

Suggestions for Prayermeetings

(Continued from page thirty)

the right words, the words suited to the occasion, the words that meet the needs of the hearers, the words God would have spoken. Whoever begins the preaching of the gospel with the idea that he has a simple and easy task before him, has much yet to learn concerning the work to which he has been called. Nothing less than the most persistent and unremitting toil will make possible one's success in this glorious work.

V. When Barnabas came to Antioch from Jerusalem, there was a work of grace wrought in the hearts of the people that could be clearly seen. It was so satisfactory to a man well qualified to judge in such matters, that he urged them to continue in this work of grace so well begun. Few things are more valuable than a good start in life. And this is as true in the spiritual as it is in the natural realm. These men had such a start, and the foundations were laid for the building of the superstructure that was of such importance in the early history and work of the church.

VI. Seeing the good start these men had, Barnabas sought out Saul of Tarsus, and made preparations for leading them on in this glorious work of grace and carrying forward this promising work. For a considerable time this work of instruction and evangelism was carried on. Many more believed, and the entire situation was strengthened, and the work built up. It was in Antioch that the disciples were first called Christians. May it not be that in a good sense, at least, this had reference to their development in Christlikeness?

VII. Not only were the believers in Antioch built up, but a company of prophets and teachers were developed there. Five of them are specially named. In waiting upon God for wisdom to teach others, they had themselves been brought to proficiency in their knowledge of the Word of God, and of the work of God. Nothing pays better than whole-hearted effort for the glory of God, and the good of men in the glad service of our Lord Jesus Christ. In one sense these men were making sacrifices. In another they were improving opportunities. They were preparing themselves for immortalization. They were a blessing to the men of their day and generation, and to the men of all succeeding generations. Worldlings would say these men were wasting their opportunities for making something of life. In a real sense they were wisely investing their lives, and putting them to the best possible use. Let us become such servants,

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The Preacher's MAGAZINE

Thou Remainest

THIS WORLD is in a state of transition. Everybody can see it. The mighty powers are talking of creating new orders, such as "The New Order in Asia," and "The New Order in Europe." Truly old things are passing away. The machinery and transport of yesterday are obsolete today. Old memories, which have been so dear to many of us, and have been refreshed to our minds as we looked at the treasured portraits, are a bore to the rising generation. New "isms" and interpretations are crowding out the old, substantial truths, which have been held so sacred and necessary to our spiritual lives.

Just where do we go from here? It is a good thing to find a safe anchorage somewhere and not permit ourselves, our hopes and our faith to drift away in the flood tide of modern chaos. God tells us in His Word that the days will come when the heavens and the earth shall be shaken, and all things that are made, "that the things which cannot be shaken may remain." It would seem to many today that the swastika has swept Christian liberty from a score of nations and was going to establish its new order in all the world, but such is not the case. A thousand years from now the swastika will be forgotten (we hope long before that, indeed), but the cross of Jesus will still be supreme.

Crowns and thrones may perish, kingdoms rise and wane;
But the Church of Jesus, constant shall remain.
Gates of hell can never 'gainst that church prevail;
We have Christ's own promise, that can never fail.

To many, Christ is as a root out of the dry ground, but to His children He is the Rock of Ages. He is the sure Foundation. Heaven and earth shall pass away, but His word shall never pass away. "Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear" (Heb. 12:28).—SELECTED.

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The Preacher's Private Mental and Religious Habits

By the Editor

SOMEONE has called those men who came to Wesley through such strange providential ordering "brown bread preachers." But if one thinks of these men as being wanting in application, just because they were wanting in formal schooling, he has another guess coming. Wesley plainly told these men that "Reading alone can supply depth to preaching, with meditation and daily prayer." And he urged each one to "Fix some part of every day for private exercises. You may acquire the taste which you have not. What is tedious at first will afterward be pleasant. Whether you like it or not, read and pray daily. It is for your life. There is no other way; else you will be a trifler all your days and a very superficial preacher. Do justice to your own soul; give it time and means to grow; do not starve yourself any longer."

Horace M. Du Bose, in his life of Francis Asbury, remarks that this rule of Methodism has transformed many a dull and clodlike recruit into a lively and effective witness. But he thinks few ever took Wesley's words more seriously than did Asbury. Asbury's formal schooling stopped while he was in his eleventh year, and yet his catalog of books read (some reread and carefully studied) included volumes on poetry, history, politics, biography, philosophy and theology. And it is said he learned Greek and Hebrew, covered an occasional book on etiquette, and perused a good many State papers.

Dr. Du Bose says of Asbury, "For his attainment in letters he paid the price of prodigious industry; and even this had been insufficient ex-

cept for his plan of work and study. His habit, when not traveling, was to rise at four o'clock each morning and, after prayer and meditation, spend two hours in reading and study. After that came a season of recreation and conversation, and then the fuller toils and open duties of the day. He was awake sixteen hours out of the twenty-four, ten of which he gave to reading and study. When on his travels he carried his library either in his saddlebags or in a small chest stowed in the boot of his chaise or sulky. Like Mr. Wesley, he knew the art of reading while traveling either in his carriage or on horseback. It was a fixed rule with him to read a minimum of one hundred pages daily. Both the purpose and endurance of Atlas must have been necessary to support through the ceaseless changes of his days a task like that."

In other passages Dr. Du Bose tells of Asbury's chronic illness, especially his long periods of suffering of malaria, and he stops to say that even in his extreme weakness and often running a fever, Asbury held himself to his hundred pages of reading daily. From this and other considerations, we learn that this apostle of the New World thought as much if not more of his own private mental and religious preparation as of his preaching and other external activities. He would keep mentally and spiritually ready, even if he was physically disqualified for the time.

I know it is customary to answer all such arguments with the easy phrase, "times have changed." And we all know times have changed. But the great majority think times have changed in the interest of convenience and efficiency, not otherwise. A man can still confine himself to a regular amount of sleep, and a man can set for himself a minimum reading task. He may not be able to read while he travels in this day of motor conveyance, but he can make his rounds sooner and read faster in a place of seclusion than could these old pioneers in a jolting carriage or on horseback. Alibis are easy, but they do not get us anywhere. The principle is the same now as then. Without reading, meditation and prayer there can be no depth to preaching now any more than such was possible then. And if the preacher who reads these lines is a college man, he should know better than others that formal training is no substitute for that current preparedness which makes the preacher fresh and full.

We lose the peace of years when we hunt after the rapture of moments.—BULWER.

Thoughts on Holiness

Olive M. Winchester

The First Lesson in Holiness

Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. (Ex. 19: 5, 6a).

AFTER all of the vicissitudes that accompanied the journey of the Children of Israel from the land of Egypt through the wilderness, they had finally reached Sinai and encamped. For three months they had been on the way to the place where they were to offer sacrifice unto Jehovah their God. Now they had pitched their tents at the foot of the mount. Hitherto they had been protected by the loving care of Jehovah; in general He had been recognized as the God of the Hebrews, but now they were to be officially adopted and the ideals or requisites for such a relationship were set forth.

THE BASIC REQUIREMENT

In the new covenant relation, now to be established, the fundamental requisite was obedience. Like many others in later days the Hebrews often perverted their religious conceptions and lost sight of this great basic requirement. They made substitutes of various kinds. Their minds' attention focused upon ritual and other externalities. To offer abundant sacrifice was from their viewpoint the ground of divine favor.

But over and over again came the clarion call back to obedience. We hear the Prophet Samuel announcing this principle to King Saul when, in his reproof, given because they had not slain the Amalekites as they had been commanded and had presented the excuse that the best were kept for sacrifice, were couched these words; "Behold to obey is better than sacrifice."

Then again we listen as the Prophet Isaiah denounces the vanity of the ritualistic service and summons the people from their solemn assemblies exhorting them, "Cease to do evil, learn to do well. If ye be willing and obedient, ye shall eat the good of the land." Thus again obedience was made the supreme requisite.

So down through the ages the fundamental requirement has ever been that of obedience. Faithfulness in walking in all of the command-

ments of the Lord is the ground of acceptance. In the New Testament we find the thought expressed under the figure of walking in the light.

A PECULIAR TREASURE

With the fulfillment of the supreme requisite of obedience, there follows the gracious promise that such, who do this, will be a people for Jehovah's own possession. Throughout the ages there have always been those who have been peculiarly owned by God. These have not come into this relationship because of any divine election irrespective of their own activity, but because they have brought themselves nigh through the spirit of their own lives. The Lord Jehovah is ever seeking such to serve him.

Out from among all the nations of the earth the Hebrew people had been chosen. Out from a band of twelve disciples three were chosen and out of the three one was chosen. Why? Because amid human frailties and shortcomings they caught the hope of a higher life through fellowship with God.

Still God is seeking men and women to be a people for his own possession. Whosoever will may come. He need not be affiliated with any particular national group of people as in the days of the Jews, though even then the Gentile could enter in, but the only demand made upon him is the obedience unto faith.

A KINGDOM OF PRIESTS

In the Hebrew religious economy the duties of the priests were various. First, there was the ministry for the people, the offering of sacrifices. Therein they brought the people into fellowship with God. So with the Christian the obligation rests upon him not only to save his own soul but to minister unto others. Freely he has received so should he freely give.

Then especially was it the duty of the high priest to act as intercessor for the people. Upon the breastplate were engraven the names of the twelve tribes of Israel and upon his shoulders he likewise bore their names engraven, six on each side. Thus was symbolized the bearing of the people before Jehovah in intercession. So should the holy people of God today bear their weaker brothers before the Lord in intercession. Every one is to be a priest before the Lord.

Finally the priests were teachers of the law. When Asa returned, from the conquest of the Ethiopians the Spirit of the Lord came upon Azariah, and he exhorted the king, then he said unto him that for a long season Israel had been without the true God, and without a teaching priest, and without law. Yea, when by the word of Jehovah the duties of the priesthood were stipulated unto Aaron, among other things it was said, "And that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses." Moreover, in Malachi we have the word of admonition, "For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts." Thus does it most surely appear that the priest was to teach the people, and when it was specified that the people of Israel were to become a kingdom of priests, it indicated that therein they were to become the teachers of mankind in things pertaining to the kingdom of God. Thus it is with all to whom light is given; according to the measure wherein it is bestowed, and in keeping with that measure is there responsibility to carry it to others.

A HOLY NATION

The last element in the word of promise to those who obey the statutes of Jehovah was that they were to be a holy nation. But as we read other passages in the books of Moses, we find that the foregoing elements are closely associated with this fact. In his farewell address Moses ex-

horts the people to break down the altars of strange gods when they should come into the land and burn their graven images, "For," he continues, "thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee for his own possession, above all peoples that are upon the face of the earth." Then he warns them against disfiguring themselves, giving the same reason, "For thou art a holy people unto Jehovah thy God, and Jehovah hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth." Accordingly there would seem to be a very close association in these two factors.

Therefore we conclude that both the fact of being a people especially owned by God and being a kingdom of priests constitute elements in holiness, and they are stressed in this very first lesson that God gave to His people on the subject. These are set forth in plain preceptive language, and not in figure or symbol, so there is no mistaking their import.

Not only do these factors in the experience of holiness apply to that day and age, but they have been abiding and are as essential and as real today as when they were spoken by Moses as a messenger of Jehovah unto the people. If we obey the voice of the Lord to walk in His statutes and commandments, then shall we be owned by the Master whom we serve and shall feel that sense of favor and protection that comes from such a relation; and we must needs also feel a responsibility to do priestly service and bear on our hearts the needs of mankind.

"The Preacher's Spiritual Life"*

George Cole

Be ye followers of me, even as I also am of Christ. (1 Cor. 11:1).

NO SUBJECT could be of greater importance to a meeting of preachers than this one that has been assigned to me; and it is with fear and trembling and much prayer that we would dare to write for a public hearing on such a tremendously vital subject, "The Spiritual Life of the Preacher."

To my mind, much of the responsibility for the present destructive forces in the world and the inevitable chaos to follow, the present victory of the powers of darkness, the sixty thousand churches in America without a single convert, the great wave of crime sweeping our land at the rate of a felony every two minutes, a suicide

* Paper written for a Preachers' Meeting in Ohio, in November

every twenty-one minutes, a murder every forty minutes, a crime bill reaching an all-time high of twenty billion dollars annually, an open saloon five hundred thousand strong employing over three times as many barmaids as there are co-eds in our colleges, the enslavement of youth in the shackles of profligacy, can be laid at the door of the chamber into the preacher's inner or spiritual life.

If one preacher, baptized and filled with the Holy Ghost, could figuratively turn the world upside down, destroy the trade of the devil's craftsmen, blaze a trail of holy fire throughout the world of his day, what ought a fire-baptized ministry of multiplied thousands do today with the printed page, the radio, the airplane, the railway express? Perhaps you are wondering what

all this has to do with the preacher's spiritual life. Jesus said, "Ye are the salt of the earth but if the salt has lost its savour wherewith shall it [the earth] be salted." The corruption of society is due to the absence of salt. It is no wonder that churches are closing their doors and those that are open are resorting to all kind of "shindigs" to get a crowd, union services, socials and suppers, movies and clubs; spirituality is gone, they have lost the "fire" and their attractiveness has disappeared. The preacher stands indicted for this condition. He has failed to keep spiritual. "Like people like priest" (Hosea 4:9), does not apply to a real man of God. God's man has a message; it is not modernized and streamlined to slip through the minds of his hearers without a jar, but is simple, rugged, effective. The church, generally speaking, has drifted from her moorings and is aimlessly floating about endeavoring to fit into the world's program of social betterment, because the preacher has failed to keep spiritual and to declare with no uncertain sound a "thus saith the Lord."

I have said all this to emphasize the importance of the spiritual life of the preacher. For if he is not spiritual his church will not be spiritual, and if his church is not spiritual the community, the state, the nation will have no preservative to stay its corruption and its final dissolution. I conclude that the spiritual life of the preacher should be his or her greatest concern. Education, qualifications of leadership, personality, native gifts or endowments have their value but any or all of these fall infinitely short of making a good preacher. There can be no substitute for a deep inward devotion to God and a subjective consecration to the power of the Holy Ghost. This makes a spiritual preacher.

It is assumed, of course, that every preacher has been born of the Spirit; for it is utterly impossible to be spiritual unless we have been quickened by the Spirit and raised from the dead state of sin and unbelief by the regenerating power of the Holy Ghost. And again it is assumed that every preacher has been baptized with the Holy Ghost and fire, for if we are endeavoring to do God's work in the world without this, we are getting ahead of the Holy Ghost and doomed to disappointment and defeat. But each of these wonderful experiences is bestowed conditionally, and any blessing or fitness bestowed conditionally is retained only so long as those conditions remain upon which they were received. And so the maintenance of that spiritual life bestowed is of utmost importance to the preacher. While we are "kept by the power of God" yet we are not kept irrespective of our own power or will in

the matter. Salvation and ultimate and final redemption is co-operative and it is very essential that I work out my salvation with fear and trembling and that I maintain good works and "die daily" to the clamorings of the flesh and spirit. I think it proper and fitting to discuss briefly at least the things that will maintain and develop the spiritual life of the preacher.

1. *Prayer*—Prayer is communion with God, the world shut out; which of course includes your most intimate human relationships. It was through prayer we came to God, it is through prayer we talk to God and by prayer we are made like God. Jesus spent whole nights in prayer and without a doubt the busier we are and the more we contact the world in our everyday lives, the more will we need to get alone with God. No amount of study or preparation will substitute for prayer. Communion with God put such a glow on the face of Moses it was necessary for him to cover his face to minister to the people. "And as he prayed, the fashion of his countenance was altered." While this was the transfiguration of Jesus yet I believe that real earnest and prolonged communion with God will change the fashion of any countenance. Our family, our church, our community will know whether we pray or not, the veil is taken away in our day and we are epistles known and read.

2. *Reading of God's Word*—Jesus quoted, "man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Next in importance to secret prayer is the reading of God's Word. Not merely to find sermons but to get spiritual sustenance. Just as your physical man will waste away and die without food so will your spiritual man die without the Word of God. God's "exceeding great and precious promises are given unto us that by them we might be made partakers of the divine nature" (2 Pet. 1:4); and of course without them it is just human nature. This, too, like prayer cannot be substituted by other good literature, good sermons or commentaries. God speaks a personal message to each of us from His Word. And let me say, there would be few departures from "the faith once delivered unto the saints" if preachers and people would stick close by the Book. Commentaries and interpretations may have their place but God the Holy Ghost proposes to lead and guide His people into the truth.

3. *Fasting*—We are living in a day when the church is feasting not fasting, is playing and not praying. I am reminded of the words of Paul, "I keep my body under lest having preached to

others I myself should become a castaway." One of the first conditions you and I had to meet in coming to Christ was a denial of ourselves; and yet how few, seemingly, realize that self-denial must be constantly maintained. One has said that all we need to do to go to hell is to eat every time we are hungry, sleep every time we are sleepy and rest every time we get tired. Again Paul said, "I die daily." To keep spiritual one must be the master of his appetite and not a slave to it. You recall the incident when the disciples could not heal the boy and Jesus said, "This kind cometh not forth but by prayer and fasting." We could see more problems solved, more exhibitions of divine power and glory, more victorious battles in our own circle if we would fast and pray.

4. *Self-denial.* While this is similar to fasting yet it includes more than fasting and has to do with the whole man—spirit, soul and body. This like the flesh and appetite is a denial that must be constantly maintained. I read an article one time on the culture of the will that advised the exercise of a denial of something each day, though legitimate, that was greatly desired. This for the strengthening of the will without any thought of the glory of God in it. What ought we as preachers do in the maintenance of spirituality in regard to self-denial? In 2 Cor. 10: 5 Paul speaks of "bringing into captivity every thought to the obedience of Christ." Never should we get away from the fact that "we are not our own" but that we have been saved and commissioned to please Him in all our lives.

5. *Real Personal Interest in Others*—It is impossible under the present condition of things to maintain spiritual life and fail to be vitally interested in the lives of those about us. The reason a great number of preachers are not saving souls is that they have lost interest in them and are taken up with their own interests and desire for success. Spirituality is Christlikeness and can be maintained only by following Christ in His work of redeeming lost men and women. A soul winner must love souls and this is vitally connected with the spiritual life of the preacher.

6. *A Holy Conversation*—Many a preacher like many a lay member has leaked out through the mouth spiritually. "In the multitude of words there wanteth not sin; but he that refraineth his lips is wise" (Prov. 10: 19). If any man offend not in word, the same is a perfect man" (Jas. 3: 2). Not the least exercise of a preacher in his endeavor to keep spiritual is the careful guarding of his conversation, among his family, his kinsfolk and the members of his church. There are burdens and problems that he should talk over with no one but the Lord. I am speaking from

experience. I have talked at times, not maliciously to hurt anyone, but with certain members who seemed more spiritual, about certain other members and their failings, and went away with a heavy heart, sorry that I had not just talked it over with the Lord.

7. *System-Method*—Last but not least, as an important factor in the maintenance of a preachers' spiritual life is a strict adherence to regularity in habits. A time to pray, a time to read, a time to fast, a time to study, a time to visit. There is a very grave danger of shaping our lives after the pattern of the crazy quilts our mothers used to make, no particular design or pattern just a hit and miss, an easy following of the lines of least resistance. This, like the stream, always leads downward.

Reward—But it is not only duty, discipline and demand, the spiritual life of the preacher is the very life of the preacher. Not only does he live in the Spirit but he walks in the Spirit. He is the master of every situation, more than a conqueror on every battle field, he is content in whatever state he is in (for he lives in the state of holiness), he can do all things through Christ who strengthens him, he is ready to go or ready to stay; for him to die is gain and for him to live is Christ.

The preacher that will put the chief emphasis on spirituality cannot fail. He is ordained to victory. And let me repeat what I said in the beginning; not only does the preacher's success depend on his spiritual life but the success of his church, the salvation of those entrusted to his care and the giving of light to a community of lost men and women. No doubt you have heard this story—"There was a bad wreck at a certain railroad crossing. Several persons had been killed and wounded. After an investigation the matter was taken to court. During the proceedings the old man at the crossing was questioned. Did you swing your lantern to warn the approaching car of the coming train? "Yes sir," he replied, very emphatically. The jury came in and returned a verdict absolving the railroad company of all blame. A little later the division superintendent was congratulating the old man for his faithfulness in swinging the lantern when the old man replied, "I did that, sir, but I was afraid he was going to ask me if I had a light in it." Preaching without spiritual life (and there is too much of it) is like swinging a lantern in the dark of night without a light in it. It is wasted effort.

More important than any duty or obligation of my ministry is the need of keeping spiritual. May God help us to follow those things that will

make for a deepening of our spiritual life, a more spiritual church and consequently give our community a brighter light that others may follow us as we have followed Christ.

Man's Search for Truth

J. Carey Campbell

AGE after age new light will fall upon the affairs of man which will cause him to continue his process of readjustment to the more clearly revealed truth. Yet the principles of truth are eternally the same, so why the worry, generation after generation, about fitting ourselves to new findings?

Of course there is the progress of man. Perhaps that is the crux of the whole question. When progress along scientific lines becomes unbalanced it causes of itself a disturbance which brings man to rethink his fundamental beliefs in God. The principle of truth is the same but with man's subduing the earth there seems to be the price of disturbance of the mind.

Yet all scientific establishments are not the whole truth. Often the discoveries of one age are a hindrance to the continuation of progress in the next hundred years.

The other day I read an interesting book "The Star Gazer" by Zsolt Harsanyi, (Jolt Harshanyi) a Hungarian journalist. The book is really a biography of Galileo; written in a novel form. This pioneer of civilization in his field breaks through static thinking amidst the real difficulties that any pioneer has to face. The great passion of the novel is the truth about the universe. It is this passion for truth which is being threatened today by forces as dangerous as the Inquisition. But the question comes to me, Was the Inquisition not brought on and allowed because man refused to follow the truth? This is suggested in "The Star Gazer," for the pope is not the villain, neither is the Inquisition. The villain is Aristotle, or those who made this great scientist and philosopher into a final authority. The master mind of this Greek had caused man to become stale. This man's thinking had killed thinking, for, since the church had built its philosophy of the universe upon this master scientist, it was no longer necessary to speculate. Aristotle had all the answers. Galileo's closest friends, for example, refused to look through his new telescope at the moons of Jupiter. They are just not there, these defenders of the truth (?) would say, for if they were, Aristotle would be—imagine the

absurdity—wrong! And—horror of horrors—the confusion would cause us to have to rethink through our faith.

"And most dramatic of all, and indeed the essence of this story, is the tragedy of Galileo himself. His thesis proved, his fame spread through Europe, an oldish man, afraid of pain, a devout man believing in spiritual things even when most determined to make the truth prevail of the visible universe, he was broken by the Inquisition. He recanted shamelessly, dragging his belly on the ground before his potential torturers. He knew the earth moved, and that the skies were not immutable, but eagerly denied his knowledge, to escape burning at the stake." The only concession he made was to affirm that if Copernicus was wrong, so was Aristotle.

This is highly suggestive. It shows that man must suffer to establish new truths. Truth has birth-pangs in establishing itself.

But let us look at ourselves—"the mess we are in." It seems that in man's long struggle, in his attempted climb, in his search for truth, he is piteously hopeless with his own findings—man's own knowledge. Much of so-called truth leads man astray. The difficulty in which man finds himself from time to time is not because of science. Who of us would say that science does not point to truth? Yet the fact remains that new discoveries have unsettled man's thinking.

The present wars in Europe and Asia are not a result of man's findings; they are a result of man's failing to face his findings. Many fail to see man's sin as the meaning of this war and lose faith in God. The difficulty is that man gets so in the way that he will not face the underlying truth. Man has sinned; he is too proud to acknowledge the fact.

Look at man with his intelligence. Yes, granted that science has worked miracles in the medical world, yet Dr. Carrel in his book, "Man the Unknown" points out that after all we know very little. "The scattered data of their analysis must be integrated into an intelligible synthesis." In other words we have specialized to such an extent that specialization has shown us our ignorance. Who could intelligibly grasp a synthesis of all truth? An Einstein? Perhaps. But would this be available for the educated, much less the common man? Dr. Carrel continues, "We are generally obliged to be content with approximate information."

When we look at our twentieth century experiments we are reminded of the "One Horse Shay." We make things so logical that they break down at every point in meeting man's need. I

believe Dr. Carrel is right when he suggests that "Our experiments are of too short a duration. Many should be continued for a century to ascertain the correct results." If we would do this in honesty—facing truth at every point, we should find the old axioms still standing. "Though heaven and earth should pass away, my word shall never pass away."

Though truth in principle is the same, new interpretation of that truth is the joy and sorrow of life: joy to the soul, sorrow in suffering for that joy. We have only to cite the fact that Barth and Einstein had to leave Germany in order to escape a modern Inquisition. This is the progress of man; otherwise we shall become as static as the Church in the Dark Ages. In order for truth to mean anything to man it must continue to break in upon him from new angles. Gripping man with new emphasis it keeps him from such silly debates as our fathers had in their discussions of "Matter and Spirit."

Truth is the same, yes, but ever widening in scope. This in truth is the progress of religion and Christianity in particular.

Have men such as Thomas Paine, J. G. Fichte and Spinoza been an aid to Christianity? I would say that without them we would have stayed static. Man has such an easy tendency to become self-satisfied that each age needs a Voltaire. We need to have to fight for truth to really appreciate it.

Thus we need wars? Not if we could learn the lesson of facing and following the truth. Until we learn this lesson truth will be kept alive by the sword. "I came not to bring peace, but a sword." We cry, "God save us from war," when our prayer should be, "God humble our pride, empty us of self."

We shall continue to have Luthers, for Christ has said, "Ye shall know the truth, and the truth shall make you free" (John 8:32). "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13).

Faith and patience are twin sisters. To have a sweet, enduring patience one must have a steadfast, immovable faith. The day was very dark for Job. His children were gone, his property gone, his friends had turned against him, his wife suggested to him that he curse God and die, but he was possessed of a faith which enabled him to say in the midst of all, "Though he slay me, yet will I trust in him." He knew that he had a living Redeemer and he could wait in the midst of his sufferings for the resurrection morning.—*The Pentecostal Herald.*

The Dead Line

Ed Bennett

ONE has said that the term of ministerial efficiency is limited by fifty years of age. From observation, let me say that the "dead line" is not fixed by age. I will name a few ministers who have been and are being used in a more efficient manner after having passed the fifty year mark; namely, Uncle Bud Robinson, Gipsy Smith, J. G. Morrison, J. W. Goodwin, John Wesley, J. B. Chapman, R. T. Williams, Bishop Gilbert Haven, P. F. Bresee, and many others. Sermons should increase in power, if the ministers are God-called and God-filled.

There are those who have passed the "dead line" and are not yet forty. The reason that this sometimes happens is that earlier successes have made them content and they have ceased from hard study, prayer and dependence on God. They do not do their best every time. May God have mercy on the pastor or the evangelist who strives to please or to entertain his congregation and sometimes "pulls punches," so to speak, rather than preach the truth. To be content leads to standing still and to early decline; or, perhaps he may so strain his bow that it loses its elasticity. Phineas Rice said he "had known many young ministers who were like wasps, biggest when first hatched."

To be effective, does not mean one has to be a certain age; but that one must have ability, goodness, love, common sense and experience. Take the case of Sammy Morris, the Kru boy; he accomplished more in three years of his Spirit-filled life than most ministers have accomplished in their lifetime. And Sammy was only a layman. He was fired up, or unctionized, by the Holy Ghost at all times it seemed. How many ministers are unctionized for the thirty minutes that it usually takes to bring a message? It is God's plan that they should be.

"A gray head is a crown of glory," in the pulpit, if it is over a heart that has been broken and mended by chastisement and love so it may hold "the water of life" and "spring up" like a fountain.—BISHOP HAVEN.

One need not try to dodge the "dead line" for a church can tell if they are being fed by the bread of life and if the table is well spread. Youth or old age does not matter so much as being effective. It is a disgrace to pass the "dead line" while yet young in the work of God.

Archeology and the Bible

Basil W. Miller

Part Four

25. *The Book of Joshua and the tablets.* The conditions that evidently preceded the conquest of Canaan by Joshua must have been a weakening of the power of Egypt in that country, or else Joshua and the Israelites would not have been able to conquer the land so easily. The fact is corroborated by the tablets. Mention is made in the letters that the king of Egypt had to send a second expedition to reconquer some of the cities of Palestine.

The correspondence of, and the inter-substantiation between, Joshua and these letters is no less remarkable. In Joshua the cities are spoken of as large and walled and fenced; while the tablets confirm these facts. Joshua ascribed horses and chariots to that period and unless he had written from the viewpoint of a participant in the scenes described, he would have been unable to have written so accurately. But this is also sanctioned by the tablets. The Hittites are referred to as coming to Tennib with chariots; also the chariots of the Egyptians are mentioned. Gold is frequently spoken of in the letters, and hence the mention by Joshua of the gold wedges and the Babylonish garments is explained by the greatness of the intercourse with Babylonia. This is also shown by the letters from Babylonia; and also by the use of the cuneiform writing of Babylonia in the Tel-el-Amarna letters.

In one tablet the chief of Pabaha is said to have "made trumpets to be blown." This finds an echo in the description of the marching around the walls of Jericho with the men blowing trumpets. Also the expression appearing in the letters, "I bow myself seven times at the feet of my lord," corresponds with the actions of Jacob in meeting his brother, for "he bowed himself seven times to the ground until he came to his brother." Joshua found horses and cattle in the land. The tablets mention the captain of the horses at Ascalon. Joshua also writes of the oliveyards and vineyards, and one writer of the tablets says he is sending "oil and drink" to the soldiers of the king.

The Book of Joshua represents Palestine as a country of a fair degree of civilization, and this fact finds substantiation in the letters. They mention: Ships of Sidon; ships of the lands of the Amorites; Beirut and Sidon sending ships; gar-

dens and mulberries of Beirut; tin at Tennib; copper and agate; silver that is pure; quantities of silver in the temples of the gods; and the cultivation of papyrus for use of writing material.

Many phrases are employed in the letters which are similar to those used in portions of the Old Testament written during the same age as the tablets. Such as "My countenance is toward the king"; "a footstool at the feet of the king," "Thou man of blood," found in Bible passages relative to David occurs more than a dozen times in the letters.*

26. *Joseph's cave.* The Book of Joshua describes the carrying of the bones of Joseph from Egypt and the burial of the same in Canaan. A corroborative instance of this is found in the fact that at present the burial place of Joseph is supposed to exist in Palestine. Although the tradition that the place is the correct one come only from the fourth century, still Christians, Jews, Samaritans and Mohammedans revere the spot. There is no doubt but the burial place of such a great character as Joseph would be remembered by a nation that for centuries had dwelt in the same land. In England many of their kings are now safely entombed in Westminster Abbey, and quite recently the world was astounded by the discovery of "King Tut's tomb," one of the rulers of Egypt about the time of Moses. If this be true, who could doubt that the grave of Joseph would be remembered for centuries by his descendants who had almost constantly dwelt in "the land of Joseph"?

27. *Historical reference to Moses.* The final discoveries of the spade have not yet occurred; the day may arrive when the original document of the writers of the Hexateuch will be unearthed. It is not unreasonable that even the original autographs of the Old Testament, written in cuneiform or Egyptian hieroglyphics or early Hebrew may some day be brought to light by the faithful labors of the archeologist. This is not an impossibility, for the spade has unearthed records more astounding than this. We read the accurate history of the rulers of Egypt, long before Moses saw the "burning bush"; and we decipher documents written on clay tablets

*For a description of Canaan during the time of Joshua, see Urquhart, *op. cit.*, Vol. V.

centuries before the bare feet of the lad Jacob trod the desert sands. Until the spade has completed its task we must be satisfied with such evidence as we have of the veracity of the Old Testament.

Each year illuminates some obscure Old Testament incident. The history of Egypt when the Children of Israel were there in captivity, written by Manetho, says that a mixed multitude made war on the king; that they were led by a priest called Csarsiph, their ruler; that the king at first retreated before them, but afterward drove them into Syria and that the ruler later changed his name to Moses. Josephus also quotes Chæremón, an ancient writer on Egyptian history, as saying that Joseph and Moses were scribes, who led an assault upon their king.

Archeology bears witness to the truth of the narrative of the Book of Joshua. The crossing of the Jordan—the existence of which none can doubt; the capturing of Jericho, from which letters in the Tel-el-Amarna tablets are found—these facts are beyond question. The story of Achan and the Babylonish garment is entirely true to the evidence furnished by the spade. We can safely say that the Book of Joshua in its main outlines is well authenticated by the valuable work of the archeologist.

28. *Probability of Hexateuch being written during the days of Joshua.* It is not at all impossible that the Book of Joshua as well as the Pentateuch was written during the days of Joshua and Moses; for the people had come from Egypt where writing was in constant and almost universal use, and had been so for several centuries. They came from this land where libraries, schools, books and scribes abounded. They lived in a land where writing was at this time common; where documents were written; where records from at least fifty cities had been sent to the king of Egypt, and which were preserved in the Amarna tablets.

