. But it takes a careful and painstaking preacher to preach to children, illiterate adults and uninformed, civilized pagans (for this is what people are who have been educated in the secular schools while their Christian education has been neglected). But I think it will be seen that people of all classes wait upon the ministry of a preacher who has the reputation for never disappointing those who come to hear him.

Then there has been an emphasis on the exceptional saint which has reacted in a manner to cause the ordinary Christian and minister to give up the idea of being saintly himself. But I think there is undoubted evidence that people like for their preacher to be truly a "man of God." By this I mean they are pleased when their preacher gives unmistakable evidence that he is a man of prayer—especially when this evidence appears in the form of an unctuous ministry.

It would no doubt be a popular thing for the editor of a magazine for preachers to discourse upon the lack of respect which laymen show for the ministry and for ministers, and the manner in which the church so frequently fails to co-operate with the pastor. But such a discourse could scarcely do good, seeing these words are written for preachers, and not for laymen. And then I am not sure that the people are so largely to blame as is commonly supposed. It is better that the preacher should make as sure as he can that he is not contemptible than that he should think much of the fact that some hold him in contempt. It is better that he should lift his bid on efficiency than that he should allow himself to fall into the notion that efficiency is not in demand. And let it be remembered that that is a false defini-

tion which would class as efficiency the method and manner which would make the gospel message either unintelligible or unacceptable to the common people.

A few days ago a preacher reported his year's work in terms of Sunday school attendance and seekers at the altar, for it was evident that his processes had not resulted in preparing many for church membership and permanent matriculation in the school of the Master. He intimated a few times that his methods were "too straight" and too correct to merit much acceptance. But this is but an alibi. Correct methods make for permanent success. All will not come the right way, but the "all means" of a wise apostle will result in "some" being saved. Let us lift the bid on efficiency and success in the things that are meant to abide.

Thoughts on Holiness

Olive M. Winchester

The Holy People

And they shall call them, The holy people, The Redeemed of the Lord: and they shall be called, Sought out, A city not forsaken.

IN the vision vouchsafed unto him the prophet beheld the city that had fallen a prey to the invader with the house of the Lord in ashes and the walls piles of debris once more restored and its glory the Gentiles would behold, moreover Jerusalem would be a praise in the earth. Further the inhabitants of the city should be called "The Holy People." How typical is this of lives restored from the devastation of sin and its blight to the beauty of salvation! Then the prophet sets before us certain facts relative to this holy people, certain resultant effects that are to follow.

THE REDEEMED PEOPLE

A holy people must needs be a redeemed people. Man by nature is far gone from righteousness and the whole proclivity of his being would seem to trend away from God. As the writer of Ecclesiastes states the fact, "Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead," and Jeremiah proclaims, "The heart is deceitful above all things and desperately wicked, who can know it?" Further the psalmist lamented, "Behold I was

shapen in iniquity, and in sin did my mother conceive me." Finally the most comprehensive picture in all Scripture is given by the Apostle Paul who concludes all men under sin both Jews and Gentiles saying, "There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Truly the human unregenerate heart is like the devastated city of Jerusalem, a waste and filled with debris of purposes and intents contrary to the will of God.

In consequence the holy people, those to whom the salvation of the Lord has been revealed and who have entered into its provisions are a redeemed people. The transformation of human nature is not by any merely natural process; all such have failed. Even Christian nurture is inadequate; there must be the inner change begun in regeneration and concluded in entire sanctification. Such a redemption is through the atoning work of Jesus Christ. None else can avail to cleanse away the inbeing of sin in the heart of man.

SOUGHT OUT

As the city of Jerusalem lay a barren waste in ruined heaps, no one desired to live there or even to pass over its deserted streets. To a Jew

the memory would come of its former glory and splendor, and sadness would seize his heart as he viewed the desolation. He would not care to visit the place, and the foreigner would not find any attraction here. But when the days of restoration would come, then would the city be sought out.

Thus it is in the lives of individuals. Many a life blasted and ruined by sin has found itself a desolation in the earth. Friends have been few and what did remain, would be uncertain. Even if life is more favored and friends are many, yet so often they too are unreliable; they have their friendships attached to some external circumstance such as wealth, and should that flee, then friends flee also.

But let a true saint of God arise filled with the Spirit and understanding, then around that saint people will gather. One calls to mind Deborah back in the dark ages of the Judges when Jabin, king of Canaan, was oppressing the land. Even though she was a woman, yet through her anointed life and spirit of discretion and wisdom, she became a prophetess and judge in Israel, "and the children of Israel came up unto her for judgment."

It was true of Deborah as so often it is said today that if one can do a task well, the world will find its way to your door. So if men and women are truly filled with the Spirit of God, souls in need and distress will seek them out; they will be mothers and fathers in Israel.

A CITY NOT FORSAKEN

Because of its sin and iniquity, God had forsaken the city of Jerusalem and the Hebrew people. It was not an ultimate or final decree of desertion, but for the time being until the people had learned that the worship of idols was vanity and God alone was Lord in the earth.

So it is with man apart from God. While a general providence is over this world of ours and a divine purpose finds its course through all the entanglements of history, yet man is without a special providence until he finds a haven in the soul's return to the Father on high. Then there are divine guidance and protection.

How many passages of Scripture assure us of this! "In all thy ways acknowledge him, and he shall direct thy paths," the writer of Proverbs exhorts us, and in Isaiah we read, "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Moreover the psalmist tells us, "Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt

thou trust: his truth shall be thy shield and buckler." Furthermore we are told whence shall this guidance lead us. Speaking of the mission of Jesus the aged Zacharias announced that he was "To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Then Christ himself as He foretold the coming of the Comforter who would dwell in the hearts of men, the Comforter who would come when the heart was purified from sin, said, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth."

Thus it is that the holy people are not forsaken. Through the perplexities of life they are assured of a guiding hand; amid all the emotional disturbances, there is the promise of peace and for those distraught with intellectual difficulties is the assurance that the Spirit of truth will guide them into all truth. How secure is this haven of rest for the soul! Surely men need not walk life's pathway alone, but may ever have the sense of the divine presence.

The holy people then have been redeemed. They stand as wonders of divine grace in its operation in the human heart. No merit of their own can they claim, but all praise is to be given unto their Lord and Redeemer. They are also sought out; the light of the divine life within them sends forth its rays and others feel its warmth and in the darkness of this world groping amid its shadows and density men seek the light. They do not come in crowds and in mass revival, yet the dynamic in a holy life attracts, and amid the cold formality of many a religious faith, men seek this dynamic. Finally they are overshadowed by the loving care of their heavenly Father. He leads along the still waters of Christian experience, giving them peace and a knowledge of the way of truth; and not only does this guidance extend through this life, but the assurance is that afterward they shall be received into glory.

Walking with God

This is the Old Testament way of describing a holy life, and it is worth remembering. Enoch "walked with God," and he walked with men at the same time. He did not leave the earth to do it. He did not even get out of business, nor shut himself out from all the activities of men. We cannot imagine that he failed in any of these things—and yet he walked with God. He simply found God's way in the forest and the field, in the market and in the home, and he took it. He found out where God was, and he went with Him. He became God's man, and as such he shared the peace of God, the joy of God, and finally the rest of God.—*Christian World*.

Archeology and the Bible

Basil Miller

Part Three

THE passage in 2 Kings 15:29, 30 finds ample ratification in the records of the above mentioned king. "In the days of Pekah, king of Israel, came Tiglath-pileser . . . and took . . . Gilead and Galilee, all the land of Naphtali . . . and Hosea, the son of Elah, made a conspiracy against Pekah, the son of Remaliah, and smote him and reigned in his stead." The record found by Layard in the palace of the king is a description of his invasion of Palestine. Though it is somewhat mutilated still the lines say that the Assyrian captured Gilead and made it a territory of Assyria; and that Samaria was captured. "I deported to Assyria all the inhabitants, together with their property. Pekah the king I slew and I appointed Hosea to rule over them."

17. *Jehu*—Among the ruins of the palace of Shalmaneser of Assyria, who ruled from 860 to 824 B. C., was discovered the following inscription: "The tribute of Jehu, the son of Omri; silver, gold . . . I received." The Bible says of Jehu, "And the time that Jehu reigned over Israel in Samaria was twenty and eight years" (2 Kings 10:36).

18. *Mesha and Ahab*—For some while scholars looked with suspicion on the passage in 2 Kings 3:4, 5, which reads: "Now Mesha king of Moab was a sheepmaster; and he rendered unto the king of Israel the wool of a hundred thousand lambs and of a hundred thousand rams. But it came to pass when Ahab was dead, the king of Moab rebelled against the king of Israel." In 1868 Klein, a missionary of the Church of England, was shown by an Arab sheik an inscribed monument about four feet high and three feet wide. When this Moabite stone was translated a record of the revolt of Mesha was obtained.

"I am Mesha . . . king of Moab . . . I erected this monument in honor of Chemosh at Kirkha . . . for he saved me from the invaders, and caused me to see my desire over all my enemies. Omri was king of Israel and he oppressed Moab many years . . . His son (Ahab) succeeded him, and he said, 'I shall oppress Moab' . . . And Chemosh said unto me, 'Go and take Nebo from

Israel.' I went at night . . . I took it and I slew in all seven thousand . . . And I took from it the vessels of Yahveh (Jehovah) and offered them before Chemosh." These two passages are so parallel in their contents that they would almost fit into each other as parts of a connected whole. Without doubt the writer of Kings was acquainted with the history he narrated.

19. *Shishak and Jerusalem*—Shishak I, king of Egypt, built temples to the god, Amen, at Karnak, which as they were unearthed by the spade were found to contain on the walls sculptures of the king striking down Syrian captives. On the shields at his side are the names of one hundred and fifty-six cities and districts of Judah and Israel. This record bears a close relation to the passage in 1 Kings 14:25, 26: "And it came to pass in the fifth year of Rehoboam that Shishak of Egypt came up against Jerusalem, and he took away the treasures of the house of Jehovah . . . and he took away all the shields of gold which Solomon had made." The invasion in which all the cities named on the shield of the king must be the one referred to in this Bible passage. Dr. Banks, Field Director of the Recent Babylonian Expedition, says that few Egyptian monuments have a more direct bearing on the Bible than this.

20. *Quarry for building Solomon's temple*—The quarry from which Solomon obtained the stones to build his palace and the temple is not far from the Damascus Gate of Jerusalem. The entrance to the quarry is through a small hole that leads back into a great underground cave. Scattered over the floor are stones and hewn blocks, just as they were left centuries ago by the quarrymen. Upon some of these the marks of the chisel are still fresh. "The vast extent of the cavern," writes Banks, "can be explained only by supposing that from the time Jerusalem was first founded, all the stones used in its walls and temples were quarried there. There it was that the skilled masons of King Hiram shaped the stones for Solomon's Temple; and though three thousand years have passed since then, the quarry presents the appearance of

having been abandoned but yesterday."* Of this the writers of Kings states, "And Solomon's builders and Hiram's builders and the Gebalites did fashion them and prepared the timber and the stones, to build the house (1 Kings 5:18).

* *The Bible and the Spade*, 110.

21. *The walls of Jerusalem*—The old walls of Jerusalem lie mostly in ruins; but a portion of them stands at the southeastern corner, rising about seventy feet above the surface. In 1868 a shaft at this corner was dug down about eighty feet to the natural rock upon which the ancient walls were built. This wall from the base to the top reaches one hundred and fifty-six feet. At the bottom of this shaft, resting on the native rock, is a cornerstone of the city. It measures fourteen feet in length and three feet and eight inches in height. It is polished and cut with marginal edges. At the base of this stone was found a hole about one foot deep, containing an earthen vessel. Undoubtedly this vessel at one time held the sacred oil with which that cornerstone was anointed. "They hewed out great stones, and costly, to lay the foundation of the house with wrought stones" (1 Kings 5:17). This is a part of the description of the building of the temple which is near the corner of the wall.

Backward presses the line of conclusive evidence. None can question that the Book is inspired. Its history is identical with profane history as revealed by the spade of the archaeologists and the early stone monuments. From the present to the day of Solomon, when he built the temple, we are able to trace the chain of substantiation of the veracity of the Bible. And this chain—the golden chain linking our living faith with the past ages—runs even to the foundation of the universe; back through the wanderings of the children of Israel, when they entered and conquered Canaan, into the wilderness, backward through the days of Jacob, and Abraham, and Noah. This faith is as strong as the ages.

22. *The Hittite Empire*—One of the most amusing occurrences in the realm of skeptical criticism was witnessed when the spade of the excavator unearthed the clay records of the great Hittite empire. Less than a generation ago critics believed them to be a mythical people, created by the fanatical scribes, who desired to glorify the history of the Israelites by weaving this fanciful narrative. Until recently no other traces could be found of the Hittites outside of the Bible. The Scriptures state that they sold the cave of Machpelah to Abraham; that their women were married by Esau; that David took to himself the widow of Uriah, the

Hittite; and that Hittite soldiers were employed to fight the battles of the Hebrew kings. But no outward historical trace of them could be discovered. It seemed as if the critics were correct in their contention that no Hittite empire ever existed.

But a deciphering of the Egyptian hieroglyphics on the temples of Karnak revealed the fact that Rameses warred with the Hittites. One of the inscriptions is the oldest diplomatic record in the world, in which the Egyptians and the Hittites agree never again to war with each other. On the temple was also found a picture of the Hittite city Kadesh. Still so-called scholars remained skeptical.

When the palaces of the Assyrian kings were unearthed and the records read, the Hittites were discovered to be mentioned frequently in them. Tilgath-pileser of 1100 B. C. mentions them; Assurnasirpal of 884 B. C. writes of them; and Sargon, 611 B. C., boasts of capturing a Hittite city. Scholars finally yielded until now sufficient is known of them that books are now prepared giving the history of this anciently mighty but recently discovered nation. Thus their history authenticates the sacred annals of the Bible. Their empire included the greater part of Asia Minor from the Mediterranean to the Euphrates. This sculpture has been discovered near Tarsus and close by Smyrna. It is built into the walls of Marash, Hamath and Aleppo. Their seals come from Nineveh and a monument has been found in Babylon. One of the cities bears the Turkish name of Boghazkeui, whose excavators show that here existed a magnificent civilization. Four hours travel from here is a modern village of Eyuk, supposed to have been one of the summer homes of the Hittite kings.

Karkemish on the Orontes was at one time the capital of the empire. On a large black stone unearthed in this city were carved kings, queens, warriors, musicians, and religious scenes. Of the origin of this nation the Bible affirms, "And Canaan begat Sidon his firstborn and Heth" (Gen. 10:15). Who the Hittites are outside of this we are unable to ascertain. Nor do we know who their present descendants are, except that the Armenians occupy the land where once the Hittites dwelt, and they came into history just as the Hittites passed away.

Again the spade verifies the record of the Bible, which alone has withstood the battles of time.

23. *The antiquity of writing*—At this juncture a discussion of the antiquity of the art of writing is necessary. With certitude we affirm that writing existed centuries before the age

of Abraham. Egyptology and Assyriology prove that writing in one form or another was known in the ancient East, and that these two nations, almost back to the haze of their origin, were people of vast civilizations and people among whom scribes and writers were common. "Centuries before Abraham was born Egypt and Babylonia were alike full of schools and libraries, of teachers and pupils, of poets and prose writers, and of literary works which they had composed," writes Professor Sayce, the Assyriologist of Oxford, one of the world's greatest authorities on antiquity. *Monument Facts and Higher Critical Fancies*, 29.

Egyptian literature goes back almost to the beginning of the history of the nation. From the days of the first dynasty all the events of the rulers were recorded in writing. Notes have been found in the tombs of the First Dynasty and some chapters in the Book of the Dead are older than King Menes. The tombs of the Fourth Dynasty show that a knowledge of writing was at this age widespread. The pyramids of the Fifth and Sixth Dynasties are covered with rituals handed down from remote antiquity. The Proverbs of Ptah-hotep, composed in the Fifth Dynasty, remain an Egyptian classic. Even at this early date according to these writings competitive examinations were known. These Proverbs were written more than five thousand years ago. At this time libraries were filled with papyrus books written in a running hand. Egypt was a literary country. All the smaller objects of everyday life were inscribed.

The inside of the tombs were carved with letters. Not only were there professional scribes but every gentleman was able to write. Even the dead were supposed to be able to read the ritual of the dead placed on the tombs in order to pass to the other world. The man of business, the overseer of workmen, were acquainted with the hieroglyphic system of writing. One of the most popular books written during the reign of a certain Pharaoh was one representing the life of an official in Palestine. Every class of the nation came under the spell of this culture. All in any way connected with the government were required to be able to read written characters.

In Babylon the culture of Egypt had its equal. This too was a land of books and libraries. Since the land was one of trade and commerce, a knowledge of writing was essential. From the most remote antiquity schools and libraries were established in the larger cities. The characters of Babylon were not the same as those of Egypt. The former were cuneiform char-

acters and harder to learn than the hieroglyphics of Egypt. "The Babylonia of the age of Abraham was a more highly educated country than the England of George III," writes Sayce. *Ibid*, 35.

For a discussion of the antiquity of Hebrew writing see, Urquhart, *New Biblical Guide*, Vol. IV. Chapter IV.

