
Preacher's MAGAZINE

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

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

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

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

The Preacher's Magazine

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Learning How Not to Succeed

BY THE EDITOR

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Thoughts on Holiness

Scripture Expressions for Christian Experience

Olive M. Winchester

Full Assurance

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

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

CERTITUDE IN SPIRITUAL KNOWLEDGE

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

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

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

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

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

FULL ASSURANCE OF HOPE

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

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

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

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

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

FULL ASSURANCE OF FAITH

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

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

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

Paul's Terms Relating to Holiness

Neal C. Dirkse

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

I. CARNALITY CHARACTERIZED

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

II. THE ISSUE OF CARNALITY

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

III. SANCTIFICATION CHARACTERIZED

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

IV. HOW IS SANCTIFICATION EFFECTED?

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

Colossians 2: 12—Death to self through Christ.

Through faith in God.

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

V. RESULTS OF SANCTIFICATION

Colossians 1: 4—Fellowship with saints.

Colossians 1: 5—Confident hope of heaven.

Colossians 1: 9—Enables us to be ready recipients of His will.

Colossians 1: 10—Enables us to be good examples.

Makes us to be fruitful workers.

Enabled to increase in knowledge of God.

Colossians 1: 11—Empowered by God's might.

Patience.

Longsuffering.

Joyfulness.

Colossians 1: 12—Makes us heirs of God.

Colossians 1: 22—Freed from sin.

Spotlessly clean.

Freed from all accusation.

Colossians 1: 27—Christ-possessed.

Colossians 1: 28—Enables us to have perfect motives.

Colossians 2: 2—Unity in love.

Colossians 2: 5—Stability.

Colossians 2: 10—Complete in Christ.

Colossians 2: 12—Dead to self through Christ.

Resurrected to new life; metamorphosed.

Colossians 2: 20—Dead to world through Christ.

Colossians 3: 3, 4—Dead to self, with Christ as center about which life revolves.

Colossians 3: 4—To be with Christ at His coming.

Colossians 3: 12—Makes us holy (freed from sin).

Makes us lovable.

Colossians 3: 12-14—Issue of a holy life.

Colossians 3: 14—Divine love, the seal of perfection, embues our life.

Colossians 3: 15—Revel in the peace of God.

Colossians 3: 16—Established in true doctrine of Christ.

Colossians 4: 12—To stand perfect and complete in all the will of God.

VI. HOW MAINTAINED

Colossians 1: 23—By faith.

By growth.

Colossians 2: 6—By growth and faith.

Colossians 3: 1—By living in a different world.

Colossians 3: 2—By cultivating a God-consciousness; an appetite for spiritual things.

Colossians 3: 5—Control of legitimate appetites.

Foundational Prophecies

Paul S. Hill

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

We have a more sure word of prophecy!

Adam Clarke's "Letter to a Preacher"

E. E. Wordsworth

Article Two

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

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

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

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

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

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

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

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

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

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

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

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

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

The Certainty of Our Father's Guidance

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

"God does not always answer

With a ringing, Yea or Nay;

We may catch no word or signal,

In the darkness where we pray.

We may rise with hope exhausted,

And with slow, reluctant feet;

But He'll guide us sure and certain,

Where His will and ours shall meet."

—BY P., in *The Witness* (London).

GENERAL CHURCH PROGRAM

The Place of Stewardship

C. Warren Jones, Stewardship Secretary

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

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

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

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

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

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

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

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

Beyond Budgets

Can there be any possible connection between the River of the Water of Life and budgets?

The one is warm and life-giving; the other is cold, drab, even metallic.

"Who wants to give to a budget?"

Answering chorus, "Nobody! Nobody!"

The word "budget" originally meant purse or wallet—a money container and its contents.

Fancy giving to that!

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

Who wants to give to that?

The Foreign Mission work is not a budget.

It has a budget.

Every well-ordered institution has.

But the budget of the society is not its chief concern.

Its chief concern is its task, its God-given task.

It does not seek support for its budget.

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

Why I Believe in Tithing

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

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

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

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

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

N. Y. P. S.

S. T. Ludwig

Youth and the Church

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

February 9—Investment of Influence.

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

February 23—Myself and Money.

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

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

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

Toward a Common Goal

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

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

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

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

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

BOOK CHATS



By P. H. Lunn

A SMALL volume of ninety-nine pages filled with challenging messages on vital themes is *NOR ALONE* by Joseph R. Sizoo (Macmillan—\$1.25). Doctor Sizoo writes tersely and vigorously on themes that are pertinent to our present day difficulties and problems. The first chapter, "We Are Not Alone" from which the book gets its title is a message of courage and hope for days of confusion and uncertainty. The author says, "We know now that some things are tumbling apart because they ought to tumble apart. The things which are shaking we are better rid of." Again he writes, "I do not mean that the shadows are lifting, for indeed much darker days lie ahead of us." Doctor Sizoo has what we consider the right philosophy. Instead of a false optimism he prepares us for the worst and then directs our faith to the One who said, "When ye hear of wars and rumours of wars, fear not, for your redemption draweth nigh." And what an admonition is found in the following, "The only adequate gospel for a confused age which seeks to fight its way out of the mire is one which puts God back at the center of living."