The evidence of the ability of the writer of the Book of Joshua to have prepared the book is so strong, that not to have written it, and thus recorded the actions of his people, would seem an impossibility. Thousands of such records, documents and histories as make up this book have come down to us from this age and from earlier centuries. The history of those nations—Egypt, Babylon, Assyria, Palestine, the Hittite—is as well known today with but few exceptions as the early history of our nations. Hundreds of books relating the social and economic conditions of those days, as revealed by the clay tablets, have been written.

The word "officers" in Joshua in the Septuagint is rendered "scribes" or literally writers.

Moreover the form of the narrative of the book proves its credibility and authenticity. It says that certain events are commemorated by monuments "remaining unto this day." There are twelve stones commemorating the crossing of the Jordan; the stones at the cave where the kings were buried (10:27); those over the grave of Ai (8:29) and over Achan. Had these events never occurred no mention of the remaining monuments would have been made.

The minuteness of the details of the events marks the accounts as original and contemporaneous. The location is mentioned and the details are exceedingly full. It is impossible too that a writer who penned those words six or eight centuries later would have had the audacity to have given this material to his contemporaries as original, even using such phrases as, "we crossed the Jordan," "we encircled the walls," "we stoned Achan," and the "monuments exist to this day." The most bold scribe would not have dared to do this. Critics may affirm without reason, save subjectivism born of a theory which removes all that is supernatural from the Bible; that these books were written during or after the Exile; but ever such logic will be laughed to scorn by the sound Christian scholarship of the ages.

From this we would infer that the state of the civilization of Palestine at the time of the events mentioned in the Hexateuch and the later historical books was extremely low; that the people were barbarous, and entirely unlearned. But the facts afforded by the spade show conditions to have been otherwise. In Babylon and Egypt ten centuries before the days of Moses and Joshua there existed mail routes and carriers. Clay stamps used for this purpose have been unearthed. If they were unlearned, could such minute details as to the keeping of records of cows, asses and camels have been so common?

Would the articles of furniture have been described? Would the marvelous letters of the Tel-el-Amarna tablets—casting light on the social, moral, educational, economic, commercial and governmental life—have been written by uncivilized people? This is impossible. As noted above, the spade proves that in Palestine there existed a high state of civilization. *The only impossible thing would be that the books of the earlier portion of the Bible would not be written until a late date.*

29. *King Menepthah, Pharaoh of the Exodus.* On a clay tablet, unearthed by Petrie which had been written under the direction of King Menepthah, believed to be the Pharaoh of the Exodus, appears the following inscription: "Israel is

spoiled; it hath no seed." This is the very name that God gave Jacob. In some of the tombs of Egypt small scarabs have been found bearing the name of Jacob. The mummy of Ramses II who is supposed to have been the Pharaoh "who knew not Joseph" is now in the Museum of Cairo. Moreover the great storehouses for the grain which were built by Joseph for the years of drouth have been discovered.

The importance of Palestine has been augmented by the noble work of archeologists in showing it to have been the meeting place for the two great world powers during the ages of the early books of the Bible. All commerce between Egypt and Babylonia passed through Palestine. This would bring all the civilization, splendor and influence of these two nations into Palestine. It would increase the possibility of a high civilization in Palestine, and would greatly decrease the possibility of the Bible not having been written as it so testifies.

The Bible affirms that Pharaoh built the cities of Pithom and Raamses; according to the spade the builder of Raamses and Pithom was Ramses II. Hence he must have been the ruler at whose court Moses was trained and whose successor Moses would have been had he not chosen the lot of the Israelites instead. As noted above, today we are able to look at the mummified form of this old king.

30. *The geography of the Delta of Egypt.* If the biblical account of the Exodus be correct it must correspond to the geographical details of the Delta of Egypt as they existed during that period. If there is a divergence in the details between the Bible account and the map of the Delta at this age, then the critical contention that these books were written during or after the Exile must be correct. Between the time of the Exodus and the Exile many essential changes took place in the geography of the Delta and no scribe picturing the Delta during the Exile would have been able to describe conditions as they existed during the Exodus.

A great amount is known of the Delta of the Nineteenth Dynasty. Egypt was protected from Asia by a massive wall of fortifications following much the same course as the Suez Canal today. This wall is termed Shur in the Pentateuch. The passages of the wall were strongly guarded. To the west of it was the district of Succoth, of which Pithom was the capital. Still westward stretched Goshen. Menepthah, the son and successor of Ramses II, built Khetem or Fortress in the district of Succoth, which many believe to be the Etham of the Pentateuch. The land of Goshen, we are informed by Menepthah, was left for a pasture land.

A letter written to Pharaoh says of this country, we have allowed the tribes of Bedawin from Edom to pass the fortress (Khetem) . . . in the district of Thukot to the lakes of Pithom . . . in order to feed themselves and their herds on the great estates of Pharaoh." In the land of Goshen these lakes are still to be found. That these districts were the domain of the ruler is to be gathered from the Old Testament narrative. This land was given by Pharaoh to Jacob and his sons. When the Israelites became royal serfs, Sayce thinks it must have been on the plea that they dwelt on the domain of the ruler. Their exodus left this great territory deserted and the gates of the wall—Shur of the Old Testament—were opened to allow the strangers from Edom to settle there.

Thus the geography of the Old Testament and of the Nineteenth Dynasty agree. Pithom and Raamses were built by Ramses of the Oppression. When the Hebrews left their old land of Goshen they passed to Raamses and Succoth, and from thence to Khetem, "on the edge of the wilderness." It is impossible for this agreement to be so accurate and detailed had the story been written centuries later; for by this time the geography of this country had entirely changed.

What About It?

Paul S. Hill

*How was your faith last Sunday, brother,
When you climbed the pulpit steps,
And you looked at all the people,
That you knew had sinned and wept?*

*Did you have a message for them?
Did you have a faith that shone
Was the victory on your banner
When you turned again back home?*

*Did you live victorious, brother,
All the week long ere you preached
Could you truly say, "I'm happy
That no sin has to me reached?"*

*People say you preached a sermon
That was eloquent and good,
But I want to ask you, brother,
Did it do a bit of good?*

*Don't you think you can do better?
When you speak as man to man?
As one preacher to another,
I'll confess, I think I can.*

Sayce concludes, "The fact admits of only one conclusion. The story of the Exodus as it is set before us in the Old Testament must have been derived from contemporaneous, written documents, and must describe events which actually took place. It is no fiction or myth, no legend whose only basis is folk-lore, and unsubstantial tradition, but history in the real sense of the word. We may rest assured, 'criticism notwithstanding,' that Israel was once in Egypt, and that the narrative of their flight, under the leadership of Moses, is founded on sober fact.

31. *Crossing the Red Sea.* The facts of the crossing of the Red Sea are well substantiated, irrespective of supernatural intervention, though such intervention caused the sea to be divided.

Why So Many Idle Preachers?

A. S. London

SEVENTY millions of our population are unchurched. Sixty thousand churches last year did not make a single contribution in soul-saving, or gains in church membership. Thirty thousand towns and communities without a Protestant church in our own fair land. And yet in view of these conditions, hundreds of preachers in our own denomination are idle. I have been in a section of the United States where there are more than two hundred idle preachers.

I am convinced that the greater per cent of these idle preachers are in their present condition because of themselves. It is not merely an economic problem with them. I know this has to enter into the preacher's life, seemingly, as never before in our day. But this has always been a problem. Preachers are not idle because of their location in a certain section of the nation. The trouble is within their own heart-life in many instances.

Charles Spurgeon, the great preacher of London, once said that preaching is artesian and wells up from great depths. He also says that the minister is not the best one who has had the easiest time in life. It seems easy in these days for preachers to resign. G. Campbell Morgan once said that "resignations were mostly of the flesh." It is often easier to resign than it is to stand and show the Christlike spirit.

Dr. Wilbur Chapman, once said that when trials are many, when burdens are heavy, when tears are blinding, when the heart is broken,

The sea was accustomed to be blown back by strong winds, so much so that at times a difference of ten feet and seven inches between its high and low tides appeared. Such appears in the records of the Suez Canal Company. This difference is sufficient for the passing of the Hebrews and for the drowning of the Egyptians. The narrative says that the Lord "caused the sea to go back by a strong east wind all night." This is confirmed by the testimonies of such great explorers as Tischendorf and Wellsted. A strong wind will cause the sea to be driven back and dry land to appear, sufficient for one to cross on. The historical certainty of the event is also established by two commemorative events, the songs of Moses and Miriam.

then, as a rule, ministers come to an experience where effective preaching is possible. When difficulties confront us it would be well to say, "I am not the first to travel this way; others have gone ahead of me," or, "Others have borne this burden, and if they have triumphed, it is possible for me to do so," or, "Another has won this victory; surely I am not to be defeated." This kind of an attitude will bring supernatural aid to a poor preacher's heart. There is a way out to any man called of God to preach who will be true to Christ and right in days of adversity.

When the spiritual life of a preacher is shallow, he is easily whipped. He succumbs to the conditions about him. He is mastered and not the master. He is conquered and not the conqueror. He is not an overcomer. He is not a victor. He is but the shell of what a God-anointed preacher should be. He is like the prophet under the juniper tree praying that God will let him die. Preachers need to die to everything but God. Paul says, "For I am determined not to know anything among you, save Jesus Christ and him crucified." Idle preachers are not just lacking in intellectual force. They are short on heart urge. The inner passion has been weakened. The light has about gone out. One said to us just yesterday, "I have been out now for ten years. Please help me get back. My poor heart has been warmed tonight." At one time this man was known from coast to

coast as a rugged preacher of the gospel of Christ. Something happened. A great preacher down and out.

Preachers are idle because they have lost the evangelistic appeal. Evangelism is a passion. Someone has said that there is not a single idle preacher in any country who preaches a saving gospel out of a burning heart. Ministers are idle because they lose their note of authority. They become weaklings. Ministers are idle because they have lost the vision of the hideousness of sin. Where little diseases exist, little remedies are needed. Preachers are idle because they love ease, comfort, good salaries, luxuries, more than they love to sacrifice these things to advance the cause of Christ. Ease robs one of the spirit of heroism.

Ministers are idle because they have neglected their prayer life. Strength and victory can be found in prayer. It has been aptly described as "the pulse of the soul." Where there is much prayer the soul is in health and prospers. It is said that no one will make much of prayer who does not make a business of it.

Ministers are idle because they have played loose with the matter of true Christian living. A minister's life should be above reproach. Emerson said that he had the strength of ten because his heart was pure. Purity is power. It gives a solidity in times of distress. "Caesar's wife must be without suspicion." Yes, and Caesar himself should be without suspicion. Every lie told should be a "lie," without one word of truth connected with it.

Ministers are idle because they have not lived in their homes what they have preached to others. Home is the test of what a man is. Dr. Talmage once said that what a man is at home he is everywhere whether he demonstrates it or not. Shoemakers' wives may go barefooted, but preachers must put on exhibition in their homes what they profess and preach in public.

Ministers are idle because they have been loose in their morals. One cannot flirt around and do underhanded things and expect to prosper as a preacher of the gospel of Christ. If the gospel cannot keep a man clean in his moral life, then as Dr. C. J. Fowler once said, "there is no hope for him." A preacher who has to continually live under suspicion because of certain characters, need not be surprised to find himself out of the ministry. The gospel is most effective when it is known by its fruits—its products. A holy life is the best advertisement of any man's ministry.

Ministers are idle because they have lost the aim of preaching—soul-saving. There is but one need of preaching and that is to save men. A man once said that Buddhism succeeds most in a mild climate. The gospel of Christ can work in any kind of a climate. It is not depending upon hot or cold weather, surroundings or circumstances. It is a gospel for all men, everywhere, for all races, kindreds and climes.

Ministers are idle because they are narrow. They have harped on petty notions, their own feelings and views. A man with a conviction can wait. A notion has to be hurried through. External things have become their "hobbies." They left the main trunk line and talked on side issues. They have failed to "preach the Word." They are out. A dozen or more were in our services last week. They are a sad, dejected group. God knows they are to be pitied. If a pastor succeeds, it is because he has compromised. If he has crowds where they failed to get them, it is because he does not preach it straight and rugged. Jealousy, envy and revenge have been harbored in their lives until they are almost eaten up with these dreadful diseases.

Ministers are out because of church boards and congregations. This is sad. A great divine of days past said that when he went into his pulpit his board members would be on the rostrum praying and boosting for him while he preached. As he would draw near one of them, the board member would stroke the pastor's arm and say, "God bless you." It is no wonder that preacher rose to prominence as a minister. The church helped to make him. He had the call, the ability, and the church board helped to develop him. A fussing, nagging, fault-finding church is the greatest menace to our Zion. Indifference on the part of church people has helped to kill a many a preacher. I have never voted once, or said a harmful word against my pastor in forty years of church membership. I love them with too much love to ever say or do one thing that would make their lives or ministry unpleasant.

May God bless every man who is out of the ministry, whether on account of his own blunders, sins, or failures, or discouraged because of those who should have shown sympathy, but did not, is our prayer!

As I yield up my personality to the Holy Spirit, I shall not lose it, but find it renewed and strengthened to its highest capacity.—ANDREW MURRAY.

Words

Paul S. Hill

WORDS are a medium of communication between intelligent beings. They are intended to convey the thoughts and ideas that are in one person's mind to the mind of another person. They are vehicles of thought and not the thought itself. They are like wagons loaded with ideas.

The main thing about communication is the idea rather than the words that convey it. The emphasis is on the load and not on the wagon. Thoughts and ideas precede the speech that expresses them. If we have nothing to communicate there is no need for words, but when we have a message to communicate we need words, a goodly number of them. Not only do we need words, but we need right words that will convey to another the thought we wish to express.

The search for a word begins when the content of the idea is under the urge for expression. The question is, "What word, or group of words, will convey this idea that we have in such a manner that its delivery to another intelligence will be complete?" It is this factor of conveyance that makes words valuable. We must find the wagon that will convey the load.

It is because words have the double duty of serving us in expressing our thought satisfactorily to ourselves, and also of making the proper impression on the mind of another, that their exact meaning is essential. The same meaning must attach to the word, as we speak it, when it is received by the hearer or our thought is distorted in its vehicle of conveyance and our meaning is not made clear.

What does a word mean to me? What does it mean to the one to whom I speak? Does my word convey my idea to him, or is it distorted because of lack of definite agreement between us? It seems that there is a possibility of being misunderstood, and misunderstanding means that the method of communication is faulty. The wrong wagon has been used to convey the idea and the wagon has not been sufficient for the purpose.

Let us start with the idea that seeks expression. What word will be the best one to serve the purpose? The struggle to find that word is with the person who has the idea which he desires to express. There are possibly quite a few words that will almost, but not quite, do. There are only a very few that are usable, and, out of these usable few, there is one that

is the very best. Which one is it? Also the struggle for the right word involves not only what I think it means, but also what it really should and does mean. Do I know the meaning of the word? If I use it, am I sure that it will convey the meaning I intend it shall? Of course, if I am not sure of the meaning of the word then I cannot be sure that the one for whom it is intended will understand what I attempt to say. I may mean one thing and say another.

But suppose I am sure of the meaning of the word I want to use, and that it is the very best word possible to convey the idea I wish to express; am I sure that it will be understood by the other person when it arrives with its load of my idea? My idea may be properly and clearly expressed, so far as my use of it is concerned; but if the hearer does not understand it, then my idea is not conveyed, and the objective of the word, which was to clearly convey an idea, has not been attained. So the struggle is not only to find a suitable word that will express an idea as it leaves my mind, but also to find a word that will, we hope and pray, be understood by the one to whom we speak.

If the one to whom I speak would understand the word I use, or should like to use, then I must find a word that will convey to his understanding the idea I wish to express.

The main thing is to convey the idea. Technical language is not well understood by those not trained to its use. Not many long words are in current use among average groups of people. Simple, plain words are always better wagons for conveying ideas than are the highly colored, stream-lined, fancy-striped ones that call attention to themselves rather than the load they carry.

We have heard a clear, well-defined idea expressed in language that could not be analyzed grammatically, and we have heard fine grammatically constructed sentences that brought no idea to us. Billy Sunday conveyed his ideas clearly and forcefully enough to turn men to God, and he used a quantity of slang while he did it. His attention was on the expression of the message to the common people rather than on high sounding words that to the people to whom he preached would have had but little meaning.

I have used words to say what I wanted to say in this bit of an article. Have I used the right words? Have I made my meaning clear? I think I know what I wanted to say, but have I said it? Almost anybody who wanted to could find many places where another word would have served better. I think I myself could cut

it down some and improve it as literature, but the main thing after all is the idea and not the words.

The Preacher's English

Leewin B. Williams

Some words look very much alike, and frequently in speaking and writing the wrong word is used. Here are a few of them. Look these up in a good dictionary.

THOROUGHLY—THOROUGHLY. "He will thoroughly purge his floor" (Matt. 3:12). This old English word is much stronger than our *thoroughly*, which some translators use. It means through and through, inside as well as outside.

THROUGH—THOUGH
VA-RI-E-TY—VER-I-TY
ALTAR—ALTER
LOSE—LOOSE
PRINCIPAL—PRINCIPLE
FORMALLY—FORMERLY

Pronounce these words correctly. (Italics indicate accented syllables)—

AGAIN—a-gen, the second syllable rhymes with pen, men, then. Some song writers make the mistake of having this word to rhyme with re-frain, a-flame, etc. Do not say a-gain, but a-gen and a-gen. There is no gain in the word.

EPISTLE—e-pis-l, a faint sound of l.

GOLGOTHA—gol-go-tha, not gol-go-tha; you may not believe it, but look it up in your dictionary.

GOLIATH—go-lie-ath, not go-lie-er, last syllable as in *hath*.

ICHABOD—ick-a-bod, last syllable rhymes with *nod, hod*.

HYMENÆUS—high-me-nee-us.

SPIRIT—spir-it, short i in each syllable; not spur-it, nor spear-it.

Probably speakers, many who are college graduates, make more blunders in the use of pronouns than in any other way. How often we hear "him and I," "he and her." Remember "him and I" (in regular construction) never come together.

Nominative forms: I, he, she, we, they, thou, it. These are used as the subject or predicate of sentences.

Objective forms: me, her, him, us, it, you, them. These follow transitive verbs and prepositions; that is are in the objective case.

RIGHT: It is I. It is she. It is they. All nominative case. I, she, and they, nominative in the predicate.

WRONG: It is me. It is her. It is them.

RIGHT: He and I were riding together, (Not him and I). John saw him and me.

RIGHT: He told him and me (not him and I).

WRONG: These problems will come before you and I, (should be you and me). Him and her are in the same class (should be he and she).

WRONG: The money was divided between him and I, (should be him and me). Drill on these: to him and me, with him and me, before him and me, saw him and me, beside him and me, love him and me, gave him and me, wrote him and me.

BONERS: Preachers are not the only ones who make mistakes. This was a young man, not noted for his brilliancy, but who had been really saved and was an enthusiastic worker in the revival meeting. When the altar call was made he went back into the audience and approached a man much his senior and belabored him to go to the altar and confess his sins. A person nearby overheard a part of the conversation. Said the young man, "Go to the altar, if it does not hurt you it'll not do you any good!" The best part of it was that the Spirit turned the shaft around and shot it correctly, the man never noticed the backward order in which the young man had made his statement. The man actually went to the altar.

Questions for Seekers

You want success. Are you willing to pay the price?

How much discouragement can you stand?

How much bruising can you take?

Have you the grit to try to do what others have failed to do?

Have you the nerve to attempt things that the average man would never dream of tackling?

Have you the persistence to keep on trying after repeated failures?

Can you cut out luxuries? Can you do without things that others consider necessities?

Can you go up against skepticism, ridicule, friendly advice to quit, without flinching?

Have you the patience to plan all the work you attempt; the energy to wade through masses of detail; the accuracy to overlook no point, however small, in planning or executing?

Success is sold in the open market. Any man can buy it if he is willing to pay the price.—From Dr. BLACKFORD'S "Analyzing Character."

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

Long Range Planning

"If you are planning for a year, plant grain;

If you are planning for ten years, plant trees;

If you are planning for a hundred years, plant men."

—Saying of a Chinese Sage.

Live Today

On the flyleaf of John Wesley's Bible was written the terse command, "Live today." Perhaps he knew that it is easy to misinterpret the Bible as a book of dreams, to lose oneself in thinking about the principles it sets forth, to wish for their realization, and to fail to put forth the effort necessary to change dreams into facts. The inscription could well appear on the flyleaf of every Bible where you would take it seriously and "live today" in the light of the best you know.—SELECTED.

God Will Not Change

God will not change: the restless years may bring

Sunlight and shade—the glories of the spring,

And silent gloom of sunless winter hours,

Joy mixed with grief—sharp thorns with fragrant flowers;

Earth lights may shine a while and then grow dim,

But God is true; there is no change in Him.

—Quoted in *New Mexico District Herald*, AUTHOR UNKNOWN.

Ready

I would be ready, Lord,
My house in order set,
None of the work Thou gavest me
To do, unfinished yet.

I would be watching Lord,
With lamp well trimmed and clear,
Quick to throw open wide the door,
What time Thou drawest near.

I would be waiting, Lord,
Because I cannot know
If in the night or morning watch
I may be called to go.

I would be walking, Lord,
Each day, each hour for Thee,
Assured that thus I wait Thee well,
Whene'er Thy coming be.

harmful drug. I will do all in my power to elevate the standard of my profession and will hold in confidence all personal matters committed to my keeping, and all family affairs coming to my knowledge in the practice of my calling. With loyalty will I endeavor to aid the physician in his work, and devote myself to the welfare of those committed to my care."

The World's Bible

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongues but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message.
Given in deed and word;
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn,
How can we hope to help Him
And hasten His return?

—ANNIE JOHNSON FLINT.

Intellect

Aside from spiritual experiences, there is no thrill greater than the thrill of learning something new, to feel the outreach of that power of intellect that God has given us.

Is This Your Family Relation?

Did you ever hear of the Bility family? It must be quite an interesting group. An exchange introduces its various members as follows, and commends them to the friendship of the public: A Bility, Relia Bility, Adapta Bility, Dependia Bility, Amia Bility, Capa Bility, Sta Bility, Equa Bility, Plausa Bility, No Bility.—SELECTED.

"Go On"

"To pray to God no breath is lost;
Pray on.
To walk with God no strength is lost,
Walk on.
To wait on God no time is lost,
Wait on."

—Alberta Nazarene.

The "Nots" of the Sunday School

It is not a place for ignorant teachers, or careless teachers.

It is not a substitute for home training, preaching service or either.

It is not a place to exhibit any part of the superintendent, except his heart guided by wisdom, of the head.

It is not a platform for scolding and fussing, but a place for the law of kindness to have gentle sway.

It is not a place for little children only, but older folks as well.

It is not a place for teaching little surface things, but the deep truths of God's Holy Book.

It is not a school for out of date, but up to date methods of teaching.—San Antonio District Bulletin.

The Sunday School Teacher

The New Testament pictures the founder of the Christian religion as a man of power. He is a miracle worker and a fountain of new forces. Streams of energy flow from Him. Nature and humanity are alike responsive to His touch. People stand astounded at the thing He does. Wherever He went He stirred the crowds mightily and men confessed that they never saw it in that fashion. He is the King of kings and Lord of lords.

His parting promise to His disciples was, "Ye shall receive power," and what He says to the twelve He says to all.

The Sunday school teacher is the servant of the King, and his message is a form of power. Such was the conception of the apostle, when he said, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." The man who carries the gospel thus becomes a man of power. An impotent teacher is no teacher at all. Every teacher will be ranked by what he achieves. Learning, language, elocution and reputation are to be appreciated, but after all every teacher's success is measured by his achievements.

Since every man has immediate access to the heart of God, and is privileged to share in the divine grace, let not one of us fail in our achievement of building a larger and more successful Sunday school.—Kentucky District Bulletin.

Comfort in Chastisement

Lawns which we would keep in the best condition are frequently mown—the grass has scarcely any respite from the scythe. Out in the meadows there is no such frequent cutting, they are mown but once or twice a year. Even thus the nearer we are to God and the more regard He has for us

the more frequent will be our adversities. To be very dear to God involves no small degrees of chastisement.—BY C. H. SPURGEON.

Shall We Kneel When We Pray?

For this cause I bow my knees unto the Father of our Lord Jesus Christ.

Dr. Adam Clarke, commenting on the above passage, has this to say, "Some of the ancient and excellent versions omit the words, 'of our Lord Jesus Christ,' making the passage read, 'I bow my knees unto the Father.' The apostle then prayed to God the Father and he bowed his knees in this praying.

"What can any man think of himself who, in his address to God, can either sit on his seat, or stand in the presence of his Maker and Judge of all men! Would they sit while addressing any person of ordinary respectability? If they did so they would be reckoned very rude indeed. Would they sit in the presence of the king of their own land? They would not be permitted to do so.

"Is God then to be treated with less respect than a fellow mortal? Paul kneeled in praying (Acts 20:36, 21:5). Stephen kneeled when he was stoned. (Acts 7:57). And Peter kneeled when he raised Tabitha (Acts 9:40)."

There may be special occasions when it is proper for a congregation to stand while prayer is being made, but let us be careful lest we become so formal that standing or sitting will take the place of the more humble attitude of bowing our knees unto the Father in prayer.—Minnesota Nazarene.

Come unto Me

Jesus, my refuge from life's storms,
To Thee I come for rest;
How sweet to feel Thy sheltering arms,

And lean upon Thy breast.
The human tongue can never tell
What joys possess me here,
Safe folded in Thine arms of love,
Thy child can know no fear.
Sorrow and darkness flee away,
The light divine breaks through.
While looking on Thy loving face,
The joys of heaven I know.
—MAMIE E. PAYNE, in *The Nazarene Weekly*.

How to Kill a Church

Don't go unless you feel like it.
If you go, go late, and plan to leave early.
If the weather is hot, don't go.
If the weather is cold, don't go.
If you don't feel well, don't go.
If you do go, tell the ushers where you are going to sit; then sit down and

tell your neighbor what you think, and what you would do if you were running the church or mission.

Don't think of praying for the pastor of church or Sunday school teachers. Make up your mind you will not give anything anyway.

Be sure to find fault with something. And then talk all week about how little you get out of going to church anyway.—SELECTED.

Words

Boys flying kites haul in their white-winged birds;
You can't do that way when you're flying words.

Thoughts unexpressed may often fall back dead,
But God himself can't kill them when they're said.

—W. CARLTON.

Sermons in a Nutshell

Some people want to go to heaven for the same reason they want to go to California . . . their relatives are there!

It was when Israel was going forward, that they found giants. When they returned into the wilderness they found none.

In lovers' quarrels, the one who loves most is always willing to acknowledge the greater fault.

Some people stretch the truth . . . others mutilate it.

Liars are verbal forgers.
Failure is more frequently due to lack of energy than to lack of ability.

Experience is something you get when you are after something else.

He who has no mind to trade with the devil should be wise enough to keep away from his shop.

Troubles you borrow soon become your own.

The world is full of people who are hurrying up . . . and breaking down.
—RAYMOND BECKER in *Gospel Music*.

Briefs

A certain amount of opposition is a great help to a man; kites rise against the wind.—THOMAS CARLYLE.

Although the world is full of suffering, it is full of the overcoming of it.—HELEN KELLER.

Praying will cause us to stop sinning or sinning will cause us to stop praying.—*New England Primer*.

—Selected in *Church Management*

But for a Time

If I stoop
Into a dark tremendous sea of cloud
It is but for a time. I press God's lamp
Close to my breast; its splendor soon or late
Will pierce the gloom; I shall emerge one day.
—ROBERT BROWNING.

HOMILETICAL

A Preaching Program

for January, 1942

Hugh C. Benner

The Preaching Program for this year will be supplied by one person, instead of following the plan of the past few years in which each month's outlines were provided by a different writer. Dr. Hugh C. Benner, now pastor of First Church, Kansas City, Mo., and well known throughout our church, will supply the material for the twelve months of 1942.

A different approach is made to the sermon suggestions this year in that they are not dated, nor are they marked for morning or evening use. Sufficient material will be supplied each month for each Sunday service in the month, but the pastor will decide when, if at all, he desires to use the outlines provided. Dr. Benner states that he will use different plans throughout the year, giving a variety of suggestions at times instead of a sermon outline.

It is not our thought that the material provided in this magazine constitutes a standard preaching program for the entire denomination—some of our critics have erroneously said that our church is becoming so centralized in its government that pastors are even limited in their preaching to material provided from headquarters. These outlines, as all informed people well know, are mere suggestions. Preachers are continually on the outlook for suggestions, so why should not some of these suggestions come from among our own preachers instead of from writers of books and magazines who are not familiar with our teachings. Dr. Benner states that he does not furnish the outlines with the thought that a pastor should use them just as he presents them. The outline is a suggestion, the thoughts of which may be taken and worked into a message suitable for local situations, and ideas which the Holy Spirit may bless and use as another preacher works them through his mind. If so used, these sermon suggestions may be a great blessing to preacher and people.

We know of no one better qualified to provide a Nazarene preaching program than Dr. Benner. Reared in a Nazarene home, trained in Nazarene schools, for some years a professor in Nazarene colleges, pastor of several prominent Nazarene churches—a Nazarene himself from hat to heel.—MANAGING EDITOR.

"Have Faith in God"

TEXT—Have faith in God (Mark 11:22).

INTRODUCTION

1. No more fundamental exhortation was given by Jesus Christ. Likewise, no more fundamental idea could be emphasized as we cross the threshold of 1942.

2. Important word in this text is not "faith," but "God."

3. Need to turn our thoughts Godward.

a. Ominous world situation: political, military, economic.

b. Perilous moral and spiritual conditions of this age: looseness, lethargy, coldness, unbelief, compromise.

4. Need for a clear God-consciousness.

a. The basic problem of the individual is not in untoward conditions, but maintaining a right relation toward God.

b. The basic problem of the church is not found in the world situation, but rather is the problem of keeping God in the midst.

5. Faith is that attitude of heart and mind that brings God into the situation. Thus "faith in God" is the ultimate basis for the solution of all our major problems.

I. "FAITH IN GOD" IS THE BASIS OF CHRISTIAN ASSURANCE

1. The essence of victory over the temptation to fear, pessimism and stifling caution in the work of God:

a. In our own souls. "Quietness and assurance" (Isa. 32:17).

b. In our service. "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

2. Assurance in the face of apparent "breakup."

a. Paul, with the tempest howling around him, with the deck of the ship swept by great waves, with the timbers threatening to give way any moment, with the whole scene a picture of uncertainty and dissolution, shouts, "I believe God," and immediately all is certainty and assurance (Acts 27:25).

b. The disciples, frightened at the prospect of shipwreck on the Sea of Galilee, hear Jesus say, "Peace be still." Immediately the wild winds, the towering waves, the frail boat cease to be the major factors in the situation. God is on the scene and He determines the outcome. Jesus asked the disciples this illuminating question, "Why are ye so fearful? how is it that ye have no faith?" (Mark 4:40).

3. Assurance in the face of seeming impossibilities.

a. Growing difficulty of spiritual achievement. True followers of Jesus Christ recognize the fact of opposition and problems and do not attempt foolishly to meet these by denial or evasion.

b. But faith brings God into the humanly impossible situation and declares, "God is able!"

4. Assurance in the time of shift and change. "Faith in God" brings the clear realization that while conditions may change and leadership may shift from one to another, God lives on and His will and power remain the same. Moses passes out of the picture, but Joshua carries on with the assurance of God's promise, "As I was with Moses, so will I be with thee: I will not fail thee, nor forsake thee" (Joshua 1:5).

5. Assurance of ultimate triumph. (See Dr. J. B. Chapman's, "I'm Sure There's Land Ahead," in *Singing in the Shadows*.)

II. IMPLICATIONS OF "FAITH IN GOD"

1. A spiritual basis of life.

a. Building and using life and character in the interest of eternal spiritual realities rather than temporary material advantage.

b. Dependence: on the divine rather than the human. Faith turns us from human weakness to divine strength; from human ignorance to divine wisdom; from human to divine standards and measure of life and success.

2. Spiritual vision.

a. Realities beyond human vision, "things which are not seen."

b. Recognizing possibilities beyond the apparent.

c. Expectations beyond mere human achievement. This is the essence of the Christian religion. If everything in the experience of an individual or a church can be explained on a human basis, they are experiencing little of God and demonstrating no faith in God. Individuals and churches are too frequently limited to human vision, planning and expecting nothing that cannot be produced

by human means. "Careful conservatism" is often merely a dignified term for "carnal caution" engendered by lack of faith.