24. *Tel-el-Amarna tablets*—In 1887 came the discovery of the greatest cuneiform tablets of history—the Tel-el-Amarna tablets. Tel-el-Amarna marks the site of a city on the eastern bank of the Nile, built by King Amon-hotep of the Eighteenth Dynasty. The king was born of an Asiatic mother, and since he was a philosopher, he tried to reform the religion of Egypt, and to make it become a pantheistic monotheism. He was unsuccessful in the attempt and retired from Thebes to Tel-el-Amarna, where he established a temple for the new cult. While the king remained alive the business of the empire was transacted from this city. To him were written letters from all his subject rulers in the provinces of Canaan and Syria, as well as from rulers of Babylonia, Assyria, Mesopotamia and Asia Minor. This extensive correspondence forms the Tel-el-Amarna tablets. These were written in the cuneiform of Babylon for the most part, and not in the hieroglyphics of Egypt, thus showing that the Babylonian language was the language of diplomacy and international discourse. Throughout all western Asia had been formed libraries and schools similar to those of Babylonia, which were responsible for the widespread knowledge of the cuneiform characters.

(It is interesting to note that Pharaoh Tut-ankh-amen, whose tomb has been recently discovered, with the son-in-law of Amon-hotep.)

All these tablets had been preserved by the king in a wooden chest. The letters, when unearthed, have given us an intimate picture of Palestine in those days. Large and flourishing cities were existing—Damascus, Tyre, Sidon, Gaza, Joppa and Jerusalem. They tell of the people, their occupations and modes of life. They say that mines were worked; that grapes and olives were cultivated; that cattle and sheep were grazed on the hillsides; and that the people lived in about the same manner as in Babylonia and Egypt. The kings of Egypt went to Palestine to find wives. The following is a part of a letter written by the governor of Jerusalem to the King:

"To the king, my lord, thus says Abd-hiba, thy servant; at the feet of my lord, the king, seven and seven times I prostrate myself. What have I done against the king, my lord? They

have slandered me before the king, my lord, saying, Abd-hiba has rebelled against the king, his lord. As for me, neither my father nor my mother appointed me to this place. The mighty arm of the king placed me over the house of my father. Why should I be guilty before the king, my lord? As sure as the king lives, I said to the officer of the king, my lord; why art thou favorable to the invaders and unfavorable to the princes? This is why they slander me before the king, my lord. . . . Let the king give heed to the prince, and let the king, my lord, send troops. The king has no lands left. The invaders have plundered all the lands of the king, my lord. If troops should come this year, the lands of the king, my lord, would be secure to him; but should no troops come, the lands of the king, my lord, would be lost."

"The situation" writes Clay, "as indicated by these tablets is in remarkable accord with the books of the Old Testament referring to this age." *Light on the Old Testament from Babel*, 258.

At this period there seems to have been a mania for writing. "Nothing has been done by the Egyptian government without documents, even in the simplest matters of business." Bartlett, *The Veracity of the Hexateuch*, 18, quoting Erman. Not only did the victorious monarch inscribe on the walls tributes to himself and records of his many triumphs; but the tablets show that there were writers in every department of life. There were inventories of property, orders on the treasury, receipts from workmen, deeds and copies of deeds and contracts. The landed proprietors had reports made by their stewards of the number of cattle, goats, etc. Into this country came the Israelites, and surely they also knew how to write and to preserve their records of God's dealings with them. The name of the city of Debir, before the entry of the Hebrews into Palestine, was translated "book town," "city of scribes," "archive town," and "scribe town."

These letters settle forever the fact that writing was practiced in Palestine at the age of Moses and consequently after that date. For many letters in this collection are from prominent Palestinian cities—at least six from Jerusalem. Condor says of the tablets, "These letters are the most important documents ever discovered in connection with the Bible; and they most fully confirm the historical statements of the Book of Joshua and prove the antiquity of civilization in Syria and Palestine." Moreover they disclose the condition of the country to be the same as shown in the Book of Joshua. The enemies encountered, as specified by Joshua,

are the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites. The fact that the Hittites existed in Palestine is well sustained by the records of Rameses II in which he speaks of Palestine as "the land of the Hittites"; also by the other numerous instances of their being mentioned in the recently discovered records as noted above. These tablets speak of "the king of the land of the Hittites" and "the land of the Amorites." The letters, which have been published by Condor, mention the Hittites at least twenty times, and the Amorites eleven times. Here are also the Canaanites and the kings of Canaan. The very King Hazor, who is described in Joshua as "the head of the kingdoms" (18:10) has two letters in the group, which were written from his city. The ancient rivalry of Sidon and Tyre is also referred to.

Tel Amarna Tablets, 6.

Pulpit Manners

YES, there are manners becoming the pulpit as well as on other occasions. Happy the pulpiteer whose manners and mannerisms are fitting the holy spot. The design should be to eliminate the human and set forth and exhibit the divine. But in this, some incumbents of the sacred hour but poorly succeed. John the Baptist said, "There cometh one after me"; but some occupiers of pulpit precincts seem to assume, "There is no one to come after me."

Extremes should be avoided. The stiff, frozen, statuarylike immobility becomes not the liberty of the gospel. Yet anything is better than the meaningless gyrating and revolving motion which has no defense. Elocution instructs to suit the action to the word and the word to the action. Gestures befitting are becoming, but should be suited to the expression. Excessive action is lamentable, also rigidity. The latter often confines direction of address to the center aisles, while the whole congregation should be included in attention.

If the gospel brings liberty, some of this freedom becomes the pulpit. If where the Spirit of the Lord is there is liberty, then may the pulpit act free. But the sacred hour is no time for buffoonery, the place no place for the clown. If jesting, joking and foolish talking are forbidden to laymen, much more to the minister. The preacher, formerly a clown, should change his manners with his occupation. Tears much more befit the pulpit than a series of witticisms. All men are called to be the King's sons, but no man to be the King's fool. The dictionary says the jester is never in earnest, and earnestness is the palladium of the pulpit—and pew.—*Free Methodist*.

The Preacher's English

Leewin B. Williams

Check yourself on the pronunciation of the words given below. If you find that you are not pronouncing any of them correctly, then drill on these until you overcome incorrect habits. Simply reading these articles once will not make sufficient impression to enable one to avoid blunders. It will be well to review these a number of times.

SCHISM—sizz-m (1 Cor. 12:25), make it sizz with a faint sound of m on the end. Italicized syllables indicate accent.

BELIAL—Bee-li-al, not be-lie-al, short i in second syllable.

CAIAPHAS—Ki-a-fas, or Ka-a-fas (high priest).

CHALDEA—Kal-dee-a.

CHORAZIN—Ko-ray-zin.

DARIUS—Da-rye-us, not Day-ri-us.

DEBORAH—Deb-o-ra, some dictionaries recognize a second pronunciation, De-bo-rah. The first has the preference, better use it.

DEMETRIUS—Dee-mee-tri-us, second pronunciation, Day-may-tri-us.

Pronouns must agree with their antecedents in gender, person and number. Many well-educated speakers make blunders here. The following words are singular and must have singular pronouns: *each, every, one, everybody, nobody, person*, etc.

WRONG—Each pupil should bring *their* lunch.

RIGHT—Each pupil should bring *his* lunch. (Use masculine gender where both sexes are included.)

RIGHT—Each teacher should bring *her* lunch. (Her is correct when speaking of teachers.)

WRONG—Not one of the members of the class brought *their* Bible.

RIGHT—Not one of the members of the class brought *his* Bible.

Every soldier on the ground rose to *his* feet (not *their*) feet.

Nobody likes to have *his* (not *their*) name misspelled.

Every person in the class has *his* (not *their*) Bible.

Collective nouns such as *herd, swarm, group, class, school, family*, etc., take either singular or plural pronouns depending on whether the thought is singular or plural.

RIGHT—The band played *its* best selection; that is, the band played as a unit.

The class had *their* pictures taken; that is, each one had his picture taken.

If the thought was that of a group picture, then the sentence should read: The class had *its* picture taken.

BONERS—It was the closing service at a District Assembly. A visiting minister was appointed to bring the message. He was doing very well. He had greatly exalted the Christian religion. As he neared the close of his message he became more eloquent. The audience was carried along beautifully and was deeply interested. As a climax, the speaker referred to the Congress of Religions held at the World's Fair at Chicago. He told how representatives of different religions came upon the platform and told the beauties of their respective faiths. "Finally," the preacher said, "Joseph Cook came forward to present the claims of the Christian religion. Then filling his air with lungs he swept all before him!"

It was a shame to laugh, but who could help it?

Invest with God

THE Bible does not leave us in doubt concerning this fact that God is represented by His cause here on earth. Jesus said, "I will build my church, and the gates of hell shall not prevail against it." Find the church that is truly Christian in faith and practice and you have the cause of Christ in which you can invest. And again the Lord said, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." I would understand this statement as applying to the real brotherhood of the soul, rather than to the formal brotherhood of the Jewish people, as some hold in connection with this scene of judgment reckoning. The purpose of our use of this reference is to say that it should not be difficult to find places and occasions when we can support the work that Jesus will recognize as His cause.

A person may have varying motives for the support of the Lord's work, some good, some better perhaps, but high in the list of reasons why we respond to the calls we receive we like to place this reason that we can invest not only life but labor and earning power in the service of Jesus Christ. What great fellowship we have in this state of mind! God so loved that He gave His Son, and Jesus invested His life throughout, even unto the death on the cross in the great work of atonement. "I lay down my life that I may take it again," He said, as He contemplated the steps that led Him to the cross and beyond into the resurrection morning.—*The Wesleyan Methodist*.

Just in Passing

General Superintendent Miller

WHILE in prayer recently I found myself asking God to save our church from human scheming. And the more I have thought about it the more I feel my prayer was right; not that we should ever be seeking fears or anticipating failures. Too much emphasis in a negative way likens us to the lad riding the bicycle who watched the tree so closely, lest he should run into it, that he collided head on. And yet there are some fears that are founded in fact. We can well fear "human scheming" as a result of a lack of practical trust in God.

When I mention human scheming I have definite facts in mind. Too often—and practiced at all is too often—pastors have been known to make their human plans to safeguard their job. Diligently they correspond with another pastor to arrange a "swap" so that they may be assured of another church. Just another human scheme—leaving God out of the calculations of faith. We have taken the position in preachers' conventions and other similar gatherings that when a preacher is thoroughly convinced in his heart his work is done he should step out at the proper time and trust God for another church—not try to "scheme" his future. There is such a thing as reasoned caution and sanctified discretion but there is also self-centered planning and scheming that can never have the approval of God.

But there is another side to human schemes. And that is the deliberate planning of men to get rid of the pastor or District Superintendent to whom they have taken a dislike. Instead of pursuing the legitimate channels of prayer and waiting upon God they scheme this way and that to see that he moves on. Needless to say, confusion ensues and God's leadership is frustrated, usually resulting in serious injury to the very cause they would so zealously aid. Human schemes will always result in careless consciences as well as collective harm.

No, we do not exactly believe human scheming is widespread. But as we said before it is bad when it makes any inroads at all. For it bespeaks—if we are to be utterly frank—simon-pure selfishness, whether it be a pastor who would protect his future or laymen who would pamper their imagined or real grievances. And obviously the Holy Spirit cannot condone such motives.

On the other hand—just in passing—what a thrill it is to watch God quietly but majestically maneuver and bring things to pass. What a blessing to a man who has put his future unreservedly in God's hand and then feels the sweet pressure of divine guidance that moves so unerringly and lovingly. How wonderful it is to see God direct in the change of pastors, bringing about transitions eventually revealing the evident wisdom of divine guidance in the consequent steps of spiritual and material progress that comes to that church. We must hold steady beneath the hand of God, both individually and collectively, if we would do His will. Watch out for human scheming.

Methods of Efficient Church Administration

C. E. Shumake

It is very important to the progress of the church that its leadership be acquainted with business administration. Although the Church is not primarily a business institution, yet it is undeniable that in this age of business and industry, to advance the program of the church like it should be advanced, certain business technic is indispensable. Many of the churches fail to realize this, and this no doubt contributes, in many instances, to their failure to promote their programs.

Business administration, of course, calls for leaders who are acquainted with the methods of business. And though it is not the peculiar task of the minister to be the leader who is to bear all the business responsibility, yet it is his particular task to see that such business administration is effected. A minister in this day must recognize that he has a threefold responsibility; that of preaching, pastoral services and executive responsibility. The task of greater importance is of course that of preaching and pastoral laboring, or the spiritual phase of the work. But if the business management of the church is neglected it will have its effect to the extent of empty pews and to the discouragement of the minister himself, and a discouraged preacher cannot be of much spiritual help to his parishioners.

The business administration of the church is said to be the layman's task. It is true that it should be, but it is often, if not always the minister's job to see that this administration is delegated to the layman. And the laity will not

carry on this work like they should unless the minister's inspiration and oversight and care are coupled with it. All eyes naturally turn to the shepherd of the flock. This means that when all the administrative duties are properly delegated to efficient hands, even then the minister must remember that his task is still the supervision of the work.

But laymen must realize that the full administrative work of the church cannot be shouldered by the minister alone. In the preaching and pastoral duties the layman cannot assist the minister very much. In the particular field of church administration the opportunity of assistance to the minister is open to all. In maintaining church properties, in organization, advertising and publicity, campaign and sales work, building construction, etc., endless channels are opened for lay responsibility. Happy is the minister who can rely upon a group of co-operative laymen in such tasks.

In order for the church to be efficient in business administration certain equipment is necessary. The minister should have a well equipped office or study, supplied with a good, flat top desk, typewriter, mimeograph machine, filing cabinets, bookcase, telephone, etc. It should be well heated and lighted, and should be esteemed by the congregation as particularly the minister's own, and not public property. A business house must have an office to take care of its interests, and the church should see the wisdom and investment of a well supplied and equipped office for the pastor. There is much of the work of the church that will necessitate this. A minister must be prompt in answering his correspondence. He must have a place to study and get out promotional material, such as letters and bulletins. He should have a place to receive callers. He must map out a good advertising program, and think and plan for the financial program of the church. He must have a place where he can study and pray for his sermon construction. One of the greatest investments a church can make is that of a good, up-to-date office for the pastor.

There will also be the occasion of special conventions or conferences. A lack of business administration here will result in confusion and failure. Many a convention has failed to accomplish its purpose because of failure of organization. The work of promotion is very important in convention work.

Methods of administration will of course vary. The secret is to use the methods that will accomplish our purpose. And to accomplish the purpose we desire we will have to have some business efficiency.

One of the difficult problems that arise in business administration in the church is that of authority. In the business world the executive may require or demand obedience. He can say with authority to those under him to perform according to order. The minister of course cannot speak with such authority. He must have the individual and the collective consent of his people. His great task is that of diplomacy; getting the consent and the thing accomplished without leaving the impression of command or coercion.

So along with business efficiency there must be another quality for successful church administration. It is that quality of diplomacy; of meeting stronger wills, and wills that differ from his own, and yet somehow get the work accomplished. The minister cannot boldly command like the business man or the army officer. To do so will be to the minister's own embarrassment and probable defeat.

He must be a leader, not a driver. The sheep will not be driven from behind; they will scatter without a leader. The minister must be the leader, and lead with poise even when he meets wills contrary to his own.

Busy-ness or Business?

Raymond Walcott

WELL, how are you today?" It was with a question like this that I greeted a certain preacher of my acquaintance some time ago. His reply was startling, "I'm as busy as the Old Harry."

I knew that his satanic majesty was unceasing in working out many evil purposes, but to hear a minister liken his multifarious activities to those of the author of wickedness gave me something of a shock.

Yet I should not have been altogether surprised. That ecclesiastical gentleman is evidently a Modernist; he has taken into his church during a brief period a great many people, practically doubling the membership, but I have reason to believe that there was not a single case of Bible conversion in all the mighty number. His people probably know as little about an altar service and definitely "praying through" to salvation as they do of the language spoken on Mars, if that ruddy planet is populated.

Of course he has no regular Sunday evening service. As for a weekly prayermeeting, one might as well expect to go out some time this summer and pluck a bountiful supply of luscious figs from a great spiky thistle plant as to expect to find such a gathering in his church.

That minister is, nevertheless, one of the busiest men in this large city in which these words are written. To add to his expression, I wonder if he is not "as busy as the Old Harry" wants him to be, extremely engrossed with things that come far short of "the real thing" in religion.

In his Prologue to the "Canterbury Tales" Chaucer pictures a certain bustling person with this immortal line "He seemed busier than he was." I think of what a lady told me about her first making a profession of religion. The denomination with which she allied herself did not emphasize experimental salvation. She said to me "I became a church worker." In her pitiful ignorance of spiritual things that was her idea of getting right with God!

What spiritual tragedies today might be summed up in the confession, "And as thy servant was busy here and there, he was gone" (1 Kings 20:40).

I wonder if Martha did not think of these words after Jesus had left her home in Bethany, as she realized she had been so "busy" in being a housekeeper and cook that she had neglected the opportunity to feast with Mary at the banquet of rich things at the feet of the august Guest. And yet during the stay of that divine Visitor she was trying to be of service to Him!