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

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

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

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

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

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

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

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

Problems Peculiar to Preachers

CHARLES A. GIBSON

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

Question—Should a pastor entertain the evangelist?

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

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

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

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

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

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

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

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

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

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

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

What Is Expected of Nazarene Evangelists

By a Pastor

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

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

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

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

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

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

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Oh, Why Should the Spirit of Mortal be Proud?

(Abraham Lincoln's Favorite Poem)

*Oh, why should the spirit of mortal
be proud?*

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

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

*Man passes from life to his rest in the
grave.*

*For we are the same that our fathers
have been;*

*We see the same sights that our fa-
thers have seen;*

*We drink the same stream and view
the same sun,*

*And run the same course our fathers
have run.*

*The thoughts we are thinking our
fathers would think;*

*From the death we are shrinking our
fathers would shrink;*

*To the life we are clinging they also
would cling,*

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

*They loved, but the story we cannot
unfold;*

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

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

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

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

*Who walk on the turf that lies over
their brow;*

*Who make in their dwelling a tran-
sient abode,*

*Meet the things that they met on
their pilgrimage road.*

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

*From the blossom of health to the
paleness of death;*

*From the gilded saloon to the bier
and the shroud—*

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

America and Missions

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

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

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

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

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

The Lord Hath Spoken

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

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

The Brahman with a supercilious laugh replied with biting words that

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

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

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

The Missionary Spirit

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

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

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

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

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

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

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

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

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

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

The Aim of Missions

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

Hats Off to Chinese Boys!

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

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

Why I Go to Church

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

Supporting the Church

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

1. Attend church. If the church is to benefit us we must be there to receive its ministry of instruction, music, inspiration. Church attendance should have a major place in our schedule.

2. Accept responsibility in the church when it is offered us. To plead that we have no time or talent is too often a subterfuge for engaging in activities of lesser value. There also comes a time when we can rightly ask that, having held responsibilities a long time, others should now be given that privilege. We need to share responsibilities.

3. Invite others to attend. Let us speak well of the church. It has enough outside critics. Speak well of the pastor, the music department, the Sunday school and kindred organizations. Enlist others to attend and participate.

4. Read the church papers. The lack of information some members have concerning their own denomination is appalling. We need to read the church papers for information and inspiration.

5. Give generously of our money.

6. Pray for the church. This is not the least part of church support but too often the most neglected. How much do we really pray for the church?

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

Tests of Consecration

Anything I own apart from Jesus Christ is a chance for the devil.

The life of the Holy Spirit in the saint is fierce and violent against any tendency to sin.

When I want to debate about doing what I know to be supremely right, I am not in touch with God.—OSWALD CHAMBERS.

Canny Generosity

A Scotsman, leaving his friend's house, where he had been visiting, held out to his host's small boy a nickel and a dime, saying, "Now, Sandy, which one will ye hae?"

Young Sandy, being a cute wee beggar, said, "O Mr. McTavish, I was always taught no' to be greedy, so I'll take the wee one."

McTavish, not to be outdone, replied, "Weel, Sandy, for being a good boy, and not being greedy, I'll gie the big one to ye."

How do you give to God?—*Bulletin, Kansas City, Kansas, First Church of the Nazarene*.

Hamlet on Stewardship

To give or not to give:

That is the question.

Whether it is nobler in a man

To take the gospel free,

And let another foot the bill,

Or to sign a pledge and help pay the church expenses.

To give, to pay—aye, there's the rub—to pay.

When on the free pew plan a man may have his sitting free,

And take the gospel, too, as though he paid

And none the wiser be,

Save the finance committee, who—

Most honorable men—can keep a secret.

To err is human; human too, to buy at cheapest rate.

I'm wise; I'll wait, not work,

I'll pray, not pay: and let the others foot the bill,

And so with me the gospel's free, you see.—ANON.

What About Your Bills?

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

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

How Vile Is Ingratitude

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

Do we ever forget to be grateful?

—*Christian Advocate*.

Sentence Sermons

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

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

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

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

We cannot live long but we can live well.

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

At the roundhouse they do not steam up to whistle, but to pull cars.

The man who walks humbly with his God is not likely to run over his fellowman.

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

Almost right is wholly wrong.

If we cannot share Christianity, we cannot keep it.

He who has but half a mind to do a thing never more than half does it.

God does all for us that we will let Him do.

No nation will rise above the standard of her womanhood.