3. A clear sense of responsibility that impels action

a. Lack of willingness to bear responsibility is a growing menace in the Church of the Nazarene.

b. Ideas of "faith" often nebulous and theoretical. "Faith in God" has practical implications in relation to need. True faith always is accompanied by acts compatible with the profession of faith.

c. A Bible picture of "Visible Faith" (Mark 2:1-12). Four men brought a palsied man to Jesus and of them it is said, "Jesus saw their faith." They not only had faith; they acted like it. 1. They brought the man into the vicinity of Jesus. 2. They carried him to the roof. 3. They broke up the roof. 4. They let him down right before the Master. What more could they have done to demonstrate their faith? Certainly, "Jesus saw their faith"; He could not miss it! They brought the need and Christ together. There was a "visible faith" validated by their acts. James was correct: "faith without works is dead" (James 2:20).

CONCLUSION

A CHALLENGE TO THE CHURCH

1. "Have faith in God."

2. Then act like it. Make God and His will the basis of life. Pay the price for spiritual vision. Validate the profession of faith in God by acts that will bring need and God together. "Faith in God" will give us assurance and effectiveness even in this topsy-turvy world.

"Your Pastor and His People"

TEXT—"We are labourers together with God" (1 Cor. 3:9).

INTRODUCTION

1. Success in any field is no accident but is always the result of meeting the conditions for success. This is true in the work of God.

2. The work of God is serious business, the most serious in which a human being can be engaged. Yet this holy business is often given less care and attention than would be paid to a small business firm. The investment of money, time, talent and life; the eternal issues involved in the salvation of souls; the sacred responsibility of divinely called preachers of the gospel; all these call for the greatest possible effort toward effective service in the kingdom of Jesus Christ.

3. The pastorate is clearly in God's plan for the church; "some, pastors" (Eph. 4:11). But even a genuine divine call does not guarantee success to a pastor, neither does it make him independent.

4. Most church difficulties find their origin, not in the realm of theology, but in the realm of personal relations. The relation of pastor and people is one of the closest and most sacred of human relations and this fact makes it a matter of highest importance that both pastor and people realize their mutual responsibilities and live in the light of them as "workers together."

I. THE PEOPLE HAVE A RIGHT TO EXPECT OF THE PASTOR

1. A holy life. Old-fashioned goodness still rates first in the mind of God and is absolutely essential in a true and faithful pastor. No amount of cleverness or charm or intellectual brilliance can compensate for a lack of practical holiness in the life of the pastor, for the people will remember what he was and did, long after they have forgotten what he said.

a. Before the church.

b. Before the children and young people. There have been cases where it has taken years to rebuild the con-

fidence of young people who saw in a pastor clear signs of insincerity and carelessness.

c. Before the community. The pastor personifies his church to the community.

2. An adequate ministry of the Word.

a. Scriptural. Not a hodge-podge of personal ideas and notions, but a declaration of the fundamental truths of the Word of God.

b. Clear. Not necessarily juvenile in content or method, but characterized by simplicity. Not everything that cannot be understood is profound. A stream is not necessarily deep because you cannot see bottom; it may just be muddy. The ministry of the gospel is no place for mere wordiness.

c. Intelligent. Not only in relation to the Word, but as well, in relation to the world. A pastor, to be successful today, must use his study for something more than a place to put a few books. And his people must realize this. With all the aids available today, there is no call for a pastor to offer an unintelligent ministry.

d. Balanced. Simplicity balanced by a worthy content. Clear thinking balanced by a warm heart. Cleverness balanced by depth, evangelism by devotion, zeal with love. All major phases of the gospel given their due emphasis, regardless of special personal interests.

3. A Christlike spirit.

a. Humble.

b. Poised. Never caught in a rash attitude, word or act. Calm in crisis and the rallying point of sane and balanced judgment.

c. Appreciative. Giving full credit for motives as well as performance. Courteous and friendly to all. Recognizing the debt owed to predecessors for their faithful labors.

4. Leadership.

a. Not dictatorship. However, some people have called any kind of aggressive leadership dictatorship. Dictatorship consists in having what one wants regardless of the ideas or feelings of others. True leadership consists in knowing what ought to be done and then securing the co-operation of the people to bring it to pass, so that all are "labourers together."

b. The broad view. Seeing and promoting all departments and interests in a balanced program. Giving due emphasis not only to the local, but to the district and general church activities.

c. The long view. Planning ahead. Never succumbing to the temptation of working for a flashy, temporary success; but building for the permanence of the kingdom.

d. Spiritual and financial leadership that makes the people feel that we "practice what we preach."

II. THE PASTOR HAS A RIGHT TO EXPECT OF THE PEOPLE

1. An attitude of interest and responsibility worthy of the high calling of the church. Seldom does a church fail solely because of the pastor. People must share with the pastor this general responsibility. God is interested in the attitudes of those on both sides of the altar.

2. That they be Christian. Christians act a certain way; others act some other way. Even the world knows how Christians should live, the attitudes, they should be expected to demonstrate. To be specific, sanctified people act like it. "By their fruits ye shall know them," was Jesus' way of saying it.

a. Humility. Not "my rights," but, "in honour preferring one another." No church ever had serious difficulty or division because someone was too humble. Think of finding someone with enough of grace and humility to say, "Take my place."

b. Unity. This is not uniformity. The church is the "body of Christ," and a body is not composed of uniform

members. Unity is the proper relation of parts for effective work. It involves co-operation, mutual interest, a common purpose and the subordination of the individual to the interest of the whole. Unity removes barriers and precludes a lot of inconsequential arguing. There is no merit in an attitude of constant suspicion and opposition toward proposed church policies and programs. The churches that are getting ahead are not arguing much; they are uniting behind aggressive leadership.

3. Consistent support.

a. In talent, time and money. Not just that which we do not want for ourselves, but a consecrated investment of our best. No church ever has known the full power of its influence in contacting people and bringing them to Christ and the church. There are churches where one lone individual, with a vision and zeal and energy has made the Sunday school twenty per cent more effective numerically.

b. In successfully promoting the whole program of the church, local, district and general. Not supporting some phase of the work that is particularly appealing to the individual, at the expense of other worthy causes.

4. Co-operation in developing and preserving a proper church atmosphere.

Every church has some kind of atmosphere, and it is often that which makes the lasting impression on new people. Many churches defeat themselves by carelessness at this point. The odds against the church are too great for us to be indifferent in this matter.

a. Care for the physical property. We should make the most of the possibilities of our property. We do not need a cathedral to impress people. A limited building can be clean, neat and attractive, and give the impression that someone loves and cares for the house of God.

b. Reverence. It is easy for liberty to degenerate into license. Much of what has been called liberty is nothing more or less than a disposition to whisper and move around with little regard for the service or the rights of others. Our children should be given a better example, and should be trained to respect God's house as a sacred place where God meets with His people.

c. Friendliness. Every Church of the Nazarene should be known as the friendliest church in town. Here is a phase of atmosphere that costs nothing, but yields great dividends.

d. Participation. Taking initiative in the various activities of Christian life and service. Responsive in worship and evangelism.

CONCLUSION

We are to be not only "workers together," but "workers together with God." Happy is that church where the pastor and people work together in confidence; charity, patience and love, and who sense in all that they do a basic partnership with God.

"God's Principal Theme"

TEXT—*Be ye holy; for I am holy* (1 Peter 1:16).

INTRODUCTION

In orchestral music there may be many themes used, but in each selection there is one "principal theme." When a composer wishes to emphasize this theme most strongly he has it played by the brass instruments—trumpets, trombones, etc.

God's "principal theme" is holiness, and needs to be "given to the brass" in emphatic proclamation.

1. Erroneous idea held by many that the doctrine of holiness as believed and preached by the Church of the

Nazarene is new and novel; that our church teaches a "strange doctrine."

2. Holiness of heart and life, attainable in this life, has characterized the thought and experience of godly people through the Christian centuries. (See Dr. J. B. Chapman's *History of the Church of the Nazarene*, pp.10-14, for a brief, authoritative statement relative to this fact.)

3. The Church of the Nazarene represents a modern, aggressive continuance of this vital and glorious element of the gospel of Jesus Christ. We stand, in our thought and experience relative to the doctrine of holiness, on the revelation of God so simply and clearly declared in this text.

This text reveals:

1. The fundamental element in the character of God.

2. God's highest will for man.

3. The ultimate basis of man's responsibility.

I. THE FUNDAMENTAL ELEMENT IN THE CHARACTER OF GOD

"I am holy." "I the Lord your God am holy" (Lev. 19:2).

Principal Theme.

1. Negatively. God, in the deepest depths of His nature, is opposed to sin: opposed to darkness, unrighteousness, evil, pride, rebellion, strife, selfishness and every manifestation of sin; opposed to sin in act and in principle; opposed to sin in thought, word and deed. Furthermore, God is actively engaged in conflict with sin everywhere, and in every phase.

2. Positively. God, from the deepest depths of His nature is radiating all that is holy: love, purity, mercy, justice, light, harmony, peace. And God is the Source of every manifestation of these in the universe, and is actively engaged in promoting them.

II. GOD'S HIGHEST WILL FOR MAN

"Be ye holy." Principal Theme.

"This is the will of God, even your sanctification" (1 Thess. 4:3). As "the will of God," this is not optional, but is a basic requirement.

1. Negatively. God's will provides that the heart should be delivered from sin. "The blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). God's will is that men should be holy here and now. "Blessed are the pure in heart." "Dead unto sin." "Being made free from sin." "The very God of peace sanctify you wholly."

2. Positively. That all the beautiful graces of positive holiness should pervade the heart and life. That the "fruit of the Spirit" should abound and the individual be "filled with all the fulness of God." Personal Pentecost.

III. THE BASIS OF MAN'S RESPONSIBILITY

"Be ye holy, for [because] I am holy."

Redemption is fundamentally concerned with bringing man back into the likeness of God, not merely to save from hell or to gain heaven. The greatest single fact in redemption is that we became "children of God." The highest honor a son can pay to a righteous father is that he shall become righteous as his father has been. So it is with God. More than talent or brilliance or achievement, God desires of His children that they shall be like Him in His holiness. Hence our responsibility to seek and obtain holiness is not based upon a church doctrine, or upon merely our highest good, but upon the desire of God that "we shall be like him."

IV. IMPLICATIONS OF THE ABOVE REVELATION

1. Possibility. Holiness in this life is possible. God's will always is possible; otherwise He would be unjust.

2. Provision. Holiness would be an unjust requirement if left to human ability. Holiness was provided in the sacrifice on Calvary: "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12). "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it . . ." (Eph. 5:25, 26). "Jesus Christ; who gave himself for

us, that he might redeem us from all iniquity" (Titus 2:14).

3. Results. A pure heart. A unified heart. Perfect love. Establishment. Complete devotion to the will of God. Victory over sin. A satisfied heart.

CONCLUSION

Holiness, "God's Principal Theme," can be ours through consecration and faith. We are saved that we might be made holy.

"Missions: The Spearhead of Christian Achievement"

TEXT—*There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty* (Proverbs 11:24). (Also see Acts 1:8 and 19:20).

INTRODUCTION

1. The early church was principally a missionary enterprise. They accepted the full implications of the Great Commission and proceeded to carry it out with vision and zeal.

2. The success of the church in those days came not as the result of a simultaneous movement of the masses, but one by one the Christians, with their divinely powerful message, penetrated pagan territory like a spearhead.

3. "So mightily grew the word of God and prevailed" (Acts 19:20).

a. Peter, Paul, Philip, Barnabas, Silas and others, backed by a praying, giving, sacrificing church, thrust their valiant way throughout their world.

b. Strife, struggle, hardship, conflict, sometimes death—but "prevailing."

4. The missionary spirit is fundamental in vital Christianity.

a. The spirit of Jesus Christ intensely missionary.

b. Normal in vital Christian experience.

I. JESUS CHRIST'S EMPHASIS ON THE MISSIONARY CALLING OF THE CHURCH

1. "To the uttermost part of the earth." "Every creature."

He knew the danger of a self-centered Christianity.

a. In the individual.

b. In the church group.

2. "Lift up your eyes." He knew the human tendency toward self-interest. The divine program involves the outward look.

3. Temptation to build the "home base" and lose the world vision.

a. Not that we should be indifferent to the legitimate interests and needs of the home situation, but we must recognize the danger of developing and maintaining the human rather than the divine missionary attitude.

b. This human attitude is one "that withholdeth and it tendeth to poverty"—poverty of soul, if not financial poverty of the local church.

c. The divine attitude is one "that scattereth, and yet increaseth"—increaseth in spiritual power, joy, victory and effectiveness. The apostolic church is incontestable proof of this.

II. THIS SAME INTENSE MISSIONARY FERVOR HAS CHARACTERIZED CHRISTIAN ACHIEVEMENT ALWAYS

1. The tragedy of misdirected Christian energy today. Too many attempting to "Christianize conditions," and forgetting that the prime calling of the church is missionary.

2. The Church of the Nazarene was born in a spirit of missionary fervor.

a. Perilous tendency, as we grow, to become locally self-centered. Such a course means ultimate failure.

b. Loss of missionary vision cannot fail to produce spiritual decline. "Go ye . . . and lo, I am with you," carries the implication, "Go not and I am not with you."

c. What of our local church situations? We must not be foolishly presumptuous or careless, but must, at the same time, have such vision and faith as will support an aggressive missionary program. We must not hide behind church debts, district budgets, or other home interests. We must not shift the whole missionary responsibility to the Woman's Foreign Missionary Societies. The whole church must bear the missionary responsibility.

III. THE CALL TODAY IS TO GREATER MISSIONARY ACHIEVEMENT

1. The Church of the Nazarene is highest among the denominations in per capita giving for all purposes, but not first in missionary giving.

2. World conditions cry out for a duplication of the fervor, zeal, courage and sacrifice of apostolic days. Deeper devotion, greater burden for the "regions beyond," more sacrificial giving, stronger forces to man the mission fields.

CONCLUSION

1. The Church of the Nazarene is blessed with missionaries unexcelled in ability and consecration. They are the "Spearhead of Achievement" for our group.

2. But a "spearhead" is well-nigh useless without the backing of the shaft. Our local organizations, by interest, prayer, promotion and giving, can provide the "spiritual shaft" that will make the head effective. We must keep a vital connection with every point of foreign endeavor.

3. As never before, let us "scatter" that we may "increase."

"A Challenge to Your Way of Life"

TEXT—*The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever* (1 John 2:17).

Context to be read: verses 15 and 16.

INTRODUCTION

There are just two possible bases of life:

Worldly or heavenly.

Temporal or eternal.

Material or spiritual.

Seen or unseen.

Time or eternity.

Human or divine.

Self-will or God's will.

I. OUR TEXT BRINGS THESE INTO SHARP CONTRAST

"The world . . . and the lust thereof" contrasted with "the will of God."

1. A challenge to your way of life. Some pertinent questions:

How are you living?

For what are you living?

What are the hopes and prospects of the kind of life you are living?

Is your life worthy of a human being?

Will your kind of life stand scrutiny and thought?

2. The text closes the argument based on the exhortation in verse 15, "Love not the world." Not a harsh, puritanical, arbitrary pronouncement designed to "take all the joy out of life," but a solemn, worthy, solid, sensible pronouncement based on wisdom and good judgment and one that will bear the most careful and intelligent consideration. The final word on the matter

is found in the text in which the inspired writer appeals to three facts which should lead all to live for God and His will.

II. THREE REASONS FOR SERVING GOD

1. "The world passeth away."

a. "Passeth." Emphasizing the transitory character of the world and all it represents. Inevitability of shifting conditions and changing circumstances. Nothing in or of this world is permanent or can be retained. Bible descriptions of the fleeting, moving character of earthly life: "eagle hasting to the prey," "as a tale that is told," "as the swift ship," "as an handbreadth," "swifter than a weaver's shuttle," "flower of the field," "grass," "wind." Like a panorama seen from a rapidly moving train.

b. "Passeth away." Departs. Emphasizing the fact that life here ends, will not continue always. Emphasizing the fact that the world itself will cease to exist as it does now (Isa. 13:13, 34:4; Matt. 24:35; Psalm 102:26; 2 Peter 3:10, 11; Rev. 6:12-14).

2. "And the lust thereof." (From "to covet," signifying desire, concupiscence, covetousness.)

a. Humanity's consuming desire for worldly activity, worldly pleasures, worldly achievement and acclaim, worldly wealth and power. The sordid story of men who have aspired to rule all the world.

b. All these are transitory, and even before death, lose their value and appeal. Waning health will make sensual and worldly pleasures undesirable. Shifts of financial or political fortune will suddenly cause fame and worldly friends, to vanish. Ambitious world rulers have found their possessions unsatisfying and their glory vain.

3. "But he that doeth the will of God abideth forever."

a. Against the transitory, temporary "world . . . and the lusts thereof," offered a basis of life that "abideth forever."

b. Obedience to "the will of God" offers:

(1) A complete solution to the sin problem. Forgiveness. Cleansing. "A good conscience."
(2) A God-ordered life. "The steps of a good man are ordered by the Lord." Assurance and safety. Richer and fuller, rather than diminishing, as in the worldly life. "Shineth more and more unto the perfect day."

(3) Investment in God's eternal purpose. Consecration to an interest bigger than self. Partnership in a purpose that "abideth forever." A life worthy of an immortal human soul.

(4) Eternal life. Assurance in the judgment. The Savior's "Well done." Heaven and the eternal presence of God. Fellowship with the saints of all ages.

CONCLUSION

The issue is clear. Live for the world and your life will partake of its transitory character and your soul will be lost in the end. Live for God and His will, and your character will partake of His eternal qualities and your soul will be saved.

God's call to the human heart is more than an emotional appeal; it is based upon sound judgment. What is the basis of your life? Can you meet the challenge of God's Word? Surely it is the part of wisdom to build your life upon that which "abideth forever," rather than upon that which "passeth away."

"Perilous Plausibilities"

TEXT—There is a way that seemeth right unto a man, but the end thereof are the ways of death (Proverbs 14:12).

INTRODUCTION

Here is one of the most startling ideas in the Word of God: that an individual could go through life thinking he was right, only to find too late that he was wrong, mis-

taken as to direction and destination; living in apparent safety and facing sudden destruction.

Illustration—A man in the Southwest, in his haste to reach home one evening, decided to try to find a short cut. The unfamiliar street led up a hill and westward into the glare of the setting sun, which prevented him from seeing a low barrier. Crashing through this barrier, he was plunged to the base of a steep precipice and instantly killed. While he thought he was in perfect safety, on "a way that seemed right," he suddenly found it to be "the way of death."

This same situation is being constantly repeated in the spiritual realm. We shall consider five "ways that seem right" but whose end is "death."

I. THE WAY OF AN EASY CONSCIENCE

1. This is the way of moral blindness and indifference. Those who travel this way sense no danger, professing that they "see no harm" in certain activities that are generally considered perilous to godliness and spiritual security. They are not disturbed because they "feel no condemnation." These are accepting a worldly basis of life—worldly pleasures, worldly associations. They have become "broad-minded" on moral issues.

2. A "perilous plausibility." We are not to be judged by our conscience, but by the Word of God and its standards. It is not a question of how we "feel" but of what God says. A conscience can be so distorted, "seared," disregarded, that even the most sinful practices will be condoned. The way of an unregenerated easy conscience is a "way of death."

Illustration—At my altar not long ago knelt a woman who cried out as she prayed, "Lord, it has been twenty years since you spoke to me!" Although living a worldly, sinful life, there had been apparently no restraining voice of conscience.

II. THE WAY OF SUBSTITUTION

1. Those who travel here substitute appearances for reality, activity for inner experience, form for true spirit and accept a question mark in place of certainty.

2. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom . . . but he that doeth the will of my Father." The way of substitution represents a "perilous plausibility" and the end thereof is death.

III. THE WAY OF LEAST RESISTANCE

1. Evading great spiritual issues and facts. This is the way of religious comfort and ease. These travelers "cannot be bothered" by the effort necessary to be saved. They attempt to circumvent the sin problem and find plenty of excuses for living in selfishness. This way is crowded with adherents of divers cults, for the strongest point of appeal with the cults is that they have found a way in which they need not be worried about sin.

2. But sin is a terrible fact and it costs something to deal with sin. Sin cost the life of the Son of God in agony on the cross, and we cannot settle the matter by evading it. The way of least resistance is a way of death.

Illustration—During a pastorate in Southern California, there came to my home a woman who said she was greatly disturbed about her soul. I soon found that she had experimented with seven major cults. My advice to her was to "clean house" of all the error these groups represented and by repentance and simple faith, accept Jesus Christ as her Savior. She seemed to try, but she had taken the way of least resistance so long that she seemed unable to break away and find God. So far as I know, in the years since that time, she never has changed.

IV. THE WAY OF BROKEN VOWS

1. Think of the multitudes who travel this way—broken vows in home, business, church. The payment of broken

vows in America would precipitate a sweeping revival. Made, often, in times of need and pressure, they were forgotten when the crisis was passed. The devil presents the excuse that they were made in a time of excitement and that since the circumstances are changed the vows to God are not binding.

2. This is another "perilous plausibility." God will require us to honor our vows made under the ministry of the Holy Spirit. Every broken vow is a point of weakness that will increase our peril in time of crisis.

Illustration—I can remember during my boyhood, how a certain man in the community would become very ill and hurriedly send for my father to pray with him. He would promise the Lord anything and everything, only to fail to pay his vows when his condition improved. So far as I know, he never really found God.

V. THE WAY OF DEFERRED DECISION

1. This is one of the most dangerous of the "ways that seem right." In the face of every possible incentive to action, waiting, procrastinating, putting off the day of determination. "We know not what a day may bring forth." "Tomorrow's sun may never rise." The relentless passing of time: every heart beat, every breath, every sunrise, every sunset—one less remains.

2. Deferred decision means a lost soul. We need not defy God or be especially active in rebellion to be lost. Indecision crystallizes into indifference, and this is all that is necessary to keep God out of our hearts and lives.

Illustration—I knew a young man who was always reverent toward religion and the church, who never seemed particularly rebellious, but who just did not make a definite decision to live for Christ. In spite of constant association with Christian people and the influence of a godly home, his untimely death found him, I fear, paying the price of a deferred decision.

CONCLUSION

There is a Way of Life that deals with sin. Jesus is that Way that leads to God and heaven. Any other way is a "way of death." Leave the "way that seemeth right," turn from the uncertainty and disillusionment of "perilous plausibilities" and find in Christ the assurance of eternal life.

"An Immortal Thief"

INTRODUCTION

1. Jesus Christ produces a clear cut issue anywhere. There always is a definite line of cleavage between attitudes toward the Savior. By some inexplicable process, men are forced to take an attitude for or against Him. There can be no genuine indifference with respect to Him.

2. This is not true in other religions, for at best they represent religious philosophies or systems of thought. But Jesus Christ attacked the problem of the spiritual realm at its source and dealt in finality with sin, its power and its penalty.

3. The more I study the Word of God, the more thoroughly I am convinced that there is nothing accidental or incidental in it. In connection with the dramatic record of the Crucifixion, much has been said concerning the words of Jesus, but there is much to be gained by pondering the words of others spoken at that tragic scene.

I. AT THE CRUCIFIXION, THREE GENERAL GROUPS AS DEFINED BY THEIR WORDS

1. Romans:

a. Pilate: "This is Jesus, the King of the Jews" (Matt. 27:37). "I find in him no fault" (John 18:38).

b. The Centurion: "Truly this was the Son of God" (Matt. 27:54).

2. General Jewish Group:

a. Priests, scribes and elders: "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now" (Matt. 27:42, 43).

b. The mob: "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross" (Matt. 27:40).

c. One thief: "If thou be Christ, save thyself and us" (Luke 23:39).

3. The other thief: "Lord, remember me when thou comest into thy kingdom" (Luke 23:42).

Interpretation: (Can be given at the close of each of the above divisions.)

a. Represents mental persuasion but no more. In view of the pagan background of these Romans, this is creditable, but not sufficient.

b. Represents a skeptical, rejecting attitude. These had turned away from the possibilities of light and knowledge and had refused the voice of God in His effort to save them.

c. Represents one in need, penitently seeking help from Christ. "An immortal thief"—the only one to whom Jesus replied; the only one saved at the cross! "Today shalt thou be with me in paradise."

II. LESSONS FROM THIS SCENE

1. Our real standing before God:

a. Not dependent upon social status, financial power, morality, training, religious beliefs or profession.

b. Dependent on the heart attitude. Christ looks through a priestly robe and sees a heart filled with sin and rebellion; He looks through a felon's rags and past his shackles into a heart that is penitent and believing.

2. God is not concerned so much with the quantity of sin as with the quality. There is no room in heaven for a Christless churchman, but abundant room for a saved thief. Caiaphas, the high priest, has been condemned by the world, but the penitent thief has become a symbol of the mercy and redeeming power of Christ.

3. "God is no respecter of persons." He will save all who come. Learned or unlearned, cultured or illiterate, rich or poor. All find a common ground at the cross.

CONCLUSION

Today, the same three groups:

1. Impenitent believers.

2. Skeptical; hard-hearted rejecters.

3. Penitent sinners who seek Jesus and to whom He says, "Him that cometh to me I will in no wise cast out." This "immortal thief" refused to be blinded by bitterness, failure and disillusionment, but sensed his need, called on the Son of God, and the miracle of redemption came.

"Break up Your Fallow Ground"

TEXT—Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you (Hosea 10:12).

INTRODUCTION

"Fallow ground" signifies:

1. Not poor, useless soil;

2. But unbroken, hard, unresponsive, dry, lifeless, unprofitable ground.

3. Thus, uncultivated, idle, unproductive; no harvest!

I. DUAL APPLICATION

1. To the inner heart. Natural tendency to become indifferent, cold, unresponsive, self-interested, self-contained, spiritually lifeless. Tendency to diminishing love, zeal, interest and sacrifice for God and His cause. "Desert hearts." "Wilderness souls."

2. To usefulness. Accompanying tendency to become idle, unfruitful, unproductive. No life, beauty or value to God. *No harvest!*

II. CLEAR IMPLICATION THAT THIS CONDITION NEED NOT OBTAIN

That it is within our power to do something about this matter. Of course, the "key" to the situation is "rain," and some will say, "God will send the rain in His own good time, regardless of what we may or may not do." But the idea here is that God will send the rain when, and only when, we have done our part in "breaking up the ground."

III. "BREAK UP YOUR FALLOW GROUND"

1. This process begins in the inner heart life. God cannot work through hard, cold unresponsive hearts. Not "harvest" first, but "break up" first. God knows that mere rain on fallow ground will not produce a worthy harvest; only a crop of big weeds.

2. The process.

a. Check, examine our heart condition. "Examine yourselves, whether ye be in the faith." What of our joy and victory? Consecration and zeal? Attitude toward the world and worldliness? Loyalty to the cause of God? Communion with God? Love for God's Word? Burden for the lost? Spirit: harsh, cold or critical?

b. Confess our need. Humble ourselves before God. Acknowledge our indifference, unresponsiveness, fruitlessness and failure. Meet God's challenge to do His will. Cease to hide behind the failures and weaknesses of others. "Seek the Lord." *Illustration*—Isaiah's vision of God and the result on his inner heart in revealing his need.

c. Persist "till he come." Too many quit seeking God when they "feel a little better." God's best is reserved for those who persist to complete victory. Persist until there is a renewed consciousness of His presence. Persist until God's presence has revived our love, joy, concern for others, sense of separation from the world, spirit of tenderness and charity, and sense of responsibility. This is a hard-hearted age and the church is in danger of partaking of this spirit. We need a revival of the melting, tendering presence of God.

IV. THEN GOD WILL "RAIN RIGHTEOUSNESS" UPON US

This is the normal result: "rain."

1. Revival of inner heart experience. "I will pour water upon him that is thirsty, and floods upon the dry ground" (Isa. 44:3). "In the wilderness shall waters break out, and streams in the desert" (Isa. 35:6). "The desert shall rejoice, and blossom as the rose" (Isa. 35:1). The divine Presence bringing renewed life and power, making the soul joyful, happy and satisfied.

2. Revival of usefulness. Renewed productivity and beauty. Normal harvest: influence and soul winning.

Illustrations—The desert sections of southern California, during the dry season, are scorching, arid spaces, with no refreshment or living beauty. But when the rain comes, great areas become veritable fairylands of gorgeous flowers.

In the state of Washington, on the mighty Columbia River is the gigantic Grand Coulee Dam. By means of this structure the river is dammed up until it forms a lake reaching to the Canadian boundary, more than 150 miles away. Eventually giant pumps will lift the water to the bed of the Grand Coulee where it will form an artificial

lake 25 miles long and 2 to 3 miles wide, from which an irrigation project will carry it to reclaim tens of thousand acres of desert land.

CONCLUSION

How long since your heart was broken up before God?

Are you enjoying the fullest measure of God's blessing that you have known?

Are you satisfied with the measure of victory you have?

If not, "break up your fallow ground." Why live with "desert hearts" and wilderness lives" when God is able and willing and yearning to pour out His Spirit in pentecostal abundance and power?

ILLUSTRATIONS

Basil Miller

There Is No Sacrifice

"Sister Winans, I hate to see you go. The sacrifice is too great," said Dr. J. B. Chapman to Esther Carson Winans when she started on her last trip to Aguarunaland. "You will be nine days on muleback, from a hospital, and think what it will mean."

"Doctor," returned the young missionary, "do you call it sacrifice when a person does what he would rather do than anything else in all the world?"

"No, if you put it that way, it isn't sacrifice, and as you go, I give you my blessings to attend you."

It was on that trip that the missionary made the supreme sacrifice. She gave her life that the gospel story might be told to heathen headhunters. Later Dr. Chapman visited the mission station that sits far up on the headwaters of the Amazon River, and visited the grave of this missionary. While he was preaching to the native congregation, an old chief was in the audience. This was the same chief that had first defied the incoming of the mission workers, but that later permitted Esther Winans to establish work among his people.

"Will you accept the gospel and let Christ come into your heart?"

Immediately a hand went up, and the speaker noticed that it was the chief's hand.

The chief was converted in that meeting—the first chief of the headhunters to be brought to the Master.

"Was the supreme sacrifice of the missionary too great for this grand reward?"

A thousand answers echo, No. Nor is any sacrifice too great when made for the cause of God. Give until it hurts, and then sacrifice some more. Make money in order that you can give it. Do not hoard. See how little you can get on with, so that you can give a little bit more to the Lord's work.

The sainted Dr. Morrison's cry sounds to us as a challenge, "Can't you do a little bit more?"

Who Guessed Right?

The Christian Advocate, for November 1, 1906, gave a couple of inches of space to the founding of the new church, by Dr. Phineas Bresee. It did not have much to say, but what was said was not the most complimentary. It referred to the few churches, the fewer preachers, the scattered membership and wondered whether or not such an effort was not a failure.

Now after 34 years this little sporadic religious effort on the part of said Bresee and his scattered preachers

number more than 2,500 organized churches around the world; there are more than 175,000 church members in good standing upon its rolls; more than 4,000 ordained and licensed preachers declare its doctrines; more than a third of a million children attend its Sunday schools; more than 60,000 young people march under its youth banners; and in thirteen mission stations of the world it has missionaries at work, with more than 400 native workers carrying the gospel to their own people; it has eight colleges, and most of them are about to bud out into seminaries; a publishing house that sends out more than a million copies of literature each year; more than fifty campmeetings conducted by its workers, most directly under Nazarene control and ownership; and yearly it conducts thousands of revivals and sees hundreds of thousands of people bow at its altars.

The effort might have been sporadic, but there is nothing in modern religious history to compare with it. Last year this church was listed as being the highest per capita givers of all Protestant denominations.

Who guessed right? Bresee and his associates or The Christian Advocate editor? We will leave the answer to history.

If you want a copy of the original editorial write Rev. J. W. Montgomery, District Superintendent of the Northern Indiana District of this sporadic effort.

Free Show Tickets at this Church

"My competition is heavy," said Albert Schneider, pastor of a Chicago church, "for within a few blocks of my church is another one that gives the children free tickets to the neighborhood show for attending so many Sundays. I often lose pupils because of these show tickets."

"Do they make any pretense at religion?" I asked. "Some—but another thing they do during the Sunday school hour is to teach the girls how to knit."

This points out the need of home missions right in the heart of the other churches who have lost the vision of the mission of the Christian Church. We are not to be entertainers, but winners of souls.

From Opium to the Pulpit

"Pastor Wiese," said a Chinese preacher by name of Lee, "I want to thank you for coming to China, as this is my last time to see you before you go to America. I want to thank the church in America for sending you."

Tears filled this fifty-year-old Chinese's eyes, and then he went on, "My life has been spared fifteen years because you brought Jesus to me."

Go back fifteen years and you will see a man hopelessly wrecked. He sits in an opium den with the fumes of opium smoke going up all around him. His will power was broken, his body was shaky, and without opium he would commit any crime. There was little he would not do to obtain opium.

Finally a Christian missionary, sent by Christian churches in America, visited the native in his opium den and after the visit, Lee said, "They are a kind people."