Again, I wonder if the late Dr. R. A. Torrey did not think of Martha herself that day when, as pastor of a church in a certain large city of this country, he made a momentous decision. He had

counted up the various enterprises with which he was connected, worthy causes but largely along the line of "social service," and which did not further his desires to get sinners saved. He was appalled at the number of these different activities. Then he made his great decision.

He severed his relations with all that did not directly concern getting the lost souls to the Savior, resolving mightily to "give himself to the word of God and to prayer." The wisdom of that resolution was seen in the increased number of conversions in his church.

I am not saying that preachers and laymen should disconnect themselves from everything that is not directly related to religion and the church. There are certain excellent enterprises that deserve our support in various ways.

But every true follower of the Lord Jesus Christ must remember that "his whole business is to strive to save souls. Let him be wholly devoted to this, let him spend and be spent in this work."

Then to those critics who accuse us of "narrowness" we can say, "Wist ye not that I must be about my father's business?"

HOMILETICAL

A Preaching Program For December, 1941

W. O. Fisher

The writer of the Preaching Program for this month, Rev. W. O. Fisher, was born in Texas, spending his early life in Dallas. He was converted at the age of fourteen, and spent a year in Peniel College, Peniel, Texas. At the age of nineteen, his family moved to Washington, where he attended Seattle Pacific College. At the age of twenty-two he entered the pastorate in Auburn, Wash. He has served the following Nazarene churches, Bend, Oreg.; Cheney, Wash.; Winnipeg, Man., Canada; Lytton Springs, Austin and Beaumont, Texas, and in November (1941) closed his pastorate at First Church, Des Moines, Iowa, to accept a call to First Church, Shreveport, La. While in Winnipeg he served on the Advisory Board, was Treasurer of the San Antonio District for four years, also Secretary-treasurer of the Dallas District, and a member of the Advisory Board of Iowa District.—MANAGING EDITOR.

SUNDAY, DECEMBER 7, 1941

MORNING SERVICE

The Bible

SUGGESTED SCRIPTURE LESSON—Isaiah 55.

TEXT—So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa. 55: 11).

I. THE BIBLE IS THE WORD OF GOD

Peter tells us, "For the prophecy came not in old time by the will of men: but holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1: 21). These holy men were not preaching their own ideas or desires but at the hazard of their own lives, being mightily moved upon by the Holy Spirit, they sounded forth the Word as God gave it to them. There was no uncertainty in their message but they were able to say with boldness, "Thus saith the Lord," and "The Word of the Lord came unto his servant, saying."

1. The source of the Bible then is God himself. In the first part of the text God labels it as His Word that has gone forth out of His mouth. God acknowledges His authorship and thereby accepts the responsibility of His Word.

2. It has been delivered to humanity through the medium of inspiration. This is concisely stated by the Apostle Paul in 2 Tim. 3: 16, "All scripture is given by inspiration of God."

3. In it God has given us His law, which is sufficient to govern the actions of mankind; His promises, which cover every condition and need of humanity; His gospel, which saves to the uttermost all who accept and believe.

II. THE BIBLE AS THE WORD OF GOD IS EFFECTIVE

God declares that it shall not return unto Him void or fruitless but that it should be fruitful and effective in accomplishing the thing that He designed. Paul says in Heb. 4: 12 that the Word of God is "quick, and powerful, and sharper than any two-edged sword."

1. It brings light. David in Psalm 119: 105 declares, "Thy word is a lamp unto my feet and a light unto my path." Light provides a way into the fellowship of the redeemed and into the experience of perfect cleansing for John makes this clear when he says that to walk in the light as He is in the light gives us fellowship with one another and cleansing from all sin through the blood of Jesus Christ.

2. It reveals the love of God. From the very first, after the fall of man, the Bible displays the love of God in His dealings with man. Right in the Garden of Eden a

sacrifice was slain to provide Adam and Eve with a covering for their nakedness. The shed blood typified the atonement which should be made by Christ. From then on God's love and tenderness were displayed in His dealings with the patriarchs, judges, kings and prophets. This love found its highest expression in the giving of Christ to be our Redeemer and is all summed up in the Golden Text of the Bible, John 3: 16.

3. It points the way to God. In Isa. 55: 6, 7 the way is made plain when the prophet urges us to seek the Lord while He may be found and to call upon Him while He is near. He then admonishes the wicked to forsake his way and the unrighteous man his thoughts and to return to the Lord. If man will do this he is promised mercy and abundant pardon. Over and over again by the mouth of prophet and apostle God clearly marks the path of repentance and faith which man must travel if he would find his way back to God.

4. It points the way to success, as God counts success. The Lord gave the formula to Joshua, "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1: 8).

5. It gives comfort and assurance. Millions in the midst of sorrow and difficulty have fled to the Scriptures for comfort, consolation and courage and after reading the promises have been able to cry with David, "The Lord is my refuge and strength, a very present help in time of trouble."

III. THE BIBLE IS PROFITABLE

The Scripture is "profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3: 16).

1. Doctrine. The Bible is the source or textbook of all Christian doctrine. In his letters to Timothy the Apostle Paul urged him to give attendance to doctrine, "take heed unto thyself and unto the doctrine," "exhort with all longsuffering and doctrine." To Titus he wrote, "But speak thou the things which become sound doctrine." Those who would deny doctrinal preaching and teaching should read the New Testament; the believers on the day of Pentecost "continued steadfastly in the apostles' doctrine" (Acts 2: 42). The high priest charged the apostles with filling Jerusalem with their doctrine. Not only is the Bible the source of all true doctrine, it also exposes false doctrine for false doctrine cannot stand in the light of the Scripture.

2. Reproof. "For the word of God . . . is a discernor of the thoughts and intents of the heart" (Heb. 4: 12). It reproves by exposing the condition of the unregenerate heart and also the condition of the unsanctified heart. Reproof is also given by example: lying is reproved by judgment visited upon Ananias and Sapphira, greed is reproved by Peter's denunciation of Simon the sorcerer, disobedience is reproved by God's rejection of King Saul, and practically every type of wrongdoing is reproved by some example in God's Word.

3. Correction. God designs the correction of His children even as an earthly parent with the best interest of the child at heart corrects his offspring. In Rev. 3: 19 God declares, "As many as I love, I rebuke and chasten." Again in Heb. 12: 6, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

4. Instruction in righteousness. For information and instruction in righteousness man naturally turns to the holy Word of God. The psalmist in his endeavor to live pleasing in God's sight hid the Word of God in his heart that he might not sin against Him. In Psalm 119: 130 David tells us, "The entrance of thy words giveth light, it giveth understanding to the simple."

IV. GOD'S WORD IS AUTHORITATIVE

It is backed by the authority, power, wisdom and love of God. No other book speaks with the authority of the Bible. It has withstood the attacks of its enemies for centuries without feeling any ill effects. Someone has likened the Bible to an anvil upon which thousands of hammers of infidelity, skepticism and agnosticism have been worn out without leaving a dent or mark upon it. There is no higher authority for this is the Word of God. V. God's Word Is PERMANENT.

In this world of endless changes where customs and manners and ideals and values and in fact all temporal things change from day to day the cry of man's soul is for something permanent. When I was but a small lad my brother who was some years older than I, tried to impress upon me the idea that "time changes all things." Mentally I rebelled against this thought and sought to find something that would disprove this theory. Across the years my search was fruitless until I came to know God and study His Word then as the ancient scientist cried, "Eureka!" or "I have found it!" so my heart cried, "At last I have found that which changeth not and upon which time has no effect." Jesus has said, "Heaven and earth shall pass away, but my words shall not pass away." Turning again to the Psalms we read the words of David, "Forever, O Lord, thy word is settled in heaven." Many wonderful things have been written about the Bible but we should not become so interested in the "trimmings" as to neglect the substance itself.

EVENING SERVICE

The Deceptive Path

SUGGESTED SCRIPTURE LESSON—Matt. 7: 13-23.

TEXT—There is a way that seemeth right unto a man, but the end thereof are the ways of death (Prov. 16: 25).

1. There are many philosophies in regard to the necessary qualifications for entrance into heaven. Many of these ideas may sound all right by themselves but when examined in the light of the Word of God it is easy to see their fallacies. Let us note a few of these ideas:

1. "Let your conscience be your guide." The trouble with this is that conscience is capable of being educated. The heathen mother who had been taught to cast her baby to the crocodiles in the holy river in order to gain peace no doubt found some degree of consolation in the thought that she had done something pleasing to her god. Paul speaks of some whose conscience had been seared as with a hot iron. Conscience is not always a reliable and safe guide.

2. "It doesn't matter what you believe, if you really believe it and live up to it." Many will argue long and loudly that this is a good rule of life and is being broad-minded. In fact they may preach this as tolerance to the other fellow's religious views. But let these same people lay their hand upon a hot stove, believing there is no fire in it, and they will find it pretty hard to "live up to their belief" and let their hand stay upon the stove when they discover they were wrong in their belief.

3. "Every one else does it." If that makes a thing right then God should alter His Word and demands to fit the actions of the majority of the people. The truth of the matter is this: if all the rest of the world violate the commands of God there is still no excuse for me to violate the commands which He has given us in His divine Word.

4. "I'm as good as so-and-so and he is a church member." That may be true but all church members are not safe examples to follow. Usually one who measures his goodness in this manner picks out one of the weakest, most unstable church members for his measuring rod. Why do they not pick one of the outstanding saints for their example?

5. "Everyone must sow his wild oats." The devil has

few if any lies that are more widely accepted than this one. The farmer who sows wheat expects to reap wheat, if he plants corn he expects to harvest corn. And what is true in the natural realm in this respect is true in the spiritual realm. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption" (Gal. 6: 7, 8). Many an individual who has sown "wild oats" is hoping for a crop failure. But we do not find crop failures in the spiritual realm. The glorious truth is that we do not have to sow "wild oats" but by the grace of God we can even as young people sow to the Spirit and consequently of the Spirit reap life everlasting.

6. "Look out for number one." Jesus has a better way than that. His teaching is, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). If we will make God's kingdom our first concern He will "look out" for us, and the wonderful part of it is that He can do a much better job of it than we can by ourselves. "For whosoever will save his life shall lose it but whosoever shall lose his life for my sake and the gospel's, the same shall save it" (Mark 8: 35). "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life" (Matt. 19: 29).

7. "Just join the church and do your part." Church membership is certainly desirable for those who have been genuinely converted and the rendering of service to the church and the cause of Christ is indeed commendable. But the substitution of these things for a definite Christian experience is nothing more than folly. Jesus told Nicodemus he would have to be born again if he expected to see the kingdom of God.

II. *Because it is easy for men to justify their own actions the devil has succeeded in helping them to believe that their way is right.*

1. Because many are going that way. It is a sad fact that comparatively speaking very few will be ultimately and finally saved. This means that the majority are taking the wrong way. However Jesus warned against that when He said, "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7: 13, 14).

2. Along the broad way the warning signs have been obscured. Old-fashioned preaching on sin and the judgment, and hell and eternal punishment have been relegated to the sidelines. The Apostle Paul foresaw this when he warned Timothy, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 3, 4). The alarms have been muffled and the way seems all right.

3. The wrong way may be easy and seem right because of surrounding influences. Man's choice of friends and associates will largely determine his eternal destiny. When man surrounds himself with friends who are going the downward way he has already taken a big step toward eternal destruction.

4. Oftentimes men travel the wrong way with little or no concern because the light they have rejected has become darkness and how great is that darkness!

III. *Many who have come to the end of the deceptive path have paused on the brink of eternity long enough to leave behind a testimony of their folly.*

1. King Saul as he came to the end of the way that seemed right to him exclaimed, "Behold, I have played the fool, and have erred exceedingly" (1 Sam. 26: 21). And, "I am sore distressed; . . . God is departed from me, and answereth me no more" (1 Sam. 28: 15).

2. When Judas left the company of Christ and the disciples to go to the chief priests and betray Christ the scripture makes this significant statement, "and it was night." Indeed it was night for poor Judas. A little later he returns the money to the priests confessing that he had betrayed innocent blood; departing from the temple he went and hanged himself.

3. When Queen Elizabeth after a brilliant reign came to die she cried out in anguish, "All my possessions for a moment of time." But no additional time could be bought with her riches.

In conclusion: While the end of the deceptive path is always death and disappointment, yet, thank God, we can be sure of the path we take. Jesus identifies it as the narrow way. Isaiah got a vision of it as the highway of holiness with no unclean or ravenous beasts upon it, a way over which the redeemed shall travel to Zion with songs and everlasting joy upon their heads.

SUNDAY, DECEMBER 14, 1941 MORNING SERVICE

The Heart-cry of the Psalmist

SUGGESTED SCRIPTURE LESSON—Psalm 51.

TEXT—Create in me a clean heart, O God! (Psalm 51: 10).

INTRODUCTION—The importance of the heart cannot be overestimated. The wise man admonishes us to keep thy heart with all diligence for out of it are the issues of life. He also tells us that as a man thinketh in his heart so is he. Jesus said, "Out of the abundance of the heart the mouth speaketh."

I. *The natural heart of man is unclean, and humanity cannot be legislated into righteousness. Otherwise the death of Christ would not have been necessary. Man cannot live above sin with an unregenerate heart for, "Whosoever committeth sin is the servant of sin" (John 8: 34).*

1. We are told, "The heart is deceitful above all things, and desperately wicked" (Jer. 17: 9). Deceit endeavors to make things appear different from what they really are. The prophet tells us that the heart is desperately wicked and added to the vice of wickedness is the vice of deceit or covering up that wickedness, yea even to making it look like goodness if possible.

2. Jesus gives a true picture of the horrible conditions of the heart, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile a man" (Mark 7: 21-23).

II. *While in conversion or regeneration man is made free from the guilt and penalty of sin he nevertheless needs a new heart.*

1. Conversion brings pardon and adoption into the family of God but does not cleanse the heart from carnality. The new convert does not travel far along the path until he experiences that of which the Apostle Paul complained when he said, "I find then a law, that, when I would do good, evil is present with me."

2. Man needs a new heart because an unclean heart corrupts the life stream. Carnality by its very presence is a polluting influence and fosters every uncleanness mentioned by Christ that comes from the heart of men.

3. Death emanates from the carnal heart. Paul likens it to a body of death, and warns that to be carnally minded is death. This is explained in his further state-

EVENING SERVICE Profit and Loss

SUGGESTED SCRIPTURE LESSON—Mark 8: 34-38.

TEXT—For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (Mark 8: 36).

INTRODUCTION—The text presents a question of profit and loss. In order to make a profit one must have a return which is in excess of the original investment. Each individual, whether he is aware of it or not, is making an investment of his soul.

I. *In order to intelligently consider the matter of profit and loss we must determine the value of the soul in so far as we can.*

1. Man is the crowning creation of God. After God had created the rest of the universe He said, "Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth" (Gen. 1: 26). God bestowed upon man the high honor of being created in the image of his Creator, endowed with intelligence and a will and the power of free choice.

2. David, amazed at God's goodness, asks, "What is man that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels" (Psalm 8: 4, 5). According to Dr. Adam Clarke, a literal translation of this would be, "Thou hast made him a little lower than God." He also states, "Adam was originally made higher than the angels." We can see from this how valuable, in the order of creation, God considered man.

3. The soul of man has capacity to fellowship not only his fellowman but also to fellowship God and the holy angels. Before his fall Adam had the closest of fellowship with his Maker. And only as fallen man is brought back into divine fellowship can he ever be satisfied. So great is the capacity of man's soul that the material universe cannot fill it. This can be done only through fellowship with God's redeemed children, the angels and God himself.

4. The soul of man is so valuable in the sight and love of God that He gave His Son, and Christ gave Himself, to die to provide an atonement whereby man can be saved. Christ, then established and commissioned the Church and launched it on the greatest enterprise the world has ever seen in order to make the atonement effective in the heart of whosoever will hear and believe. No higher price could possibly have been paid for man's redemption. When Lucifer drew part of the angels with him into his rebellion against God they were cast out of heaven and no redemption has been or will be provided for them. In the light of these facts we must conclude that the soul of man is the most valuable thing in all of God's created universe.

II. *What returns is man getting from his investment of this most priceless gem of all God's creation?*

1. Many are investing their all in having what they call a good time. If having a good time means going to the races, the movies and night clubs; defiling the atmosphere with tobacco smoke until it is unfit to be breathed, drinking and dancing until four o'clock in the morning and then nursing a hangover and a guilty conscience, may the dear Lord deliver us from having a good time.

2. Others spend their time and energy heaping up riches for another to enjoy. For they are so busy trying to gather enough to keep them the rest of their lives that by the time they think they have enough and are ready to retire they, like the rich fool, hear God say, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12: 20).

ment that the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Rom. 8: 6, 7). The carnal mind is an outlaw in the spiritual realm. It is not an act or deed which can be forgiven but a principle which is eternally opposed to God and righteousness and to be dealt with successfully must be destroyed.