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

HOMILETICAL

A Preaching Program for February, 1941

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

SUNDAY, FEBRUARY 2, 1941

MORNING SERVICE

Sealed by the Holy Spirit

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

INTRODUCTION

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

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

I. IMPORTANCE OF THE SPIRIT'S BAPTISM

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

II. JESUS SEALED BY THE FATHER

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

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

III. SEALED BY THE HOLY SPIRIT

1. "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4: 30).

2. *As a Sign of Quality*—"Purifying their hearts by faith" (Acts 15: 9).

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

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

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

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

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

CONCLUSION

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

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

EVENING SERVICE

Eternal Values

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

INTRODUCTION

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

I. HUMAN INTERESTS, DIVIDED

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

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

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

II. THINGS THAT ARE SEEN

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

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

III. THINGS THAT PASS AWAY

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

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

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

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

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

IV. THINGS ETERNAL—THAT PASS NOT AWAY

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

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

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

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

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

CONCLUSION

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

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

SUNDAY; FEBRUARY 9, 1941

MORNING SERVICE

God's Standard of Giving

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

INTRODUCTION

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

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

I. REMINDED THEM OF HIS CLAIM

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

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

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

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

II. RECOGNIZE GOD IN SUSTAINING LIFE

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

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

III. ALL INCLUSIVE

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

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

IV. GIVING EMPHASIZED AND CONSIDERED ESSENTIAL

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

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

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

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

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

V. THE MEASURE OF THEIR GIVING

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

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

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

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

VI. THIS WAS A TIME TO REJOICE

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

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

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

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

EVENING SERVICE

Mastery Over Self

TEXT—I abhor myself (Job 42: 6).

INTRODUCTION

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

I. SELF-MASTERY

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

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

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

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

II. THE LIFE OF THE MASTER

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

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

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

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

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

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

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

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

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

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

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

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

III. I ABHOR MYSELF

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

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

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

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

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

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

"If Christ would live and reign in me,

I must die;

With Him I crucified must be;

I must die.

Lord, drive the nails, nor heed the groans,

My flesh may writhe and make its moans

But in this way, and this alone,

I must die.

"When I am dead, then Lord to Thee,

Lord, I shall live.

My time, my strength, my all to Thee

I shall give.

O may the Son now make me free

Here, Lord, I give my all to Thee;

For time, and for eternity

I will live."

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

IV. SELF IN EVERY ASPECT UNDER THE CONTROL OF CHRIST

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

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

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

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

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

A self-life, crucified.

A self-life, risen with Christ.

A self-life, surrendered.

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

ILLUSTRATION—One string and Paganini.

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

SUNDAY, FEBRUARY 16, 1941

MORNING SERVICE

God's Challenge to a Delinquent Tither

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

INTRODUCTION

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

I. HIS APPROACH

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

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

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

II. HIS STINGING DENUNCIATION

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

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

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

III. THE CHALLENGE OF JEHOVAH

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

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

You know it is written in the law.

You know that God demands that He should be first.

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

You know it should be regular and systematic.

You know the result if one neglects.

IV. JEHOVAH'S PROMISE ON CONDITION OF OBEDIENCE

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

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

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

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

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

EVENING SERVICE

Certainty of Christian Experience

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

INTRODUCTION

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

I. A LIVING REALITY

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

2. But we know for ourselves the fact and certainty that our sins are forgiven, and that we have been made new creatures in Jesus Christ. His Spirit abides within.

3. To know Christ, is to experience Him. Experience involves human personality. Jesus Christ as a person can be understood only by His work. We believe with the unity of our person much that we cannot reduce to logical unity. Our soul finds itself in Christ by an advanced, inward faith, transcending logic and making eternal divine truth a living reality.

II. PAUL'S REVELATION GAVE CERTAINTY

1. Not a sentiment or passing fancy. "I certify unto you" (v. 11). Reminds one of a dependable bank check.

2. Not a human philosophy. Not after man. Not received or taught by man. He spoke to Timothy about "Vain philosophies of men."

3. Seems presumptuous, but he carried it farther. If any other man, or even an angel preach any other gospel, "Let him be accursed."

4. Define reference to facts. "Ye have heard, how I was a Jew, exceedingly zealous, persecuting the church." To king Agrippa Paul said, "At midday, O king, I saw a light from heaven." "This thing was not done in a corner." Someone has said, "Everyone should have a geography and calendar to his experience."

III. IT EFFECTED A MARVELOUS CHANGE

1. "If any man be in Christ Jesus, he is a new creature." From persecutor to preacher. From a place of honor, to worldly disgrace and a martyr's death. From bondage of sin to the glorious liberty in Christ. A new heart. A new hope. A new song. A boy just saved arose from the altar with the following testimony, "I feel like a new guy."