This called for a return trip by the native to the Christian where he heard the story of Christ. Hearing led to believing and believing brought Lee to acceptance. Now as a Christian he affirms that the shackles of opium were broken and his life was remade as well as his body. He today is a free man in Christ Jesus.

Today as a follower of Jesus he adds his voice to that of others in proclaiming the saving power of Christ. There is no sin, Lee knows, from which Christ is not able to deliver, "for he delivered me from the strongest holding of all habits, the use of opium."

Frozen to the Boat

"Throw the line, men," cried the leader of a group of men. And out across the boat which was slowly drifting by the end of the line went.

"Grab it!" went up the shout from fifty throats. But the three men in the boat made no move, as it shot away, carried by the floes of broken ice and flowing current of the river.

"My God," cried a friend, "why didn't they grab the rope?"

But the answer was not forthcoming, for the boat rolled down the stream toward the gorge, and fifty friends saw three men in the boat as they were hurled to destruction on the floes of ice far below.

Why did they not grab the rope?

Three men were in a rowboat trying to cross a swollen stream. They had fought their way safely almost across to the farther bank, and as the ice floes struck the boat they were gradually edged nearer the rapids. But they pulled as hard as they could to make the shore. The winds whipped the spray and dashed across the little boat. The men merely shook the water from their eyes, and rowed on.

"They're coming nearer. Get ready. Now—"

But as the line shot across the boat, neither of the men made a move to grab it. Not a hand was lifted from the oars. Each sat immobile and rowed—

Fifty friends watched the end of the rope as it slowly snaked from the boat. There were fifteen feet of rope across the boat, and plenty to spare for the men to grab. Now there were but ten—eight and still no move was made.

The rapids were coming nearer. Seven—six—and still no move.

The rapids reached out for the little boat and the men as the last inch of that rope snaked into the water, and the men were lost.

"Then why?" you ask.

Those men's hands in fighting the spray had been frozen solidly to their oars and they were unable to lift a hand to grab the life-saving line.

Not so with you who now hear the call of Christ's gospel. The life-line, the line of hope is thrown across the prow of your boat of life and you can grab it. There is life in the grabbing. But wait too long and your hands, like those of the men in the drifting boat, will be solidly frozen to the oars of your affairs, and when the life-line snakes by you; you will be unable to lift a hand to grab it. Take hold while you may. Remember, the Word says, "Lay hold on eternal life."

A Nickel's Worth of Liver

"Lord, I'm willing to starve to death to establish the cause of holiness here in Argentina," said Lulu Ferguson, missionary in Buenos Aires, Argentina.

For days on end they had been living on hominy, and hominy even to a Southerner is a hard diet. Finally she said to her husband, "I'm tired of hominy, go buy us a nickel's worth of liver." And on the way for the liver Brother Ferguson stopped at the post-office and received a letter from John T. Benson with a check for \$300 in it.

"When we first went to Argentina, God said to us, 'Every foot of land you step on is yours.' And I didn't believe the devil would be able to starve us out. We went to Argentina by faith, and we stayed there by faith."

In 1925 when conditions became difficult with the Missionary Board, a cable was sent to the Fergusons that they should dismiss their workers and come home. "Close work in Argentina," said the cable.

"God sent us here," Mrs. Ferguson said to her husband, "and let's stay." They took their needs to God and shortly a cable came from Mrs. Fitkin saying, "Don't dismiss a single native worker. You have 10,000 women back of you."

There is always a way through if we try faith's way.

"Get Back," Warned the Voice

"Get back," a voice warned Will West, who was working in a shop where the machinery was heavy.

He was standing under an elevator shaft in the Oklahoma City Packing House, trying to fix something that was out of order when suddenly a divine warning came like a speaking voice, "Get back."

He jumped back without thinking, so clear was the voice.

Immediately the elevator cables let loose and the elevator whizzed by the spot where he had been working.

"I was certain it was God," Mr. West said, and without hesitating he obeyed the warning voice. God speaks and if we will listen He will show more of His marvelous leadings.

A Last Call

"This may be some boy's last call," said Rev. Charles Fuller, radio preacher, while conducting a revival in southern California.

Fuller was delivering a message on the Old-fashioned Revival Hour, a radio program carried by a greater number of stations than is any other program, and he related the incident:

"There was a young man in the audience, whom I felt concerned about," the radio preacher continued, "and as I continued my message, he arose and walked out of the building. I felt deeply concerned about the lad. But he was gone, and I didn't do anything about it."

The blast of an ambulance siren broke into the quiet of the revival meeting. It wailed through the streets, and stopped a few doors around the corner.

"That young man, who had just left the meeting, had stepped from the church and into a car, stepped on the gas, and a short way down the road he failed to make a hairpin curve, and was thrown into eternity."

There may be some lad tonight who is hearing his last gospel message. Before you leave you had better be sure that your heart is right with God.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Getting Believers Sanctified

IN THE essentials of grace, we are agreed. Among these essentials is the fact that we are now in a world people by mankind who are not only in danger of being eternally lost, but are now lost; children of wrath by nature, dead in trespasses and sins. Humankind who can live only by the grace of God made possible by the sacrificial offering of our Lord and Savior Jesus Christ on Calvary's cross. Who are redeemed, not by corruptible things, such as silver and gold, but by the precious blood of Christ.

We are agreed that this enterprise of saving mankind is the greatest of the divine undertakings so far as the record is concerned. That we are workers together with God in the accomplishment of this great work. We are agreed that we cannot get mankind to heaven without getting them started for that blissful abode, and that this starting is through the crises acts of grace by which as sinners, they are saved, and that as believers they are sanctified wholly. We proclaim with no uncertain sound that before they can be sanctified wholly, they must be justified freely; before they can be baptized with the Spirit, they

must be born of the Spirit. These things we emphasize properly and forcefully, in our preaching. These things we must emphasize as properly and as forcefully in our performance. Preaching is in order to performance. Its effective value is seen in the effectiveness of its performance.

We are agreed that sanctification has its place in salvation as certainly as does regeneration. In regeneration there is the impartation of life. In this experience, God deals with sins as acts of transgression. In sanctification, God deals with sin as an inheritance, as an indwelling certainty, at enmity with God, and antagonistic to His laws and purposes. That sin of this sort would be as much out of place in heaven as would be sins as acts of transgression. That it is as much out of place in the life of the believer, as would be sins as acts of transgression. That sanctification is not only a second definite work of grace, subsequent to regeneration, but that it is a different work of grace, and for the accomplishment of different purposes from those of the first work of grace. That they are different experiences, both needed by man in his salvation; and that one is as certainly important in its place, as is the other in its place.

The Believer's Need of Entire Sanctification

And the very God of peace sanctify you wholly. . . Faithful is he that calleth you, who also will do it (1 Thessalonians 5:23, 24).

This text is addressed to the members of the model church in the experience of regeneration of the apostolic age. Paul insists that they were examples to the churches of the region in which they were located, and were worthy as examples to the churches of that day, and of the entire age. His urgency in the matter of their sanctification seems to have been intensified by the excellency of their condition, the intensity of their devotion to Christ and His cause, and to the remarkable progress they were making in grace. These things are emphasized by the contents of these epistles, and by the setting of our text.

1. The excellency of their inner condition was manifest in their outer conduct. "Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (1 Thess. 1:3). They were active in faith, they were fervent in love, they were remarkable for their patience of hope. These are the three outstanding graces of Christian experience, in Christian life and living. Considered in the light of their circumstances, they excelled in them all. Not that there was no room for improvement in them. With such a showing in their regenerate state, there was the promise of far greater things

in the sanctified state. Envisioning this, Paul's urgency for their sanctification was intensified.

II. They knew their election of God. Knowing, brethren beloved, your election of God (1 Thess. 1:4). Not only did they know their election of God, but they were so manifesting their possession of this election, that Paul was certain of it, as were others. Grace is of such a nature that its effects may not only be felt by its possessors, but may be seen by observers. Grace is not only a matter of fact, but it is a matter of degrees. God provides it in abundance. Men are often inclined to partake of it sparingly. These Thessalonians partook of it bountifully. It is to be feared that too many of us are living on the lower levels of spiritual life, and whose paucity of grace is but too manifest.

III. They had received the gospel in an effective manner. "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake" (1 Thess. 1:5). That there is much of import in the preaching of the gospel we frequently hear. There is much also in the way it is received by its hearers that is of vital and effective importance. These believers had done much more than hear the gospel as a matter of form. They had taken it seriously, and insofar as was possible to them, at its face value. The operations that followed were commensurate with the manner of its receiving. Where the gospel means little to believers, its effects in their lives will be little. It is a great thing for all concerned where believers take the gospel sincerely and wholeheartedly. There is no lack of power in the gospel. There may be much lack of its proper appreciation in the hearts and lives of believers. Not only do we need more effective preachers, but we need more effective believers.

IV. They had in Paul a good model, and they became followers, and imitators of him. They were not looking for inferior models to follow. They were looking for the best. They were not seeking excuses for questionable doing. They were seeking for effective incentives to right doing. They received the gospel in affliction. It was preached to them by a man who was willing to suffer affliction for its sake. They saw its benefits in his life, and were willing to suffer affliction with him, that they too might enjoy its benefits. They received the gospel, not in parts, but as a symmetrical whole. They saw that to enjoy its benefits they must be willing to endure the reproaches that came to them

PRAYERMEETING TIME

After Sunday's gone forever
And blue Monday's passed from view,
And Tuesday's come and gone again,
And Wednesday's gone on to;

I find my soul acryin' out
To hear the church bells chime;
My heart's inspired as forth they peal
"It's glad prayermeetin' time."

The folks begin to gather in
From business, home and farm
To get their souls fed up again
With holy peace and calm.

They need refuelin', every one,
Along the blessin' line,
So out they come, with eager hearts,
At glad prayermeetin' time.

And when they've sung and prayed
around
And testified to grace,
'Tis plain to see the blessin' there
In every happy face.

And then they shake each other's
hand
To show their love is prime,
And homeward go with thankful
hearts
For glad prayermeetin' time.

And when I've watched the last one
go,
The church house seems so blest
I sit a bit and think it out
And find prayermeetin's best

Of all the meetin's that we have
Within the sacred walls;
It seems to be a special time
When the Holy Spirit calls.

It seems we're such a homy group,
That meets on Wednesday night,
We're one big family, kinfolks all
Warmed by the Spirit's light.

I feel your care, and you feel mine;
It's the place where we unload
The heavy heart, the load of care,
That besets us on life's road.

It's the place to come if you need some
help,
As the upward way you climb;
It's the meetin' blest 'bove all the rest,
This glad prayermeetin' time.

So come right on, when it's Wednesday
night,
Though you don't feel up to prime;
You'll be glad you came, and you'll
thank the Lord
For glad prayermeetin' time.

—REV. GEO. H. TALBERT, Mitchel S. D.

because of their belief. Thus receiving the gospel, they received it with joy of the Holy Spirit. This enjoyment came to them in the measure in which they put themselves in the way of receiving it.

V. Their faith was purposeful. They did not merely turn from idolatry, but they turned to God from idols, to serve the living and true God. Their decision was effective because it was complete. The gospel is more than a command to us "to quit our meanness." This is necessary, but vastly more is necessary. It is that we turn to God, to serve Him; to put to right use the powers which we had been putting to wrong uses. We are more than inanimate objects. We are human beings, having human powers and appetites, passions and possibilities. As unbelievers we were going in wrong directions, and using our powers in wrong ways. Becoming believers means reverse action, our going in right directions, and using our powers in right ways.

VI. Their faith was forward looking. They were waiting for their Lord from heaven. He who had delivered them from the wrath to come, was delivering them from that which occasioned that wrath. The coming of Christ was to them a reality. What He had promised to do for them in coming into their hearts and lives was a reality, and such a satisfying reality, that they looked forward hopefully, expectantly for His coming personally. They were demonstrating the genuineness of their faith in Christ, and their appreciation of Him, by the manner of the lives they were living as monuments of His grace and power. They were enjoying the benefits of the gospel because they were putting themselves in the way of such enjoyment. What was true of them is equally true of us. We too are enjoying the benefits of the gospel as we are putting ourselves in the way of such enjoyment. Would we know more of this enjoyment? We must put ourselves in the way of more of such enjoyment.

VII. There is no evidence here that Paul was urging these believers on to sanctification because of obvious and observable defects in their lives. They were demonstrating the possibilities of the regenerate life, and so doing successfully and satisfactorily. No claim is made here that justified believers cannot live commendably. The evidence is quite the contrary. Paul finds much in them to commend; much that is commendable. Believers who so manifest the power of the first work of grace that they are examples to others by their own testimony, will gloriously manifest the powers of the

glorious experience of entire sanctification, God's second work of grace. They did not need a second work of grace to complete something that was lacking in the first work. They needed the second work of grace, for the benefits it would bring to them that God designed it should. They needed the second work of grace, not only as a fitness for heaven, but as a fitness for earth; not only for the life that is to come, but as a fitness for the life that now is.

That there may be occasions of need of entire sanctification in the lives of many believers, is certain. Not all believers are models as were those of Thessalonica. But such believers have their need of entire sanctification, and that a most earnest and demanding need. Those who are best exemplifying the powers of the justified experience, have as urgent and as imperative a need of sanctification as do all other unsanctified believers. The need of sanctification is not variable in believers. It is fundamental, one for which no substitutes can be taken or allowed. Without holiness, no man shall see the Lord.

Sanctification and Our Lord's Coming

For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy (1 Thess. 2:19, 20).

Christianity is a forward looking matter. It is a present experience the moment it is received. But we do well to keep in mind that it is a life, and a series of progressive changes. That we come into the experience, not as full grown adults, but as newborn babes in Christ. Not with discovered and fully developed powers, but with powers and possibilities, undiscovered, undeveloped, unrealized. This is God's way for our coming into spiritual being, as it is His way for us to come into material being. In our thoughts of God's dealings with us, we should keep these things in mind. As to our own personal experiences, we should keep them in mind. Experience and observation teach us that the richer and fuller our contacts in natural life the fuller and richer will that life be. The Word of God, experience and observation teach us that the richer and fuller our contacts in the spiritual life, the richer and fuller will be that life. That the making of our own lives is in our own hands; that we may make much or little of them as we choose.

I. Paul is now rejoicing in what these saints are, and finding great cause for rejoicing through his contemplation. But he is looking forward to what they may become by

the grace and power of God. Once it had been his desire to see them saved. Now it is his desire to see them sanctified. Looking forward it is his desire to see them in the presence of the Lord at His coming. Not only is he looking forward to that glorious event, but he would have them looking forward to it. Their faith is costing them something, and they are paying the price heroically. They are needing the inspiration and hope that such a forward look and future expectation will give them. This forward look was what both Paul and these believers needed then. It is what our preachers and believers need now.

II. For what is our hope? Few things buoy one up as does hope; something to which to look forward. The more glorious the expectation, the more glorious the hope, the more inspiring its effects upon the one who has it. Paul was suffering much in the way of afflictions for his faithful preaching of the gospel. His prospects of life as a Jew were blasted forever. Persecutions awaited him everywhere. Misunderstandings, misrepresentations, murder hatred, were his portion. Was it worth the price he was paying? Much in the way of present disappointment was his. Even these beginnings of grace had their compensations for him. Looking out into the future, every measure of success in it is radiant with glorious hope. And here we have one of the secrets of Paul's marvelous life and success therein.

III. But Paul is not satisfied to glory in this future alone. In their measure these believers were suffering as he was suffering. Turning to God from idols had changed everything in life for them. From positions of ease and affluence among their fellow townsmen and countrymen, they had deliberately turned and had chosen to suffer affliction with the people of God instead. Others were honored, they were dishonored. Others were appreciated, they were depreciated. Was their faith worth while? Had they chosen wisely? They needed the forward look Paul was giving them. Worth while? In the light of this future it was gloriously so. Paul had a message for himself as well as a message for his people. He was looking forward to what he would have them look forward. He would have them see for themselves, what he was seeing for them, as well as for himself.

IV. Not only was there hope in this forward looking, but there was joy therein. Joy unspeakable and full of glory! Their adversaries were doing much to obscure hope, to obliterate their joy. But there was reality in their present experiences. There would

be reality in their future expectations. But afflictions, persecutions, misrepresentations, misunderstandings, and the like were not to be permanent. They were temporal and passing. They had their values to give, their lessons to teach, their blessings to impart. They were followers of the Man of sorrows who was acquainted with grief. Because of this acquaintanceship, glorious things would be His throughout all eternity. He had confidence enough in the future to justify Him in taking the way that He took, and the way He was asking them to take. Sharing with Him in His humiliation would be followed by sharing with Him in His glory. Christ asks us to do that which He in His foreknowledge saw to be wise. He asks us to be imitators of Himself in matters of faith, that we may enjoy the benefits of His saving grace positively as well as negatively. Salvation is not only from that which is past, but to that which is future.

V. For all that Christ did, He is to have His crown of rejoicing. "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2). For all that Paul has done he shall have his crown of rejoicing. For all these believers are enduring they shall have their crown of rejoicing. What is true of them is true of us all. To miss the things of the present—things disagreeable in character—is to miss the glories of the future. Paul could not afford to miss these glories of the future, therefore he must bear the trials of the present. To choose a life of ease and freedom from afflictions and persecutions, would be to ignore the challenges to share these glories of the future. These Thessalonian believers could not afford to miss them. Therefore they must bear the afflictions to the present. What was true then, and of them, is true now, and of us. There is danger of our thinking of Christianity in terms less than biblical.

VI. For ye are our glory and joy. What was Paul getting for his toils and trials, his afflictions and persecutions? Humanly speaking, these groups of believers. Many members of which were trials to him, many of them disappointments, some of them falling by the wayside. Trials and testings, heartache and heartbreak. But this was not all, there were the glories of the future, there were the joys of the present.

The glory of Christianity is that it is love, and Paul was enjoying the grace of love, its joys, its sorrows, all that goes into its making. Love is the most wonderful thing in the world. In order to attain this enjoyment he had

to pay its price. Those only can enjoy this grace who pay the price of so doing. One of the marvels of love is its capacity for suffering. Its power to bring everything that goes into the making of life unto the exercise of all its normal functions. Love is something of which the most of us know little. At the best we are in the beginnings of its enjoyment here. In Paul we see an example of its possibilities. It was love that enabled Paul to bear up as he did in the midst of his trials and afflictions, and to triumph so gloriously in them; that enabled him to do the mighty work that was done through him. The measure of our love is the measure of our God-likeness. Sanctification has its place in making such love possible.

VII. The present and the future are not two, but one. They are indissolubly linked together. To have the joys of the future we must overcome more of the difficulties of the present; surmount more of its obstacles; realize more of the difficulties of the present; sinners saved now; we must have believers sanctified now, if we are to know the joys of having them then. Without a fruitful present we will have little ground for future expectation. This spirit should dominate our pulpits, permeate our congregations, animate us in all of our activities. It is to be feared that many of us have allowed ourselves to think of Christianity largely in terms of the present, with little thought of the glories of its future. Christianity is not only a present experience, but it is an experience for time and eternity. We should think of it in its entirety, in its full scope. In this matter the present and the future are one. More love might mean more success now, more ground for future hope. Paul breathed into all he did the necessity of a successful now, of future expectation. He was meeting conditions for time and for eternity.

Sanctification and Life's Everyday Problems

For this is the will of God, even your sanctification, that ye should abstain from fornication (1 Thess. 4:1-8).

In dealing with men, Paul dealt with them in the light of their everyday problems of life. Many of these were the outcome of the lives they had lived previous to their salvation. Every life has its background, and the possessors of those lives have their problems to meet. In this matter we face an inexorable law. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal.

6:7, 8). Man is a habit forming being, and habits formed are tenacious in their grip upon the former. God designed us, and created us for the formation of good and right habits. That such habits should be tenacious in character is good and desirable. But habits of the other sort are also tenacious in their grip. Habits of thought, feeling, and all that go into the making of life have their places and their powers. The results of this habit forming tendency, and of the law of sowing and reaping, have their places among the believer's everyday problems of life. The matters of idolatrous practices had their places among the problems of these Thessalonian believers.

I. When God undertakes the salvation of any person, He knows the entire background of the life of that person. He knows every problem that will confront that person in the working out of the processes of salvation and in the light of this knowledge undertakes the salvation of that person. He knows what is back of these problems, understands them, and understands the believer better than he can possibly understand himself.

II. When we are harassed by memories of sights, sounds and experiences that have come into our lives, that should have no place there, it is well for us to remember that we are paying the price, and suffering the effects of our own sins and follies. We need to be awakened to the fact that when we thought we were "putting something over on God," instead, we were "putting something over on ourselves." That what is coming to us, is coming by the proper operation of our powers as God has created us. God knows our problems; He knows how we came to have them, He knows best how to solve them. Our wisdom is to co-operate with Him in their solution. Someone may be saying, "I have no problems of this sort." Others may have them, and this is designed for their comfort, consolation and help, their encouragement and strengthening.

III. We do well to remember that forgiveness for sinning is one thing, and suffering the inevitable consequences of wrongdoing is another matter. We are well aware of the fact that we may bring upon ourselves physical injury by our wrongdoing, and that forgiveness may be real and complete, while the physical injury remains. We should keep in mind that injuries to that which is mental, moral and spiritual in our being are possible, and that forgiveness for the wrongdoing may be certain while the injuries remain. We are so constituted by our creation that wrong-

doing of every sort is injurious to us, and is followed by its train of evil consequences and suffering. While memories of wrongdoing are results of the normal functioning of our minds, they should never be encouraged, but discouraged.

IV. One of the good ways of eliminating undesirable memories, is to fill the mind with those things which will bring desirable memories. A good antidote for the formation of wrong habits is the formation of right ones. Light is the one sure antidote for darkness. Having in our unsaved condition sown to the flesh, our business now is to sow to the Spirit. Having formed undesirable habits, our business now is that of the formation of desirable habits. Having gone our own way, our wisdom now is to go God's way. In order to the working out of life's everyday problems, sanctification is an absolute necessity. The eradication of indwelling sin as a hinderer, and the consecration that makes way for the better working of the Holy Spirit, the consecration which stands for our co-operation with God in His efforts on our behalf; with the better vision of life and the better understanding of God and His word, are all steps in the right direction. Among the multitudinous benefits of entire sanctification is that of glorious help in the solution of our everyday problems of life.

V. This is the will of God. "The sanctification of you," may be a more literal rendering of the second clause. God's will is not capricious, but purposeful in its applications and objectives. God is the Great Seeker in matters of human salvation. He is constantly endeavoring to persuade men to become seekers. God can, and did, provide for man's redemption without obtaining his consent. When it comes to the actual saving of men it must be done with their consent. One of the things that indicates the blindness and perversity of sin is the fact that men are persuaded to receive God and heaven with difficulty. It would seem that men who are lost and undone would grasp at everything that promised salvation from such abnormality, to rational normality. The fact that man is a habit forming creature has its place here, as well as that of the deadening, destructive effects of sin.

VI. The habit of thinking in terms of the world, and not in terms of God is early formed and strengthens rapidly. The deadening effects of sin begin their work early, and carry it on vigorously. If mankind are to be saved, they must be saved early in life. The idea that humans must come to years of understanding, and developed in-

telligence before their salvation can be properly accomplished, is wrong in about all of its bearings. Mankind are not saved by becoming theologians. If they were, few indeed would be saved. Christ made it plain that salvation was adapted to childhood, and was most effective where the qualities of childhood were found. While reasoning powers have their place in grace, salvation is not the result of the operation of these qualities. It is not a matter for the intellect alone, or for the understanding alone. It is the result of the operation of One Personality upon another personality; the One Divine; the other human. Keeping this and similar truths in mind, we see that the best period for being saved is that of childhood. Childhood is the normal trusting period in human life.

VII. *And what is true of regeneration is equally true in the matter of entire sanctification.* Childhood is the impressionable time of life; the time when life's powers are flexible and most easily molded; the time of fewer and briefer associations with that which is undesirable. The briefer the periods of habit formation, and the corresponding lack of grip and tenacity incident to this brevity, the better it will be for all concerned. These older habits will be more easily broken, and new ones more easily formed than at later periods in life. The earlier the salvation, the fewer of these everyday problems of an undesirable sort will there be to contend with. Because of fewer yieldings to temptations, the habit of so yielding will be less fixed, and the power of resistance be less impaired. By every token, the best period for salvation is that of early childhood. Being then saved means more time and better preparation for

service, more time for more effective service, and for all that goes into the making of life in the service of God and men. Being so saved, habits of the wrong sort will be avoided, and habits of the right sort formed.

Sanctification and Meeting Life's Challenges

For to me to live is Christ. (Phil. 1: 21).

Life is challenging in all that goes into its making. Humanly speaking, those who meet these challenges properly are benefactors to the race. The words of our text are those of a man who had been meeting these challenges from his childhood up. Born into a Jewish home where early child training was the watchword, he had met the challenges incident to that training wisely and well. Born in one of the world's great educational centers, he had met life's challenges in that field of endeavor. Born to Judaism and Phariseeism, he had met the challenges of life in those realms, and risen to the heights in both. As a freeborn Roman citizen, broad avenues with their challenges were open before him. Being met by Jesus Christ on the Damascus road, he was soundly converted, and blessedly sanctified three days later. After some years spent in comparative obscurity—seemingly in preparation for his life's work—he began that work as God's pattern man and preacher for the age. In all these experiences the record indicates that he was meeting life's challenges as God would have him meet them.

I. In the experiences of Paul we see that meeting life's challenges properly

is no easy matter; that it is a matter calling for a lifetime of effort. In order to have success in this matter there must be an early beginning. In the life of Paul we have such an early beginning. He was a Hebrew of the Hebrews. The home in which Paul was born was one in which Hebrew customs were followed and was as much like God would have a home to be as his parents were capable of making it. Life begins with birth and must be lived from its beginnings. It is to be feared that many homes are negligent as to home training, thinking that later the children will be converted, and that experience will make everything all right. The grievous mistake here is that of supposing that there can be something substituted for early home child training. The child is living from its beginning, the processes of life are going forward, and nothing can be substituted for their right direction. Life's challenges begin with life's beginning, and must be met as they come, and only as they come.

II. *Nothing can be substituted for the right kind of homes, and the right kind of home training.* God suggests no substitutes for them. He has made plain in His Word what He would have our homes to be. All efforts to confine life to conversion and the period subsequent thereto must have in them their elements of failure.—God's provisions are for life in its entirety, and the period preceding conversion is one of vast importance in life's unfoldings. No partial use of God's provisions can be expected to produce the desirable effects which may follow their use in their entirety. Right living before conversion is an asset, as certainly as wrong living during that period is a liability. The background of every life is an important factor in its development, and one with which we should properly reckon.

III. *We need to be thoroughly aroused to a recognition of the fact that the saved period is not all of life, and that the period preceding salvation demands our best attention as certainly as does the period following it.* Such an awakening might save many of us from much in the way of tears and trouble, heartache and heartbreak. We need an awakening to the fact that if we want satisfactory results following the conversion of our children, we must be making preparation for such results previous to their conversion. Trusting everything to conversion, and expecting everything to be satisfactorily settled in that, is giving neither God nor the child fair play. Neither is it playing fair with ourselves. Carelessness here may be followed by the frustration of all of

our hopes concerning the future. It is natural for parents to want their children to be ideal Christians. If these hopes are realized the children must be given proper opportunities to become such Christians.

IV. *We should keep in mind that God saves the men who come to Him for salvation, and that the kind of men they are has its place in measuring their capacities for responding to the operations of saving grace.* Salvation is more than a one-sided matter. It is not only of God, but it is of the man who is being saved. Not all men respond to the operations of saving grace in exactly the same way. Not all of them co-operate with God in His efforts on their behalf alike. Their former manner of living has its place in these matters. Be what you would have your children to be, and remember that you have been a considerable time in becoming what you are. Remember that your child is new in the experience of grace, and that he may be as long in getting to where you are as you yourself have been. Be equally fair with the children of your neighbors, and of all others newly converted. Applications of the Golden Rule are in order in this matter. Give the new converts a fair deal, and the best possible opportunity to make good in the grace of God.

V. *What is true in matters relative to regeneration is true of mankind in matters of entire sanctification.* What men have been previous to their entrance into the sanctified experience will have much to do in measuring their abilities to properly respond to the workings of sanctifying grace; their disposition and ability to co-operate with Him in His efforts on their behalf. Vast differences in the matter of degrees are found among those who are genuinely sanctified. Vast differences in the matter of successfully meeting the challenges of life are found among them. We should keep in mind that whatever may or may not be said concerning the measure of our abilities to meet these challenges, there are possibilities of meeting them all successfully in the experience. In the experience and life of Paul we see something of an encouraging illustration of the extent of these possibilities.

VI. *Having the experience of entire sanctification is one thing; realizing the possibilities of the experience is another matter.* And it is in the realization of the possibilities of the experience that differences in those who have the experience are found. There may be many reasons for these differences, but that they are there is certain. These differences are seen in preachers of the experience as well

as in professors of it. Someone may be saying, "But it is God who does the sanctifying, and there are no differences in Him." And you are right. But the one who is being sanctified has lived the life and developed the personality under consideration. In considering our own sanctification we should be fair in our acknowledgments of the character or the personality we brought to God for Him to sanctify. And in our consideration of the sanctification of others we should keep this matter in mind.

VII. *With all of us who are sanctified, one thing is sure, we are meeting life's challenges much more successfully than we would be meeting them without the experience.* We may be sure that God is doing the best that even He can do with the personality we brought to Him for sanctification. He is doing all for us that we are putting ourselves in the way of His doing. What can we do to better conditions? Seek by the right means the improvement of the personality we are bringing to God for the operations of His grace and power. Nothing would please Him more than would such improvement. Seek to so co-operate with Him in His efforts on our behalf that far greater results will follow. The room for improvement is not in Him, neither is it in His methods of dealing with us, but in ourselves. However much or little of success we may be having in meeting life's challenges, we may have greater success, ever increasing realizations of the possibilities of grace. God is no respecter of persons in His dealings with us. He gives to us that which we put ourselves in the way of receiving from His bountiful hand. The fact that vast improvements are possible in us, should be an inspiration, help and encouragement to us.

Sanctification and Fields of Opportunity

But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: For I will shew him how great things he must suffer for my name's sake (Acts 9:15, 16).

Getting believers sanctified means far more than getting them through the crisis in which they are sanctified wholly. There is a life that follows which must be lived, and that will not live itself; a life for which God has His purposes, and the working out of those purposes. It means all that is included in the making of this life, and the accomplishment of the divine purposes through its living. The thing which made Paul's life valuable was the accomplishment of the purposes

God had to work out through him. And this is what will give importance to your life and mine. Life is for use, and God is purposeful in its giving, and consistent in its use. Getting people into the experience of entire sanctification is not an end, but a means to an end. It is not the reaching of a goal, but the passing through a gateway into a life of larger possibilities, opportunities, achievements and their realization.

I. *Sanctification is something to be thought of, not merely as to its parts but as a consistent whole.* The sanctified life, like all life, can be lived only after it is possessed, and by its possessor. That it is an experience is certain. That it is a life is equally certain. We are in danger of thinking of it in terms of an experience only. We should think of it as both an experience and a life. The two are indissolubly united. We get the experience by an act of divine grace, instantaneous and complete in its operation. We live the life gradually and progressively. The answer to the oft repeated question, Is sanctification instantaneous or gradual? is found in the answer to a further question; concerning what do you ask? As to the getting of the experience, it is instantaneous; as to the living of the life, it is gradual.

II. *In the instant of getting into the experience of entire sanctification the matter of our being in the experience should be settled, and settled forever.* In our present infirm condition, with our limited experiences of life, our sometimes defective judgment, and the limitations incident to our present condition, we may be harassed with temptations to question, or doubts as to whether or not we are in the experience. At such times we should keep in mind that we are not finished products; but are in the making in matters concerning life and living, and all that goes into the making of these things. We are learning to live, we are building character and personality. In our Manual we read, "There is a marked difference between a perfect heart and a perfect character. The former is obtained in an instant, the result of entire sanctification, but the latter is the result of growth in grace. . . . Our people should give careful heed to the development of holiness in the fear of the Lord, and to the development of the Christian graces in the heart and in their manifestation in the daily life" (pp. 45, 46).

III. *In His dealings with us, and in His using of us, God has respect to our condition, to our abilities and to the measure of their development.* Among the millions He has saved and sanctified and used, there has been but

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one Apostle Paul. He does not call lesser personalities to assume the responsibilities of more able or more experienced personalities. Because you are not equal to the Apostle Paul is no indication that you are not in the experience of entire sanctification. All efforts on our part to have the experiences of other people must ever end in dismal failure. There will be but one person who has the experience you will have, and that is you. But one person will be called to fill the field of opportunity that is yours and that is you. In calling you into His service, God knows your limitations far better than you can possibly know them. He knows your weaknesses far better than you know them. He will adjust His demands upon you to fit the measure of your abilities. He does not expect one of lesser powers to assume the responsibilities of one with superior powers. He will work through you. And what you are will have much to do with the measure of His accomplishments through you.