4. Man needs a new heart in order to please God. A further study of the eighth chapter of Romans reveals this. Also if man would enjoy life and peace he must be spiritually minded and not carnally minded. For where carnality is present there can be no real or lasting peace. III. *Is a clean heart possible?* We have already noted that the natural heart is unclean, deceitful and wicked; the source of all evil deeds. We have come to the conclusion that man needs a new heart, but is it possible? After viewing the need of humanity and the goodness of God we can reach no other conclusion but that it is not only possible but mandatory for, "without holiness, no man shall see the Lord."

1. This is the command of God. In dealing with Abraham God commanded him, "Walk before me, and be thou perfect" (Gen. 17: 1). To the Israelites God said, "Ye shall be holy men unto me" (Ex. 22: 31). Paul tells us in Eph. 1: 4, "He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." In 1 Peter 1: 15, 16 the command is given, "But as he which hath called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy for I am holy."

2. God has promised this blessing. Through the Prophet Ezekiel (Ezek. 36: 26) God promises, "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." Again in Luke 1: 73-75, "The oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him all the days of our life." He has not only promised this blessing but has clearly stated that it is His will that we should be sanctified.

3. This blessing of a new heart or a clean heart, or sanctification, or holiness—to call it by a few of the many terms by which it is known—is provided for those who qualify. God could not be just and merciful if He commanded a state of grace which man could not possibly reach in his own strength, without providing a way for man to reach that state of grace. God could not be truthful and honest if He promised man a blessing like this and then made no provision whereby man could receive that blessing. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

4. We insist that this blessing is possible because of the testimony of those who have received it. Peter and the apostles testified to it on the Day of Pentecost and later when testifying concerning the household of Cornelius, Peter said, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 9). We heard of a mother who sacrificed to send her son to a theological seminary to prepare for the ministry. When he returned he began to expound to her the theory that man cannot be sanctified wholly in this life. But she insisted that she had already received the blessing. Finally the son admitted that her life exemplified her testimony and sought and received the blessing himself. Thank God! we can pray the prayer of the psalmist and have it answered in our individual lives.

3. Still others seek for social position, fame and honor of this world. There is always one big thing that appeals to each one. For this one attraction many are willing to risk their souls and their eternal welfare. Unless the return is greater than the investment it will not meet the need of the soul in the great day of the judgment.

III. The way of sin exacts a fearful price of the soul.

1. It robs it of innocence, of purity, of peace, and the smile of God's favor.

2. Damages it with sin and depravity.

3. Binds it with sinful habits.

4. Lashes it with a guilty conscience and loads it with condemnation.

5. Corrupts its example and defiles its influence, making it a force for the damnation of other souls.

6. Turns its feet into the paths of hell and finally lands it on the shores of eternity completely bankrupt facing the judgment and hell.

Thus the entire investment is lost and man becomes a slave, a hireling with only a fearful looking forward to judgment for, "The wages of sin is death" (Rom. 6: 23).

IV. Those who make the right investment are getting some profit even in this world.

They have insured their investment up to one hundred per cent of its value and can say with Paul, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1: 12). That being true, all that they receive is absolute profit.

1. The joy of salvation. And who can describe the joy which comes to the soul as a result of the forgiveness of every sin, when the consciousness floods the soul that God is his Father, Jesus Christ his Elder Brother, the angels his ministering spirits, the saints his companions, that he is in line to receive the Holy Spirit as his Comforter and Sanctifier.

2. He has the peace of God to rule in his heart because he has made peace with God.

3. He has a good conscience void of offense toward God and man because the past has been forgiven and he is enabled by the grace of God to live above sin.

4. He has the anticipation of "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Peter 1: 4, 5).

5. He has the friendship of One who will stand by him in life, in death, in the judgment and through all eternity.

CONCLUSION—If your account is on the wrong side of the ledger you will suffer irreparable and eternal loss.

SUNDAY, DECEMBER 21, 1941

MORNING SERVICE

The Star of Hope and the Sun of Righteousness

SUGGESTED SCRIPTURE LESSON—Luke 2: 1-20.

TEXT—I shall see him, but not now: I shall behold him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth (Num. 24: 17).

INTRODUCTION

From the time of man's shameful fall in the Garden of Eden the human race was plunged into spiritual darkness. Apparently our sun had set to rise no more but God in infinite mercy gave man a Star of Hope whose rays beckoned the wise men of every generation to return to God.

I. God's promise of a Redeemer spoken first by Himself in the Garden of Eden and repeated from time to time by the prophets have been like bright rays from the Star of Hope shining in our darkened sky.

1. In pronouncing sentence upon the sinful pair in the

Garden, God did not leave them helpless or hopeless. The curse was placed upon the entire earth but the blood of animals was spilled and coats of their skins were made to cover the nakedness of Adam and Eve. Thus the first bleeding sacrifice was made pointing to the perfect offering which Christ should make. And the promise was given, that the seed of the woman should bruise the head of the serpent.

2. With prophetic vision Jacob pierces the veil of the future as he approaches the crossing and gives us another ray from the Star of Hope: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. 49: 10).

3. The disobedient Prophet Balaam from whose words the text is taken gives us one of the most beautiful prophecies of Christ to be found in the Bible. It is already stated in the words of the text.

4. The patriarch Job whose patience has become proverbial, when in the midst of tribulations and sorrows caught a gleam from the Star of Hope and was enabled to cry victoriously, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19: 25).

5. As we travel down the avenues of the centuries the light of the promise becomes brighter and stronger and the prophets seem to be able to discern more clearly the nature and person of the Redeemer. Isaiah, who saw the Lord high and lifted up, seems to be the first to get a vision of the immaculate conception: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14).

6. A little farther on the vision seems to be enlarged and Isaiah gives us the picture as he sees it, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end" (Isa. 9: 6, 7).

7. The prophetic picture would not be complete without the picture of the suffering Redeemer which is also given to us by Isaiah. In the 53rd chapter of Isaiah is given the most complete portrait of the Man of Sorrows. Indeed it seems as though the Apostle John could have easily used this chapter as the outline for the Gospel which he wrote, for Isaiah in this one chapter seems to give a brief sketch of the entire life of our Lord.

8. The next prophecy to which we wish to call attention is brought about in a very peculiar manner. Nebuchadnezzar, a heathen king, had a dream and then forgot the details thereof. His wise men were unable to tell him the dream and so were commanded to be put to death but Daniel and his three companions in captivity waited upon the Lord and God revealed the dream and the interpretation thereof to Daniel who in turn came before the king and told him his dream. It was in the interpretation of the dream of this heathen king that the prophecy of Christ should blossom forth, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Dan. 2: 44).

II. The last of the Old Testament prophets, Malachi, seems to see a brighter light than just the Star of Hope seen by Balaam and breaks forth with the glorious news; "But unto you that fear my name shall the Sun of righteousness arise with healing in his wings" (Mal. 4: 2).

One would suppose that the time must be near when

the fulfillment of all the prophecies would come to pass but no, there must be four hundred silent years without the voice of prophet or direct revelation.

1. But at last the silence is broken! God has not forgotten His people nor His promises. An angel of the Lord appears to righteous Zacharias and foretells the birth of John the Baptist. Ere long the angel Gabriel appears to Mary and announces the birth of Jesus with the glorious promise, "And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1: 33). The darkness of midnight has at last given way to the rosy glow of the dawn when the Sun of Righteousness shall arise with healing in His wings!

2. Under divine appointment Joseph and Mary have made their way to the village of Bethlehem. There in a stable the Star of Hope, the Sun of Righteousness makes His advent into this world of sorrow and suffering only to be cradled in a manger and become the target of the enemy. The shepherds are amazed by the announcement of the angel and the rejoicing of the heavenly choir. They come with haste and find Him even as the angel had said. The Wise Men from the East, having seen the glorious rays of the Star of Hope, have come from afar to worship and present their gifts. Thank God, He has come! And with the Apostle Philip multitudes can say, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1: 45).

EVENING SERVICE

Seeking and Finding or Forsaking and Losing

SUGGESTED SCRIPTURE LESSON—1 Chron. 28: 1-10.

TEXT—And thou, Solomon my son, know thou the God of thy father; . . . if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever (1 Chron. 28: 9).

INTRODUCTION

King David after a reign of forty years has come to a ripe old age and is now turning the kingdom over to his son Solomon whom God has chosen to be his successor. In his charge to Solomon he explains how he has made preparation to build a house for God and gives him the details and urges him on in the work. At the same time he gives him the most important charge that any father can give to his son. This charge is contained in the verse of our text.

I. The charge is to know God. Not just know about Him but be actually acquainted with Him.

It is possible for a person to study the Bible and a catechism and be able to answer questions about God, but only those who have come into an experience of real salvation really know God.

1. In order to know God the individual must seek Him. Many would have us seek after or study some particular philosophy or theory but if we would know God these will have to be laid aside and we must seek God directly. Others stress an emotion or feeling but if we seek for emotion or feeling we may find it and still be without God and when the emotion subsides and the feeling is gone our religion will be gone.

God is not far away nor difficult to approach. Christ invites all to come to Him and promises that those who come will not be turned away. He is our Redeemer, He is our Friend who is mighty to save and strong to deliver.

2. There are some requirements for those who would successfully seek the Lord. The first sermon preached by John the Baptist was a sermon on repentance. The first sermon of Christ was on repentance and the first text given to the disciples when they were sent out to preach,

was "Repent ye for the kingdom of heaven is at hand." So the seeker after God must repent of his sins. Repentance embraces a confession of sins and a voluntary turning away from sin. It also includes a straightening up of the past life as far as is possible and a willingness to forgive others. The seeker must be sincere and earnest and even desperate in his search for God. But to such a seeker God has given many promises. And when one has really repented, faith is usually quick to grasp these promises and find that they are literally charged with divine power sufficient to lift him from the depths of despair into the glorious sunlight of God's forgiveness and favor.

II. There is in the text a reward promised to those who seek the Lord.

The reward is that the seeker shall find Him. In finding Christ the happy soul can say with the queen of Sheba, "Behold the half was not told me."

1. In finding Christ we find forgiveness of every sin committed. A young man once came to me in remorse of conscience over certain sins which he had committed. A few days later he came to the altar. Apparently he did not have much light but followed the advice given him and soon seemed to find salvation. After the service he called me aside and inquired if the Lord had forgiven those particular sins he had told me about when he forgave his other sins. Thank God I could tell him, "Yes, God wiped the slate clean."

2. In Christ we find deliverance from the carnal mind. When the Apostle Paul was crying for deliverance from "the body of this death" he got a glimpse of Christ and saw in Him deliverance from his bondage. The writer of Hebrews placed this blessing definitely in the atonement when he wrote, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12).

3. Every need of life is met in Christ. "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4: 19). While in this world we find fellowship with Christ and with the best people in the world. In the world to come this fellowship will be enhanced infinitely and continued for all eternity. How much it will mean to have a Friend to stand by us in the judgment we cannot now comprehend but when we shall stand before the Judge of all the earth and give an account of our lives we will realize the value of knowing Christ.

III. Up to this point we have been dealing with the importance, possibility, and the reward of knowing God. We must not overlook the fact that it is also possible for man to forsake God and refuse to know and follow Him. There is a warning in the text against doing this. There are many reasons why men forsake God but there is no real excuse for so doing.

1. The deceitfulness of sin and the attractions of the world prove to be the downfall spiritually of many. Demas forsook Paul because he loved this present world. Many choose to enjoy the pleasures of sin for a season rather than take the way with the people of God.

2. Others have been discouraged in their efforts to seek God by the influence of their friends. Many times it has been the influence of loved ones, father or mother or brother or sister. Persecution by one's own family has often proved an effective means in the hand of the enemy of souls to keep hungry souls from "going through."

3. An unwillingness to pay the price has turned multitudes back from seeking the Lord. I think the outstanding example of the New Testament is the rich young ruler. He had seemingly every qualification for making a true follower of Christ. But when the crisis came and he saw what it would cost him "he went away sorrowful for he had great possessions."

IV. David stated in no uncertain terms that there is a penalty attached to the forsaking of God. And that penalty is that "he will cast thee off forever."

1. In this life when disaster and sorrow assail the soul man naturally turns to God for help and consolation. But if he has forsaken God he has forsaken the only source of supernatural help.

2. In the judgment when man must give an account for all the deeds of his life whether they be good or bad he will certainly need a Friend to stand by him then. If in this life he has forsaken God he will stand in the great day of the judgment God-forsaken and alone.

Jesus tells us, "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory" (Luke 9: 26).

Ephraim had repeatedly forsaken and rejected God until finally God said to his prophet, "Ephraim is joined to idols, let him alone" (Hosea 4: 17).

The faithful warning and the awful penalty set forth in our text should drive men to seek the Lord while He may be found and all upon Him while He is near.

SUNDAY, DECEMBER 28, 1941 MORNING SERVICE

God's Outstanding Attribute

SUGGESTED SCRIPTURE LESSON—1 John 4: 7-21.
TEXT—God is love (1 John 4: 8).

INTRODUCTION

We recognize several different phases of love such as a mother's love, love of children for parents, love of friends and love of country which we call patriotism. There is also that which passes for love but which is merely infatuation. However true love possesses certain characteristics. True love is, in a certain legitimate sense, jealous. It seeks to serve and to give. Love desires a response from its object and desires to linger in the presence of its object. Finally, love seeks to possess its object. We have been speaking up to this point of natural or human love, but what is true of natural love is also true of God's outstanding attribute, divine love.

I. Divine Love is jealous. God is jealous of the love, the devotion, the attention, and the affections of His people. He is not willing to take second place in any sense in the hearts and lives of His people. So great is God's jealousy of His people that the first commands in the decalogue are built around this very idea.

1. "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God" (Exodus 20: 3-5).

2. Ancient Israel was commanded not to mix with the nations about them lest they be drawn after the idols of the heathen. And when Israel did this very thing God regarded it as spiritual adultery.

II. Divine Love seeks to save and to serve. It was the great loving heart of God that foresaw the plight of humanity and provided a plan of salvation.

1. The very purpose of His coming into the world was to save His people from their sins. This was so stated by the angel in announcing His birth. Jesus himself said, "I am come to seek and to save that which was lost." John declares that "God sent not his Son into the world to condemn the world, but that the world through him might be saved."

2. In coming to save, Christ also came to serve. Paul tells us that "He took on himself the form of a servant." Isaiah said, "Surely he hath borne our griefs and carried

our sorrows." And Christ himself states that He came not to be ministered unto but to minister.

III. Divine Love seeks to give. Love is never stingy and never asks how much must I give but how much can I give. Love never gives grudgingly but joyously and gladly.

1. There can be no other explanation of why God was willing to give His only begotten Son to provide salvation for a world of sinful rebellious people except that He loved us and love seeks to give. John explains, "Herein is love, not that we loved God, but that he loved us, and sent his only begotten Son into the world, that we might live through him" (1 John 4: 10). Because of His great love God has promised to withhold nothing that is good from them that walk uprightly.

2. Jesus was willing to give His life a ransom for many, not from a sense of obligation but because of the desire of divine Love to give. Paul admonishes husbands to love their wives, "even as Christ also loved the church and gave himself for it" (Eph. 5: 25). And further speaking of Christ he wrote, "Who gave himself for our sins" (Gal. 1: 4). Jesus himself gives the beautiful picture of the good shepherd giving his life for the sheep. And of the shepherd who leaves the ninety and nine and goes after the one which was lost, not because he was poverty stricken, he had ninety-nine others, but because of his love for that one lost sheep.

3. As a proof of the desire of divine Love to give, note the following things God has promised to give: rest, another comforter, water of life freely, crown of life, anything that we ask in His name. He has urged us to ask and receive that our joy might be full.

IV. Divine Love desires a response. Love without a response becomes a tragedy. God has poured out His love upon humanity and when humanity fails to respond to that love it becomes a tragedy, that love which would have saved has been bestowed in vain and the object thereof has not been benefited but has come into a worse condition for having rejected that love.

1. In His conversation with the disciples at the close of the last supper Jesus said to them, "If ye love me keep my commandments" (John 14: 15). The only proper response that a man can make to the great love of Christ is to keep His commandments. Many have done this at the expense of friends and loved ones and even life itself.

2. Paul explains his unusual zeal and faithfulness to the cause of Christ with the statement that the love of Christ constrained him and draws this conclusion: "If one died for all, then were all dead: and he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5: 14, 15).

V. Divine Love desires to be in the presence of its object. Before the fall, God was wont to come in the cool of the day and fellowship with Adam and Eve. And even since the fall God still desires to fellowship with those who will accept His love.

1. In the Old Testament God continually stated His desire to be with His people, promising never to leave them or forsake them, that His eyes were upon the righteous and His ears open to their cry and that He would be with them in trouble. He demonstrated this by many examples: He was with the three Hebrew children in the furnace, with Daniel in the den of lions, with Job in afflictions, with David in times of distress.

2. In the New Testament Jesus has manifested this same desire, saying, "I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14: 3). And, "Father, I will that they also, whom thou hast given me, be with me where I am" (John 17: 24).

VI. Divine Love seeks to possess its object. While man belongs to God by right of creation, preservation and redemption God can never be satisfied with anything short of a willing surrender on the part of man, his entire being to God for time and eternity.

1. Paul tells us that we do not belong to ourselves because we have been bought with a price. Peter points out that we were not redeemed with corruptible things such as silver and gold but with the precious blood of Christ. Since this is true we should yield ourselves to Him and let Him possess us body, soul and spirit.