IV. CHRIST BECAME THE CONTROLLING POWER OF HIS LIFE

1. Being made free from sin, became servant to God. Victory not by human effort, but by divine indwelling power. To Paul, the mastery of Christ in his life, was all important. For Him he had suffered the loss of all things. He kept yielded in order that the spirit of Christ might control him.

V. FURNISHED THE PURPOSE AND INCENTIVE

1. "I am determined to know nothing among you save Jesus Christ and him crucified." "For to me to live is Christ." Like a young lover whose every act is motivated by the love for a lady he hopes to make his bride. Like the soldier faithful unto death. Like the racer with only one objective. Forgetting the past and laying aside every weight. Life is meaningless without Jesus but when He comes everything takes on a new sense of worth while-ness. "Since mine eyes were fixed on Jesus, I've lost sight of all besides."

VI. POSITIVE INDWELLING PRESENCE

1. "I live, yet not I, but Christ liveth in me." Never did His presence leave him, in the prison, on the stormy sea, when betrayed by false brethren or on long journeys. Like the cloud by day and the pillar of fire by night, signifying the presence of Jehovah to Israel. Paul had the glory of Christ and His constant presence with him all the way.

VII. TRIUMPH AND VICTORY TO THE END

"I have fought a good fight, I have kept the faith."

What a glorious prospect in the undimmed vision of such a wonderful revelation. It pleased God to reveal His Son, and now that the race is run, he is still a living reality. Paul saw beyond the veil where Christ was waiting for him with a crown of righteousness, and also to all those who are faithful.

Illustration—Two fine sons stood by their Christian mother's bedside. Anxious and solicitous one asked, "Mother, have you caught a glimpse of Jesus?" She gave him a wonderful answer. "A glimpse, son? Why, I've lived in the glorious revelation of my Lord for many years." Later they asked her another question, "Mother, are you slipping? And almost from the shadows of eternity she replied, "How can I be slipping when my feet are on the Rock?"

"I had walked life's path with an easy tread,
Had followed where folly and pleasure led,
Until by chance in a quiet place,
My Master and I met, face to face.

"I had built my castles, and reared them high,
Till their towers had pierced the blue of the sky;
I had sworn to rule with an iron mace,
When I met my Master, face to face.

"I met Him and knew Him, and blushed to see
That His eyes, full of pity, were bent upon me;
And I faltered and fell at His feet that day,
And my castles melted and vanished away.

"My thought is now for the souls of men.
I have lost my life to find it again;
E'er since, by chance, in that quiet place,
My Master and I met, face to face."

SUNDAY, FEBRUARY 23, 1941

MORNING SERVICE

The Eagle Christian

TEXT—*As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him* (Deut. 32: 11, 12).

INTRODUCTION

We find in our text one of the many beautiful symbols used in the Bible to teach us of God's care and love for His people. These wonderful comparisons open up to us the rich treasures of divine protection and personal interest that the heavenly Father has for those who fully surrender to His blessed will.

In the song of Moses, from which the words of our text have been taken, we have the great law-giver and leader of Israel reviewing the dealings of Jehovah with Israel. This was his last address to the people with whom he had chosen to suffer reproach rather than to enjoy the riches and pleasures of Egypt. And in the very shadow of Mt. Nebo he tells them, "For the Lord's portion is his people," and though "He found Israel in a waste howling wilderness, he led him about, he instructed him, he kept him as the apple of his eye" (Deut. 32: 9, 10).

In way of illustration he used the great bird of the mountains, and declared God had been to His Chosen People like the mother eagle to her young. He had seen them many times soaring from the lofty summits or coming to the valley for food. In this comparison we also find suggested interesting characteristics of that mighty bird which will bring to us the qualities marking the truly sanctified life. For certainly if God would deal with us as eagles, we must have in our natures, spiritually speaking, those things which would compare to the instinctive characteristics of the mountain eagle.

I. HIS HABITAT

suggests the Christian's safe abiding place. "Doth the eagle make her nest on high? She dwelleth and abideth on the rock" (Job 39: 27, 28). The Lord's people abide in a safe place. God proposes not only to save us, but to keep us.

David testified, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings" (Psalm 40: 2). And again in his twenty-seventh Psalm he declared, "For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me; he shall set me up upon a rock."

To Isaiah also comes this wonderful assurance of divine security, "He shall dwell on high: his place of defence shall be the munitions of rocks" (33: 16).

Notice that the word habitat means, "The natural abode of an animal." You will not find an eagle nesting in a low, muddy swamp. He builds on the mountain top. Here the air is pure. Here is safety. Here is advantage. Here is absolute peace. "Hiding in Thee, hiding in Thee, Thou blest Rock of Ages. I'm hiding in Thee."