IV. It is not enough to have a field of opportunity. There must be preparation for meeting the responsibilities of that field. Paul had abilities far above those of most men. He had a wonderful background to his life. He could be used in the accomplishment of great things. He was chosen as Christ's apostle to the Gentiles, to be His representative among them; to bear Christ's name before kings; before the Children of Israel. Men of that sort are few indeed. Anyone can be saved just as Paul was saved. Being used as Paul was used is another matter. The one qualification for human salvation is its need. Qualifications for service must be had in order to its performance. Paul had them in a marked degree and was used accordingly.

V. Not only did God have a place for Paul to fill, but He has a place for every child of His to fill. Paul filled his. The question with the rest of us is, "Will we fill ours?" It is easy for us to say, "If I was just a great man and could fill a great place, how gladly would I do it." But you are not a great man; neither can you do great things. Will you do what you can? What God would have you do? What will you do about the place you can fill? Honesty and fairness compel us to admit that Paul came honestly and fairly into the possession of his abilities, and that he acted wisely in their development and in their use. It is to be feared that many of us would like to be in a world where we could go as we liked and do as we pleased, and all would be as well with us as it would have been had we made the

most possible of life. But we are not in that sort of world. We are in a world where right living counts, and where wrong living bears its evil fruits. Nothing we can do will change these facts. They are best for us in the eyes of our Lord.

VI. Missing hell and making heaven are important matters. Too often it may be, they are made the all-important thing in the minds of people. The manner, in which we make heaven is—in some respects at least—the all important matter. Had Paul done no more than miss hell and make heaven, his marvelous life of service would not have been lived, and multiplied millions across the centuries would have suffered. It was his life of service that measured the manner in which he made heaven. And it was that life of service which has made him a blessing to mankind everywhere for nineteen hundred years. Paul lived the life he did, performed the service he did, and became the blessing he was, because he put himself in the way of such living, serving and usefulness.

VII. According to the light he had, Paul yielded himself to God in his early years, put himself in the way of preparation for a life of service at life's beginnings. He was conscientious and faithful in all the details of that preparation. In his intentions he lived for God and only for Him and for His glory in the good of his fellowmen. He had but one purpose in living, and he intentionally put all he had, and all there was of him, into that life of service. He became what he did because he put himself in the way of so becoming. Occasionally a man has done this sort of thing, and always to his temporal and eternal gain. Insofar as this is true of ourselves we may well be glad. For whatever we have received through these efforts, we should be profoundly thankful. It is no easy matter to come to the decisions to which Paul came, and to form the habits he formed. Had it been so some of us might have formed them. In whatever state or stage of life we may be, there is room for improvement in every right and good way. Whatever may have been our manner of life in the past we can make improvement in it in our present use of it. Something may still be done in the matter of our use of the powers with which God has endowed us. Living as in the past helps us to no desirable improvement. Live in the now, and for the future. Get something out of life worth the getting. Getting believers sanctified is a matter of such tremendous importance that we need to be thoroughly aroused to vastly increased effort in its doing.

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The Preacher's MAGAZINE

Salvation

By E. Wayne Stahl

That noble word, "salvation," goes sounding through my soul
With majesty transcendent; its cadences will roll
In cataracts of beauty. I see a rainbow shine
In every letter forming salvation's letters nine.

What words of sweetest music are in our English tongue!
And we rejoice to hear them, when spoken or when sung;
Yet one exceeds all others, and this indeed I know,
It is the word "salvation," which sets my heart aglow.

Redeeming word, "salvation!" For it reveals to me,
In lonely, lovely triumph, the vision of a tree,
With fruit of life eternal: God's Victim-Victor died
To bring the world "salvation," the Ransom crucified.

O royal word, "salvation!" It truly makes us kings,
As John the seer of Patmos, in Revelation sings.
The crowns are ours forever! Christ did incarnadine
The cross with love's own splendor, the cross, salvation's sign.

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Is Your Church Alive?

BY THE EDITOR

WHEN we ask about spirituality we inject an element of mystery into our question and invite evasion in connection with the answer. But when we ask if a certain church is alive there is not much room for misunderstanding and not much chance for evasion; for there are certain evidences of life that cannot very well be imitated. Jesus used the wind as a symbol of the Spirit, and although we cannot see the wind and know its source and destiny, we cannot escape its effects.

To begin with, a live church is a united church. There is something poetic about a body of Christians—something like the poetry of the flower. If one sets in to analyze the flower he destroys its beauty and dissipates its perfume. He must take it whole to take it fully. It is not necessary that there should be complete uniformity in a church, but there must be unity in essentials and charity in all things besides. Take the dress question; the dress question presents no trouble at all in bodies like the Salvation Army where a uniform is required. But when no uniform is required dress, like conversation, becomes a medium for expressing personality, and there will be variety in spite of all that can be done. The principles of decency and modesty must not be violated, but within the limits of these all concerned must be demanding of himself and liberal with other people. This is but an illustration. The principle must go on through. Take the form of service: some people like order and form, some like liberty strongly tinged with license. But these must both yield some, and the service which is most useful is not exactly adapted to many. Just now we all resent political dictators, but dictators intellectual and spiritual are just as distasteful and enervating. Truth will prevail, if given a chance, so we should welcome free speech and free thinking. The good

way is better than any other way, so we should not fear to trust even humble people with their Bible and with their God. The unity that is real unity is not enforced, but is a result of free choices and free actions melted into one by the fires of necessity and good counsel.

Dr. Talmage suggested that in a live church the people come to meeting on time. Coming late may be just a habit, but it is a useless and bad habit. The meeting which must make a lingering start is like a life which must fight against a poor birthright, and it is likely to live but tamely and die prematurely. If people are really glad when they say unto them, "Let us go up to the house of the Lord," they will come on time, and it is the business of the leader to start the meetings on time and show by deeds, more than by words, that he believes so good a thing as the worship of God should be orderly and prompt.

A live church will have congregational singing. I think we are decidedly long on "special singing," and I have never seen a real live church where congregational singing is neglected. Whether good congregational singing is a cause or a result, one thing is sure, it is invariably connected with a live church. Just the other day a "song leader" (and the very name can readily savor of professionalism) asked the people to stand and sing. And he kept them standing there while he and a few others sang an unfamiliar song in which the people could take no part. Such a thing is as completely out of place as it is possible to imagine. An unfamiliar hymn or song is of no earthly use to a worshiping church, and a song leader who caters to the choir, expecting the people to sit by and be blessed by proxy, is more a hindrance than a help. This idea that people will come in great numbers to "hear" special singing is an exploded theory. People will come to a "singing church" to help in the singing, but they will not come just to hear others do the singing, no matter how good it is.

In a live church the preacher does not do all the talking. Dependable witnesses are as indispensable in the church as in the courtroom. Lawyers and preachers are helpless if there are no witnesses. That plan which makes the mid-week service just a little preaching service is a mistaken plan. The preacher who talks more than ten minutes in a prayer meeting slated to last an hour has his sense of proportions confused, and that plan for services which makes no place for testimonies in the "big services" of the church is based upon a misbalance between impression and expression. And it is not enough to just "spring" a testimony meeting now and then. If people have an idea they are going to be

expected to testify, it will affect their lives all the week, just as it affects the preacher to know he is going to preach at a certain time. A talking preacher can kill almost any church. It is bad enough for the preacher to be "long-winded" on his regular time, but it is even worse if he is a talker in addition to being a long-winded preacher.

A live church is a liberal church. Here again we do not contend for the order. Some say, "Get the glory down and the people will be liberal." But Malachi said, Bring the tithes into the storehouse and I will pour out blessings. And I have myself observed that a loosening up of the purse strings often prepares the way for spiritual blessings. But whichever comes first, the important point is that liberality and vitality go together. Either stinginess kills a church or else a dead church just gets stingy. And either giving prepares the way for blessing or blessings pave the way for liberality. Anyway, a live church is a liberal church. The preacher who is always solicitous to protect his people against missionary meetings and other appeals usually has a difficult time getting money for his ordinary needs. There are, I presume, a few overliberal people, but by large and far, the number who need to be encouraged to give is greater than those who need to be warned and held back.

A live church is evangelistic, as well as evan-

gelical. And here is where the preacher's part comes in the strongest. A London pastor remarked to Spurgeon that he very much wished to have conversions in his services, but that he seldom did have them. Spurgeon asked him if he expected to have them, and the preacher was not sure that he did. But Spurgeon said, "I expect to have conversions, and I plan to have them, and I do have them." This is largely a fruit of attitude. And the preacher is the only one who can develop this spirit of expectation and bring about the climax. No church can live long without matriculations. The live church just must have conversions and revivals.

A live church will soon become a center of interest. Methods must vary somewhat according to the general and special location, but people will find the way to the door of the live church. Perhaps a complete statement would require us to say a live church will find its way into the homes and hearts of the community. Anyway, the cure for the disease of "empty pews" is indirect, rather than direct. A church cannot be filled consistently by advertising, no matter how faultless the advertising program is. If the church is not really alive, people will not come and come again. Vital preaching, good congregational singing, united service, punctuality, liberality and successful evangelism! Is your church a live church?

Thoughts on Holiness

The Law of Holiness

Olive M. Winchester

Sanctify yourselves and be ye holy; for I am Jehovah your God (Lev. 20:7).

AMONG the various laws given to the children of Israel as they encamped at Mt. Sinai those in chapters seventeen to twenty-six in the Book of Leviticus have been entitled *The law of holiness*. No doubt this is due to the fact that frequently the admonition was given to the people that they were to be holy, because Jehovah their God was holy. Thus very appropriate the title would seem to be, and it is interesting to notice in these laws the requisites made, thus bringing before us the characteristics pertaining to a holy people.

HEART CONDITIONS

While we would be inclined to think that in these early days all requirements would be re-

lated to outward conduct, yet even here we find precepts relative to heart conditions. As we read the command, "Thou shalt not hate thy brother," we feel as if we had held converse with the First Epistle of John instead of the Book of Leviticus, and then we look again and we note the command, "Thou shalt not bear any grudge against the children of thy people." No New Testament word of exhortation could be more heart-searching than this. Finally comes the positive claim, "Thou shalt love thy neighbour as thyself." We know the relative place assigned by Jesus to this demand, making it one of the fundamental requisites in true Christian experience.

When we consider that these exhortations were given in a day when as yet the Holy Spirit had not been bestowed as a spiritual dy-

namic in the heart of man, and therefore man had no inner enabling power to walk in the commandments of the Lord, we marvel at their content. If such were required of the Israelites in that day and age, how much the more are such devolvent upon us today.

RELATION TO OUR FELLOWMAN

When we turn from the requisites for the heart condition to those pertaining to our fellowman, we are likewise surprised to note the scope. Although on the one hand there are those such as we would expect, namely, precepts affecting moral living, yet on the other hand there are others which rise above the concepts of that day.

Noteworthy among the commands given along this line are those relating to the care of the poor. They were bidden not to gather the gleanings of the harvest or of the vintage, but leave the corners. Herein we see a principle of care for the poor that it has taken man the centuries to find the most expedient, that is, provide for the poor in such a way that he must needs share in the work. Among the Hebrew people the poor must go and reap these gleanings if he would benefit thereby.

Again in the world of business the precepts enter, and we hear the command, "Ye shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. Just balances, just weights, a just ephah, and a just hin, shall ye have." Integrity and uprightness should ever characterize the Christian in his business relations as well as in other fields of activity.

Further there are striking commands respecting social attitudes and bearings. We note a very practical injunction in the words, "Thou shalt not go up and down as a talebearer among thy people." These words bring a very vivid picture before one's eye, that of a person who finding some choice piece of gossip goes from house to house to tell the tale. If such a command had its application only to that day and was not relevant to our own, then we could charge its necessity upon the low standards of the age, but alas it also is very pertinent for our own time, and to it, if all would take heed, many a sorrow would be saved.

Moreover among the social precepts are those enjoining respect for the aged and care for the stranger. All such bespeak a tenderness and compassion that did not exist too generally in that age and mark these ideals thus set before the Israelites as of no other origin than divine. This fact is further brought out in that interspersed among the commands very often the statement is made, "I am Jehovah."

RELATION TO GOD

In setting forth the relation of man to God these chapters especially emphasize the primary importance of obedience, keeping the statutes of Jehovah. They were not to walk according to the ordinances of the land of Egypt on the one hand nor according to the "doings of the land of Canaan" on the other, but they were to walk in the ways of Jehovah, which would minister to them life. This thought of life is an adumbration of New Testament teaching, and thus indicates how far the religious teaching of that day cast its shadow. Besides this pre-eminent blessing of life, there is the promise of material blessings, for they were told that if they kept the statutes of Jehovah, "Then I will give your rains in their season, and the land shall yield its increase, and the trees of the field shall yield their fruit."

Among the various statutes given to the children of Israel were those pertaining to worship. This was approached from both a negative and a positive standpoint. They were not to worship idols or the gods of the nations around about them, Jehovah alone was to be their God. Moreover in making an offering unto him it should be without blemish; it must be perfect to be accepted. The blind, the broken, the maimed or any animal with any other deficiency was debarred from sacrifice. They were to keep the Sabbath day holy unto Jehovah and three times a year they were to observe special feasts of worship. Thus a comprehensive program was outlined for them.

For the priests, the ministers of the people, special precepts were given and the reason subjoined was "They shall be holy unto their God, and not profane the name of their God; for the offerings of Jehovah made by fire, the bread of their God, they do offer: therefore they shall be holy." Moreover any who had any physical defects were debarred from officiating as priests, they might eat the bread of the offerings, but could not approach the altars to offer sacrifice.

Then in these chapters the injunction not to consult those who have familiar spirits is emphasized, and the warning given that such would be cut off from the people of God. Moreover any who cursed or blasphemed were to be stoned whether sojourner or the home born. All such were regarded as having severed themselves from the chosen people of Jehovah.

When we survey these various precepts and carry over their symbolism into the life of the Christian today, we see that they are very comprehensive and give us quite a full regime of living. The heart conditions enter into the very

vital elements of Christian experience and, if kept, maintain the citadel of our being inviolate.

The relationship to our fellowman is also comprehensive. It sets before us an idea of living whereby the poor and needy come under the scope of Christian duty, it demands of us that in all things we walk in the ways of justice and equity, that we keep our tongue from evil and have respect and love for those whose steps have begun to falter by reason of age, and that we show hospitality and care for the stranger.

Finally in our relationship to God we owe to Him from a personal standpoint obedience to all of His commands and precepts, and we owe Him acts of worship in the congregation of the saints. The Sabbath day is His and so also should there be special feasts and seasons when worship enters into longer periods.

Failing to keep ourselves in the state of obedience and worship and yielding to the abnormal desire to seek spiritual contacts in illegitimate channels we cut ourselves off from fellowship, and allowing our spirits to become defiant after we have known the light and fellowship of the saints leads to fatal sin. All this is depicted to us in these chapters and thus they give us warning and admonition that is applicable and an ideal worthy to be followed. Truly they are rightly named *The law of holiness*:

Holiness

Holiness purifies and holiness energizes, there are no dead holy folks above the sod. There is life and energy and movement in the content and relationships which holiness necessarily involves.
—BUTLER.

Holiness is an instantaneous deliverance from all sin, and an instantaneous power then given always to cleave to God.—WESLEY.

We must let the idea of holiness stand alone in our thinking, disassociated from all mere accidents of sorrow or of joy, or indeed of any other state of our emotions. When the soul is consciously disentangled from all sinful affinities and is in a state of positive concurrence with the whole will of God, that is holiness.—WOOD.

Holiness is not a self-sustaining sufficiency, but it is such a conditioning of our selfhood, and the establishment of such a union with God, that we have Him as our sufficiency.—BUTLER.

Holiness in progression brings moderation as the outstanding element in the life. Moderation

will be noticeable in the decreasing number of human demands. Human nature untouched by grace usually has more demands than can be satisfied. Thus moderation stands out against the predominating selfishness of human life. Moderation then becomes the badge of holiness in progression.—JOHNSON.

Nazarenes

Being Lost to the Church

Emma French

OUR Manual reads (page 53, paragraph 50), "When a member of a local church removes to another locality, his pastor shall notify the pastor of the local church nearest to the locality, giving the name and address, if known, of the member who has moved."

This, if carried out, would be a very splendid way to help our Nazarenes to keep their experience and save them to the Church of the Nazarene.

But in this community I have contacted Nazarenes from this district, and various other districts, and without exception they have said their pastors told them to keep their membership in their old local church until they were sure about where they were going to settle. And, in this process of settling, they are attending various missions and denominations, and some use their Sabbath to go sightseeing in California, and never seem to find the Church of the Nazarene in their settling. Many are being lost to the church because the former local pastor tries to hold these folks to his church.

If every local pastor could see this picture in reality, as I have painted it, it would cause him to see how important it is not only to get members into his church, but when they move to get them into that local church; many are being lost to the church and to God because of this.

"Godliness Is Profitable"

Godliness is Godlikeness. It is God's original plan for humanity since the hour of creation, for we read, "So God created man in His own image; in the image of God created He him; male and female created He them." Godliness was their glory and joy before their temptation and fall. It made them comfortable in the presence of their Creator; and was the basis of their capacity for great accomplishments. Adam and Eve in

their unfallen state were like God. They were created in the divine image, which doubtless refers to their freedom of choice, their capacity for moral responsibility, realized by the possession of a conscience, their intelligence, evidenced by the power of speech, their reasoning faculties, and chief of all, man became a living soul.

The experience and knowledge of sin worked great damage to these endowments. Joy in God's presence was lost and fear took its place, and they felt a desire to get away from God and hide from His presence. The blight of conscious guilt depressed their happy fellowship with God, and the stream of disease and defiance of God and death took form and began its flow down through the centuries.

The atonement through Christ contemplates the bringing back of godliness to humanity, and to this task we address ourselves in the work of the Church, but it is a difficult task. It is not hard work to be religious in a merely formal way, but to be godly in a God-hating world is something different. Yet, in measure as we are able to see clearly God's will and His ways of dealing with men, we value the duty of godliness in this life.—*The Wesleyan Methodist*.

The Preacher's English

LEEWIN B. WILLIAMS

NO DOUBT many preachers have allowed the handicap of incorrect speech to keep them from advancement and success. The insidious danger lies in the fact that one is unaware of the handicap, unless his mistakes are called to his attention. Many know better than they do. The old habits of incorrect pronunciation and grammar are hard to slough off. But wonderful improvement may be made by "giving attention to reading." When we discover errors that we are making; then set to work not to repeat them.

Pronounce these words correctly. Italics indicate syllables to be accented. Figures indicate the preference where one or more pronunciations are recognized by the dictionaries.

PIANO—(1) pi-ann-o, (2) pi-ahn-o, short i in each pronunciation. In the second pronunciation the a as in *arm, harm, farm*.

PIANIST—(1) pi-ann-ist, (2) pee-an-ist (Italian), preference is given by all dictionaries to the first pronunciation.

BAAL—Ba-al, not Bail.

INTERESTING—in-ter-est-ing, not inter-est-ing.

BLASPHEME—blas-feem.

BLASPHEMOUS—blas-feem-us, blas-feem-y, note the accent changes to the first syllable in these two words.

ALTERNATE—(noun) al-ter-nate, occurring by turns, as an al-ter-nate delegate.

ALTERNATE—(verb) al-ter-nate, to perform in turns, you may al-ter-nate with another in holding the prayer meeting.

EFFECTIVE—eh-feck-tive, not ee-feck-tive.

RAMPANT—ram-pant, ram-p'nt, the final a is obscure.

APPARATUS—ap-a-ray-tus, keep the rat out of this word.

My old grammar had this rule: "The subject of a participle (gerund) should be in the possessive case. Here is a rule that may violate.

Wrong: We left without any one knowing it.

Right: We left without any one's knowing it.

When the possessive is a pronoun the mistake is more subtle.

Right: Did you hear about his (not him) running away.

We heard John's singing. We, too, heard his singing.

What was the cause of their going away?

The difficulty is his finding the road.

Contractions—

do not—don't

does not—doesn't

Right:

You don't know.

He doesn't know. She doesn't sing. It doesn't amount to much.

Mary doesn't like to study.

We don't live far away.

Henry doesn't go to school.

Wrong:

Jane don't care.

This don't matter much.

Human nature don't change.

Heard at a District Assembly, addressing a general superintendent: "You fellers up there at Headquarters."

BONERS: "Pride goes before a fall." A minister boasted that he could open his Bible at random and preach a sermon from the first text his eyes fell upon. Doing this on one occasion, his Bible opened at the 111th Psalm, and his eyes rested on the 7th verse, which he proceeded to read, "The work of his hands is *variety* and judgment." He divided his text under two heads, "Variety" and "Judgment." Imagine his chagrin when at the close of the service someone called his attention to the fact that he misread the text—that it should be *verity* and judgment.

(Send in your "Boners" they may help us to be careful.)

Archaeology of the Bible

Basil Miller

PART FIVE

32. *The journey to Palestine.* We are slowly wending our way back to the early years of the world. We have arrived with historical certitude at a time when Israel was beginning to enter the land which for centuries should be their national home. Even the journey through the wilderness can in its broadest outlines be traced at present. Most of the stops on the road to Sinai have been recognized as existing today; and these have been authentically traced by leading explorers. Similar conditions exist as those mentioned in the Old Testament narrative.

The wilderness of Sin, where the people murmured, is supposed to be the plain of El Murkha, at which place the heat is intense. The distress for water after leaving the wilderness of Sin, requiring divine interposition, is in accord with the known facts of today. On this route no water is found for a long distance, until the oasis of Feiran is reached. In this extensive wilderness is a massive rock, surrounded by heaps of pebbles, where according to an Arabian tradition, Moses struck the rock and water came forth. The oasis mentioned above would account for the battle with the Amalekites—the existence of whom the spade affords ample testimony—for the possession of the water.

Moreover, reference to the very material that would be required for the construction of the tabernacle is found in the records of Egypt, whence the people had just come, and where for centuries they had been laboring slaves. Iron, goldsmiths, coppersmiths, the weaving of linen, precious stones, are all mentioned in these records.

"Now for any writer in after years, eight hundred or a thousand years later, to pass safely through all these liabilities of mistake, snares and pitfalls on every step, maintaining his accuracy in the minutest points of difference between the lands, the ages, the circumstances and with no collection of antiquarian books, or museum to guide him, there can be no hesitation in saying that it is absolutely out of the question."¹

33. *The tabernacle.* Concerning the possibility of building the tabernacle, an interesting monument with the following inscription has been found near the base of Mt. Sinai: "Nefher, the prospector, Aba, the prospector, two collectors, three controllers, two hundred miners,

three elders, three smelters, twenty boatmen, fifteen overseers, thirty peasants, seventy builders." These are sufficient workmen to have constructed the tabernacle, and to have prepared the material for the same.

34. *Death of Pharaoh's eldest son.* Menepthah, or Marempthah, the son of Ramses II, the Pharaoh of the Oppression, has left a valuable monument that corroborates the last plague, the death of the eldest son of each family without blood on the doorpost. In the Royal Museum at Berlin is a colossal statue of Menepthah, together with his oldest son, called Marempthah. This establishes the fact that this eldest son is a historic character. But as peculiar as it may seem, this eldest son drops from history and no mention is made of him; and his younger brother Seti II became the next king.

Pharaoh Menepthah is recognized as the Pharaoh of the Oppression; his eldest son does not succeed him on the throne of his fathers; the younger brother becomes the ruler instead. Of ¹Bartlett, *Veracity of the Hexateuch*, 82. this the Bible states that the eldest brother was slain during the last plague. "And it came to pass that at midnight the Lord smote all the firstborn in the land of Egypt from the firstborn of Pharaoh that sat on the throne unto the firstborn of the captive that was in the dungeon" (Ex. 12: 29).

35. *The birth of Moses.* A parallel passage to that of the biblical record of the birth of Moses has been discovered; as to whether or not the two are identical is unknown, but they at least have points in common. The passage from the Bible reads, "And when she could no longer hide him, she took for him an ark of bulrushes and daubed it with slime and pitch; and she put the child therein, and laid it in the flags by the river's bank." The passage from the tablet states, "I am Sargon, the mighty king . . . My mother was of lowly birth . . . My lowly mother conceived me; she placed me in a basket of reeds and sealed it over with bitumen; she laid me in the river, but the river did not drown me . . . And the goddess Ishtar favored me . . . Four years I ruled the country."

Twenty years ago an English archaeologist excavated on one of the hills of Mt. Sinai a stone tablet inscribed with writing which could not be

interpreted. At present Professor Grimme of the University of Munster states that this is in an alphabetical language founded upon Egyptian hieroglyphics. According to his translation the inscription reads, "I, Manasse [Hebrew for Moses] mountain chief and head priest of the temple, thanked Pharaoh Hiachepsut for having drawn me out of the Nile and helped me to attain high dignities."

36. *The land of Goshen.* "Now therefore I pray thee, let thy servant dwell in the land of Goshen." The authentic accounts of this land have been mentioned before. Though critical scholars of a generation ago doubted the existence of such a land, today archaeological proofs verify the biblical references to this country.

37. *Bricks without straw.* In the ancient store city of Pithom another bit of endorsement of the Bible account of the Hebrews in Egypt has been discovered. After the taskmasters became very cruel, according to the Scriptures, the straw with which the Israelites were furnished to make brick was withheld. They were then forced to go out into the fields and gather reeds and stubble. When this supply was exhausted they made brick without straw.

In the city of Pithom, unearthed by Naville, the bricks stamped with the imprint of Ramses—proving them to have been made by the Hebrews of the Oppression—on the bottom of the walls are made with straw; while those above, or about the middle, are made with coarse reeds and stubble; and those near the top are constructed without either reeds, stubble, or straw. This is accurately true to the biblical account. Straw, reeds and stubble, and finally neither was furnished with which to make bricks.

38. *The great famine.* Joseph was raised to power in the Egyptian state by interpreting a dream of Pharaoh concerning a coming famine. During the reign of the Hyksos, supposed to be the period of Joseph's residence in Egypt, Brugsch finds an Egyptian record of a famine lasting for many years. These two accounts must be of the same famine. In all the annals of Egypt no other mention is made of a famine until 1064-1071 A. D. As in the case of the famine during the age of Joseph, this one lasted seven years. In a land where famines are so uncommon, the evidence is strengthened that the two are identical.

39. *Egyptian influence in proper names.* Dr. Poole writes, "It is chiefly in proper names that we recognize the Egyptian influence on the Hebrews. That of Moses has been admitted to be Egyptian. . . . There is no Hebrew derivation of

¹ For the numerous inscriptions bearing upon this general period see, Brugsch, *op. cit.*, Vols. III, IV.

Aaron and Miriam." Dr. W. Wright speaking of the Hittite nation says, "We have examined the contemporary records of Babylon, Assyria and Egypt, and we find not only collateral evidence which created a probability in favor of the sacred narratives but sidelights which shine so clearly on the incidents that unbelief is impossible."²

40. *Passover.* The national ceremonies of the Jews commemorating certain events sanction the biblical narratives. The Passover has been faithfully kept for thousands of years; the feast of the tabernacle and the consecration also have been continuously practiced by the Jews for centuries. Had not the original events, commemorated by the ceremonies, have occurred, we would be unable to trace their continuity back into the past ages with such ease. The nation has existed for centuries, many of which were spent in their national home; also for many years they have been scattered through the nations of the world, among all classes and people; but still wherever the Jew is found these same ceremonies are in constant use. If the Jews had created these events of the Old Testament but for the glorifying of their past, their grip upon the life of these people throughout the ages would not have been so great. Had the scribes of later years created these idealized stories of the captivity, the long-continued shameful subjection of their forefathers, it would have been a blot on their national pride. This story, the termination of which is still commemorated in the Passover, unless written as history, would have been omitted.

41. *Egyptian coloring of the narratives.* The story of the captivity is so colored with the type of life and the conditions of Egypt during the ages in which it was written, that in no other way could this natural background, so faithful to the archaeological facts revealed to us, have been prepared than by a dweller in the land. Egyptian customs and institutions are carefully followed and narrated.

"The coloring is so fresh and so vivid," writes Orr, "the portraiture of manners so exact, the allusions to customs and institutions are so minute, that it would be endless to dwell on them. We have the slave market, Potiphar's house, with its Egyptian arrangements; the prison; Pharaoh's butler and baker, the latter with his basket of confectionery; Pharaoh's dreams, so Egyptian in their character; Joseph as prime minister, buying and selling corn; the divining cup; the chariots; the wagons sent to Jacob; we have Egyptian names, sitting at meals, shaving the head, embalming the body; sacred

² *The Empire of the Hittites*, 123.

scribes, priests, physicians, other state functionaries; in short we find ourselves veritably on the banks of the Nile with Egyptian social and court life in full movement around us. . . . A picture so full and faithful to Egyptian life and manners, could . . . take its original only on Egyptian soil."¹

42. *Patriarchs' names.* Archaeology throws valuable light upon the age of the patriarchs. They have been found to possess names similar to those in the inscriptions of clay. Abe-ramu, almost the same as Abraham, appears on a contract tablet of the age in which he lived. Other contract tablets have the name of Jacob-el and Joseph-el. Hence we are certain that these names are not of a later date; but that they were common in the land where the patriarchs dwelt and in the age of the same.

43. *Rachel's gods.* "Now Rachel had taken the images and put them in the camel's furniture, and sat upon them. And Laban searched all the tent and found them not" (Gen. 31:34). These very household gods or images have been found in the ruins of Babylonian cities of the age of Rachel, as at Nippur, Tello and Bismya. Such were usually five inches long; and some were of female deities and others with long beards represent male gods.

44. *The battle of Abraham with the kings.* "And it came to pass in the days of Amraphel king of Shinar, Arioch king of Ellasar, Chedorlaomer king of Elam, and Tidal king of nations; that these made war with Berá king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar" (Gen. 14:1, 2).

"Thus begins a chapter of exceptional interest to the modern archaeologist; to the scholar of a few years ago it was a chapter of meaningless names, a record of imaginary wars between four traditional kings of Mesopotamia, and five of the Jordan valley, invented to add glory to an imaginary hero—Abraham. Recent discoveries have changed all this. Babylonian history is still obscure . . . yet something is known of each of the four kings who fought with the five kings of the Jordan valley, who carried away Abraham's nephew Lot as a captive, and who were pursued and defeated by Abraham. Amraphel, king of Shinar, was undoubtedly no other than the great Hammurabi, king of Babylon; thus the Hebrews corrupted the name. And Shinar was the ancient name of the plain in which Babylon stood. . . . Arioch, king of Ellasar, or Eriaku, king of Larsa, is well known from the Babylonian inscriptions. His Semitic name was Rim-sin. Larsa is now marked by mounds . . . in lower Babylonia . . .

¹ *The Problem of the Old Testament*, 414, 15.

Tidal . . . is supposed to have been king of Guitum, or Kurdistar. King Tudghula, mentioned in the inscriptions, may be identified with him. . . . The inscriptions tell us that about 2280 B. C. Kurur-Nankhundi, king of Elam, conquered Babylonia. . . . Scholars see in him the Chedorlaomer of the Bible. . . . One thing is certain: The four kings were not mythical characters of a mythical alliance; they were real kings, who fought real wars, and the biblical chapter telling us of them is real history."²

45. *Archæology and the Old Testament.* "We have reached a place nearly two thousand years before Christ, in a test question vigorously disputed, where our narrative rests on an impregnable historic basis. The narrative deals too with actual personages throughout, as well as with historic events, and by these tokens together with this inherent consistency and its conformity to all local conditions takes away the last shadow of an excuse for dismissing Abraham as a 'free creation of an unconscious art'; or resolving him into 'an epoch, a race, or order of men or a roving social environment'; or for simply viewing him as other than he is described in the simplest mode, a magnificent personage, in close communion with God; thus moving majestically among his contemporaries, setting an example for all time, and leading off an undying movement in the world's history," writes President Bartlett.³

In ascending the line of Scripture narrative from the fountain source of the New Testament throughout the Old, we recede farther and farther from the domain of secular chroniclers and historical certitude, and reach back almost to the beginning. We are now within a few thousand years of the appearance of man upon the earth, and the historical facts of the biblical account remain unshaken. Thus far the Book has stood the tests of archaeology. Where at present there seems to be discrepancies it is better to wait for the results of the faithful work of the spade. For as the archaeologist excavates unknown regions, greater confirmatory evidence appears. We are certain that writing was common in these early days, and it is not in the least improbable that the Bible, or portions written in the days of Moses, will some day be unearthed. If other nations wrote in the language of the Babylonians; if histories of these nations have been preserved, we cannot reasonably doubt that the history of the Hebrews has thus been preserved for us. Moses was a man trained in the court of Pharaoh, so the Scriptures testify and no documentary evidence has yet been presented that denies this.