2. God seeks to possess us in the most intimate sense possible, that of Father and son. He promises that if we will separate ourselves from the world He will receive us and be a Father unto us.

IN CONCLUSION—The poet has well said of God's love:

"Could we with ink the ocean fill, and were the skies of parchment made;

Were ev'ry stalk on earth a quill, and ev'ry man a scribe by trade;

To write the love of God above would drain the ocean dry;

Nor could the scroll contain the whole, though stretched from sky to sky."

EVENING SERVICE

Building for Permanence

SUGGESTED SCRIPTURE LESSON—Matt. 7: 24-29.

TEXT—Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it (Matt. 7: 24-27).

INTRODUCTION—If we would build for permanence we cannot lay too much stress upon the importance of the right kind of foundation. When men are building a great skyscraper or a great bridge they are very particular about the foundation. If men desire to build character that will stand the tests that are sure to come they must have a proper foundation. The Apostle Paul tells us in 1 Cor. 3: 11, "For other foundation can no man lay than that is laid, which is Jesus Christ." Jesus, in our text talks about two kinds of foundations; one of sand, the other a rock.

I. Foolish men today are building their lives and characters upon the sands.

1. Jesus is just finishing His marvelous Sermon on the Mount and declares that those who hear but fail to put into practice the teachings He has just given is like the foolish man who built without proper foundation. Foolish because he had been given the blueprint but refused or failed to follow instructions.

2. Some build upon the sand of trusting in the uncertain riches of this world. Just like sand shifts so easily it is the same with the riches of this world. A crash of the stock market or a political revolution, a fire or flood or tornado may sweep away all that a person has. Even though these should not occur, how quickly is man called into eternity where he cannot take material riches with him. And even if he could they would be of no value to him there.

3. Like men who fail to dig deep and strike the rock so are they who neglect the necessary preparation for the world to come. Man has sufficient warning of the floods and storms and fires of eternity that are coming.

Knowing this he should prepare in advance by surrendering his heart and his life into the care and keeping of Him who is able to see him through. Doing this he can then say with the Apostle Paul, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (1 Tim. 1: 12).

4. Those who leave God out of their plans and live for this life only are certainly building upon shifting sands. A son of the late Dr. C. A. Tindley sat at the breakfast table with the family one morning before leaving for college and outlined his life plans of becoming a great doctor. After he had finished Dr. Tindley asked if he had not left out something very important. "No," said the son, "I think I have included everything in my plans." His father then said, "Son, you can never become a great doctor if you leave God out of your plans."

5. Another group of people who build upon the sand are those who make a profession of salvation without maintaining a real experience. A false profession may get one by the people of this world but it will never pass you in the judgment before God.

II. Since spiritual values are all we can take with us into the next world, wise men realize the value and importance of holy character and spiritual treasures and so are building upon the rock.

1. In order to reach the rock it is often necessary to dig deep. Thus it is with one who is seeking the rock Christ Jesus for his spiritual foundation. Many times one must dig through wasted years with genuine repentance and contrition. This is not pleasant but the debris of sin must be cleared away in order to reach the rock.

2. The builder upon the rock will find that faith is a necessary element. To those who would find salvation the instruction of the apostles was, "Believe on the Lord Jesus Christ and thou shalt be saved." "The just shall live by faith," is the statement of Paul. Again he tells us that without faith it is impossible to please God.

3. In the First Psalm David draws a picture of the man who has built upon a good foundation. He is careful of his associates for he does not walk in the counsel of the ungodly nor stand in the way of sinners neither does he sit in the seat of the scornful. His source of pleasure is in the Word of God and his mind is stayed on God for he meditates on the Scriptures day and night. His further description reveals that this man is a permanent fixture with an abundant supply of strength and grace, he also is very fruitful and prosperous.

III. Appearances in this world do not always reflect the actual inner conditions but the awful storms of the judgment will reveal the actual foundation of each individual's life.

1. The man who has built wisely upon the Rock will be able to stand the storms of life and the judgment as well. The shocks of life will not unsettle him, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4: 8, 9). The whole scope is covered by Paul's statement in Rom. 8: 38, 39, "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

2. The builder upon the sand foundation will find that he has left out the most important things in life, that the things which he regarded as minor and incidental were really the things to which he should have given the most attention. His riches, if any, will eat his flesh as fire. Neglected opportunities will mock him as he pleads for them to come once again. God whom he rejected will not hear his cry of anguish.

Illustrations On the Holy Spirit

By E. E. Wordsworth

The Personality of the Spirit

Mr. Daniel Steele says, "The term 'person,' borrowed from the stage as its Latin derivation shows, per and sonare, to sound through, or to speak through a mask, hence a character in a play, may not be the best word to denote personality. Be that as it may, the Christian world has accepted it, and it is now impossible for any man to displace it by a better word. As applied to a human being, it implies that the body is not the real man, but the spirit which acts through the material organism." The Holy Spirit operates through human agency.

Nineteen times in three chapters in John, the fourteenth to sixteenth, personal pronouns are used to designate the Spirit as a person, and a divine personality is meant.

All the attributes of Deity are ascribed to Him. The masculine gender is frequently used; and in the very few cases where the neuter gender is employed, personality is always implied. Personal qualities, functions and acts reveal His personality. Hence He is more than a mere influence, energy, or emanation. He is a divine Person.

The Conviction of the Spirit

God has placed great value upon His sacred Word. He likens it to a "fire," a "hammer," a "sword." Fire burns. A hammer suggests strength and power, and a blow that hurts and destroys. A sword cuts and wounds. It causes real excruciating pain. It kills. Now when the Word is proclaimed under the anointing of the Spirit it will have exactly the same results. John Bunyan understood it when he pictured Christian with his great load of sin on his back and described his great agony of soul until he left his heavy pack at the foot of the cross. Belshazzar, the proud Assyrian monarch, saw the form of a man's hand writing on the wall. His countenance changed and his thoughts troubled him and his knees smote together.

Felix trembled when Paul "reasoned with him of temperance, righteousness and judgment to come." It was the conviction of the faithful Holy Ghost.

The Spirit in Conversion

Sam H. Hadley, under the power of conviction, made his way to Jerry McAuley's Mission on Water Street. McAuley was telling his remarkable experience of conversion from a dreadful life of sin. Hadley made up his mind to have a similar conversion. When the invitation was given he came forward and knelt with a group of drunkards. Jerry and his wife prayed simply and earnestly for Sam. But let Hadley tell his own story: "How I trembled as he approached me! I felt like backing out. The devil knelt by my side and whispered in my ears crimes I had forgotten for months. 'What are you going to do about such matters if you start to be a Christian tonight?' Now, you can't afford to make a mistake; had you not better think this matter over a while and try to fix up some of the troubles you are in, and then start?' Oh, what a conflict was going on in my poor soul! A blessed whisper said, 'Come!' Jerry's hand was on my head. He said, 'Brother, pray.' I said, 'Can't you pray for me?' Jerry said, 'All the prayers in

the world won't save you unless you pray for yourself.' I halted for a moment, and then with a breaking heart I said, 'Dear Jesus, can you help me?' Never with mortal tongue can I describe that moment. Although up to that moment my soul had been filled with indescribable gloom, I felt the brightness of the noonday sun shine into my heart. I felt I was a free man. Oh, the precious feeling of safety, of freedom, of resting in Jesus! I felt that Christ, with all His brightness and power, had come into my life; that, indeed, old things had passed away, and all things had become new. From that moment till now I have never wanted a drink of whisky, and I have never seen money enough to make me take one."

"Except a man be born of water [physical birth] and of the Spirit, he cannot see the kingdom of God."

The Holy Spirit's Work in Sanctification

"Sanctified by the Holy Ghost."

Dr. S. A. Keen, the "pentecostal" evangelist of Methodism, in his "Faith Papers," tells of one who, through prejudice against the idea of sinward tendencies still remaining in the heart of believers after conversion, held himself for a long time from the light, but was at length brought under powerful conviction by the Holy Spirit. He was an excellent Christian man and a class leader in Mr. Keen's church, but not in sympathy with the pastor's views on entire sanctification, which were truly Wesleyan in character. The pastor often longed to see this worthy brother in Beulah Land. At length, in a revival meeting, where two hundred members were present, the theme turned on heart-searching. The pastor said that God alone knew the heart and He alone could search it, and he proposed that all come forward and bow before God and silently wait and pray, "Search me, O God." After a few minutes of silent waiting sobs began to rise, first from one pew then another. "The whole lecture room became a Bochim, a valley of weeping." After a while the pastor said, "If anyone has discovered anything in your heart that has surprised you and that is painful to yourself, you may speak of it." Instantly this class leader arose and exclaimed, "Oh, my heart, my heart! I never knew that all this was in my heart; pray for me," and fell upon his knees in the pew where he was standing. A blessed season of prayer was held at once. A few days later he had found perfect cleansing from the sinful tendencies he had discovered.

The Holy Spirit's Outpouring (Isa. 44:3; Joel 2:28, 29)

All Wales was aflame. The Spirit was working in saving grace and power. Spiritual conditions were very low, and church attendance was very poor and sin was rife and rampant on every hand. Suddenly, like a mighty thundering tornado, the Spirit swept over the land. The churches were filled and multitudes were turned away. The meetings lasted from ten in the morning until twelve at night. Three definite services were held daily. Evan Roberts was the human agent but there was very little preaching. Singing, testimony, and prayer, were the chief features. No hymn books were used for the Welsh had learned the hymns by heart in early childhood days. No choir, for everybody sang. No collections and no advertising.

How can these spiritual phenomena be explained? Mighty prevailing prayer and faith in God are the answer. Infidels were converted. Drunkards, thieves, and gamblers were saved. Confessions of terrible sins were made. Old debts were paid and scriptural restitution was in evidence everywhere. The theaters had to close for lack of patronage. Mules in the coal mines refused to work, being unused to kindness. In five weeks 20,000 converts joined the church.

The Holy Spirit and the Prayer Life (Rom. 8:26)

John Knox lived in the sixteenth century. Scotland at that time was one of the most benighted countries of the world. Gross ignorance prevailed. The feudal system cursed the age. The people were vassals of the barons. Scotland was rent with internal dissensions. The state was corrupt and the clergy of the Church demoralized and scandalously depraved. Many were living in open immorality. But Knox began to pray. He prayed, "Give me Scotland, or I die!"

He had embraced the Protestant faith and he soon felt the call of God to challenge sin in those turbulent days. He could not shake off the call nor treat it lightly. The voice of God was distinctly heard and he literally quailed under the weight of his responsibility. He burst into tears and sought seclusion with God on his knees. After prolonged prayer he ceased to struggle and accepted the task of freeing a nation from Romanism, and degradation, and priestcraft. For this opposition he was taken to France and chained to the oar as a galley slave and his sufferings were so intense that he never afterward cared to mention them. But nothing could quench his spirit.

Upon his return to Scotland he again fearlessly preached the blessed Word of God. Under his leadership the Protestant cause was daily gaining ground. Knox went from place to place calling on his countrymen to free themselves from the galling yoke of Rome. Under his appeals people would rise en masse and go forth to destroy every vestige of the old faith.

This heroic soul continued to labor, preach and mightily pray until Scotland was redeemed. His prayers were answered and for four long centuries Scotland now has been a Protestant nation. Mary Queen of Scots feared his prayers more than an army of ten thousand soldiers. This was "bloody" Mary. As a devout Catholic she vowed she would either banish Knox from her kingdom or be banished herself. But the righteous cause prevailed. Prayer saved his nation.

The Holy Spirit and Spiritual Power

Ye shall receive power after that the Holy Ghost is come upon you (Acts 1:8). The Holy Spirit will qualify the saint for his office and work. With the task assigned by the Spirit there is imparted the enablement to perform it. But there are diversities of gifts and administrations. It sometimes takes more grace to stay at home and pray and pay than to go to the mission field, but the Spirit furnishes power according to His assignment for our lives. It is more than natural or physical courage.

Some years ago the world wondered at the quiet self-possession of General Gordon leading his troops into the depths of Africa, into the regions swarming with fanatical enemies. There was plenty of natural courage in the hero, but there was something more. At his death the Bishop of Newcastle put it this way: "There was each morning during his first journey in the Sudan one-half hour when outside Charles George Gordon's tent there lay a handkerchief, and the whole camp knew the full significance of the small token, and all respected it, whatever their color, creed, or business. No foot dared to enter the tent so guarded. No message, however pressing, was carried in. It had to wait until the guardian signal was lifted. Everyone knew that God and Gordon were together and Gordon was earnestly praying and communing with His Master. And while thus engaged the Spirit poured His strength into Gordon's heart and life. He found the power of repose, restfulness, quietude, inner strength and moral courage."

The Holy Spirit and Christian Growth

After the glorious experience of conversion and the further work of entire sanctification the soul is capable of endless development. Paul wrote to the Corinthians in his second epistle, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." Cleansing is in the aorist tense in the Greek and means, "One for all." It is instantaneously wrought in the person of a believer by the baptism with the Spirit, but after entire sanctification there is a progressive realization of the Spirit and a carrying into practice the sanctification that is wrought by the Spirit; a "perfecting" of holiness.

William Carvoso, the famed English class leader, needed to be instructed by the Spirit at this point. Hear him: "For a little time I entertained an erroneous notion that when it (entire sanctification) is once attained the soul has acquired the utmost fullness of holiness and perfection that it can attain in this world. This I saw was a snare, and Satan turned it against me; for after the Lord's Spirit witnessed this blessing to me, and enabled me to witness to a good confession before many, I was assailed with such a storm of temptations of various kinds as I had never before experienced, and Satan suggested my weakness as an argument that I had deceived myself. I found that I was but a babe in sanctification. I learned that I was yet infirm; yet, as I loved the Lord with all my heart, and served him with all my powers, this infirmity no longer alarmed me, there being no particle of sin mixed with it. I am thankful in being enabled to say that, my faith being increased, the work of faith has proceeded, and the fruits of faith have become more apparent. I feel more unreservedly devoted to the Lord, more love to God and to every child of man, more deadness to the world, and more power over whatever is evil, or from the Evil One. I feel that I am growing in stature, and I have an abiding that the Lord will preserve me, but I feel that I need all your prayers."

The Guidance of the Spirit (John 16:13)

Martin Wells Knapp thought four questions should be first asked and appropriately answered before determining correct guidance. Here they are: "Is it right? Is it reasonable? Is it providential? Is it scriptural?" We have physical, mental and spiritual infirmities, consequently some fanatical people ascribe to the leadings of the Spirit what the Holy Ghost does not sanction. But there is divine illumination for fallible saints. "He will guide you into all truth." The Quakers called it, "The inner light." Caughey called it the "Voice." Caughey himself is a marvelous illustration of divine guidance.

Rev. James Caughey was profoundly impressed with the thought that he should leave the pastorate and become an evangelist. At first it distressed him. He had soul struggles. He thus describes it: "This was on July 9, 1839. When reading in a small room adjoining my study, a light, as I conceived, from heaven reached me. My soul was singularly calmed and warmed by a strange visitation. The Spirit spoke saying, 'These matters that trouble thee must be left alone. The will of God is that thou shouldest visit Europe. He will be with thee there and give thee many seals for thy ministry. Make thy arrangements accordingly. Visit Canada first; when this is done sail for England. God will be with thee there and thou shalt not want in all thy journeyings, and thou shalt be brought back safely to America.'"

All this was wonderfully fulfilled, and many thousands were converted and sanctified on his extensive evangelistic tours, and no one who knew him doubted for a moment Caughey's divine leading.

By Basil W. Miller

The Free Thinker Changes His Mind

"Stop right here," said the second free thinker to the first. "Why, there is no law here, and it is fifteen miles to the nearest church. The preachers won't bother you with their talks about religion and you won't even hear a Sunday school song sung for weeks on end. This is the very place for a free thinker like yourself."

The first free thinker had left the East and headed west for a locality where he would be free of revivals, free from the constant ringing of church bells, free to believe and do as he chose. Passing through the country he came to this free thinking settlement and was urged to stay.

"Why, we don't even have any law. You can do exactly as you choose. Steal..."

"How far did you say it was to the nearest church?" asked the traveling free thinker.

"Fifteen miles? Why?"

"Giddup," he shouted to his horses, "it's a long ways there before sundown, and that's where we are going to camp tonight."

The thought of no law following where there were no churches, and robbery and thievery, shooting and killing made Free Thinker No. 1 realize that after all the benefits of home and school and church were made safer under the sound of ringing church bells, and he was not even willing to camp where the church was not permitted to be.

A Church Spire

"We'll be eaten by the cannibals," shouted the mate to the captain of the wrecked vessel.

The vessel had shipped through the China Sea, and a storm arose while en route. The winds tore the sails to shreds, blasted the mast from the deck, swooped across the deck with seasful of water, and finally drove the sturdy ship on the rocks.

"We're in the China Sea," said the captain.

"Yes," returned the mate, "and last year when we came through here, the cannibals ate a sailor who was stranded on this very shore."

"Not a bright prospect," said the captain, "to be eaten by cannibals. Maybe you'd better take a look around. But be careful."