II. THE EAGLE'S VISION

Who has not heard the saying, "Keen as an eagle's eye"? "Thine eyes shall see the king in his beauty; they shall behold the land that is very far off" (Isaiah 33: 17). The saint of God can see things no natural man can see. His eyes have had the touch of the divine, and if he carries until he receives the Master's second touch, he will see with indimmed vision the wondrous glories of God's abundant grace.

1. He sees danger afar off. Need of eagle eye to detect the enemies' approach. Like the cliff dwellers of Arizona who built high. Lived in the advantage of a lofty mountain, commanding a view of the valley below.

2. A safe dwelling like this, spiritually, enables us to see divine realities. The purpose of the plan of God.

3. To see beyond the limits of this present world. Paul saw through the veil, and beheld a radiant crown.

4. A little old lady on her dying bed lay near a window overlooking the cemetery on yonder hillside. Her anxious daughter moved her, fearing the sight of a graveyard might prove distressing. Looking up the Christian mother said, "Dear, I am looking a million miles beyond the grave."

III. HE IS A LONE EAGLE

Christian relationships are personal. We are saved as individuals, not groups. Every true Christian must leave all to follow Jesus. "What is that to thee, follow thou me," said Jesus to Peter. Jesus went a stone's cast beyond the last disciple. You find flocks of crows, sparrows and blackbirds, but seldom do you see eagles together. He has the distinctive habit of flying alone.

1. Sooner or later if we follow the Lord all shore lines must be severed.

2. The love slave said, "I love my master, I will not go out. Others may, I will remain."

3. Ruth said, "Entreat me not to leave thee." Rebecca said, "I will go."

IV. CONSIDER THE EAGLE'S STRENGTH

"They shall mount up with wings as eagles" (Isa. 40: 31).

1. Great strength of wing. Faces the storm and rises above it.

2. Long sustained flight. Swift in combat. Overcomes by lifting himself to the sunshine and the clear atmosphere above.

God would enable us to rise above the storms and the tumults. Into the sunlight of triumph and victory. Life in the lofty atmosphere of an overcomer. This is the victory that overcometh the world, even your faith.

3. Renewed strength. "So that thy youth is renewed like the eagle's" (Psalm 103: 5). "Though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4: 16).

Illustration—I recall while living in Pasadena, on a very gloomy, foggy, depressing day, we left the city and drove over the Crestline Drive to the top of Mt. Wilson. After only a short drive we came up through the mist to the radiant sunlight of a wonderful California day. There above the clouds we picnicked and played while those we had left below were making their way in the shadows. The sight above the billowy clouds, now below us, with the sunlight overhead, can never be forgotten. Here and there was a peak that lifted its head through the mist as did Mt. Wilson. So it is with God's eagle saints whose strength and power through the Holy Ghost lift them to victory above all that would cast a gloom upon their spirits. Here they may live in the sunlight of God's grace.

V. PARENTAL CARE AND DISCIPLINE

As an eagle stirreth up her nest, God said, "I bare you on eagle's wings" (Exodus 19: 4).

Job, self-satisfied and complacent, said, "I shall die in my nest" (Job 29: 18). But God tore his nest from under him.

Our tendency is to languish in the downy nest of ease and irresponsibility. But the time comes when God deals with us like the mother eagle, whose instinct demands that the nest be torn away and her brood be taught to

fly. "If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"

"Things that hurt and things that mar,
Shape the man for perfect praise.
Shock and strain and ruin are,
Friendlier than the smiling days."

"I have learned to love the darkness of sorrow, for there you see the brightness of His face."—MADAM GUYON.
"No rude storm, how fierce soever it flieth, disturbs the soul that dwells, O Lord, in thee."—HARRIET BEECHER STOWE.

Illustration—A naturalist located himself in an advantageous position to watch the process of a mother eagle destroying her nest. He saw her rudely push the eaglets off the high cliff to the valley beneath. As the floundering eaglet in his first attempt to fly came near to dashing himself on the rocks below, he observed the old eagle as she swooped down and caught the terrified fledgling upon her strong pinions, carrying him back to safety. This process was repeated again and again with each one of her group. Finally she had taught them their lesson, and the naturalist beheld the mother eagle with all of her eaglets, fly away and disappear in the blue of the sky.

EVENING SERVICE

Warning to the Backslider

TEXT—*Because he should have remained in the city of his refuge* (Numbers 35: 28).

INTRODUCTION

The provisions of God have always been abundant and effective. In the laws and ordinances which He gave to regulate the life of His Chosen People, He made provision for what under the Levitical law was known as a man slayer. Moses was commanded to appoint six cities. "Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares" (Numbers 35: 11).

In this place of his safety he was pledged to remain until the death of the high priest. Nor was he in any wise to leave its sheltering borders without being subjected again to the penalty of death by the hand of the avenger of blood.