² Banks, *op. cit.*, 52-54.

³ *The Veracity of the Hexateuch*, 122.

His opportunities for being trained in all the wisdom and art of Egypt and Babylonia were the best.

The Bible has come to us averring that it was

written during or near the days of the events narrated, and until the spade is able to excavate evidence to the contrary, its position concerning its composition must remain unaltered.

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES, General Stewardship Secretary

THE STEWARDSHIP COMMITTEE has tried to supply some material that will be a help to our pastors in presenting the various phases of this important subject.

February has been designated as Stewardship month, a time of special emphasis. Of course we do not want to leave the impression that February is the only month that we can present the subject. Stewardship should have a place in our ministry throughout the year but being so important, we feel that it should be emphasized early in the calendar year.

After all that has been said and written on the subject, some still think that stewardship and tithing are synonymous terms. We must try to correct the thinking of our people at this point. Stewardship is the broader term. Tithing is included in the field of Stewardship. While tithing is important, yet it is only one phase of the subject. We must realize that there is the stewardship of time, the stewardship of talents, the stewardship of prayer, the stewardship of faith and in fact, the stewardship of the whole of life. Stewardship is a field of great dimensions. God is the sovereign owner. We are but the possessors and therefore stewards of not only material things but all that goes to make up our lives.

We have divided the material under four headings: Suggestions, Texts and Themes, Sermon Outlines and Illustrations. We are indebted to Dr. Basil Miller for the illustrations, while the outlines have been prepared by pastors: Rev. E. E. Grosse of Washington, D. C., Rev. C. B. Strang of Bethany, Oklahoma, and Dr. W. W. Hess of Walla Walla, Washington. We are giving a list of ten suggestions with the hope that each pastor can follow some of them with profit.

Suggestions for Stewardship Month

- 1. Preach a series of four Sunday morning sermons on Stewardship.

- 2. Preach one sermon on Tithing and one sermon on The Stewardship of Time during the month.

- 3. Prepare four ten-minute talks on various phases of Stewardship for the four regular prayer meetings of the month.

- 4. On each Sunday morning of the month, call the attention of your people to at least one good Stewardship article in the Herald of Holiness.

- 5. Start a Tithing League in your church.

- 6. Send to the Publishing House for Stewardship tracts to give out during the month. They are free.

- 7. Order a package of the 48-page book by Dr. D. S. Corlett, the A B C's of Stewardship. If you will order 100 they can be had for three cents each. Sell them for five cents. Possibly the church can buy them and allow you to give them out.

- 8. Urge your young people to use the Stewardship themes suggested in the February Devotional Topics of The Young People's Journal.

- 9. Be sure to display the Stewardship poster.

- 10. Launch in the Sunday school some project to which the entire school can give. There is a practical side to Stewardship.

Suggestive Stewardship

Texts with Themes

Theme—The Measure of our Giving.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal, it shall be measured to you again" (Luke 6:38).

Theme—Liberality Enjoined.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

Theme—God's Financial Plan for His Church.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Theme—The Reward of Giving.

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall

reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:6-8).

Theme—Facing Our Responsibility

"I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith" (Romans 1:14-17).

Theme—Giving—An Act of Worship.

"Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness: fear before him, all the earth" (Psalm 96:8, 9).

Theme—Robbing God.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

Theme—God's Storehouse.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

Stewardship Flashes

Stewardship is the consecration of the heart and giving is but the manifestation of its spirit.

One-seventh of the verses of the New Testament deal with money.

Man has nothing which he did not receive and thus he is a steward of every worthy element of personality that he possesses.

It's not what you'd do with a million
If riches should e'er be your lot,
But what are you doing at present,
With the dollar and a quarter you've got?

Your money talks; it tells the kind of a man you are and the direction you are going.

Sharing with others saves not only them, but us.

Stewardship Sayings

Stewardship is the very center of the Christian life.

Stewardship when practiced makes for spirituality.

Stewardship calls for a well planned life and the systematic and proportionate distribution of time, service and material possessions.

Tithing and Stewardship are not synonymous. Tithing is a method of Stewardship.

What we choose, what we hold and what we give determine the quality of our lives.

God is the sovereign owner of all things.

Stewardship has to do with our relationship to God, people and things.

God's task is our task, if we are His.

"The taproot of all evil feeds on the soil of selfishness."

Sermon Outlines

A Waste, or The Fragrance of Giving

E. E. Grosse

SCRIPTURE LESSON—John 12:1-8.

TEXT—John 12:5.

INTRODUCTION.

In Bethany one day Mary brought pure ointment of spikenard, a very precious ointment and pleasingly fragrant, to bathe the feet of her Lord. I do not know where Mary secured the ointment, perhaps from Arabia; it was worth about seventy-five dollars in American money. The family at Bethany were not rich, therefore to get that ointment and to give it meant effort and sacrifice yet Mary gave it all. It never occurred to Mary that her gracious deed would bring criticism.

Picture this interesting scene which we use as our Bible lesson. All present are taken up with eating, no one notices Mary slipping into the room. They talk on, unconscious perhaps of the tender tribute that was being paid their Master, until suddenly a pervasive perfume filled the room and they looked up. There they saw Mary, unmindful of the others, her face aglow, her soul in her eyes, as she wiped His feet with her hair. An empty spikenard box told of the lavishness of her gift. Suddenly Judas finds his voice and gives utterance to the text, "Why was not this ointment sold?" Mary gave her all, and her giving produced three results:

I. A COMPLAINING BECAUSE OF WASTE

1. Judas began it. He stands as the great type of greed. His greediness was never more pronounced than when he questioned the waste of the ointment, unless it was of course when he sold his Lord for thirty pieces of silver.

2. But notice, Judas was not alone in his complaining (see Mark 14:5).

3. Jesus divided people into two types.

- a. The great and the small.
- b. Those who took the narrow way and those who took the broad.

- c. Those who were alive and those who were dead.
- d. Those who were givers and those who were getters.
- e. The world today still can be divided thusly.

4. Why this waste? It was asked. It is asked now.

- a. It is asked in the realm of Christian Missions. Some asked it of Schmelzenbach, of Esther Carson Winans, "Why waste your life?"
- b. It is asked in the realm of Christian giving. Why give money to spread the gospel to the heathen? Why indeed? Because in the words of our founder, Dr. Bresee, "We are debtors to every man to give him the gospel in the same measure as we have received it." And that simply means that I am a debtor to every man whom I can help to Jesus, whether he lives next door to me or over in China.

c. It is asked in the realm of church organization. Why have District Budgets and raise money for outside the

local church and community? Take the character of Judas. He asked a question one day which gives an insight into his character, when he said, "What will ye give me?" Judas was a "getter" rather than a "giver." Some say, It is a waste of money to pay my tithe, a waste of money to give to the church any more than I have to give. Dr. Morrison often said, "We give as little as we dare to give." If we do, will we really be comfortable at the judgment? Waste, that was all some of those who were present at Bethany that day when Mary gave her offering of love could see. That is all some folks today can see.

II. REJOICING BECAUSE OF THE FRAGRANCE OF GIVING.

1. The beauty of the gift of Mary was clearly seen because it came from a devout heart of love. It was human love reacting to the presence of divine love.

2. Mary is here sharing. She had the fragrance of love in her heart, she had the ointment in her hands, and she brought the two together and poured them on her Savior's feet, with the result that the house was filled with fragrance and all who were present shared in it.

3. Are you willing to share what you have in your heart, plus what you have in your hand with a world that needs God?

4. The way you give your gold will determine the love your heart has for Christ.

5. The great challenging need is for givers rather than getters; for it is only what we give that will last, and in the final analysis it is only what we give that we can keep, and only as we give that we can get. If men could only learn to translate their spirit of love and worship for the Christ into giving! There is less need today for long prayers, and more need for consecrated giving. Less need today for those who parade their goodness, and more need for those who will be able to hear Him say, "Inasmuch as ye have done it . . ." The great secret of the life of Christ was that He gave—"God so loved—he gave." Men will be most like Him when they learn the secret of giving.

III. THE FRAGRANCE OF THE GIFT THAT MARY GAVE IS STILL IN THE WORLD.

Jesus said that "whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." And just as when a stone is cast into a pool, the rings of the surface of the water go out and out, so when a soul gives, the influence of its giving goes on and on and on. Think of the founder of the Church of the Nazarene, one man whose heart was full of the fragrance of holiness, and who went out under the stars. What Dr. Bresee gave goes on spreading and spreading, and will be, as long as the Church of the Nazarene stands, a memorial of what he gave.

I remind you again, that on that day at Bethany, some could think of nothing but waste; others saw the fragrance of giving. The secret of Christian stewardship is to realize that God gave His Son; He gave Himself, and He gives His grace and His presence. We must give for the very joy of giving. We cannot, as did Mary, break our box of spikenard ointment upon His feet, but we can give out gifts. We can give sympathy, comfort, fellowship. We can give our tithes and offerings and lay them all at His feet. Waste or the fragrance of giving—you either will waste what you have and give little, or you will save what you have and give much, and send forth a fragrance of Christian giving that will bless humanity.

The greatest Giver is God, and the suffering Son of God, and the challenge of Christian stewardship is that you will present your gifts to the Lord generously, joyously, interestedly, and the reward will come back to you pressed down and running over, and what you give will be, as was Mary's box of ointment, a memorial to you whosoever the gospel shall be preached.

The High Honor of Christian Stewardship

WEAVER W. HESS

"Let a man so account of us, as ministers of Christ and stewards of the mysteries of God" (1 Cor. 4:1). Weymouth gives us this translation, "As for us apostles, let anyone take this view, we are Christ's officers and stewards of the secret truths."

"Every man hath received the gift . . . as good stewards of the manifold grace of God" (1 Peter 4:10).

INTRODUCTION

Any confidence which God places in us should be considered as a rare privilege and a very great honor. In the truly humble Christian spirit all divine relationships and bestowals are regarded as unmerited favors from the heavenly Father.

Mystery of mysteries that God should condescend to bring sinful man up to the glorious heights of holiness. It is indeed a wonder that He should confer upon us so abundantly such rich gifts and graces. We are indeed honored of God.

THE HONOR OF LOVE DIVINE—"Behold what manner of love the Father hath bestowed upon us."

THE HONOR OF GOD'S CHOOSING—"Ye have not chosen me but I have chosen you and ordained you."

THE HONOR OF DIVINE SONSHIP—"Now are we the sons of God." "Joint heirs with Jesus Christ."

THE HONOR OF DIVINE FRIENDSHIP—"Henceforth I call you not servants, but friends."

NOT LEAST, AMONG ALL THESE IS THE HONOR OF STEWARDSHIP

Let us study together prayerfully and appreciatively the limitless aspects of this wonderful privilege. To the steward was committed, in trust, all that pertained to his master in the way of property, riches, and even the intimate personal matters governing the estate or household. In other words, he held the position of highest honor that his master could bestow. Having been selected from the many servants of his household or from a wide acquaintance, this individual known as the steward was indeed shown great distinction and confidence.

So the Lord made us to be His stewards. We must always remember the great truths about the divine ownership and that we are acting only as trustees in the kingdom of God. To us have been committed the interests of the Master here upon earth.

HIGH HONORS ENTAIL CERTAIN VITAL THINGS

1. RESPONSIBILITY—True honor carries with it grave and serious responsibilities. The highly honored individual is often envied and adored with very little idea as to the long, anxious hours and restless nights which are usually his lot. We sometimes think of his life as being one of ease and pleasure, but when honor is bestowed heavy responsibilities follow.

Christian stewardship is no light, trivial matter. It has in it the eternal issues of the kingdom of God. When we become followers of Jesus, and partakers of God's grace, we are singularly and definitely gifted. We accept from the hand of God the grave appointment as Christian stewards. In our consecration and abandonment to the divine will, we accept this grave responsibility as belonging to us personally.

2. DEMANDS FAITHFULNESS—"Moreover it is required in stewards that a man be found faithful" (1 Cor. 4:2). Fidelity is rather a minus quality in the average church

member today. True Christians are faithful and only those who are faithful are accepted of God.

Carelessness in regard to tithing, church attendance, Christian service and personal devotion is the true cause for a decaying church.

Jesus made much of a certain steward who was accused of wasting his lord's goods. No one could estimate the great amount of time, money and personal talents which are being wasted by Christians today.

Remember, it is required of the Christian that he be worthy of honor as a faithful steward in the divine household.

3. PROVIDES RICH ASSOCIATIONS—In this beautiful fact of stewardship we are linked up with the royalty of the skies. "Workers together with Christ." The child of God is intimately associated with the Lord Jesus Christ. Hear Him say, "I must work the works of him that sent me," and later, "Greater works than these shall ye do because I go to my Father."

4. ASSURES US DIVINE PROTECTION—In this beautiful stewardship idea there is also to be found the comfortable assurance that we are to be cared for. No king would entrust his all to a faithful, dependable steward without providing adequate protection. Just so we are the honored servants of God, constantly surrounded by the authorized personal bodyguard of the skies. "The angel of the Lord encampeth round about them that fear him."

5. IT REQUIRES AN ACCOUNTING—Accountability is a word that many people dread. With great honors, however, you will also find there is required sooner or later, a special definite accounting of the provisions and conditions of the exalted position.

"Give an account of thy stewardship." These were the words that came to the terror stricken heart of the unfaithful steward. The men who had been granted the talents according to their several abilities, found that the Master had returned and demanded of them what use they had made of the money committed to their trust.

Do you not see that ill regarded honor brings dishonor? When we are unworthy of honor, we are in disgrace.

Each of us has been richly endowed. Even the poorest must remember that he has been given life and for this he must give an account. Our capabilities and talents may greatly differ, but this difference is not the important thing. The really vital matter has to do with our personal attitudes. It is essential only that we do our best in faithful service so that when the Lord may return he shall receive His own with usury.

The Stewardship of Life

C. B. STRANG

TEXT—What doth the Lord thy God require of thee? (Deut. 10:12).

INTRODUCTION

Man is a responsible person. Everyone is accountable to someone else. All are accountable to God.

I. GOD REQUIRES US TO RECOGNIZE HIM AS CREATOR

1. He is the author of both animate and inanimate things.

- He spoke the world into existence (2 Peter 3:5; Genesis 1:1).
- He created man and other forms of life (Genesis 1:11; Genesis 1:27).

II. GOD REQUIRES US TO RECOGNIZE HIM AS REDEEMER

- As Job (Job 19:25).
- As David (Psalm 19:14).

III. GOD REQUIRES US TO RECOGNIZE HIM AS MASTER

- As His disciples (Luke 5:5).
- As Paul (Col. 4:1).

IV. WE RECOGNIZE THIS THREEFOLD CLAIM

- By giving our life back to Him.
 - In consecration (Rom. 12:1).
- By placing our faith in Christ's substitutionary death.
 - He is our sin offering (1 John 2:2).
- By bowing down to Him.
 - In worship (Luke 4:8).
 - In service (Eph. 6:7).
- By following His instructions relative to recognition.
 - By bringing Him tithes (Mal. 2:10).
 - By bringing Him offerings (Mal. 2:8).
 - By loving and serving others (Luke 22:37).

V. STEWARDSHIP IS A PERSONAL MATTER

- The requirement is of thee—Text.
- The religion of Jesus Christ is always personalized.
 - In cross bearing (Mark 8:34).
 - In evangelizing (Matt. 4:19).

VI. HAVE YOU FOLLOWED HIS REQUIREMENTS?

- Are you a Christian?
- Are you a sanctified Christian?
- Are you a tithing Christian?
- Are you a loving, working Christian?

CONCLUSION

One day we must give an account of our stewardship. (Luke 16:2; 1 Cor. 4:2; Romans 14:10).

Illustrative Incidents on Stewardship

Basil Miller

W. L. Divides a Dollar

"Divide it with the Lord," said conscience to W. L. as he sat in church that Sunday morning.

"But, it's the last dollar," argued W. L. with the inner voice which became a spark of the divine, "I have . . ."

"Give and it shall be given unto you," came the voice. "I need the dollar to get to that new job in the morning," W. L. countered, trying to figure some way by which he might appease conscience and still get to work.

For a long time now he had been out of work, and had spent all his money except this one lone dollar. He had got a job in a neighboring city and the railroad fare was exactly one dollar—the dollar he had in his pocket.

Sitting in church that Sunday morning when the offering plea was made by the minister, W. L. could see no way out of the stewardship dilemma but to give a part of his fare money to the Lord. In this way conscience would be satisfied and the Lord would receive His share of W. L.'s possessions.

But, how much? was the question.

Arguing back and forth as he listened to the minister's stewardship talk that morning W. L. decided he would try the matter of God's plan for financing one's life through financing the kingdom.

"I'll divide the dollar with the Lord . . ."

And fifty cents plunked into the plate as the usher passed by.

During that sermon the records are not clear as to how the giver felt in his soul. But when train time came the next day, poor W. L. had only half enough money to reach his destination—and his job!

Prompted by the voice again he decided to take his fifty cents and see how far the Lord would stretch it. So

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My question should be, "Have I paid my stewardship debt to God?"

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he bought a fifty-cent ticket. When the fifty-cent ticket ran out, W. L. got out of the train in a city just half way to the town where his job was.

So he set out to look for a job in the fifty-cent-ticket town and got one.

And much to his amazement the job paid more than the dollar-ticket-town job would have paid. Out of that stewardship act God had already repaid the giver.

Nor is the story finished. W. L. prospered. God opened better jobs to him until jobs became positions. In time it was W. L. who sat behind the desk. In the end that desk was his own. God so prospered his business that his trade name became known wherever men walk.

And I literally mean walk, for this was W. L. Douglas, founder of the shoe factory bearing his name. Today whenever you purchase a W. L. Douglas shoe you are walking in the proof of the fact that stewardship pays! That stewardship principle of Douglas—to divide with God—was never broken.

The Soapmaker Tithes

"And laddie, there are no soapmakers in New York," said the kind ship captain to the young Scottish immigrant as they neared the American shores.

"No soapmakers?" asked the alert youth as dreams flashed upon his mind and played across the canvass of his thoughts painting thereon grand visions of prosperity and glory.

"Not a one," came the reply.

"Then I'll be the soapmaker," said the youth as he clenched his fists into a tight knot, ready to fight his way through to the top.

"Then I'll tell you how to prosper," returned the captain.

"Prosper?" asked the lad. "I want to prosper. Tell me how."

"Give the Lord one dime out of every dollar you make," admonished the captain.

"A dime? Isn't that too large a slice to cut from my loaf?"

That Christian captain preached a stewardship sermon to a congregation of one that before the story is ended was destined to put more money into kingdom enterprises than the thousands of sermons preached by thousands of ministers combined.

For the lad became a soapmaker indeed. And as he vowed, he made the best soap in the New World. True to his word, he sliced a dime off of every loaf God gave him. And when this dime looked too thin to put into God's work, he cut a larger portion.

He made and sold soap that he might have more to put into God's kingdom. In turn God prospered him beyond measure until his soap became a household word in the New World and even around this dirty old world. The more soap he made to wash the dirt from man's outside the more money he gave to spread the cleansing Word of God that the inner man might be washed.

The business was handed from father to son and just this past summer the son who headed his father's soap business died as his father before him had. But that son followed in his father's stewardship steps and gave the Lord his dime and even more. The son became famous in Sunday school work and when he died he was president of the International Council of Religious Education, which is the interdenominational Sunday school organization of the United States and Canada.

He died, this soapmaker's son, a very wealthy man as his father before him, but he died respected for the good his divided dollars had done for the world—Russell Colgate.

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"Lord, I want to quit preaching," said the Baptist minister. "You've called me to spread the kingdom and I want to."

On his knees in the parsonage of the Baptist church, Santa Paula, California, this Baptist preacher was asking God to release him from the task of proclaiming the gospel by the spoken word.

"I do so little," he continued speaking to the Captain of his salvation. "Only a hundred or so out this morning for services. So little done and so much to do, let me quit preaching."

God said yes and the Baptist preacher went into the piano business in Los Angeles.

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people were slow to catch hold. They lingered in the old paths of giving just a little each Sunday and calling it a financial day with the Lord.

"But finally they saw the light, and we began to tithe." "What happened?"

"The thousand we had to raise in six months on the payments came the first month through tithing. Then God began to bless the people and others saw what tithing was doing. We met with the elders and they decided to ask God for a thousand each month on the debt."

During the first month the thousand extra came in. Then Crowley called the board together again and they voted to ask God for a thousand a week, and it soon began to roll in.

"That debt was paid in full within the year," said the preacher, "and we were able to write across the mortgage the plain fact that God's financial plan pays when a church will follow it."

There are church debts, missionary budgets, college bills and many other obligations that are lagging all because the entire church will not assume their tithing obligations to the Lord. Set the church at it, friend pastor, and God will prove to you that the heaven will open and the financial as well as spiritual blessings will be outpoured upon you.

A Success Story

"Doc," said the burly two-hundred-and-fifty pounder as he took hold of my shoulders with hands as large as bear paws, "I tell you, there's nothing like it."

"Like what?" I asked.

"This tithing plan!"

Then he unraveled a success story. He had just moved into a beautiful home which he had purchased in one of the more elite residential sections of Pasadena. I had known him when he did not even have a job and his wife was his only visible means of support.

"One day Elsie said to me 'Why don't you tithe that dollar and a dime you just received?'"

"But," he began to argue, "we need it."

"Yes, we need it, but the Lord will stretch the remaining ninety-nine cents as far or farther than the dollar and ten cents," his wife said.

So this man decided to tithe his money, and faithfully dime by dime, dollar by dollar as the small amounts were picked up through odd jobs, he tithed every penny as it came in. He was a cornet player and as he went to church he always carried God's money in the cornet case and what was there he would give. This he had practiced faithfully for some time when one day he came to me with the news that he had got a job.

I watched that job grow bigger and bigger until finally he had a department of his own in the company he worked with. I saw him buy better automobiles and newer furniture and finally he moved into his own home.

"Back in the days before I began tithing," he told me, "I was months behind with the rent and had it not been for the goodness of my landlord we would have been out on the streets. And we were able to eat only because of what my wife made."

"And now you own your home."

"Yes, Doc, there's nothing like it. If you want to prosper begin to tithe and God will see to it that you do. I bought this house all because I tithed. Tell 'em that if they want God's blessing upon 'em tithing will open heaven."

Fifty Bucks Behind

"I'm fifty bucks behind with my missionary chart," said a friend. "You know I promised the Lord that I would

tithe all my income from this special work directly into the General Budget and would give through the Prayer and Fasting League."

I remembered his promise and had watched the blue lines on his chart mount higher during the year. When he filled one space full he would start another, until by the end of the year he and his wife were responsible for many dollars being given to the cause of missions. And all of it came out of the tithe from a special income he had.

"And the peculiar thing," the speaker went on to relate, "is the fact that since I failed to keep my tithing pledge with God, and have not tithed on this last five hundred from my extra work, I have gone in debt many hundreds of dollars. I can't seem to get my head above these financial waters. What would you do?"

"Pay up the fifty," I said looking him straight in the eyes.

"But I haven't got it. My extra work has fallen off and the money isn't coming in as it used to. Where would I get the money?"

"Borrow it."

And that he did. He planked down the fifty dollars the first thing off into the prayer and Fasting League barrel and set to work to get his head above those turbulent waves of debt. He went back to his extra work and God blessed. Months went by and he met me again.

"I'm on my feet again," he began, "and I owe it all to those fifty bucks of back tithe you told me to borrow and pay. I did it and God began to help me build up my income from the sideline until I could live on my salary and what I made extra went to pay the bill and now I'm out of debt."

"God blessed you for your special tithing obligation you took on, didn't He?"

"Yes, and when I failed to keep my vow He let me get in debt. I have found that by tithing this special income into missions causes my extra work money to be much more than it was before."

Tithing pays. God specially blesses money given into His work where the specific end of it is spreading the kingdom among those who have never heard salvation's news. Tithe and God will bless you. Withhold and He also will close the pocketbooks of those who pay you.

Giving All to God's Work

"Harry, I feel that I am called to be a missionary to Africa," said the young wife of a prosperous furniture dealer. "And I believe God would have us sell our business and give all the proceeds to the mission board."

"If that is God's leading, I am willing," returned the husband who had built his business upon a consecrated stewardship.

The entire business was sold and the money turned over to their particular denominational mission board. While Harry and his wife were waiting for God's time to come when they should sail for Africa, the devil got into leading members of the missionary board and the result was a split in the denomination.

"Where the money went," said that wife years later, "I do not know, but I do know we did not get to Africa."

The following days were testing times. The wife took sick and faced a serious operation. There was no business for Harry to care for. Suddenly God seemed to lead the wife to ask her father for a hundred dollars on which they should again start in the furniture business.

The money was borrowed and soon spent down to the last fifty cents, and still no buyers came to the newly opened store.

"Lord, I will promise to give all of the first sale I make unto Thee," said the husband at family prayers one morning.

"Amen," returned the wife.

That morning a man came into the store—the first customer—and bought a ten-dollar table, paying cash for the purchase.

"That ten dollars looked as big as a mountain by the side of our only fifty-cent piece. It was quite a struggle to keep that pledge to God, but in the end we did," said the wife in relating the incident to us twenty-five years later.

"And what did God do?"

"That was the first customer, and they came in droves from then on. In seven years we had paid for our home, built a prosperous business and banked \$10,000. besides. God gave us meanwhile four children."

"A thousand for every dollar you gave," I broke in.

"Had we not given that ten-dollar bill to the Lord as we promised when our faith was being so tensely tried, I am certain we would not have prospered."

That stewardship test came many years ago, and now when I see Harry and Bertha Schwab, still in the furniture business in Pasadena, I feel that there are countless others across the nation whom God is trying on stewardship lines. If we face the test and back down, God will not prosper us. Face it and obey, He will open the floodgates of glory upon our souls.

Christian stewardship is the test of prosperity in basket and in soul.

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

QUESTION—How can I make my people appreciate my District Superintendent more?

ANSWER—Create a right atmosphere in which to present both him and his work. Speak often of him and the office, and always in a way to make people glad that we have such an office and someone to fill it. Then, when he is to come to your church, prepare the way for a gracious service. When he arrives, do not present him by way of reminding the folks how little he must think of them seeing that he has not been to your church for more than a year. Build up your introduction, rather than build it to a fall; your people will appreciate your superintendent more and I know your superintendent will appreciate you more. It hurts to be presented with apologies all the time.

Q. Why do so many preachers allow their children to run wild in and out of church, many from childhood?

A. I think this question could be worded better, for I am sure that the inference of the last phrase is unnecessary. The children that run wild at six years of age began at one and never quit. Why preachers do allow such I cannot explain. I believe, in fairness, that the per cent would be less with preachers' children than with others, but at that there are too many preachers' children who do seem to rule the home. In every case, it is a reflection on the ministry and of course is observed by more people than if the child came from another home. Then

the preacher's child gets to be almost public property in the sense that everybody is after him, and thus it is hard to have fixed rules and direction for the child. When all is said, it is still remains the duty of the preacher to guide the young children that live under his roof and eat his food.

Q. I have been greatly troubled over the last two evangelists who have come to our church. Each of them did good work up until about Friday of the last week, then they became so busy with plans to get away and with packing, checking routes, etc., until their interest in the close of the meeting seemed to wane. One of them left before the altar call really was finished. Is this condition general?

A. I do not think that the condition you describe is general, and I hope it never becomes general. The revival is the business of the evangelist, and the last part of the meeting is very important. The interest of the evangelist in these closing services should be great and intense. I think that most of our evangelists do keep this interest to the last, and it is too bad for even two of them to get moving interest so soon. The life of the evangelist is so intense and the strain is so great that a temptation at this point is easy to understand. Many an evangelist does not want to remain in the town where the revival has been held, even for the night, once the meeting is over. There seems to be both a spiritual and physical release once the last service is ended, and the evangelists cannot be blamed for this feeling. They must, however, guard against the very thing you have suffered, that is, a temptation to divide their interests before the battle is concluded. I hope you fare better in your next meeting. Above all, pray for our evangelists.

Q. I am an evangelist, and I never have selected meetings. By that I mean that I never have held out on one hoping for a better call, but have carefully taken all meetings as the calls came to me. However, I have run up against two propositions that are hard to adjust and I want some advice. First, I have now gone to two meetings in a row where the pastor had no congregation to speak of and had made no plans for the meeting, hence had no crowd and no plan to get one. The result: I have put in four weeks and received my carfare only. This did not seem to trouble those pastors that called me. What can I do? I have a family and living expenses, and even in the better meetings they did not seem to take this into account when they paid me.

My second problem is one of entertainment. I have been embarrassed by two things; one is that it seems several pastors want to farm me out by the meal for my food. The other is, that the beds in which I have slept have been clean, but so thin and hard that it has been difficult to get proper rest. I have not expressed complaint to any of these pastors, but I would like to know what you think I should do.

A. Well, I think you have had your share of this kind of treatment for awhile, and I hope for you that the odds break better for you. I question if I can help you, for it is not likely that the preachers who carry on their work in the manner you suggest take THE PREACHER'S MAGAZINE. A preacher of that type would likely feel that he knows well enough how to operate a church without any suggestions from those who may write for this paper.

I agree that the problem you suggest is a real one, and more complicated by the fact that larger churches pay no more because of these sacrifices made by evangelists. Nor can you set a fixed sum and make demands, for in such event you would be misunderstood again. I suggest that

you learn a bit more from the pastor regarding his plans, congregation and opportunities before you finally get tied up with a hopeless situation. I hope any pastor who is contemplating having a meeting and calling an evangelist will be fair with the evangelist by making clear the entire situation in calling an evangelist. Then some plan ought to be worked out to assure a proper offering for the evangelist. The support of the evangelist should have a better background than a mere statement, "The offering tonight will go to the evangelist." Pastors lose for themselves, as well as for the evangelist, by careless plans for the evangelist's support.

I visited with an evangelist recently who in the course of the conversation told me that the pastor was hard up, and that whatever offering was given to the evangelist, the evangelist in turn planned to give to the pastor. I attended the service that night; my interest was in the offering. The pastor went at it in a sleepy, careless way and stated, "I have been telling you that we wanted to take the offering for the evangelist tonight; I hope a number of you will put in five dollar bills." The baskets were passed; I dropped in a dollar bill, and the meeting proceeded. I checked on the amount of that offering and learned that it was less than four dollars. The pastor got the offering. I think it would be reasonable for the pastor and evangelist to talk over plans for the offering in meetings such as the ones you describe, and work out some plan to assure a living wage for the evangelist.

Your other question is as hard, if not harder to deal with. Many good pastors do not have the evangelist's viewpoint, and thus cannot understand why a plan of farm-out meals for him will not help the church and the revival. They do not think of his mental attitudes; the confusion of his reasoning by a conversation within a few hours of the meeting, his temperament and a number of other features that enter into the plan. True, the evangelist should be sociable, but it is the mind of the best evangelists that a meeting is definitely hindered by a plan such as you mention.

The matter of the room and bed is the most difficult of all your questions. First, because it is a sure conclusion that the pastor is providing for you the very best that he can, and has, in ninety-nine cases out of one hundred, given you the best he has. This makes it hard to complain. It does not however soften a hard bed. I think from the observation of many years that this matter comes out of one of three conditions. First, careless attention to the one place where the preacher, his family and his friends spend more fixed hours than any place else, namely their bed for sleep. They spend big money for a living room suite, a cook stove or an easy chair, and forget the bed on which eight or more of every twenty-four hours are to be spent, to say nothing of hours of sickness. I am sure a moment's thought on the part of many would provide some innerspring mattress and bring more comfort per dollar invested than nearly any other dollar paid out. It would be wonderful how much good your question would do if many preachers would lay their papers down and go and intentionally test the bed for comfort. I think your next meeting in certain places would be under better conditions.

But there is a second reason why this question is a hard one. Some folks do not like soft beds and claim to get more comfort from other than innerspring mattresses. They will see no point in your question. Some will feel it is none of your business, while a few will weep when they read this and wonder if it was at their home that this evangelist stayed. Their grief will be occasioned by their inability to provide for their guests as they would like. It is to them that my heart goes out, and I want them to know that in all that I have said, I still think that you

should go to their places, accept such as in their best effort they can give, and be grateful.

Q. Why do so many pastors call on some weak-voiced layman to lead in prayer in the public service?

A. I think two things are responsible. First, the pastor has confidence in these persons and knows that they are in touch with God. It is better for a weak-voiced layman, who knows God, to pray than for the best-voiced person in the land who does not know God, unless he is seeking Him. The other reason for this is the thoughtlessness of the pastor. He has not looked well at the service picture. A layman back in a seat, with his head between the seats and his voice weak, may pray as well as anyone else in the sight of God, but if he is called on, it would be better to ask him to come forward and face the crowd. It would seem that in a regular service, someone with a strong voice should be chosen, and this person could be blessed and be a blessing, whereas a weak voice, lost in the least commotion, may touch God, but certainly cannot add to the order of and advance the program of the service to a glorious climax of grace and salvation.