"Careful is me watchword, Cap," said the sailor slipping through the brush and up the slope toward the hilltop.

After a careful exploration of the hilltop, the mate rushed down the hillside waving his hands and shouting, "We're safe, Cap! We're safe!"

All out of breath he came down the slope to the wrecked mariners and said, "I climbed the hill, and over in the valley I saw a church spire," gasping. Then he went on, "They don't eat people where they can get enough people to build a church."

The greatest power for man-building and life-transforming is the Church. Where there's a church there's a standard lifted up proclaiming the Right Way, the Christ Way.

A Soul Trophy

"Are you Raymond Browning?" asked Clovis Chappell at the close of an evening message in his Oklahoma City church.

A number of Nazarene preachers had gone to hear this brilliant Methodist preacher, whose many books we have been reading for the past fifteen years. He preached

as he writes in a terse and interesting style. There is no bombast to him, and rarely does he lift his voice to a shout. Dressed in a simple business suit he stands behind his pulpit and delivers his sermon out of his heart. When he had finished on this particular occasion, he looked over the audience and saw a man whom he thought to be Raymond Browning.

"Yes, I am," said Browning.

"Friends," Chappell said, turning to that great audience, "this is the man who brought me to Christ."

I thought of the great ministry of Chappell, pastoring large Methodist churches throughout his experience; and then of the many books he had written, books which had gone around the world, and have been read, and reread, preached and republished by ministers of all denominations. Then I looked at this humble servant of Christ, Raymond Browning, himself a great preacher and now a District Superintendent, and thought of the reward he would have and the share in Chappell's trophies.

He shall shine as the stars of the morning, for he won a soul to Christ!

Just a Church Quarrel

"I'll never go back to a church as long as I live," declared a young gospel singer, who had just gone through a church quarrel, where "the best people of the church" took sides and lined themselves against each other and against the preacher. Both sides were right and none of course was wrong. And all were fighting for principle's sake, whatever the principle might have been. One accused the other side of being pig-headed, while they themselves were merely standing for their convictions with the tenacity of a bulldog. And all seemed to enjoy the ruckus.

That is, all except the young gospel singer. He was blessed with a marvelous voice and had devoted it to the cause of gospel music. He was young in the way and had much to learn, especially about church fuses. So when the squabble came and the feathers began to fly, and the tempest at length subsided, he found all his protective graces blown to smithereens. And out he went.

"I'll never be back inside a church," and out he walked.

A few years passed by, and again we see the same young man. Now he is a leading executive in a popular movie corporation, and his voice had won renown for him—not in the Lord's work, but in the shows.

"You'll go back some time all right—but you'll go back," said his friend, "in a black box. You'd better go back before that time."

Here is a life lost to the cause of Christ as well as a soul lost through the foolishness of a few people thinking they had a right to make the house of God a place of argumentation and to turn the place of prayer into a field of bickering.

God's house is a place of prayer, and not one of merchandising of one's so-called convictions and the blaring forth of one's own rights until it is turned into a battlefield.

Bible Translations

"And now," said the secretary of the American Bible Society in a recent address, "the Bible has been translated in whole or in part in 1,039 tongues. This means that nine-tenths of the population of the world can read the Bible in their own tongue (provided of course they know how to read)."

Human talent or human instrumentality is helpful in the service of Christ only in so far as it is under the full control of Christ.—SELECTED.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

A Christmas Thought

Several years ago a friend of mine, now beyond the allotted threescore years and ten, sent me a collection of prehistoric glass. "To cherish perhaps in memory of me," he wrote. Odd in design, each of the pieces was singularly beautiful. Priceless, because my friend had excavated them himself in his archeological work at the ancient Babylonian city of Kufa. They interpret a civilization four thousand years old!

Among the pieces was one less beautiful but for some strange reason I loved it most and kept it on my desk that I might handle it. One day, looking at it intently I saw on its dull surface a tiny fleck of lustrous opalescent stuff. With the point of my knife I touched it there and instantly a bit of the outer surface came away. With exceeding care I worked for hours and into the night, exposing more and more beauty. When I had finished, I held in my hand one of the loveliest bottles in all the world—a masterpiece of the ancient glass-worker's art.

Do you remember how it is written of Him whose birthday we celebrate at this season, that He looked not for beauty upon the outer surface but discerned it in the innermost souls of men? His fishermen disciples, Zacchaeus the publican, Mary Magdalene, even to the thief on the cross.

I believe that it is supremely important in this hour that we look upon our neighbors, the peoples and the nations of the world, with the deep-seated compassionate eyes of Christ, the Prince of Peace. That is the thought I wish to leave with you in this my annual Christmas greeting.—J. L. KRAFT, President Kraft-Phenix Cheese Company.

Your Christmas Tree

May it be radiant with the "light that lighteth every man." May it be luminous with the sense of the Unseen Presence. May it be joyous with the laughter of children, the admiration of the strong and the affection of the aged. May it be made beautiful by your good angels of generosity and service for others. May it be bright with affirmations and brave with faith. May its balsam

branches be laden with health and peace. May you find on your Christmas tree gaiety of heart, worth while work to do, strength to endure, golden friendships and the love of your own. May there be a star to guide, a song to cheer and a rapture for the open road before you. This is the wish of your friends. (A pastor's Christmas greeting.)

A Wish

As brightly as the starlight shone
O'er Bethlehem long ago,
As sweetly as the angels sang,
Above the manger low,
So brightly may the Christmas cheer
Shine on your path today,
So sweetly may the peace of God
Come to your heart to stay.
—Bulletin, Pasadena First Church.

The Book of a Thousand Tongues

According to the report of the American Bible Society the Bible or parts of it have been translated into 1,051 languages. This report is of January 1, 1941. The number of languages possessing the Scriptures in whole or in part is tabulated as follows:

The entire Bible	184
A whole Testament	227
At least a book	551
Selections only	89

Total 1,051.

Six African languages were added to the list during 1940 including such unheard-of names as Baouli, Fang-Okuk, Llamba, Jarawa, Ganawuri, Kiyaka.

Bryan's Tribute to the Bible

Who will estimate the Bible's value to society? It is our only guide. It contains milk for the young and nourishing food for every year of life's journey; it is manna for those who travel in the wilderness, and it supplies a staff for those who are weary with age. It satisfies the heart's longings for a knowledge of God; it gives a meaning to existence and supplies a working plan to each human being.

It holds up before us ideals that are within sight of the weakest and the holiest, and yet so high that the best and noblest are kept with their

faces turned ever upward. It carries the call of the Savior to the remotest corners of the earth; on its pages are written the assurances of the present and our hopes for the future.

To the young man who is building character, I present the Bible as a Book that is useful always and everywhere. It guides the footsteps of the young; it throws a light upon the pathway during the mature years, and it is the only book that one cares to have beside him when the darkness gathers and he knows that the end is near. Then he finds consolation in the promises of the Book of books, and his lips repeat, even though his words are inaudible, "Yea, though I walk through the valley of the shadow of death, I shall fear no evil, for thou art with me; thy rod and thy staff they comfort me," or, "I go to prepare a place for you, that where I am, there ye may be also."

Bible Circulation

"The four largest agencies for the world-wide spread of God's Holy Word are the British and Foreign Bible Society, the American Bible Society, the National Bible Society of Scotland, and the Scripture Gift Mission. These societies stated in their reports for their last completed year that they had issued approximately 23,000,000 volumes of Scripture. An analysis of their figures reveals that of this total approximately 16,500,000 of the volumes were supplied to foreign mission fields, and that approximately 12,800,000 volumes—or more than three-fourths of these—were sent out or paid for by gifts of the people of England and Scotland."—Bible Society Record.

The present plight of these countries makes plain the added duty of the American church to step into the breach and make up the losses which must inevitably come in the distribution of God's Word throughout the world. Surely today the message of the Book is needed more sorely than ever.

Definitions of Divine Inspiration

"By virtue of a unique operation of the Holy Spirit, by which He supplied to the holy writers content and fitting word, the separate books of the Bible are related to one another, and taken together constitute a complete, errorless, unbreakable whole of which Christ is the center."—Lutheran.

"The Scriptures, as we now have them, when freed from all the mistakes of copyists, translators and printers, are the very Word of God, and consequently without error."—Presbyterian.

Why the Firing Ceased

When Jesus was born (Matt. 2:1).

Day was dawning on a section in northern France, yet no one could see very far from the trenches. It was evident that the movement was slightly forward. Between the German and the French positions a lonely farmhouse was still standing. Heavy guns began to boom with the rising of the sun. Suddenly on both sides the firing ceased, and a strange, dead stillness followed. Midway between the trenches, near the shattered farmhouse there—was it possible!—a little baby crawling on its hands and knees in the meadow. It seemed perfectly

happy; and gave a little laugh as it clutched something.

Not a shot was fired. Scarcely did a soldier on either side dare breathe. Then a soldier jumped out of a trench and ran to the creeping child. Tenderly he took it up and carried it back to shelter. No shots came from the trenches, but along both lines there rang out a mighty cheer. The coming of the little child had brought peace—at least for a few minutes.

So, when the Christ Child was born in Bethlehem on that glad Christmas morning He was the Prince of Peace; and to all mankind was proclaimed peace and goodwill.—*The Sunday School Times*.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Getting Sinners Saved

As a body of believers, we affirm, and affirm rightly, that there are two distinct works of grace in the salvation of men. This is vastly more than a human tradition. It is definitely and unmistakably the teaching of the Word of God. We see this illustrated in the experience of the apostles, and their work in the saving of mankind.

That the apostles were well saved men on the day of the first Pentecost in the history of the church is certain. Jesus prayed for their sanctification, on the ground of their being given to Him of the Father, out of the world. He insisted that they were not of the world, even as He was not of the world. His last act at the time of His ascension, was that of blessing these men. Their last act was one of worship. They then returned to Jerusalem with great joy, where they were in the temple, praising and blessing God.

Our Lord's last command to these apostles was not that they wait for pardon or for reclamation, but for an endowment with power from on high. His prayer was neither for their justification nor their reclamation, but for their sanctification. It was that they might have that work of grace that would especially fit them for the work of preaching the gospel to every creature. What was true of the apostles in their day, has been true of believers of all ages. What the apostles needed in their day, all who preach the gospel have since needed.

These two distinct works of grace are for the accomplishment of two

distinct purposes in the mind of God. In the first work, pardon, regeneration, justification stand out boldly. Pardon and justification take place in the heart and mind of God. Regeneration is wrought in the life of the believer. The witness of the Spirit to the actuality of the work is given to the spirit of the believer. In this work of grace God deals with actual transgressions.

In the second work of grace, heart cleansing, endowment with power from on high, the perfecting of love and the infilling of the Spirit are outstanding. In the first work of grace, we are born of the Spirit. In the second work of grace, we are baptized with the Spirit. In this work of grace, sin as an inheritance; sin indwelling, is dealt with. The realm of nature is kept in being through natural birth. It is easy to see that there can be no substitutes for the natural birth in the propagation of this realm. The realm of grace is propagated through spiritual birth. It is easy to see that there can be no substitutes for spiritual birth in the propagation of the spiritual realm. In either case, there must be actual birth. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

Some Fundamental Principles of Evangelism

For there is no difference; for all have sinned and come short of the glory of God (Romans 3:20-31).

In using this subject, the implication is not that our work in general has been marked, or marred, by any signal failure in this matter. Our

leaders have constantly and consistently urged increased effort in our evangelistic work. It has been well said, "The tendency of fire is to go out." There must be a constant refueling, a constant refiring, if fire is to persist. In writing to Timothy, Paul exhorts him, "Stir up the gift of God which is in thee by the putting on of my hands." In the R. V. margin we have, "stir into flame," as the literal rendering of the Greek. The implication is, not that we are failing at this point, but that there is room for improvement in our work of soul saving evangelism. It is in harmony with that in which we are thoroughly agreed; that it is urged that where there is room for improvement, this improvement should be made. Especially is this true in a matter of such vital importance as that of the saving of sinners.

I. The need of soul saving evangelism is universal among mankind. "All have sinned and come short of the glory of God." It is not likely that any two have sinned in exactly the same manner, but it is true that all have sinned and come short of the glory of God. Not only that men are going to be lost, but that they are now lost; dead in trespasses and sins. Every person that has come to the age of accountability is now lost, and will forever be, unless his salvation is accomplished through the grace of God. "God sent not his Son into the world to condemn the world; but that the world through him might be saved."

II. Rightly, the Word of God cuts man off in his one fond hope, that of being saved by the deeds of the law. "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." The thought is altogether too common among men, that because they have not done worse than their fellowmen, that their chances of being saved, therefore, are hopeful. Men are lost, not as a matter of the degree of their sinning, but as a matter of the fact of it. Any measure of sin necessitates the salvation of the sinner. One act of sin on the part of our foreparents involved the race in the effects of the fall.

III. The all sufficient ground of man's justification is the propitiation God has made for his sins through the blood of His only begotten Son. In salvation, a righteousness is demanded which man cannot furnish, but which God has Himself furnished through the sacrificial offering of our Lord and Savior Jesus Christ. Only Deity can make satisfaction for sins against Deity. Nothing that men as individuals, or men as the race could do could make human salvation a

possibility with God. Nothing that angels could do would make this possible. Only that which God could do could make this possible. We know vastly too much of sin in our experiences, and equally too little concerning its effects. One thing we know concerning this; it is deadly and destructive, and only deadly and destructive. Something of what are its effects can be known only by those who suffer them. In the light of what it cost to purchase our redemption from them, their magnitude is inconceivable to us in our present condition.

IV. The divine justification of the sinner is not conditioned upon his doing the deeds of the law, but upon His grace, through faith in Christ Jesus. Seemingly this is the one and the only condition upon which such justification could be granted. The condition of justification must be so simple that anyone with intelligence enough to be competent could be able to meet it. When the Children of Israel were bitten by the fiery serpents in the wilderness, and death was certain, a look at the brazen serpent lifted up on a pole at the command of God brought life to the sufferer. This incident Christ used as a type of His own redeeming grace (John 3:14-16).

V. The ground of man's justification in Christ is so complete, that it is declared in the light of His righteousness, that He might be just and the justifier of him that believeth in Jesus. In our present state we know little of the power of faith. Its possibilities are so great that Jesus declares that all things are possible to him that believeth. This mighty act of justifying grace is conditioned on the faith of the believer. Insofar as the revelation is concerned, it is, and can be, conditioned on nothing else. In securing the benefits of justifying grace, all else must fail; faith is the one condition upon which they are bestowed. The exercise of faith involves the operation of all the powers of a human being. It is at the point of faith that Satan makes his attacks, and it is at this point that we must be safeguarded, and must safeguard ourselves. Even our Lord did not escape temptation at this point. He met the tempter at this point with affirmations of the certainty of God's holy and infallible Word.

VI. Thus, all boasting on the part of men is excluded; not by the law of works, but by the law of faith. If men were saved by works, we would never hear the last of it. Much more, being saved by grace through faith, there should be no cessation of our praise to God for His infinite love

and grace in providing such salvation on so simple a condition. Not that faith in itself is simple. But the exercise of it, in some measure, is seen at every turn of life. All that goes into the making of life, and living of the right sort, demands it. Christianity demands faith in God, and is impossible without this. It demands faith in certainty and everlasting verities. Non-Christianity demands it in passing and perishing delusions. Christian faith brings Christian satisfaction. Non-Christian substitutes for faith bring corresponding uncertainty, and commensurate delusions.

VII. "Therefore we conclude that a man is justified by faith without the deeds of the law." Not that the deeds of the law have no place in his salvation, but that they have no place therein as a causal ground of that salvation. Man was made for holiness and heaven. Normally his life is one of doing the deeds of the law. But the sin that dwelleth in him as a result of the fall is not subject to the law of God, neither indeed can be for it is enmity against God. The deeds of the law, are a result of salvation; not a condition of it. "For we are his workmanship, created in Christ Jesus unto good works, which he hath before ordained that we should walk in them" (Romans 8:1-17; Eph. 2:8-10). We are justified by what Christ has done for us. We live by what He does in us. It is in our living that our co-operation with Him counts, and it is through this that the effectiveness of our Christianity finds its measure. There are no limits to the grace and power of God. There are limits to our co-operation with Him in their bestowment and benefits.

Some Fundamental Principles of Sinner Saving

And they were all filled with the Holy Ghost (Acts 2:1-47).

The apostles of our Lord were well instructed concerning the matter of sanctification being a definite second work of grace, subsequent to regeneration. Our Lord had insisted that they should not begin their work of preaching the gospel, until the Spirit had come upon them, until they had been sanctified wholly, and had been endued with power from on high. They had just passed the crisis that brought them into this glorious and blessed experience, and had entered upon the great work of world-wide evangelism. They did not have to be told that if they got believers sanctified, they would have to get sinners saved. They had traveled this way themselves. If nothing was accomplished through the propagation of the first work of grace, nothing could

be accomplished through the preaching of the second work of grace. Sinners must be saved if believers were to be sanctified. What was then true, is now true.