I. THE SOUL HAS A PLACE OF REFUGE

1. The psalmist sang a song of confidence. "God is our refuge and strength, a very present help in trouble" (Psalm 46: 1). And again in Psalm 62: 7, "In God is my salvation and my glory: the rock of my strength, and my refuge, is in God."

2. Isaiah lifts his prophetic voice and declares, "There shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge" (Isaiah 4: 6).

3. David spoke of Jehovah, but the prophet undoubtedly made reference to Jesus Christ. Through His death on the cross this wonderful grace provided a certain and sure refuge for the guilty sinner.

4. In him there is a place of shelter. Forgiveness and pardon for the poor human soul condemned to eternal death. Well did the Wesleys sing: "Jesus lover of my soul, let me to thy bosom fly. Other refuge have I none; hangs my helpless soul on Thee."

II. CITIES OF REFUGE AND CHRIST SIMILAR

1. Both ordained of God. These places of safety for the fleeing, terrified man, barely escaping the death blow of the avenger, were established by a command of Jehovah. Jesus was ordained, "For by grace are ye saved

through faith." "Created in Jesus Christ unto good works, which God hath before ordained that we should walk in them" (Eph. 2: 8-10).

2. Of easy access. The city of refuge was to be conveniently located, three on either side of Jordan.

Jesus' call to the sinner, Come unto me. "My yoke is easy and my burden is light." The sinner often is deceived relative to the difficulties he would encounter in finding the sheltering cross. Note the welcome received by the prodigal upon his return.

A big, burly sheriff, passing a little church in western Oregon, heard the words of that beautiful invitation song, "Just as I Am." The hunger of his heart was not disregarded. He opened the door and made his way to the altar where soon his sinful past was all washed away by the blood of the Crucified One.

3. Available for all. No discrimination. Refuge for all Israel, and for the stranger and for the sojourner among them (v. 15). Regardless of tribe or social standing he might in the time of his need, have a place where a protection was afforded.

The cross stands high with a welcome to all. "Who-soever believeth in him should not perish, but have everlasting life" (John 3: 16).

4. Both open to those under the penalty of death. As was the man slayer so the sinner today. Death passed upon all for "all have sinned." His death on the cross made us free from sin and its consequence, which is eternal death.

III. OUR TEXT SPEAKS OF ONE WHO MIGHT HAVE LEFT HIS REFUGE

1. This sad picture is that of the backslider. Once he enjoyed the protecting care of the refuge in the cross, but he allowed himself, like the slayer, to be lured away.

2. Probable influences or attractions.

a. Former companions. He of course had to sever ties of friendship. He longed to be back with the old gang. This is one of the great reasons why people leave the shelter of the cross today. Hard to stand out against the crowd.

b. The pleasure of the free life. To indulge in the things that the world offers. Demas, Paul said, "Loved this present world and has forsaken me."

Pastors and Christian workers universally recognize this increasing tendency. People will come and apparently get saved, only soon to go back to enjoy the pleasures of sin. To live from underneath the refuge of the cross.

c. Business and worldly fame. Could not some adjustment have been necessary, in a business way, for such a one in Israel who hurried to the shelter of the city of refuge. It is true in many cases today. To serve the Lord may mean very definite changes in one's business and social relationships. Jesus enlarged upon this and gave us the picture of the rich young ruler. Doubtless the Christ was very favorably impressed with him. His apparent earnestness. His great possibilities. And though He loved him dearly, He was faithful to his soul. The Master gave him the truth. Watched him go away sorrowful, for he had great possessions.

Young McClure, a law student and previously a fine Christian, sat in his college fraternity room, late one evening. In his heart and life raged a struggle. He must decide between the ministry and its sacrifices and the promising career as an attorney. Finally raising his hand and bringing a clenched fist hard upon a copy of Blackstone, he spoke with an audible voice, "I'll have law, at any cost." The years proved him successful as the world would judge. But the time came when he

was face to face with death and eternity. The stern reality of his defenselessness in the time of such dire need now proved his undoing, for the avenger had come and the death blow was given. Eternal death his portion. He failed to remain in his city of refuge. Let the Christ and His protecting blood ever be yours.

ILLUSTRATIONS

Basil Miller

I Thought I Would Die

"I thought I would die in the streets of New York city when God sanctified me," said D. L. Moody. He had been seeking for the blessing for some time and finally the Lord spoke peace to his soul.

For many months and years he had held meetings, but there seemed to be little power in his work, finally two mission workers called him to their little mission, and one day they said, "Brother Moody, you need to be sanctified."

"But," the evangelist returned, "no, that is not what I want."

"But you need it, and we are not going to let you leave this room until you seek for the blessing," said these two consecrated workers.

They prayed for the evangelist, but the blessing did not come. Finally when walking the streets the glory struck his soul and he thought he would die. Die he did—he had died to self, to sin, to the world, and was led to exclaim, when he heard, "It has never been seen what God can do with a man who is wholly consecrated to Him," and Moody said, "Lord, I will be that man, wholly consecrated to Thee."