While I am on this subject let me make a suggestion to pastors and visiting preachers: When called upon to lead the prayer, do not turn your back to the audience and put your face in the chair and pray. Ministers sometimes do this and then they are weaker than the weak layman. Why not step out gracefully before the congregation and kneel facing them; it will not hurt your spirit and certainly will add to the whole of the service.

Q. Has a pastor a right to demand of prospective members a standard other than that set forth in the Manual?

A. No pastor has such a right, and those who would assume to assert that they believe in a system of personal laws self-enacted are against the General Assembly and its action.

Q. My little girl has seen some other girls wearing beads and she wants to do likewise. Will it hinder my work to permit her to do so?

A. I cannot say, for I do not know your surroundings. I would think that your lack of conviction and fear of personal hurt would indicate that you will be hindered later and likely you will charge it to this. In other words your question is a weak one. The Church of the Nazarene often has spoken on this subject and your little girl will not long be little, and she will find someone going to the movies and other worldly places and, on the same line of reasoning, you will permit her to do the same, then other complications will come for you and your ministry. You had better take your stand now while she is a "little girl."

I do not believe that our folks demand more of preachers' children than they expect of their own, and I do believe that they are very considerate, but they certainly have a right to expect care on the part of the preacher and his wife as to the way they dress their children, the places they allow them to go, and the company they keep. It is not true that a preacher always can get his children into the kingdom any more than it is true that others can, but he certainly can have fixed convictions and see that certain standards prevail under his roof.

Q. I have been asked to take part in the union service held in our town for the Christmas occasion. Should I do it?

A. I would say by all means do it. There are many things in a community that we cannot take part in, and certainly some that we would not under any circumstances, but we surely can in the one you suggest, and it will help your church in the community to do it.

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

Scriptural Types of Giving

1. The Willing Giver—Abraham in the offering of his son.
2. The Big Little Giver—the widow who in giving two mites gave most of all.
3. The Givers Who Were Not Niggardly—the Macedonians who gave up to their ability and beyond.
4. The Unpretentious Giver—the Good Samaritan who made no show of his giving.
5. The Sacrificial Giver—David, who in buying the threshing floor of Araunah would not give to the Lord that which had cost him nothing.
6. The Voluntary Giver—Zacchaeus, the man who did not wait to be asked to give.
7. Givers Who Had Nothing to Give—Peter and John, "Silver and gold have I none," but gave themselves.
8. The Covetous Givers—Ananias and Sapphira, who held back a part and suffered dire penalty.
9. The First Givers—the wise men, who came from the heathen world.
10. The Giver Who Did Not Count the Cost—Mary who gave lavishly of the gifts of love.—SELECTED.

A steward spends his money with spiritual ends in view.—J. M. VERSTEEG.

"Be Thou an Example"
 (1 Timothy 4:12)

If all the others came like you,
 Would there seldom be an empty pew?

Or would the opposite be true,
 If all the others came like you?

If all the others gave like you,
 Then, how much giving would your church do?

Would the bills be paid as they fall due,
 If all the members gave like you?

If all the others worked like you,
 Then how much work would your church do?

Would the Master's plans be carried through,
 If all the others worked like you?

—SELECTED, Church Bulletin, Kansas City Mo., First Church of the Nazarene.

If You Do Not Tithe Then—

You do not trust the Lord. You do not believe that He is able and willing to take care of those who obey Him.

You are not bearing your part in carrying on the work of the Lord.

You do not care as much for your religion as the Mormons and the Seventh Day Adventists do for theirs. They tithe.

You have no right to pray for or expect the help of the Lord in your temporal affairs. The promises of Malachi 3:10, 11, are not yours.

You do not know the joy of systematic giving and acknowledged stewardship.

If you pretend to tithe but by some subterfuge or mental reservation escape this duty, then you should read the story of Ananias and Sapphira, which is found in Acts 5:1-11.

The Good Lord's Work

The Lord had a job for me, but I had so much to do,

I said, "You get somebody else, or wait till I get through."

I don't know how the Lord came out, but He seemed to get along—

But I felt kind of sneaking like—
 knewed I'd done God wrong.

One day I needed the Lord—needed Him myself—needed Him right away,

And He never answered me at all, but I could hear Him say—

Down in my accusing heart, "Nigger, I've got too much to do;

You get somebody else, or wait until I get through."

Now, when the Lord He have a job for me, I never tries to shirk,

I drop what I have on hand and does the good Lord's work;

And my affair can run along, or wait till I get through;

Nobody else can do the job that God has marked out for you.

—PAUL LAWRENCE DUNBAR.

"Car-secrated"

A writer in the *Christian Advocate* has coined the term "car-secrated," which refers to the owner of a car who uses it to bring people to church. Is it possible that this is one aspect of consecration?

A Good Man's Creed

Faithfully faithful to every trust,
 Honestly honest in every deed,
 Righteously righteous and justly just;
 This is the whole of the good man's creed.

Three Kinds of Givers

Some witty person once said, "There are three kinds of givers—the flint, the sponge and the honeycomb."

To get anything out of a flint you must hammer it, and then you get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze the more you get.

But the honeycomb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good-natured; they yield to pressure, and the more they are pressed the more they will give.

A few delight in giving without being asked.

Matthew 21:30

I'll go where you want me to go, dear Lord,

Real service is what I desire.
 I'll say what you want me to say, dear Lord—

But don't ask me to sing in the choir.

I'll say what you want me to say, dear Lord,

I like to see things come to pass.
 But don't ask me to teach girls and boys, dear Lord

I'd rather just stay in my class.

I'll do what you want me to do, dear Lord,

I yearn for the kingdom to thrive.
 I'll give you my nickels and dimes, dear Lord—

But please don't ask me to tithe.

I'll go where you want me to go, dear Lord

I'll say what you want me to say.
 I'm busy just now with myself, dear Lord—

I'll help you some other day.
 —The Decatur Christian.

Art Thou Ready?

Another day, and Jesus has not come
 Why does He tarry?

Perhaps that we may carry
 The news of His first coming unto some

Who have not heard, who have not yet believed.

Oh, art thou ready for that coming day?

Perhaps it is for thee He doth delay.
 —SELECTED.

Breathe on Me, Breath of God

Breathe on me, Breath of God,
Fill me with life anew,
That I may love that Thou dost love,
And do what Thou wouldst do.

Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will,
To do and to endure.

Breathe on me, Breath of God,
Till I am wholly Thine,
Until this earthly part of me
Glow with Thy fire divine.

Breathe on me, Breath of God,
So shall I never die,
But live with Thee the perfect life
Of Thine eternity.

-EDWIN HATCH, 1886.

Stewardship Promotion

The Dover, New York, Church of the Nazarene is taking advantage of the present period of good employment to make substantial payments on its mortgage. Pastor Lunden explains his method of stewardship promotion thus:

We teach stewardship throughout the year.

We carefully inform the people where their money goes so that they will consider it an investment.

Every member canvass makes each person feel his responsibility.

We keep local expenses down so there will be more to give to debt elimination.—New York District Bulletin.

Prayer for Our Country

Almighty God, who hast given us this good land for our heritage, we humbly beseech Thee, that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will. Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord and confusion; from pride and arrogancy, and from every evil way. Defend our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues. Endue with the spirit of wisdom those to whom in Thy name we entrust the authority of government, that there may be peace and justice at home, and through obedience to Thy law, we may show forth Thy praise among the nations of the earth. In the time of prosperity fill our hearts with thankfulness, and in the day of trouble, suffer not our trust in Thee to fail; all of which we ask through Jesus Christ our Lord. Amen.—GEORGE WASHINGTON.

True Might

"Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it."—ABRAHAM LINCOLN.

What a Handicap!

A little boy wrote that he had no chance like Lincoln, for Lincoln had so much more than he, and he enumerated: "It's no wonder.

Look what he had to make him great:

He had that log cabin,
He had that pine knot,
He had those rails to split,
He had that tall plug hat,
He had all those stories,
He had that Douglas debate,
He had that Civil War to win,
He had that Gettysburg speech,
He had, everything
To make a man great,
And look what I have got—
Not one of those things."

—The Free Methodist.

Lincoln on Criticism

"If I were to read, much less answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know—the very best I can; and I mean to keep on doing so until the end: If the end brings me out all right, what is said against me will not amount to anything. If the end brings me out wrong, ten angels swearing I was right would make no difference."—ABRAHAM LINCOLN.

A Prayerful Spirit Is—

- A spirit of worship.
A spirit of humility.
A spirit of sacrifice.
A spirit of forgiveness.
A spirit of faithfulness.
A spirit of faith in God.
A spirit of solicitude for the souls of men.
A spirit of care for the prosperity of the church.—The Free Methodist.

Surely this is a vital element in stewardship, but there is a deeper significance which is fundamental to any adequate understanding of the subject.

Stewardship is a personal relationship; an attitude toward some person, rather than toward something.

I. THE BASIS OF CHRISTIAN STEWARDSHIP IS REDEMPTION.

The Apostle Paul gives us a phrase that is amazingly meaningful in relation to stewardship, "The Lord's freeman" (1 Cor. 7:22). To understand this phrase we must turn to an outline of Roman slavery, and its parallel ideas in the spiritual realm.

1. Roman Slavery.

a. Was universal throughout the Roman empire. Application: "All have sinned," and are under the power of spiritual slavery.

b. The Roman slave was under the absolute domination of his master: in mind, for he had no right of freedom of thought; in soul, for he had no moral rights; in body, for even the power of life and death for the slave was vested in the master, and the usual method of identifying the slave in the certificate of slavery was to enumerate in detail his scars, resulting from brutal treatment.

Application: Sin and the devil dominate the sinner in mind, soul and body. Sinners always bear the "scars of sin."

c. The Roman slave was powerless to help himself and hopeless within himself. Application: Humanity has no power to meet the enslavement of sin.

d. There was just one hope for a Roman slave: external; that he should be redeemed. That someone with sufficient interest and resources would pay the price of his redemption. This was called the "manumission of a slave." In this ceremony the certificate of slavery was canceled by marking a large cross upon it, often in blood, a process called, "blotting out the bond," and the redeemed slave was given a certificate of freedom. This document, signed by the redeemer, declared that the slave could "henceforth have and hold himself to be a free man since I have freed him unto this liberty wherewith I have made him free."

Application: Christ paid the price of our redemption. "And you . . . hath he quickened together with him, having forgiven you all trespasses, blotting out the handwriting of ordinances [Gr. blotting out the bond] that was against us . . . nailing it to his cross" (Col. 2:13, 14). Jesus lays His cross over our certificate of slavery and "blots out the bond" with His own precious blood. See also Gal. 5:1.

2. Such liberated slaves were called "freemen." Usually stewards in New Testament times were from among these "freemen." Hence the stewardship implication of the word as used by Paul. Furthermore, the highest grade of freeman was the one redeemed by the emperor. Such a manumitted slave was called, "The emperor's freeman," and it is exactly that phrase which Paul used for, "The Lord's freeman." A freeman was free from his bondage, but not independent. He owed all to his redeemer and gave the rest of his life in grateful service to the redeemer's interests and will. Application: The Christian is "the Lord's freeman," and while free from the bondage of sin, is not independent, but bound by love and gratefulness to the will and service of his Redeemer (1 Cor. 6:19 and 1 Pet. 1:18, 19).

Redemption, then, is the basis of Christian stewardship. II. WHAT IS THE DYNAMIC, THE DRIVING FORCE, OF STEWARDSHIP?

1. Much has been said of "law" in relation to stewardship. But there is something deeper than law in this matter. Music has laws which govern its production, but enjoyment of music goes farther than the laws of sound. A home worthy of the name has its laws, but a real home has something that far transcends its legal aspects. So with stewardship.

2. A New Testament picture of Christian stewardship: the woman anointing Jesus with the spikenard.

a. As to the substance. (1) "Spikenard" means "pure nard," unmixed, unadulterated, of highest quality. (2) Brought from a far country, probably from the heights of the Himalayan Mountains, 3,000 miles away. Not indigenous to Palestine. (3) Secured by crushing the producing plant.

Application: Divine love must be pure: it is not a product of the natural heart but comes from the "heavenly heights"; and is distilled only from an unselfish heart.

b. As to the woman. (1) The ointment was "very precious," probably representing all she had. (2) She gave that which naturally appealed to her woman heart. (Too many give only that which they do not want for themselves). (3) "She brake the box." Such precious ointment was not placed in bottles with openings whereby the flow could be controlled, but was contained in an alabaster box, so that it had to be broken and thus all was given. There were no limits.

c. The dynamic of this anointing was a love that "brake the box," that withheld nothing. The "Dynamic of Christian Stewardship" is a pure love for our Redeemer that impels us to bring all we have and "break the box" in pouring out our lives in His service.

III. IMPLICATIONS IN PRACTICAL CHRISTIAN LIFE

1. Time. Not some little time that we do not want for our own pleasure, but worth-while time consciously used for the cause of Christ.

2. Talent. Not merely to sing or preach or exercise leadership, but talents for contacting people, bringing them to the church and leading them to Christ.

3. Influence. Attitudes that always reflect the spirit of Christ.

4. Possessions. The "tithes" is the legal minimum of Christian giving. But grace always means "law plus." Thus, Christian stewardship involves "tithes and offerings."

CONCLUSION

1. "They murmured against her." Literally, "they snorted." Someone always will murmur and snort when Christians enter fully into the implications of loving, grateful stewardship.

2. "The house was filled with the odor of the ointment." And through the open windows the fragrance was wafted throughout the little town of Bethany. So it is when Christians love their Redeemer; the influence of their sacrificial spirit will bless all those around them.

3. Christ gave all for our redemption; "How can I make a lesser sacrifice?"

Were the whole realm of nature mine,
That were a present far too small:
Love so amazing, so divine,
Demands my soul, my life, my all.

Stewardship and Judgment

SCRIPTURE READING—Matthew 25:14-30.

TEXT—We must all appear before the judgment seat of Christ (2 Corinthians 5:10).

The time is come that judgment must begin at the house of God (1 Peter 4:17).

INTRODUCTION

1. The fact of judgment is consistently taught throughout the Word of God.

2. The idea and implications of judgment are usually reserved for emphasis in connection with sinners, but

3. "We all must appear." The church must face up to judgment. No person can ever be so orthodox, so moral, so holy, so pure, so saintly, that he can escape the judgment.

4. Christians need to live more fully in the light of the judgment.

I. THE JUDGMENT INVOLVES

1. Our relationship with God. Are we living up to our spiritual light? Are we merely saying, "Lord, Lord," or are we of those that do God's will? Failure here makes us as "a foolish man, which built his house upon the sand." The time of judgment brought disaster. Judgment also faces the "lukewarm" (Rev. 3:15, 16).

2. Our relationship with others. Is this meeting the Christian standard? Love, forgiveness, tenderness, charity, longsuffering and a truly Christian spirit under all conditions?

3. Our relationship toward the world. Are we maintaining an attitude of Christian separation from the spirit and activities of the sinful world? Is our conscience keen on these matters, or are we becoming careless?

4. Our attitude toward possessions. It is this phase of responsibility that we especially desire to emphasize in this message.

II. STEWARDSHIP AND JUDGMENT

Jesus Christ emphasized this matter repeatedly. Many of His most striking parables were essentially parables of judgment, and especially is this true of those directly relating to stewardship. General examples: the two hous-

HOMILETICAL

A Preaching Program for February 1942

Hugh C. Benner

NOTE—February is designated as Stewardship month throughout the church. At the request of the General Stewardship Committee Dr. Benner has supplied three outlines on Christian Stewardship themes. These and the other outlines are not dated. They are to be used as the pastor may deem to be to the best interests of the local church—in a series during the month of February, or at different intervals throughout the coming months.—MANAGING EDITOR.

The Dynamic of Christian Stewardship

Scripture Reading: Mark 14:3-9; Colossians 2:13, 14.

INTRODUCTION

What is the Essence of Stewardship? The usual answer is that stewardship is a proper attitude toward possessions.

es; the ten virgins; the tares; the marriage supper; the wedding garment. Specific stewardship: the talents.

1. Every servant had a definite responsibility.
2. This responsibility was in the form of a financial trust.
3. This financial trust represented a spiritual relationship to their master.
4. The fact of eventual judgment was clear.
5. The essence of that judgment was the quality of their service and the faithfulness of their stewardship, and not the mere quantity of returns.
6. Failure was a form of robbery.

Application:

1. Every Christian has a definite responsibility to God in the realm of material possessions.
2. This responsibility is inseparably linked with our spiritual relationship to God.
3. For our attitude toward this responsibility we must face God at the judgment, on the basis of the quality of our stewardship.
4. Failure in our financial stewardship constitutes robbery toward God (Mal. 3:8-12). Blessing is promised to those who bring "all the tithes into the storehouse," but a curse to those who fail.

CONCLUSION

It is not accidental that deeply spiritual people are sensitive to God's will in "tithes and offerings."

It is not accidental that spiritual revivals always bring a renewed sense of responsibility for Christian financial stewardship.

God is judging us now for our attitude: financial support, consistency, sacrifice.

Obedying God in the stewardship of possessions is a fundamental step toward a sweeping spiritual awakening.

Spiritual Embezzlement

SCRIPTURE READING—Romans 1:14-16; 10:1-15.

TEXT—Give an account of thy stewardship (Luke 16:2).

INTRODUCTION

In southern California many years ago a man was unfaithful in his administration of investments totaling \$11,000,000 turning this huge sum into channels of self-interest. The savings of widows, the security of aged people, education for young folks, homes and businesses were lost because a man betrayed a trust. There followed a tremendous loss of confidence in the whole building loan business. The final accounting sent the man to prison for an extended term.

But this trust dealt with money and material things. There is a trust, sacred far beyond any responsibility for investment of money and possessions.

The personal advantages of the gospel are wonderful: peace, joy, assurance, fellowship. But the Word of God makes it clear that the religion of Jesus Christ is not merely a matter of individual salvation or of religious enjoyment. It carries a commensurate objective responsibility. To betray this trust a professing Christian leads to "spiritual embezzlement."

I. THIS RESPONSIBILITY FROM THE VIEWPOINT OF INDIVIDUAL CHRISTIAN EXPERIENCE

1. The Apostle Paul said, "I am debtor." There is a sense of debt inherent in vital Christian experience; a sense of responsibility for sharing the "good news" with others: This is true of every genuine Christian and is one of the major identifying marks of such an individual.

2. Here is where multitudes fail. Looking upon the Christian religion and experience as something to be turned to personal advantage and benefit. Considering the church as an agency to serve them. Selfish, self-centered,

with no outreach, no deep sense of responsibility for others. Here is a major cause for church failure, for such an attitude inevitably brings spiritual dearth to the individual soul and thereby affects the whole group. "Ye shall receive power . . . and ye shall be witnesses." Can divine love be careless and indifferent?

II. THIS RESPONSIBILITY FROM THE VIEWPOINT OF THE NEED OF A CHRISTLESS WORLD

1. The unanswerable logic of Christian evangelism:
 - a. "How then shall they call on him in whom they have not believed?"
 - b. "How shall they believe in him of whom they have not heard?"
 - c. "How shall they hear without a preacher?"
 - d. "How shall they preach except they be sent?"
2. This is the perfect chain of effective evangelism.
 - a. Every Christian is in it somewhere.
 - b. It is not merely the responsibility of the ministry but also equally of the laity.
 - c. The need of lost souls should weigh as a great and imperative burden upon every Christian heart.
 - d. This need should be as a continual challenge to sacrifice and effort to win the lost for Christ.
 - e. The evangelistic program of a spiritual church is built on this plan, and offers the best possible opportunity for the average Christian. We can do little alone, or by any wide and thin distribution of our individual efforts; but all together can accomplish something worth while for God.

III. THIS RESPONSIBILITY FROM THE VIEWPOINT OF THE COMMAND OF CHRIST TO HIS DISCIPLES

1. "Go ye," is constitutional in the Christian religion.
 - a. Not optional, but a sacred trust devolving upon every Christian. We are "stewards of the mysteries of God" (1 Cor. 4:1). "Stewards of the manifold grace of God" (1 Pet. 4:10).
 - b. "Go ye," means us today.
 - c. "Go ye," means "Go." Yes, we must send and pay and pray, but with all of that, we must "Go." Too many are limiting this commission to missionaries. Too many are hiding behind missionary activity and failing to go. Here is something everyone can do, for every Christian has contacts with others that can be turned to good account in winning souls for Christ.
 2. Is God partial? We accept the sacrifices of our missionaries as a proper part of their consecration, but can we please God with a lesser consecration? Can we hope to meet God's standard by indulging in ease while others must expend intense effort? Has God degrees of consecration?
 3. This is the key to many problems of the Church of the Nazarene.
 - a. Saved and sanctified"—and not going.
 - b. Soul winning by proxy.
 - c. Continual shift of the major responsibility to the ministry.
 - d. Probably here is the reason for the difficulty or failure of evangelistic efforts: no preparatory soul winning by the people. Evangelistic preaching should represent the effective climax to previous personal and individual efforts on the part of the people.

CONCLUSION

1. Tragical effects of "spiritual embezzlement." "From him that hath not, even that which he hath shall be taken away from him" (Luke 19:26). From him that hath not sensed and met his responsibility, that hath not invested his talent, that hath not been faithful.

2. For striking illustrations of both success and failure in the stewardship of witnessing and soul winning, see Conant's *Every Member Evangelism*, pages 30-58.

On Wings of Affliction

TEXT—Many are the afflictions of the righteous: but the Lord delivereth him out of them all (Psalm 34:19).
My grace is sufficient for thee (2 Corinthians 12:19).

INTRODUCTION

1. The gospel of Christ recognizes the fact of affliction, for trouble and tribulation are universal.
2. Some basic introductory ideas.
 - a. The absence of affliction and trouble, of itself, is no adequate sign or proof of God's favor. As truly, the presence of trouble of itself, is no sign of God's disfavor.
 - b. God has not designed that His people should live without trials and afflictions.
 - (1) Human weakness and trouble give God a chance to work in our lives. "My strength is made perfect in weakness." Most of us see little of God's power because we do not recognize and confess our weakness.
 - (2) God is serious about human character, and has a will and purpose beyond our merely "feeling good," or being without trials and burdens.
 3. Three scriptural phases of the ministry of affliction.
 - a. As a proof of faith.
 - b. As strengthening character.
 - c. In relation to eternity.

I. AFFLICTION AS A PROOF OF FAITH

The Apostle Peter, writing out of the richness and maturity of long experience, encouraged his afflicted brethren thus: "Though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Peter 1:6, 7).

1. "Ye are in heaviness" (have been put to grief, or made sorrowful) "through manifold temptations" (by variegated trials). Peter does not deny these experiences, nor does he question the Christian's integrity, because of these experiences.
2. "That trial [proof] of your faith." This carries with it the idea of "proving a thing standard by testing." That is, there is no proof of the genuineness of Christian faith unless there is a testing process. It is as gold tested and found standard, but "much more precious." Incidentally, there is the implication that we would better be concerned with "faith" that stands the test, than of "gold" that is genuine and standard.
3. "Might be found unto praise and honour and glory." The successful test of faith brings its reward of "praise and honour and glory." It also has its bearing on "the end of your faith, even the salvation of your souls" (verse 9).

II. AFFLICTION AS STRENGTHENING CHARACTER

Concerning this James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (James 1:2, 3). Paul declared, "we glory in tribulations also: knowing that tribulation worketh patience; and patience experience; and experience, hope."

1. The proof of faith tied in with character. James: "Count it all joy" (unmixed, unadulterated joy) "when ye fall into" (surrounded by, or "fall among," as of thieves) "divers temptations" (more accurately, "trials," as distinguished from "evil temptations" of verses 13-15) "knowing this," (having learned by experience) "that the trying of your faith" (the proof of your faith) "worketh patience" (develops "staying power," endurance, strength to stand under pressure).
2. Enrichment of character and life. Paul: "Tribulation worketh patience . . . experience . . . hope." Here is something we cannot receive at an altar. This kind of character and life is purified in the fiery

crucible of affliction and trial, and beaten out on the anvil of practical experience.

III. AFFLICTION AND ITS RELATION TO ETERNITY

1. In the light of eternity. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Paul exhorts us to meet and consider our afflictions in the light of eternity; with the glory of God's eternal presence as a background.

2. In the light of Christ's suffering. "Beloved, think it not strange concerning the fiery trial which is to try you . . . but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4:12, 13).

CONCLUSION

1. God's promise in affliction: "My grace is sufficient."
2. Troubles and afflictions will either (1) drive to discouragement and despair, or (2) give God a chance. God will make any situation better.
3. Afflictions need not be weights but can be wings.
 - a. To higher heights of faith.
 - b. To richer realms of Christian character.
 - c. To lift us to visions of eternal hope and glory.

Four Fundamental Facts

TEXT—What manner of persons ought ye to be? (2 Peter 3:11).

INTRODUCTION

1. This question is propounded with a background of emphasis on a most solemn consideration: "The day of the Lord." Dramatic, striking, startling, eminently important.

2. But some other facts are as important, if not as dramatic as "The day of the Lord"—other facts quietly determining destiny.

3. On the broader idea of these unobtrusive facts, we shall ask the same question: "What manner of persons ought ye to be?" We shall put these "Four Fundamental Facts" into four simple, direct, personal declarations.

I. "I AM"

1. Here in two simple words is the elemental fact of existence. Multitudes never have given fifteen minutes of concentrated thought to the significance of the simple fact that they are living. It is a most serious matter just to live, for the mere fact of existence brings us face to face with considerations that are inescapable and eternal.

2. It makes a tremendous difference, here and now, how I live this life.

a. To myself. Wrong attitudes, selfishness, impurity, sin in every phase, will bring futility and unhappiness.

b. To others. "No man liveth to himself." This obtains whether we like it or not. Our influence affects others, and in turn reacts upon us. Especially is this true of the relation of parents to children.

3. In view of the fact that "I am," what manner of person ought I to be? Surely a life lived "soberly, righteously and godly," carries with it here and now immeasurable compensations in happiness, contentment and rich living.

II. I SHALL BE

The fact of eternal future existence. This is more serious than the fact that "I am."

1. Always, "I shall be," and there cannot come a time when this will not be true.

2. I must face the issues of eternity. Eternity is indefinable and inexpressible, but the Word of God takes for granted the endless existence of the human soul. The whole plan of salvation, revealed and wrought out through Jesus Christ, is based on this fact.

3. In view of the fact that "I shall be," what manner of person ought I to be? Surely it will be the part of consummate wisdom to deal sincerely with the God of eternity.

III. I AM BECOMING

1. Inevitably, I am changing. I cannot escape this fact. I cannot make life and character static. Even in routine life, "I am becoming" better or worse, stronger or weaker, nobler or baser, more righteous or more sinful, morally and spiritually richer or poorer, in personality deeper or shallower. Since coming into this service, I have changed. I may not like it, and I may plead that I have done nothing to bring it about, but time has passed and inevitably, "I am becoming."

2. This "becoming" is related to eternity.

a. "Becoming" links "I am" with "I shall be."

b. "I am becoming" that which "I shall be."

3. "I am becoming" according to laws.

a. Not accidental or capricious. "Whatsoever a man soweth, that shall he also reap."

(1) Toward sin: "They followed vanity, and became vain" (2 Kings 17:15). Of idols: "They that make them are like unto them" (Psalm 115:8).

(2) Toward righteousness. "We shall be like him; for we shall see him as he is" (1 John 3:3).

b. This process no less a fact because it is not always apparent to us. "Moses wist not that the skin of his face shone." Samson "wist not that the Lord was departed from him."

c. This law will not fail or deviate. No careless, worldly individual ever continued in that way and mysteriously became a saint. No careful, godly, obedient individual ever continued that way and strangely became a weak, worldly, ungodly person.

4. I am now making my eternity. In view of this fact, what manner of person ought I to be? There are just two alternatives: holy or unholy, righteous or unrighteous, heaven or hell.

IV. I SHALL EVENTUALLY BE UNABLE TO CHANGE

1. There is a point of finality. True, there will be variations within the final states, but no possibility of change from one state to the other. "A great gulf fixed." A time when, "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still" (Rev. 22:11).

2. Death marks the point beyond which "I cannot change".

CONCLUSION

1. Today there is still the possibility of changing our spiritual state.

a. A warning to the saint. We still have the "adversary," temptation, possibility of failure and of being "a castaway."

b. Through Christ, glorious hope for the sinner: death to life, bondage to freedom, sin to righteousness, Satan to God, hell to heaven.

2. In the light of these "Four Fundamental Facts," and with honest judgment, "what manner of persons ought ye to be?" There can be but one answer.

They Missed Canaan

SCRIPTURE READING—Hebrews 3:7-4:2; also 4:9-11.

TEXT—Wherefore as the Holy Ghost saith, Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness (Hebrews 3:7, 8).

INTRODUCTION

1. Original situation: God had led His people out of Egypt and to the border of the promised land.

a. This was in the will of God and constituted a partial fulfillment of God's plan for His people.

b. But when they came to the point of entering Canaan, they became fearful and unbelieving and turned away into the wilderness. "They missed Canaan," and missed the full purpose of God, and their failure to obey the full will of God caused them to lose the value of the partial fulfillment.

2. This text usually is applied to sinners, but the context both in Psalms and Hebrews, as well as the original situation as recorded in Numbers 13 and 14, clearly deals with God's people. This then is a message of warning to the church, the Christian believers.

I. "THE HOLY GHOST SAITH"

1. The Holy Spirit has a message for believers: defining, revealing the will of God. "This is the will of God, even your sanctification" (1 Thess. 4:3). Emphasizing "the promise of the Father."

2. The Holy Spirit is constantly working to lead the church into the fullness of the divine plan. His ministry is urgent in this respect.

II. "HARDEN NOT YOUR HEARTS"

1. The Holy Spirit warns against believers becoming careless of the voice of God and the will of God. Warns against indifference which leads to an attitude of constant disobedience.

2. Paul, under the inspiration of the Spirit, expands this basic warning into three major exhortations:

a. "Lest there be in any of you an evil heart of unbelief" (v. 12). Warning against the temptation to question God. Here is where the devil attacked in the Garden: "Hath God said?" Significance of the report of the ten spies. Doubting God's ability to perform His promise. In fact, in verse 19 this is given as the determining factor in the situation: "They could not enter in because of unbelief."

b. "Lest any of you be hardened through the deceitfulness of sin" (v. 13). Suggesting the idea that the Hebrews came to the place where they felt that Canaan was not quite so important as they had formerly thought; that there was time enough; that they could get on fairly well in the wilderness. And to believers the devil suggests that entire sanctification is not as important or imperative as some would insist; that there will be plenty of time to consider the matter later; and that probably one can live a fairly successful Christian life without an experience of heart purity. This represents "the deceitfulness of sin."

c. "Lest a promise being left us of entering into his rest, any of you should seem to come short of it" (4:1). The danger that, in spite of every provision, in spite of the clear revelation of His will, in spite of the encouragement of His promises, the believer might miss God's full purpose. Israel enjoyed partial obedience, partial faith, partial achievement, but by failing to take full advantage of the promise, they failed. Believers who fail to walk in the light of holiness and the Spirit-filled life face spiritual tragedy and failure.

III. THE BELIEVER'S CANAAN LAND

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

1. What? The land of promise represented security, peace, establishment, satisfaction, permanence, victory. These are found in the believer's land of promise, the sanctified experience.

2. How? By faith; believing that God is able to fulfill His promise. Let Christ be not only your "Moses," to lead you out of Egyptian bondage, but also your "Joshua" to

lead you into Canaan, with its "rest." Let Him be not only the "Author," but also the "Finisher" of this faith.

3. When? Here is the original emphasis of the Holy Spirit in this warning: "Today." This is God's word for the church. "Now" is all we really have in point of time. This matter is urgent; it is the command of the Spirit.

CONCLUSION

Israel's hesitancy, procrastination and failure brought irreparable disaster. When that generation "missed Canaan," they missed all. Accept God's challenging promise; move quickly; trust Him implicitly; God will not fail.

A Study in Contrast

SCRIPTURE READING—Luke 18:10-14.

TEXT—By the grace of God I am what I am (1 Corinthians 15:10).

INTRODUCTION

The idea of this text is retrospective. The Apostle Paul is looking back through the years to his early life, training, attitudes and experience: Saul of Tarsus.

I. SAUL OF TARSUS (Acts 22:3-5; 23:6; 26:4, 5; 8:1-3; 9:1, 2; Phil. 3:4-6).

1. Self-righteous. A Pharisee; legally blameless; without interest in the souls of those of the "lower classes"; depending on tradition and legalism and Hebrew blood; feeling no sense of spiritual need.

2. Proud. Proud of ancestry: "Of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews." Proud of his training: "Brought up at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers." Proud of his ability and position. Proud of his power and influence. Proud of his zeal.