I. The necessity for being filled with the Spirit as a second definite work of grace, subsequent to regeneration, as a preparation for the preaching of the gospel, was one upon which our Lord insisted, but one which has been well-nigh lost sight of by the Church throughout the age. One thing we are doing in our work, we are keeping alive a consciousness of this necessity. That a supernatural gospel can be preached without an endowment of supernatural power is unthinkable. The words of the gospel may be spoken, but to be effective they should be spoken in the power of the Holy Spirit. God has designed that they should be so spoken, and made abundant provision for that endowment. In our Lord's dealing with His disciples, and in their experiences we see the need, not only of this endowment, but we see the need of preparation for this preaching on the part of those who are to do it. The Spirit did not fall upon a group of "raw recruits" on the day of Pentecost, but upon a group of men who had had years of the best training men ever received for the preaching of the Word of God. The preaching of the sermon here recorded was the effort of a thoroughly trained man, and a well stored mind. God has ever taken His time in training men for His service. He made man, and knows what he needs to bring out what is in him. In the realm of nature, we must learn to work with God if we succeed. It is equally true that we must work with God in the realm of grace if we are to succeed therein.

II. The marks of the supernatural were so apparent that day that they excited the comment of the hearers of the Word. Manifestations of the presence of God were seen, as well as was the preaching of the gospel heard. God himself was in the work of that day. He was working through instruments qualified for the work He was doing through them. Two things are outstanding here. The coming of the Spirit, and the character of the men upon whom He came. In the matter of entire sanctification, the Spirit may come upon men with no preparation such as would be needed by those who were to preach the gospel. We do not see a company of ordinary believers here. But a group of men and women chosen out from among ordinary believers because of their qualifications for the work God designed to do through them. Again

let us be assured that the humblest of believers may be sanctified wholly at any time they meet conditions for being so sanctified. This Pentecost was the occasion of the founding of the church; properly its birthday.

III. This was no ordinary congregation. It was composed of men from every nation under heaven. Men who came up to Jerusalem. Men interested in matters spiritual. Men who were walking in what light they had, and were seeking for more. It was a fitting scene for the great work of the occasion. The promises of our Lord to His disciples were here fulfilled. Peter explains matters by referring to a similar promise made to Israel through the Prophet Joel to Israel to be fulfilled to them at the return of our Lord, and their restoration to their place as His witnesses. This explanation seems to have been perfectly satisfactory to his hearers. Dispensations of divine grace have ever been opened by special manifestations of the divine presence and power. The coming dispensation of the kingdom will be no exception to this rule. A number of similar promises are recorded in the Old Testament. It was clear in the mind of Peter that this was not to be the final dispensation of grace. The last words the disciples heard at the time of our Lord's ascension referred to His return and the fulfillment of unfulfilled prophecy concerning Israel.

IV. Attention is called to prophecies concerning Jesus, which could not have had their fulfillment in the experiences of David. Jesus is presented to them as a man approved of God by miracles and wonders and signs. That in all things, He had the divine approval upon His life and ministry. Of these things Peter's hearers were well aware. Jesus did not perform His public ministry in a corner. It was wrought in the most public manner, and under the scrutiny of all concerned; that of His foes as well as that of His friends. These men had not come up to Jerusalem for the first time. A ministry such as Jesus exercised could not be passed over lightly. It was of such a nature that it invited universal attention. God had been preparing the world for this ministry for thousands of years.

V. Christ was not only David's son, but He was David's Lord. He was David's son by His incarnation. He was David's Lord by His Godhood. The incarnation furnishes the explanation for the differences in these relationships. Jesus of Nazareth was God manifest in the flesh. He was truly God. He was truly man. He partook of our nature, and par-

took of the experiences made possible by His becoming partaker of our nature. He who has trodden the way before us, now treads the way with us. He knows by experience what life here below means to mankind. He was tempted in all points as are we, yet without sin. In His life He has revealed to us what is possible to human nature by the grace and power of God.

VI. Peter reaches the climax in his sermon in his declaration that God has made this Jesus whom they crucified, both Lord and Christ. It was this fact that brought pungent conviction to their hearts. In their ignorance they had rejected and crucified their Lord and Redeemer, their Messiah, the Christ of God. It was this conviction that brought the cry to their lips, "Men and brethren, what shall we do?" Here were facts which demanded action. Something must be done. What was that something? Manifestly these were men who were accustomed to making decisions, and making them when they should be made. One of the many occasions of difficulty in the saving of sinners, is the comparative absence of this spirit, and in its place, a spirit of procrastination. Such a spirit is the result of cultivation—of habit. Few things are more destructive in human experience than this habit of procrastination. Not only is it the thief of time, but it is the thief of all else. The wise cultivate the habit of making decisions when they should be made, and acting upon them when they are made. How many procrastinators there were in that audience we are not told. But there were about three thousand who were not procrastinators, and they reaped the benefit of their wisdom.

VII. In answering the question of these inquirers, Peter laid down the condition of salvation for all time: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Their repentance was to be primarily toward God. Their outstanding sin had been that of their rejection of Jesus of Nazareth as the Christ of God. Whatever may have been the nature of the sins of anyone, the rejection of Christ had been their outstanding sin. By their baptism, in His name, they acknowledged Him as the Son of God. By being baptized in His name for the remission of sin, they acknowledged Him as their Savior, and their faith in Him as such. In so doing they declared their intention of giving Him His rightful place in their hearts and lives. Peter held out to them a second work of grace to be received subsequent to

their regeneration. One as important in its place, as was regeneration in its place. These works of grace are so different in their character and effects, that under no circumstances can one be substituted for the other. But they should be clearly in the minds of the people to whom the gospel is preached.

Principles in Restoration to God
And he did that which was right in the sight of the Lord, according to all his father David had done (2 Chronicles 29: 2).

For a long time Israel had been in a spiritual decline. Things had gone from bad to worse in matters spiritual, until they were in a deplorable condition when Hezekiah came to the throne. But a good pattern had been set for Hezekiah and all others who came to the throne in Judah by David, to whom the kingdom came in a similarly unpromising condition. Through David's efforts the people had been brought back to God, and to a thriving condition in matters spiritual. Two things Hezekiah did. He did that which was right in the sight of the Lord. He followed a good example in so doing, that of one whose efforts had been acknowledged and approved by God. Hezekiah was wise in deciding to invest his life in the furthering of a great cause—the cause of God. He was wise in his determination to follow in the footsteps of a great and good man. He was wise in recognizing the fact that his one opportunity to invest his life was before him, and in seeing that he must succeed in the use of the materials at hand, and under existing conditions.

I. Hezekiah began the investment of his life; by becoming interested in the things in which he would have his people interested. The house of God was in a deplorable condition. He began by having it cleansed and restored to a condition suitable for the worship of God. He did not stop at talking leadership. He exemplified the principles of leadership in his own experience. Not only did he see that things needed to be done, but he set about doing them. He himself became what he wanted his people to become. Few things could have been done that would have had a wider influence in awakening interest in matters spiritual than that of cleansing and setting in order the house of God. This Hezekiah did in a most effective as well as most expeditious manner. In an orderly manner. One which aroused interests in right directions.

II. "And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of the Lord at Jerusalem, to keep the passover to

the Lord God of Israel" (2 Chron. 30: 1). Here we see Hezekiah using one of the best possible means of arousing interest in the things of God, in the minds of the people throughout the entire nation. Hezekiah was not planning for a local, but for a general restoration of the people of Israel to right relationships with God. He found himself in a position, and in the midst of conditions, which challenged the best there was in him, and all there was in him. God had brought him into this position, and Hezekiah accepted His so doing as a challenge to succeed in the work set before him. In this undertaking he was following the one way that led to success. He was doing that which was right in the sight of the Lord. He was following in the footsteps of a man who had succeeded in a similar undertaking.

III. The leading of the Lord was apparent in these matters. Hezekiah was wisely putting himself in the way of His leadership. He was not undertaking this great work in his own ways, and asking the Lord to come and help him in the carrying out of his own plans. He was seeking success through co-operation with God in the carrying out of His own plans, and so doing in His own ways. Here we see something of the importance of human leadership in the accomplishment of the work of the Lord among men. For a long time there had been a lack of this sort of leadership, and the work of God had suffered because of this lack. Now God has a man through whom He can work, and great and mighty things are accomplished. Things that went into the making of history, and lived, and still lives therein. The world has been and ever will be a different world because this man chose to invest his life in the work of God.

IV. Hezekiah's appeals to the people to serve their own interests in turning to the Lord. Their fathers had been stiff-necked in this matter, and had suffered severely for their folly. In seeking to get people to God, we are urging them to serve their own best interests, and to best promote the affairs of their own lives. Nothing but gain follows whole-hearted service to God. Nothing but loss follows the lack of such service. Hezekiah is not seeking to promote a half-hearted, but a whole-hearted restoration to God, and to His service. The best interests of the people, in heart and home, in all that is best in life are promoted through the service of God. The best interests of communities and peoples are so served.

V. In seeking the restoration of the people of Israel to God, Hezekiah was not undertaking an easy task. When

the people received his invitations to come to Jerusalem to celebrate the Passover, they laughed the messengers to scorn. But God was working, and Hezekiah was working with Him. In the sight of God, who alone knew, the time for this restoration had come, and Hezekiah was putting himself in the way of being used in the accomplishment of the divine purposes. That God alone can know, and does know, the time for such restorations is apparent to all who give the matter thought of the right sort. Hezekiah's appeals—under God—were having their effect. They were seeing the results of the follies of their fathers. It is likely that they were meditating upon the benefits that had come to the people when they had been true to God. Here we see something of the value of appeals of the right sort in the work of getting people to God. It is still written, "He that winneth souls is wise." At no point in human experience is there greater need of the exercise of wisdom, than is necessary in the winning of souls.

VI. "And there assembled at Jerusalem much people to keep the feast of unleavened bread." Not only had there been a seeming slowness of the people to respond to the invitations of Hezekiah, but there was a lethargic condition among the priests and the Levites, and a slowness on their part to prepare themselves for the service of God and their fellowmen. Whoever would accomplish worth-while things in life, must not expect to do so with ease and expedition. Time must be taken, opportunities must be improved, patience must be exercised. The work of God is a work of faith. This work of Hezekiah was such a work. At every step, it is a work of faith. But workers of faith are workers with God. Faith is vastly more than a one-sided matter. It is a matter between the man who is exercising faith, and the God in whom he is exercising faith. Belief is not only an exercise of man's powers for believing, but it is the exercise of those powers where there is something to be believed. Working by faith is working with God, and working with Him in His ways, and at His times. There was a glorious celebration of the Passover at Jerusalem at this time.

VII. Splendid results followed the celebration of this Passover, and were satisfactory evidences of the genuineness of the work of grace in the hearts of the people at this time. Real revivals change things. Where there are revivals, there are changes as a result thereof. Where there are no changes, it is safe to assume that there are no revivals to effect them. Where

there are changes in the hearts of the people, there will be changes in the habits of the people. Inward changes are followed by corresponding outward changes. Where the work of God has been deep in revivals, these outer changes do not reach their full fruition in a day. Worth-while changes in the hearts of men require time for their manifestation in the lives of men. It is folly for us to so minimize the results of revivals as men do in expecting to see the full manifestation of their results at once. It will take eternity to manifest in full the realm of possibilities opened through effective revival effort. The time to get effective action on the part of the people is when the spirit of action is upon them. A genuine revival is not an end of things, but the beginning of them. Souls brought to God must be built up in God. The life that has come to them must be given its opportunities for the unfolding of its powers, the realization of its possibilities. A genuine revival brings into action new forces, new powers, and opens the doors to the realization of new fields of possibilities.

Soul Saving in Samaria

Then Philip went down to the city of Samaria and preached Christ unto them (Acts 8: 1-12).

There seems to have been a tendency in the early church to limit their field of action. For centuries the worship of God had been centralized at Jerusalem, and it is not strange that the thought persisted in the minds of the people. But a new order was to prevail in the church. The gospel was to be preached in every nation, to every creature. It took severe persecution to stir these men to action. The people of Samaria had been instructed by a priest of the Lord during their early history. They had among them the Pentateuch containing the promises of the coming manifestation of the Christ. They were looking for His coming. Jesus himself had conducted a fruitful revival among them during His earthly ministry. They had been in contact with the Jews for centuries, and were familiar with the principles of Judaism. Under the guidance of the Spirit the preaching of the gospel was begun among people who were at least measurably prepared to receive it. Next to Jerusalem and Judea in this matter came Samaria. To Jerusalem came men to worship God from every nation under heaven. Having heard the gospel they carried it to these nations. Thus the world was prepared for the hearing of the Word of God. We do well to keep these principles in mind today. Harvests are not the results of accidents, but of well planned and executed efforts.

I. Philip was one of the seven, chosen to serve tables at Jerusalem earlier in the history of the church. He was a man filled with the Holy Spirit, a man of faith, and of good report among the brethren. A man of unusual gifts and talents. Having fulfilled his ministry at Jerusalem, he seems to have been led of the Spirit into the field of evangelism. The account of the beginning of his ministry is brief, but suggestive. Manifestly it was under the approval of our Lord, and in the power and unction of His Spirit. It was the sort of ministry God could bless, and did bless.

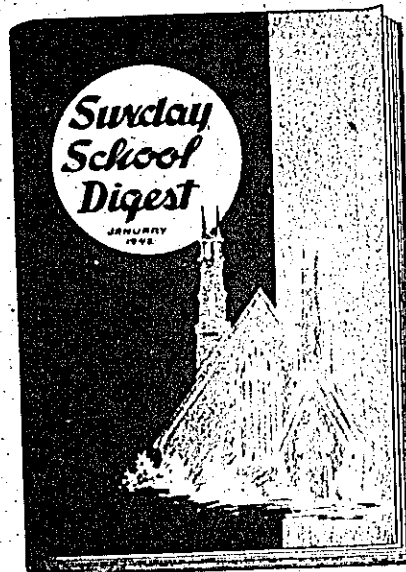
II. Philip had a message for them, the message of a Person. He preached Christ unto them. These men—in common with all others—needed vastly more than to be told how they ought to live. They needed some One to give them life. And that some One was Christ. Not only did they need to be told to stop sinning, but they needed someone to atone for their sins, and to enable them to cease from sinning. That someone was Christ. Not only did they need to be told to live Christian lives, but they needed someone to enable them to live them. That someone was Christ. They knew their needs were multitudinous. They needed someone to supply them. What these men needed is what men need everywhere today. Christ was the great need of mankind then. He is the great need of mankind now.

III. Philip preached to them, not only the Christ who had come, but the Christ with whom something must be done. Men have ever been wont to take Christ as a matter of course, and dismiss Him with some sort of mental assent to His being as a matter of history. But Christ is a Person of whom man's need is universal. He is a Person concerning whom everyone must come to a definite conclusion, and concerning whom he must take definite action. Our condition is such, and His work is of such a nature, that only through our definite and whole-hearted acceptance of Him, is there any possibility of our being restored to God. What we do with Him, inevitably settles our destiny for time and for eternity. We need but neglect Him, to be lost forever. He is presented to us for action, as our one and only Hope. We come into the spiritual realm by spiritual birth, just as we come into the realm of nature by natural birth. In either case, nothing can be substituted for birth. "What shall I do with Christ?" is the greatest question ever propounded to man.

IV. "And the people with one accord gave heed unto those things

which Philip spake." Attention was secured; interest was aroused; a spiritual awakening was at hand. The revival was well timed. Manifestly so timed by the Spirit of God himself. After all has been said that can be said on both sides of the question, it is still true that the Spirit alone knows when revival efforts are most

likely to succeed, and when and how they should be put forth and conducted. He alone knows the hearts of men. He alone knows how to reach those hearts and meet their need. Men not only need to be filled with the Spirit, they need to be directed by Him in their activities, and empowered by Him in their efforts.



Streamlined for Today

It's New . . .
It's up-to-the-minute . . .
It's as modern as 1942 . . .
It's the last word in
Sunday school literature

The Sunday School Digest

WHAT IT IS . . .

- A pocket-sized Digest of current Sunday school literature
- Contains articles by the world's leading Sunday school authorities
- A handy reference magazine for wide-awake Sunday school workers

WHOM IT'S FOR

- Growing Sunday school superintendents
- Alert Sunday school teachers and officers
- Sunday school minded pastors
- Sunday school extension department workers
- Parents interested in the Christian education of their children
- Everybody wanting to see God's kingdom promoted

WHAT IT WILL DO . . .

- Inspire you for Sunday school achievements
- Pep up your Sunday school consciousness
- Equip you to do your Sunday school task better
- Inform you as to the latest Sunday school developments

WHAT IT OFFERS . . .

- Sunday school techniques and plans
- Promotional programs
- An article-a-day Sunday school diet
- Inspiration and information

SEND IN YOUR SUBSCRIPTION TODAY

\$1.50 a year—15c an issue

SUNDAY SCHOOL DIGEST PRESS, Station E, Kansas City, Mo.

V. Not only were there things to be heard under the ministry of Philip, but there were things to be seen. "Unclean spirits came out of many that were possessed; and many taken with palsies, and that were lame, were healed." There is that side of meeting the needs of the people, which God is able to give when unhindered. Conditions for His so working seem to have been met at this time. The attitude and the motive of the preacher seem to have been sound and well pleasing to God. The attitude of the people seems to have been of a sort that was especially pleasing to God, and conducive to His unhindered working. The record seems to point to conditions favorable to unusual manifestations of the grace and power of God. We do well to keep these matters in mind. There is much that must be done in the way of meeting conditions if we would see the fuller manifestations of divine grace and power.