Moody's glory soon burst upon his age with the power of God back of it. Before he died he had won a million souls to the Master and had prayed personally with three-fourths of them.

Without this blessing Moody would have been a poor speaker, for he was uneducated and stammered. Doubtless he would never have been heard of outside of Chicago. But with the blessing his fame and glory will never die.

The Rented Room

When Finney went to Rochester for a six-month revival, a man came to the city and rented a room. For three weeks he never left it day nor night. His meals were brought to him. He stayed before the Lord asking for a mighty revival.

The power of God began to be poured out on the revival and souls sought the Lord. Finally a friend told the incident to Charles Finney, who exclaimed, "I now know the secret of this marvelous meeting. That's the man who ties heaven and earth together."

Before the meeting was over there was not a dance hall nor a theater in the city. A hundred thousand souls are said to have sought the Lord.

This began a famous fellowship of Finney and Father Nash. Nash had been an unconverted local preacher in Adams, N. Y., whom Finney had reached with the gospel, and from that time on Nash became the apostle of prayer.

He traveled with Finney, and always while the evangelist was preaching he would be in his room praying.

Crossing the ocean once en route to England, Nash thought he would die if God did not lift the burden from his soul.

When Finney's meetings began in London after that each night for six weeks he packed the auditorium where he was speaking, and so many souls offered themselves for prayers that there was not room enough to have an altar. So a nearby Presbyterian church was secured which seated fifteen hundred people. Each night for six weeks there was a house full of folks seeking the Lord after Finney's messages.

God will answer the man's prayers who will put the challenge up to Him. We cannot expect full answers from half-grown prayers. Nor will there be marvelous results when we are half-hearted in making our requests. The challenge is, "Come boldly to the throne of grace." And if we walk up to the throne with a bold request, lifting up holy hands, and speaking out of a pure heart, we can command God.

Riding the Rapids

"The waters shall not overflow thee," whispered a voice, the Voice.

"All right, we'll go right ahead," commanded the missionary, Roger Winans.

"But the waters are too high," returned the native workers.

"But I have heard a voice say that they will not overflow us."

The doubting natives were fearful. The raging tributary of the Amazon was fed by a cloudburst high up in the Andes. They knew that no man and no raft could ride out of that torrent of water. But the missionary looked to the inner impulsion which was born of that speaking Voice and commanded, "We're going. Get ready to ride the rapids."

That raft made of balsa wood struck out to the center of the current and when it hit the rapids it was lifted and whirled, thrown and juggled like a madman tossing a ball in the air. But when the minutes swung into the tens and the half-hours soon it settled safely onto the broad bosom of the stream, and all hands on deck were safe, for its course had been directed by the hand of God himself. And any vessel, or any life that is Voice-directed can ride whatever rapids are before it.

Outstretched Hands

"For days those outstretched hands haunted me," said Peter Kiehn, veteran missionary to China.

During the Chinese famine the natives literally starved to death. When the missionaries would pass among them those outstretched hands tore the clothes from their bodies, begging for a morsel of food, a bite to eat. The missionaries sacrificed to the limit to feed them, but what was so little among so many. Thousands of them died before the missionaries' eyes, yet they could do nothing about it.

"Those hands haunted me," said the missionary, and from that vision came a passion for their souls.

What the church must have is such a vision as the missionary had when they can see hands outstretched in calling for the gospel. This would cure our idleness, our lack of Christian stewardship, our failure to be generous with the budget and to give liberally to receive God's blessings.

Harmon Schmelenbach was in Peniel College training for the foreign field. One night in prayer out in the old campmeeting grove, he looked and behold an endless string of black-skinned natives were on their way to the judgment. Every once in a while a dark man would step

out of the procession, the procession of lost souls, and pointing a bony finger at the praying man, say, "We are going to the judgment without hope because you have failed to come to us."

The next day that vision was told before the chapel of the college, and Schmelenbach said, "I'm going."

"Wait to finish your training," returned Dr. Ellyson, then president.

"I'm going—for I've seen the procession."

"All right, then, if you're going, we'll ordain you and do our best for you."

It was an outstretched hand—a bony finger—and these men were moved to Christian action.

We need that soul-stirring vision, that mind-haunting sight, that life-changing contact with the reality of lost men, to stir us to action and set the Christian Church again upon the greatest missionary crusade of the ages. They are being born and dying far faster than we are reaching them. There are more unsaved heathen on earth today than there were at the time of Christ. We must go, pray and give.

Glory-touched Men

Said Finney to God, "Stay your hand, or I'll die, if you don't."

The power of God came upon him like a spiritual engulfment, and its glory was so great that the frail human house was not able to tenant such divine manifestations. So the great man of power had to ask God to withhold His blessings.