3. Hated Christ and Christians with fanatical zeal. On the basis of his whole background. "I persecuted this way unto the death, binding and delivering into prisons both men and women." "I imprisoned and beat . . . them that believed on thee: and when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death." "Made havoc of the church." "Breathing out threatenings and slaughter against the disciples of the Lord." "Compelled them to blaspheme." A bitter, deep-seated hatred that expressed itself in a burning rage directed to the complete extermination of everything Christian.

II. SAUL OF TARSUS IS CHANGED

1. The glory of the gospel of Christ is that men and women need not remain as they are. Jesus came to remake human personalities.

2. It would seem that if anything could be done for Saul of Tarsus, there is hope for anyone. Saul was probably the last man that little band of persecuted Christians hoped to win to Christ.

3. Saul of Tarsus meets Christ on the road to Damascus. "I am what I am," denotes a new man. The redeeming power of Christ has changed "Saul of Tarsus" to "Paul of Antioch."

III. PAUL OF ANTIOCH

1. No righteousness of himself.

a. "Not by works of righteousness that we have done, but according to his mercy he saved us" (Titus 3:5).

b. Confesses himself a sinner saved by grace. "Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

c. Passion for the salvation of others. Phariseeism gone. "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22). See Rom. 9:3.

d. Gladly sharing the depths of shame with Christ. "I am crucified with Christ" (Gal. 2:20).

2. Humble.

a. Counts ancestry, education, ability, social and religious standing as "loss," and "refuse," in the light of the debt he owes to Jesus Christ. See Phil. 3:7, 8.

b. Considers himself as "the least of the apostles" (1 Cor. 15:9), and "less than the least of all the saints" (Eph. 3:8).

c. Glories only "in the cross of the Lord Jesus Christ" (Gal. 6:14).

d. Content, "in whatsoever state I am" (Phil. 4:11).

3. Deathless devotion to Christ and the church.

a. Sought out the Christians immediately after his conversion, "And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9:20). Persisted in spite of the disciples' suspicions.

b. His message: "Christ crucified." Deliberately turned away from his own wisdom (1 Cor. 1:23; 2:2).

c. Persecuted for Christ's sake. Fled from Damascus to save his life. Mobbled at Antioch and driven from city to city. Beaten insensible, imprisoned, falsely accused, hounded by enemies. (See 2 Cor. 11:23-28). On his last journey to Jerusalem, "I am ready to die for the name of the Lord Jesus" (Acts 21:13). See Acts 20:22-24.

d. Went to death as a Christian martyr as if he were on a journey to his coronation, which he was. See 2 Tim. 4:6-8.

CONCLUSION

1. The same power of Christ that produced this amazing contrast within the life of Paul, is available today. Jesus Christ is still remaking men.

2. Whatever your condition—self-righteousness, failure, sin—Jesus can meet your need.

Those Quiet Phrases

TEXT—The Lord knoweth the way of the righteous, but the way of the ungodly shall perish. (Psalm 1:6). (this may be used most effectively at the end of the message, rather than at the beginning.)

INTRODUCTION

Humanity is tremendously affected by size and noise: speeches, battles, parades, masses, "pomp and circumstance."

But the great, determining factors in human history have been comparatively quiet and unobtrusive.

I. QUIET FACTORS IN HISTORY

1. In the field of invention. The dramatic blaze of electric lights finds its source in the quiet hours spent by Edison in his laboratory. The marvelous achievements of aviation grow from the quiet hours of the Wrights, and a multitude of later engineers, quietly working over formulas and drafting boards.

2. In war. War always brings brilliant spectacles, but the determining factors are out of sight. The decisive battle of Crecy, 1346, was won by the English largely because their army used the longbow, rather than the old, slow, inaccurate crossbow. In World War I, a deciding factor was the paralysis of the German espionage system in England.

3. In politics. Charles E. Hughes retired on election night in 1916, certain that he had been elected President of the United States, only to awaken the next morning to find himself defeated by Woodrow Wilson. In a California hotel lobby, during the campaign, Hughes had seemed to be "cool" toward Hiram Johnson, and it was Johnson's influence that swung the California electoral vote to Wilson. It has been said that Hughes lost the election "by a handshake."

II. QUIET FACTORS DETERMINE SPIRITUAL EXPERIENCE AND DESTINY

"Those Quiet Phrases," that triumph over appearances.

1. Toward the righteous,

a. Israel in bondage in Egypt. Apparently hopeless before the power and scheming of Pharaoh. But, "God remembered his covenant" (Ex. 2:23). In that "quiet phrase" is the rest of the story. Because of that phrase, the armies and power of Egypt are of no avail.

b. Joseph imprisoned by reason of the false accusation of Potiphar's wife. But a "quiet phrase" determines the outcome: "But the Lord was with Joseph" (Gen. 39:21).

c. The disciples of Jesus were about to perish in a storm. Quiet phrase: "He was in . . . the ship" (Mark 4:38). When that is said, the winds and waves and danger have lost their peril.

d. Peter and others are in prison. "But the angel of the Lord" (Acts 5:19) and with that "quiet phrase," all is well and deliverance is at hand.

Today with the saints of God under pressure, with trouble and sin on every hand, the "quiet phrases" of God's promises bring assurance and strength.

2. Toward the unrighteous.

a. David had sinned and thought all was secret. Against his sense of human security and his maintenance of appearances, is a "quiet phrase," "But the thing David had done displeased the Lord" (2 Sam. 11:27). This was the determining factor and Nathan, the prophet, propounds his parable which leaves David without refuge, and God's judgment operates.

b. Nebuchadnezzar boasts of his power and glory: "Is not this great Babylon, that I have built . . . by the might of my power, and for the honour of my majesty?" But another factor enters; "While the word was in the king's mouth, there fell a voice from heaven" (Dan. 4:30, 31).

c. The rich man of Luke 12:16-21. The record tells us that "he said" thus and so. Plans were laid for the years to come; his selfish, worldly, godless attitude carried with it all the self-sufficiency of such a life. But then we read, "But God said." God's word was the last word on the subject.

d. Herod had set himself up as deity. "The people were voluble and noisy in their acclaim. But again a "quiet phrase"—"The angel of the Lord smote him." No blare of trumpets, no thunderings of judgment; just a quiet touch of a celestial messenger of judgment, and the proud king, "because he gave not God the glory," "gave up the ghost" (Acts 12:21-23).

CONCLUSION.

Text—The Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

1. "God is still on the throne."

a. Caring for, and delivering His people.

b. Judging the wicked. His judgments probably will not be thundered forth, but quiet forces will determine destinies. The laws of God quietly operate toward sin.

2. Peril of inner sin. Cannot afford to trifle with carnality.

3. Illustration—The famous case of radium poisoning wherein young women, painting luminous clock dials and similar objects, were permitted to moisten their brushes on the tips of their tongues. One of them, moving across a darkened room, was horrified to see her reflection in the mirror, coming from the deadly poisonous radium that had filtered into her blood stream. Several, similarly affected, succumbed to the poison in a relatively brief period of time. Silent, but deadly.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Establishment in Grace

IN THESE days of distracting conditions we need to give special attention to the fundamental, foundational principles of the gospel and its work. We should know what we are preaching, why we are preaching, to whom, and for whom, we are preaching. Things must be done thoroughly if they are to endure in the midst of the attention-distracting issues of the day. In times like these an outstanding need is that of wise selection of the issues to which we give our attention and devote our energies. Concentration is demanded. Such attention will pay now, and enable us to do our work as it has paid in times past and enabled others to do their work. Our establishment in grace should be so secure that it will be unshakable by the impact of other issues.

What is true in all other realms is also true in the spiritual realm. Issues

are so numerous today, and so insistent in their demands for attention that concentration to the accomplishment of the task in hand is demanded if success is to be won. In a war-torn world—such as we are now in—the outstanding need is the preservation of the work of God. These conditions are indications of failure in this direction. Every unusual issue tends to increase the demand for immediate and constant contact with God. We need His guidance, His protection, His preservation. Nothing less than the presence of God can keep this world in anything like normal balance. Insofar as the vital issues of godliness are concerned we are living in a God-forgetting age. When the professed people of God live on the lower levels of spiritual life the world sinks correspondingly to lower levels of godlessness. The condition of the church has much to do with the condition of the world.

Strong pulls in various directions demand strong anchorages for the peo-

ple of God. For six thousand years of tempestuous history, God never has failed. Men have failed, but not God. The conditions of the day are challenges to us, as well as challenges to the grace and power of God. They will either arouse us to a sense of our responsibilities in meeting the issues of the day, or sink us lower in our faithlessness and powerlessness. We cannot live through such a period as this, and be the same. What will be the outcome of this testing? That will depend upon the character and quality of the instruments through which and with which He has to work. Will we rise to the occasion? Well and good. Will we fail to do so? Not so well, and not so good. What we are will have much to do with the success or failure of the work. God is able to meet our need, and to meet the world's need.

The gospel is for all time, for all men, for all occasions. Giving ourselves unreservedly and unstintedly to its propagation is the need of the hour. Never has the world needed the gospel more than it needs it now. And never has the church needed grace more than it needs it now. Never has grace been more abundant as to its Source than it is now. Never has the demand for faithfulness on the part of His chosen instruments for its propagation been greater than it now is.

This is God's opportunity, it is the church's opportunity, it is our opportunity. God must have instruments who will not fail Him in this time of special need. Will we be those instruments? There is an establishment in grace that will be an important factor in the settling of this question. More will be done in the settling of the issues of the day by our doing the will of God for us, than in any other way we may choose.

What is Establishment in Grace?

That ye, being rooted and grounded in love (Ephesians 3:17).

This is a most important question, and one to which much attention must be given if we are to get for it a satisfactory answer. Suggestions that will set us to thinking in right directions may be helpful. In this—as in all else—the Word of God must be the man of our counsel. That there is need of such an issue as establishment in grace, the Word of God teaches, and everyday experience confirms. Not so many years ago infant mortality became so prevalent that a determined effort was made to check its ravages, and much was accomplished for the betterment of all concerned. Infant mortality in the spiritual realm is alarming in its proportions, and persistent in its operations. Whatever can be done to minimize it in its depredations will be for the benefit of all concerned. Infant mortality in the natural realm was checked by bringing infant life into conformity with the laws of physical health and well-being. Infant mortality in the spiritual realm will be checked as we bring infant life into harmony with the laws of health and well-being in that realm.

I. The figure used here for that establishment is that of the rooting of a tree. The implication is that, what rooting is to the tree, establishment in grace may become to the believer. This is a familiar figure, and one with which the most of us are more or less familiar. Even though we have had little—if any experience with trees—we know that such a development is normally necessary in tree life.

II. It is evident that this rooting is essential to the life of the tree. The tree gets much of its sustenance from the ground, and an effective root system must be developed if the supply is to be obtained. Whatever of vitality the tree has when it is set out will soon be exhausted, and the tree will die for lack of nourishment unless it becomes well rooted. And here is a cause of much in the way of infant mortality in the spiritual realm, as

well as of such mortality of others who have been longer in the experience of grace. Lack of proper and sufficient nourishment, is the occasion of much that is unlikely in the matter of mortality in the spiritual realm.

III. The formation of such a root system is necessary to the sustenance of the tree and its continued well-being. This formation is subsequent to the setting out of the tree. Or if the tree is being raised from the seed, it occurs subsequent to the germination of the seed. Only where there is a good root system is there a good normal tree. Only where there is that which corresponds to the development of such a system is there a good and normal believer.

IV. The formation of this system is not the result of accident. It is the result of properly meeting conditions for its normal development. No tree is rooted by being set out; no seed is rooted by being planted. Being set out puts the tree in the way of becoming rooted. Being planted puts the seed in the way of this development. The root

Jesus Lo'es Me

A SCOT'S POEM ON THE LOVE OF JESUS

Though I may change like a' mankin,
Ha'e gladness noo an' sorrow synce,
There's ae thing I will keep in min'—
How the Savior lo'es me.
He lo'ed me sae He shed His bluid
To cancel a' the ill I did,
An' could He mair ha'e duno, He wid—
Sae does Jesus, lo'e me.

Though poverty should ca' my gate,
An' shiver o'er a fireless grate,
Yet I can dree the dreichest fate,
Sae lang as Jesus lo'es me.
Though poverty may smart us sair,
Yet in His griefs He had a share,
An' sent His gospel to the pair—
Sae does Jesus lo'e me.

Gif wealth should chance to be my lot,
An' smile its blessings on my cot,
An' mak a guinea o' ilk groat,
Jesus still wad lo'e me.
An' sae wad I depend on Him,
As though baith purse an' scrip were
tuim,
For be my prospects clear or dim,
Jesus still wad lo'e me.

An' when disease comes roun' my airt,
To throw its glamour o'er my heart,
Or even soul an' body pairt,
Yet will Jesus lo'e me.
Then a' my griefs will ha'e an en',
For Jesus will His angels sen'.
An' to His palace tak' me ben—
Sae does Jesus lo'e me.

—WILLIAM LESLIE PAISLEY, in *The Way of Holiness*.

system of the tree is formed by its own growth made subsequent to its planting. The root system of the seed is formed subsequent to the planting of the seed, and is the result of the growth of the seed. The believer's establishment in grace is not the result of accident, but of the believer's own growth, made subsequent to his becoming a believer. Such a formation is a normal part of the development of tree life. Such an establishment is a normal part of spiritual growth; in both cases a most necessary part of such growth.

V. The rooting of the tree is the result of a process. It is a result in which time is essential. The establishment of a believer in grace is the result of a process. The evidence that the formation is going on well is seen in the healthful and vigorous growth of the tree. The evidence that the processes of establishment in the believer, is seen in the wholesomeness of his condition and the vigor of his growth. Where the process is not going on normally in the tree, the evidence is seen in sickness of the tree, and its lack of growth. Similar evidences will be seen in the believer where the processes of establishment in grace are not going on normally.

VI. The time of the rooting of trees is one of special concern for the orchardist. It is one in which he gives special care to the meeting of conditions favorable to the rooting of his trees. It is one in which he must wait patiently in the matter of seeing the results of his labors. The period of establishment in grace should be one of special concern for pastors, parents and all interested in the welfare of new converts. It is a time when close attention must be given to the meeting of conditions favorable to the progress of that work. Getting people well saved has its place in this matter, as getting trees well planted has its place in getting them rooted. But neither the getting of the converts well saved; nor the getting of the trees well planted will assure satisfactory results without close attention being given to the meeting of conditions wisely and well in the case of both believers and trees.

VII. We are agreed in our belief that if sinners are to be converted, converting truth must be preached to them. That if believers are to be sanctified, sanctifying truth must be preached to them. Conversions and sanctifications are not the result of accidents, but of well directed efforts persistently applied. Logically we should be equally well agreed that if we get believers established in grace, we must give them establishing

truth and give attention to the meeting of conditions for their establishment. There is always danger of many of us preaching too much of the dis-establishing kind and too little of the establishing kind. We may safely settle it in our minds that this matter is not going to take care of itself. Much of the work among us is that of working over our own members. It is likely that there will always be need of more or less of this sort of effort. Would it not be wise for us to get as many of them established in grace as possible so that the number who need to be worked over will be reduced to the minimum? It is generally recognized that our annual losses in membership are larger than is desirable. A good work of establishment in grace would have a wholesome and helpful effect on this condition.

Why Establish Believers in Grace?

That ye, being rooted and grounded in love, may be able to comprehend with all saints (Ephesians 3:17, 18).

Everything that pertains to the operations of divine grace in human redemption is of supreme importance in its place. Few things are of greater importance than that of establishment in grace. Among the various operations of grace in man's redemption and restoration to the image of God, each has its separate and individual place. One cannot be substituted for another. Before one is in an experience of grace, getting into such an experience is the all important thing. Once in grace, getting established therein is the matter of paramount importance. Getting into an experience of grace is the result of well directed effort. Getting established therein is the result of further well directed effort designed for the accomplishment of that desirable end. Conditions were met for getting into grace. Conditions must be met for establishment in grace.

I. *What the experience of grace is going to mean to one he determines largely by what he does subsequent to his getting the experience.* It is heartbreaking to have to say that there is failure in the matter of continuing in grace. Many fall after getting into church membership; many before the end of life's brief sojourn is reached. If permanent good is to result from getting into experiences of grace, and heaven's felicities are secured, there must be establishment in grace. Getting people started for heaven is one thing. Getting them there is too often a matter of another sort. We must not give less attention to getting peo-

ple started for heaven; we must give more attention to getting them there.

II. *By getting our people established in grace, we will have fewer of them to be worked over in our regular services and revival efforts.* It is to be feared that this necessity may become so great that it will seriously affect us in our efforts to get others saved and sanctified. For various reasons some will need this ministry, or think they need it. We will do well to keep this necessity at a minimum. This condition may become so prevalent among us that it will seriously hinder us in our efforts to reach the unsaved about us. The better our members stand, the more encouraging will our work be to those who are seeking help. A victorious church membership is a good advertisement for the gospel and a good commendation of our success in preaching it.

III. *By getting our people established in grace we will have fewer losses in church membership.* This will not only affect us favorably in our efforts to reach the lost, but it will favorably affect our condition as a body of believers. An atmosphere conducive to standing firm in grace and to victorious living therein is of inestimable value to any body of believers. The opposite is a serious liability and handicap to such a body. Whatever is conducive to establishment in grace is conducive to our well-being as believers, and to the prosperity of our work in the communities in which it is carried on.

IV. *Through getting our people established in grace we will come to a better understanding of the principles of grace and of the effect of its operations.* Our work will have a progressive, rather than a retrogressive atmosphere. Relief from the strain of efforts to hold our ground will give us strength for the taking of new ground. Such a change of atmosphere may prove of inestimable benefit to us. The consciousness that we are definitely on the upgrade in our work is heartening and conducive to the promotion of the best interests of all concerned. Such an atmosphere in the church will be beneficial to all affected by the work of the church. The communities in which we labor will be favorably and helpfully affected by it.

V. *It will give us an increased consciousness of the magnitude and the solidarity of the Church as the body of Christ.* The entire body of the Church would be affected by the development of such an atmosphere. Not only would the Church be vitally affected by this development, but the entire world would be affected by it. We do well to keep in mind that the

condition of the world is seriously affected by the condition of the Church. In olden times when the fear of God was upon the people of Israel, the fear of God was upon the nations surrounding Israel. When the fear of God is upon the churches, the fear of God will be upon the communities in which they are located. When spirituality is at a low ebb in the churches, morality is at a low ebb in the world. When we have a better Church we will have a better world. When we have a stronger Church we will have a more effective Church.

VI. *With establishment in grace will come an increased consciousness of the magnitude of grace.* Our consciousness of the magnitude and power of grace is seriously affected by our experiences of grace. When the benefits we enjoy are increased; our consciousness of the greatness of their source is increased; our appreciation of them is increased; our desire for them is intensified and our zeal in seeking them is augmented. Few things tend to magnify the importance of grace more than increases in its enjoyment. It would not be amiss to say that our need is not only for more churches, but more of the enjoyment of divine grace and power in the churches we now have. Anything that tends to the furtherance of these ends is worthy of our most prayerful and serious consideration. Few things promote grace more than its enjoyment.

VII. *Establishment in grace tends to increase our consciousness of the magnitude and sufficiency of the supply God has provided for our enjoyment, as well as for the supply of our needs.* And that not only of our personal needs, but of our needs in the carrying forward of the work He has committed to our care. Confronted by the activities of the forces of darkness, their character and their adaptation to the getting of the attention of the people of the age, there is a tendency toward a feeling of insufficiency and helplessness in the face of the obstacles with which we are confronted. While these conditions may be a surprise to us, they are not a surprise to God. While they may seem appalling to us, they are not appalling to God. He has foreknown the entire situation and prepared to meet it. There ever has been a tendency on the part of men, both as individuals and as bodies of believers to limit the grace and power of God to their conceptions of their magnitude and effectiveness. Elisha's servant could see the hosts of the Syrians at Dothan, but he needed a supernatural opening of his eyes to see the forces of God all round about him. Limiting

the Holy One of Israel has been no uncommon thing across the ages. It is no uncommon thing today. Larger experiences of the grace of God tend to larger appreciations of its magnitude and effectiveness. Lack of grace may not be our difficulty now, but lack of vision of its magnitude and force. It is not so much the condition of the world today that is staggering to us, but the paucity of our faith. The conditions in the world today are partly of our own making; not by active work but by the lack of it. When they are changed it will be—under God—through our co-operation with Him. It is not what we can do as churches, but what can be done through us when we give God our co-operation in His efforts to work through us, that is needed. If our faith is staggered by world conditions, it is not because of any lack on God's part, but because of lack on our part. These conditions are a challenge to us to recognize our need, and to find the supply for it in the grace and power of God. The supply is there.

Ways to Establishment in Grace

That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man (Ephesians 3:16-18).

We do well to keep in mind that Paul is writing to wholly sanctified believers in this epistle. Do wholly sanctified believers need establishment in grace? Candid observation indicates that few people need it more. There seems to be something somewhere that tends to make it difficult for those who are brought into experiences of sanctifying grace to get established therein. There has been a considerable tendency in some quarters at least, to regard sanctification as being in the nature of a goal, instead of a gateway into larger life, and larger fields of opportunity for effective service. This experience marked the beginnings of the public ministry of the apostles at the beginning of the church age. For several years preparation for this ministry was being made under the teaching and direction of our Lord. The Holy Spirit came dispensationally at Pentecost, not only to sanctify these men, but to the preparation of these men for the work they were called to perform. And this work of calling men to service and preparing them for it has been going on under divine supervision to this present hour and will go on until the end. What the disciples who were called to be apostles needed then, the church has needed ever since and will ever need. This preparation

every believer needs that he may live the life God designs that he should live.

I. *Among the multitudinous activities of the Spirit in His ministry to the wholly sanctified, is that of strengthening them by might in the inner man.* Not only do we need to be purified but we need to be strengthened. And this strengthening is in the inner man: Living the sanctified life, performing sanctified service and realizing the possibilities of the sanctified experience are not matters so inconsequential that their needs may be met easily. Establishment in grace is no easy matter. Multitudinous things all around us may prove hindrances to us in this matter. We deceive our-

selves if we think the forces of darkness will render no opposition to the accomplishment of this glorious work. We may be sure these forces will prevent as many as possible from being sanctified, and do all in their power to render those who are sanctified as inefficient as possible. To meet this situation the Holy Spirit strengthens us in the inner man according to the riches of God's glory; a strengthening sufficient to meet the issues of the day, whatever they may be. For this for these sanctified Ephesians Paul prays. What they needed then, we need now.

II. *Whatever may or may not be true of our consciousness of this inner man, there is such a person.* Independent of other parts of us? We are a whole. The Scriptures distinguish between the inner and the outer man. As with many other things, we will understand them better in the tomorrows of our experiences. What a calamity it would be if grace held no more for us than we now understand. Now are we the sons of God, but it doth not yet appear what we shall be. What beings created in the image and after the likeness of God are capable of becoming will mean a series of surprises throughout the ages to come. This strengthening of our inner man according to the riches of God's glory is a reality, whatever may be said of our consciousness of it. We do well to keep in mind that there are glories ahead of us and for us which far transcend our present powers of comprehension. When God undertook our redemption, He undertook that which would have been wholly impossible to any beside Himself. But His resources are ample for the complete accomplishment of the task. That such a preparation is necessary assures us that establishment in grace is no unimportant matter, but one which is of vast importance.

III. *"That Christ may dwell in your hearts by faith."* Forces are against us and forces are for us in this matter. But they that are for us are immeasurably superior to those which are against us. We need not be surprised if the issues at stake are commensurate with the magnitude of the forces that are for us. Great odds are against us. Infinite forces are for us. Human redemption is no insignificant affair, and nothing concerning it or connected with it is to be regarded as insignificant in our thinking. We need a mighty awakening to the magnitude of the task and the importance of its issues. The vital interests of three worlds are involved. The destinies of all mankind are being determined by the attitude men are taking toward



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this greatest of all enterprises. There is always danger that believers will catch so small a vision of the greatness of this work that they will be of little use in its accomplishment. It is our opportunity to have a part in the greatest undertaking possible; an enterprise that commands the interest and brings into activity all the forces of God and heaven. One of the seemingly tragical things about the situation is that humankind—the people most vitally affected—are less aroused to the importance of this great work than either the forces of light, or of darkness.

IV. *Christ indwelling the heart by faith.* These believers had been born of the Spirit, filled with the Spirit, strengthened by the Spirit, that Christ might dwell in their hearts by faith. The thought seems to be an especially purposeful indwelling, an indwelling, not by feeling, but by faith. We will not go far astray in supposing that the measure of consciousness of this indwelling will be different in different people, and probably at different times in the same person. It is well for us to keep in mind the place and importance of faith in all of God's dealings with us. With most of us at least there will be no inconsiderable temptation to overstress consciousness, feeling, in these matters. Feelings may change but faith should not. The less we associate faith with feeling the better for all concerned. The steadier our faith the steadier our feeling. There is danger of inverting this order, and looking to feeling to steady our faith. Not only in bringing us into grace, but in establishing us therein is this indwelling by faith necessary. This necessity indicates the magnitude of the work of establishment in grace, and its place of importance in our experiences.

V. *This indwelling is in order that we may be rooted and grounded in love.* The intimation is that faith will have a most important place in our experiences with regard to this matter. The establishment of an efficient rooting system in a tree is the result of a slow process, and is one in which faith must have a large place. Where the corresponding work is wrought in a human soul in the spiritual realm faith must have its place. Feeling will have its place here, but it will come slowly, and some time may elapse before there is ground for it in marked measures. Hold steady in faith. God is working, and working in His own ways, and His ways are always best. It is worse than folly for us to imagine that we can improve on them. One of the benefits of establishment in grace is establishment in this conviction.

VI. *That we may be strong to comprehend with all saints.* While our ex-

periences are great to us, they are infinitesimally small as compared with the magnitude of God's grace. From the beginning men have been enjoying the experiences we enjoy. Millions are in the enjoyment of these experiences today. Millions more will come into the enjoyment of them in days to come. Putting these all into one great whole, we have but a finite fragment of an infinite entirety. We should think of grace, not only in the light of our own experiences, but in the light of the experiences of all mankind. The grace that you enjoy is the grace that has made the mighty men of the ages. It is the grace that the humblest of believers have enjoyed, the grace that covers the supply of the entire range of human need. The fact that others have gone much farther in grace than have we, should be an encouragement and an incentive to us to go farther than we have. We are akin by grace to the saints of all ages.

VII. *Our objective—God's objective for us—is that we may know the love of Christ which passeth knowledge.* Is it possible to know the unknowable? Certainly, in the sense here intended, as also in the sense in which we have all knowledge. The little that the child knows, is to it in its undeveloped state, knowledge of the unknowable. What is true of the child is true of us who have passed the childhood stage of existence. In our present state the knowledge we have of things is seldom, if ever, complete. Someone may be saying, "Well, I know that two and two are four." So do most of us. But we also know that there are depths in mathematics that are far beyond the powers of most of us to comprehend. Others may be saying, "Well, I know that I am saved." And so may many of us. But we also know there are depths in the spiritual realm that are far beyond our abilities to sound. We are beginners in our knowledge of spiritual things, and none too well established in what we do know. It is as we become established in grace that we are enabled to proceed in adding to our knowledge of that which goes into the making of things in the spiritual realm.

Extent of Establishment in Grace

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Ephesians 3:19).

We can be established in grace only as we make progress therein. How long will there be room for our pro-

gress in grace? In the light of this text, there will be room for our progress in grace forever. Becoming a Christian is no trivial matter. Many seem to make it so in far too great a measure. It is the most important thing possible to a human being. And the manner in which we regard this matter will have much to do in determining what our so becoming will mean to us. The greatest men of the ages have been godly men. They have become such men largely because of their proper regard for the greatness of the step they had taken in yielding themselves to God. Men are builders in all realms. Especially is this true in the spiritual realm. In the light of the fact that we have but one opportunity to build here below, and that we are building for eternity, should be an incentive to us to build well.

I. *We are wont to think of establishment in grace as being enabled to resist temptations to doubt one's experience in the regenerate state.* And this is a perfectly legitimate way of thinking of it. We are well aware of the fact that such temptations come to those in this state. The attacks of the adversary are especially attacks on faith. Efforts to make the new believer doubt the reality of his experience are sure to come. Too often—it is to be feared—these efforts of the evil one are supplemented by those of mistaken and misguided men. The witness of the Spirit to one's new birth may be of such a nature that an uninstructed believer may fail to rightly understand it. Much confusion is abroad in the minds of many concerning this matter. It takes time, effort and intelligent instruction to help newborn souls in this matter. But such establishment is possible and must be gained.

II. *In the experience of entire sanctification the difficulty of establishment is even greater.* Zeal for getting others into the experience may have something to do with this difficulty. The preaching of standards of attainment beyond the experiences of newly sanctified persons may add much to this difficulty. The witness of the Spirit to the reality of this experience may be so little understood that not much help is gained from it. It is likely that the attacks of the adversary may be more severe in this case than in that of the newly justified. It is quite possible that many may not be well enough instructed in the truths concerning entire sanctification that their ministry will be entirely helpful. But this establishment is possible and must be secured if experience is to proceed normally.

III. *Establishment in grace to enable the sanctified believer to success-*

fully meet the issues of life is another need. Testings, trials and temptations have their place in the development of the character and personality of the believer. They must be properly met if they are to do their designed work and have their designed effect. Men must come to understand that these issues must be met victoriously, and may be so met, and the beneficial effects properly produced. There is nothing insignificant in living the sanctified life. All that goes into life, and into its making, has its place in such living. The wholly sanctified experience has its positive as well as its negative aspects. Being made free from sin is one thing, living the sanctified life is another. We need the grace of God for the living as well as we do for the cleansing. We must be established in this grace as well as in the other.

IV. *There is necessity for this establishment in grace in matters of service, as certainly as there is for it in matters leading up to it.* In the rendering of this many difficulties will have to be met and overcome. Many temptations will have to be overcome. Much that will be difficult to understand will be met. Our service is not only an individual matter, but it is also a collective matter—it is part of a great whole. It must fit in with the services rendered by others. It is personal service, but it is the service of one of many persons. Only as we follow the leadings of the Holy Spirit will our services be properly performed. Establishment in the grace required for this service must be had if the service is to be properly performed. It is only as one is in grace that establishment is possible therein.

V. *In the matter of making progress in grace there will be need of establishment in grace.* One will not go far in grace until he finds that progress therein is no easy matter. The forces of darkness will throw many hindrances across the pathway of one who is making progress therein. They will seem to be hindrances and he will design them to be hindrances, but many of them—if not all—may be turned into stepping stones to help us on our way in our progress. The devil is wise; but he is far from all-wise. Such wisdom is found in God alone. While our wisdom may be insufficient to enable us to successfully cope with the wisdom of Satan in His wiles, God is fully able to cope with him in all of his wiles and bring us off more than conquerors in our conflicts with him. It is by grace that we will overcome in these matters, and we will need establishment in this grace, as we need it in other matters of grace.

VI. *We need establishment in grace in the development of our convictions concerning God, His truth and His ways of working.* Progress in matters of this sort is a matter of grace and we will need establishment in this grace. Few things—if any—are more important than the development of sound and wholesome convictions concerning all that goes into the making of the things of the spiritual realm. One of the needs of every hour is that of men and women of deep settled and abiding convictions. God is ever seeking for men and women in whom He can work such convictions. We need such convictions to enable us to stand fast in the principles of divine truth; to render service therein and to exert a steadying influence over those of lesser convictions. Men and women having such convictions have been of inestimable value to the Church and to all mankind in all ages when they have lived.

VII. *As long as there is grace in which we may progress, we will need this establishment, and that will be forever.* Human redemption is a matter of such magnitude that nothing short of eternity will make possible its outworking. The fall had its place in the accomplishment of God's purposes in bringing mankind into the realization of the possibilities open to beings created in His likeness and after His image. Whatever that place may, or may not have been, in our present state we may not know or understand. With many other things of similar import, we may understand them later. Of one thing we may be sure. God is working out His purposes concerning mankind. With Him we are going on to a glorious consummation in this matter. The God who foreknows all things, is prepared for the accomplishment of all that He undertakes. It is by grace that we are going on to this consummation, and in this grace we will need establishment.

The Consummation of Establishment in Grace

May be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge that ye might be filled with all the fulness of God (Eph. 3:18, 19).

This is the glorious consummation of the work God has undertaken in human redemption. This is the work He is now carrying forward in us who believe and this is the work in which we must give to Him our co-operation, our fellowship and our best ef-

forts. It is in the accomplishment of this work that we need divine grace and establishment therein. In His Word God seeks to make known to us His purposes in our redemption, its magnitude, its glories and its transcendently glorious goal. Godlikeness in the realization of the possibilities that are ours by His creative energy and activity is His objective in this glorious undertaking.

I. Nothing less than such a goal would have justified our heavenly Father in the preparation He has made for the accomplishment of His ineffably glorious purposes. The fullness of the divine purposes in the creation

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