VI. "And there was great joy in that city." They were taking the way that led inevitably to that sort of joy. There is a sense in which joy comes to us in the measure with which we give God right of way in our lives. Nothing else can bring to an individual or to a community, greater or more enduring joy, than a genuine work of the grace of God. They had great joy in this city of Samaria because they put themselves in the way of having such joy. They gave God an opportunity to give them such joy. It is not His unwillingness to give us joy that impoverishes us spiritually, but our unreadiness to put ourselves in the way of its reception. The kind of hearing these people did, had much to do with the kind of joy they received. In all things there, they put themselves in the way of receiving what they received.

VII. "And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Preaching Christ is vastly more than speaking His name. Men can preach Christ only as they know Him. Manifestly Philip knew Him. Here was a man who knew Christ preaching to people who did not know Him, and so preaching Him that they were won to Him. When they were won to Him, they took definite action concerning Him. They received Him. As an outward token of their inward attitude toward Him they were baptized, manifestly in His name. In so doing they were taking their first step in testifying to Him, and in presenting Him to others. The need of the hour then was for men to preach Christ who know Him. And that is the need of the hour to-

day, and will be throughout all the days to come. There was a great change in this city of Samaria. They had had a great revival. Revivals change things wherever they are effective. Christ was the need of the people then. He is the need of the people now.

Soul Saving at Antioch

And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned to the Lord (Acts 11: 19-21).

Here we have an account of a soul-saving work in Antioch in Syria, which was carried on subsequent to the persecution which occurred subsequent to the death of Stephen. Time had been given for the development of a number of people who knew our Lord Jesus Christ, and were prepared to preach Him to others. Naturally the gospel had spread from Jerusalem and Judea into the neighboring province of Syria. Making it—measurably at least—a fertile field for its preaching. The thought that the Jews were to be continued as God's witnessing people, seems to have been considerably fixed in the minds of many of the followers of our Lord Jesus Christ. But here were some foreign born believers, men of Cyprus and Cyrene, who had the courage—under the leading of the Spirit—to preach our Lord Jesus to men of another nation, to the Grecians. Not to Greek-speaking Jews, but to men of the Grecians.

I. There is much to indicate in the record, that God works with men as they are, and under conditions as they are. We will do well to keep these things in mind. God uses men as they put themselves in the way of being used. That God calls men into His service is certain. That He calls them in the light of His foreknowledge is also certain. It is but normal to suppose that He calls men into His service who put themselves in the way of being so called. Occasionally someone tells how he resisted God's call to service. The universal testimony of such men is that so doing is extremely unwise. The testimony of those who gladly respond is of another and entirely different sort. God can confer no greater honor upon a person than to call him into His glad service. Men can commit few graver follies than to resist such a call. These men of Cyprus and Cyrene immortalized themselves by preaching our Lord Jesus to the Grecians. The effect of their wisdom and their work will live forever. Antioch in Syria became the

great center of world-wide evangelism during the early history of the church.

II. And the hand of the Lord was with them. This was true because they put themselves in the way of its being true. Few things—if any—pay better than does the finding and the doing of God's will for us in service. The God who calls men has His ways of making known to them that they are called, and He has His ways of making known to them His will concerning their service. Lack of knowledge of His will is not a question of His ability to make it known to us, but of our failure to wait until we are capable of receiving the information He desires us to have. In spiritual things, as in other matters, we know as we develop our capacities for knowing. The hand of the Lord was with these men because they put themselves in the way of its so being.

III. And a great number believed. The hand of the Lord being with men is a matter of measure or degree, as well as a matter of fact. That the hand of the Lord was mightily with these men seems certain. It is a glorious thing when this is true of an individual, or group of servants of the Lord. The magnitude of truth is something that is far beyond the powers of our comprehension in our present condition. It is a marvelous thing to have anything in the way of an appreciable grasp of it. It is even more marvelous to have such a grasp of it that we can so present it that others will believe it. It is true that some will refuse to believe truth no matter how well it may be presented to them. But it is also true that the way truth is presented to men has much to do in determining what they will do with it. That it may be presented in such ways that it is difficult to understand, and hard to believe is certain. It should ever be our aim to get the truth we present to others so clearly in mind that we ourselves can understand and believe it. Otherwise we need not be surprised if others neither understand nor believe it.

IV. "And turned unto the Lord." It is a great thing to secure belief. It is a great thing to secure action upon belief. These men—under God—secured both. In following the thought of these men who, by the grace and power of God, succeeded in their work, it is not difficult to see where much of failure in similar efforts may lie. If preaching the gospel is no more than speaking words, then it is a comparatively simple and easy matter. Manifestly it is vastly more than the mere speaking of words. It is—under God—speaking

(Continued on page thirty-two)

THE PREACHER'S MAGAZINE

Index Volume 16

Title	Author	Page Number
A		
"Acts of God," Ernest Linwood Hawkes		136
Adam Clarke's "Letters to a Preacher" (series), E. E. Wordsworth		5, 39
Alibiography, Hardy C. Powers		269
Ambassadors of the Compassionate Heart (front page—W. W. McP)		65
An Appeal to the Nations (front page—J. M. Powis Smith)		257
Archaeology of the Bible (series), Basil W. Miller, Part 1, 234; Part 2, 266; Part 3, 357		
Ashamed of the Gospel (clipped—Dr. R. Newton)		297
B		
Beatitudes for Pastors (clipped—O. N. Robinson)		269
Big Blessings for "Little" Preachers, By a "Little Preacher"		170
Book Chats (department), P. H. Lunni		12, 42
Busy-ness or Business? Raymond Wolcott		363
"But to Minister," H. M. von Stein		135
C		
Can We Tithe in Hard Times? (filler) clipped		12
Case of Reverence, The, H. M. von Stein		200
Certainty of Our Father's Guidance, The, (filler) clipped		40
Cheer Them (clipped)		260
Church Schools (department) The Vacation Bible School, by J. Glenn Gould, 101; October—Christian Service Month, by R. R. Hodges, 270; Our Need Is Men, by Dr. Charles E. Jefferson, 270		
Concerning the Nazarene News Bureau, J. W. Montgomery		296
Confidence (filler)		135
Creating a Spiritual Home (clipped)		297
D		
Divine Fullness (filler) clipped		76
E		
Evangelist, The, Buford Battin		294
Evil Is Present (filler—G. Campbell Morgan)		164
Expository Outlines (department), Lewis T. Corlett: January, 25; February, 57; March, 88; April, 127; May, 153; June, 185; July, 217; August, 249; September, 281; October, 313; November, 344		
Expository Preaching (filler) clipped		202
F		
Facts and Figures that Awaken Us, A. S. London		6
From "The Deserted Village," submitted by J. Glenn Gould		265
Front Page (no title): Easter Picture, 97; Earle V. Pierce, 321		
Fundamental Prophecies, Paul S. Hill		38
Funeral Sermons (department), Basil W. Miller		24
G		
"Great Joy" to "All the World," (front page—Alexander Maclaren)		353
H		
Hidden Results (filler) clipped		327
How to Use the Nazarene News Bureau, J. W. Montgomery		137
Hymn of the Aged (clipped—A. S. Carpenter)		346
I		
Illustrations, (Department), Basil W. Miller: All Sufficient Christ, 311; Altar, The, 184; Answered Prayer, 55, 58; Armor, 311; Bible, 249, 311; Blighted Men, 311; Call to Preach, 312; Christ Satisfies, 216; Con-		

Title	Author	Page Number
J		
Just in Passing, H. V. Miller		362
K		
Keep the Traffic Moving, J. B. Chapman		258
L		
Learning How Not to Succeed, J. B. Chapman		34
Letter from an Old Preacher, J. B. Chapman		66
Letter from a Preaching Preacher, J. B. Chapman		290
Letter from a Preacher's Wife, J. B. Chapman		228
Lifting the Bid on Efficiency, J. B. Chapman		354
Living Prayerfully, D. Shelby Corlett		171
Lower Yet (filler—F. B. Meyer)		196
M		
Man and the Preacher, The, Paul S. Hill		325
Methods of Efficient Church Administration, C. E. Shumake		362
Ministerial Ethics in a Modern World, G. M. Akin		167
Miracles, The (No author given)		326
Missionary Religion, A. (filler) clipped		292
My Program for the Year, Richard S. Taylor		9
My Sermon (Poem), Paul S. Hill		11
My Soul Is Happy Now (Poem), Paul S. Hill		123
N		
N.Y.P.S. (department) S. T. Ludwig: Youth and the Church, 42; Toward a Common Goal, 42; Nazarene Youth in Military Camps, 76; Reports Are Coming In, 76; Making the N.Y.P.S. a Factor, By Murel Mann, 102; Tarry Ye—Go Ye—Win Ye, 137; Remember September 28, 237; Win Ye, 327		
O		
Oliver Wendell Holmes' Hymn of Trust (clipped)		251
On Sabbath Worship (filler—Sir M. Hale)		103
P		
Pardon and Purity (front page—G. D. Watson)		290
Passion Week Messages, Paul Updike		113
Paul's Terms Relating to Holiness (series), Neal C. Dirkse: 8, 37, 71, 134, 166, 201, 230		
Picture of a Pastor, The, E. Wayne Stahl		264
Plain Common Sense (filler) clipped		314
Prayer Is Like (filler) clipped		295
Prayermeeting Suggestions (department), H. O. Fanning: 27, 59, 90, 155, 186, 218, 250, 282, 314, 345, 376		
Preacher's English, The, (feature), Leewin B. Williams: 270, 296, 330, 361		
Preacher's Family, The, J. B. Chapman		322
Preacher's Workshop, The (department), R. E. Swim: 13, 45, 77, 125, 140, 174, 204, 240, 272, 299, 328, 376		
Preacher Under the Juniper Tree, A. A. S. London		261
Preaching Holiness, Lewis T. Corlett		197
Preaching Program, A (department) January, Donnell J. Smith, 15; February, Weaver W. Hess, 47; March, Charles L. Henderson, 79; April, Paul Updike, 104;		

Title	Author	Page Number
R		
Radium Christians (filler) clipped		133
Realism of Jesus, The (front page—clipped)		193
Rules of Christian Living (clipped)		237
S		
Scriptures (used on front page) Goodspeed Translation 2 Cor. 8 and 9		34
Sermon Suggestions and Outlines (department), R. R. Akin, 57; Spurgeon Hendrix, 25		
Sick Men Make Sick Business (filler) clipped		231
Sit-down Strike, The (filler—Halford E. Luccock)		8
Stewardship (department) C. Warren Jones: The Place of Stewardship, 41; Beyond Budgets, 41; Why I Believe in Tithing, 41; The Easter Offering, 101		
Stewardship (clipped)		171
Success (filler—Claude A. Watson)		227
T		
Taking the Preaching Task Seriously, J. B. Chapman		2
Task of Keeping Encouraged, The, J. B. Chapman		98
That Revival (filler) clipped		3
U		
Unique Summer Theological Seminary, A		76
Unity of the Triune God, The, Paul S. Hill		73
V		
Value of the Old Testament to the Preacher of Today (clipped—Kelvin L. McCray)		71
W		
Walking with God, (filler—clipped)		355
What Is Christianity (front page—clipped)		161
What Is Expected of Nazarene Evangelists, By a Pastor		44
What Is That in Thy Hand (filler) clipped		229
When I Heard the Scriptures Read, E. Wayne Stahl		165
Why Are So Many Lost to the Church? Mrs. R. G. Fitz		262
Why He Falls, E. E. Shelhamer		11

AUTHORS

Author	Page Number
A	
AKIN, R. R.: Sermon Outlines, 57; Ministerial Ethics in a Modern World, 167	
B	
BATTIN, BUFORD: The Evangelist, 294	
C	
CHAPMAN, J. B.: Editorials—Taking the Preaching Task Seriously, 2; Learning How Not to Succeed, 34; A Letter from an Old Preacher, 66; The Task of Keeping Encouraged, 98; A Letter from a Preaching Preacher, 130; Preaching the Bible to the People, 162; There Are Times to Be Dogmatic, 194; A Letter from a Preacher's Wife, 226; Keep the Traffic Moving, 258; A Letter from a Preaching Preacher, 290; The Preacher's Family, 322; Lifting the Bid on Efficiency, 354	
CORLETT, D. SHELBY: Living Prayerfully, 171	
CORLETT, LEWIS T.: Expository Outlines, 25, 57, 88, 127, 153, 185, 240, 281, 313, 344; Preaching Holiness, 197	
D	
DIRKSE, NEAL C.: Paul's Terms Relating to Holiness (series), 8, 37, 68, 134, 166, 201, 230	
F	
FANNING, H. O.: Suggestions for Prayer-meetings, 27, 59, 90, 155, 186, 218, 250, 282, 314, 345, 376	
FINCH, OSCAR J.: A Preaching Program for July, 206	
FISHER, W. O.: A Preaching Program for December, 374	
FITZ, MRS. R. G.: Why Are So Many Lost to the Church? 262	
G	
GIBSON, CHAS. A.: Problems Peculiar to Preachers, 43, 138, 172, 202, 238, 271, 297	
GOULD, J. GLENN: The Vacation Bible School, 101; from "The Deserted Village" (poem by Oliver Goldsmith), 265	
H	
HAWKES, ERNEST LINWOOD: "Acts of God," 136	
HENDERSON, CHAS. L.: A Preaching Program for March, 79	
HENDRIX, SPURGEON: Sermon Outlines, 25	
HESS, WEAVER W.: A Preaching Program for February, 47	
HILL, PAUL S.: My Sermon (Poem), 11; Fundamental Prophecies, 38; The Unity of the Triune God, 73; My Soul Is Happy Now (Poem), 123; The Man and the Preacher, 325	
HODGES, R. R.: October—Christian Service Month, 270	
J	
JEFFERSON, DR. CHARLES E.: Our Need Is Men, 270	
JONES, C. WARREN: The Place of Stewardship, 41; Beyond Budgets, 41; Why I Believe in Tithing, 41; The Easter Offering, 101	
K	
KEYS, CLIFFORD C.: A Preaching Program for August, 241	
L	
LONDON, A. S.: Three Temptations of a Preacher, 74; A Preacher Under the Juniper Tree, 261	
LUDWIG, S. T.: Youth and the Church, 42; Toward the Common Goal, 42; Nazarene Youth in Military Camps, 76; Reports Are Coming In, 76; Making the N.Y.P.S. a Factor, 102; Tarry Ye—Go Ye—Win Ye, 137; Remember September 28, 237; Win Ye, 327	
LUNNI, P. H.: Book Chats (feature), 12, 42	
M	
MILLER, BASIL W.: Archaeology of the Bible (series) 234, 266; Funeral Sermons, 24; Illustrations (department), 22, 54, 86, 124, 151, 183, 215, 246, 273, 311, 343, 374	
MILLER, H. V.: Just in Passing, 362	
MONTGOMERY, J. W.: How to Use the Nazarene News Bureau, 296; Concerning the Nazarene News Bureau, 296	
P	
POCOCK, B. H.: Preparing to Preach, 232	
POWERS, HARDY C.: Alibiography, 269	
S	
SHUMAKE, C. E.: Methods of Efficient Church Administration, 362	
SCHURMAN, RALPH: A Preaching Program for May, 142	
SHELHAMER, E. E.: Why He Falls, 11	
SMITH, CHESTER A.: A Preaching Program for September, 274	
SMITH, DONNELL J.: A Preaching Program for January, 16	
STAHL, E. WAYNE: When I Heard the Scriptures Read, 165; The Picture of a Pastor, 264	
SWIM, R. E.: The Preacher's Workshop (department), 13, 45, 77, 99, 140, 174, 204, 240, 272, 299, 328, 376	
T	
TAYLOR, RICHARD S.: My Program for the Year, 9	
U	
UPDIKE, PAUL: A Preaching Program for April, 104; Passion Week's Messages, 113; Today's Happenings in the Life of Christ, 115	
V	
VON STEIN, H. M.: "But to Minister," 135; The Case of Reverence, 200	
W	
WALKER, W. B.: A Preaching Program for November, 330	
WHITE, STEPHEN S.: A Preaching Program for June, 176	
WILLIAMS, LEEWIN B.: The Preacher's English (feature), 270, 296, 330, 361	
WINCHESTER, OLIVE M.: Thoughts on Holiness (series)—A Rest for the People of God, 4; Scripture Expressions for Christian Experience, 35; The Gift of a Better Hope, 68; The Abiding Comforter, 99; A Purified Heart, 132; The Final Message of Divine Revelation, 163; A Gracious Assurance, 195; Pentecost, 228; Following Holiness, 259; The Way of Holiness, 293; The Holy Seed, 323; The Holy People, 355	
WORDSWORTH, E. E.: Adam Clarke's "Letters to a Preacher" (series), 15, 39	
WOLCOTT, RAYMOND: Busy-ness or Business? 363	
WORDSWORTH, E. E.: Illustrations on the Holy Spirit, 372	