It is said of John Welsh, son-in-law of John Knox, that many times God came upon him with such might that he had to command the Almighty to lift His hand, for human flesh could not stand such a manifestation.

Evans Roberts, the miner of Wales who prayed the Welsh Revival into existence during the first decade of this century, cried to God for eighteen months, "Bend me, O Lord, or break me." At the end of that prayer God bent him into the center of the divine will and he became the leader of one of the modern revivals that shook a nation.

We must live so close to God that He can pour out His Spirit upon us, and then we will be fit to lead others into the paths of righteousness.

Take It Easy, Lord

A young Methodist preacher was asked to write an article on "The Resurrection," so he began to read on the subject. He came across the passage, "with great power gave they witness of the resurrection."

"I do not have that," he said to himself, and immediately he began to pray for this power.

The Lord gave him the Scripture promise, "You shall receive the Holy Ghost not many days hence." He prayed for weeks and finally the power struck him. It shook his muscles, then his body, and finally the cot on which he was. The glory fell upon him, and as he shouted about the building he cried, "Take it easy, Lord; take it easy."

Why do we see so little such spiritual demonstrations? The answer is not hard to find. We fail to seek for it until it arrives. We must be consumed with prayer. Lifted above the common things of life with a spiritual passion to have our souls bathed in this divine effulgence. Then the Spirit will come in His fullness.

Whitefield preached with such tremendous power that as many as five hundred people fell to the ground as dead men at a single meeting. He had God's power in him because of those lingering hours of prayer. Cart-

wright saw similar demonstrations in the Cane Ridge Campmeetings when men by the scores would fall under God's demonstrations.

Taylor's Twister

"Send a twister and throw those eight saloons into the James River," cried the Methodist parson in Jamestown, N. Dak. There were eight saloons between the parsonage and the school where his children attended.

His Methodist soul would not rest content until those saloons were out of the way. He prayed for an hour one night, and at the close of his secret prayer period that the entire town heard, he arose and said, "Mother, God has heard my prayer."

Three weeks from that day, B. S. Taylor's prayer was heard, and a twister came through Jamestown and literally tore the brewery from its foundation and threw it into the river. The saloons were wrecked. Kegs and bottles floated down the river and were strewn as wreckage for ten miles along its banks.

Not one child was hurt in that twister.

Many years later Ed and Mae Roberts, she being B. S. Taylor's daughter, went through Jamestown and stayed with a Jewess.

"I'm an old-timer here," said their hostess.

"Were you here when the cyclone hit here?" asked Mrs. Roberts.

"Which one? The twister Taylor pulled out of the sky?" she asked.

"Yes, Taylor's twister."

"I was here, and such a praying parson this town has never had since. Are you one of them?"

"Yes, I'm the one my dad always called Doxie, for I was born when he was singing the Doxology. He called me Doxie for short."

This is one way to solve the local prohibition problem—pray a twister from the sky. It is a finer and a surer method than voting it out and then changing our minds and again voting the saloon in.

Take your problems to the Lord and He will answer your cry. The soul that knows how to pray cannot be defeated.

The Starving Man's Banquet

"When I was a young fellow," said Daddy Bunch, a pioneer in New Mexico, "a band of Indians raided our homes, stole our horses, burned our homes and made off with some of our women folks."

All eyes and ears as a young fellow myself at the time of the telling of his story, I asked, "What did you do?"

"Do? Why a half-dozen of us fellows saddled our horses, took a light pack, our guns and plenty of ammunition and took their trail. We rode for days on end it seemed. Our food ran out and there was no water. For four days I was without food, and on the fifth and sixth days, I could barely sit my horse. During the last four days I was without water."

"How did you make it?" I asked.

"Well, I knew that the Indians were headed for water, and if they could make it I was sure we could, so I stuck to my horse and managed to keep their plain trail in sight. During the sixth and seventh days without food, I saw the finest banquet table you could imagine before me. On it was every kind of food I had ever eaten. There were roast turkey and cranberry sauce. I saw barbecued beef by the platefuls. Then there were pies stacked like rings of mother's Thanksgiving pies used to be. And cake, my friend, it was there of all colors and

hues. And preserves, and jams and spices, they were all there."

"How did you find your way out?"

"At the end of the seventh day without food our ponies more dead than alive stumbled on a watering place far out in the plains of New Mexico, and—but," he said, "that's another story."

I thought years later that the soul of man was like this starved and thirsty pioneer. We are thirsting for the water of life and man oftentimes does not know what he is seeking for. We are hungry for the Bread of Heaven and our quest takes us to all the experiments of life thinking it will satisfy, but there is only one thing that will quench this thirst, and satisfy this inner craving. It is the water of life and the bread from above. God alone will completely satisfy the soul of man.

We can search far and long, but after the quest is over we come back satiated with pleasure, but not satisfied until we find this deep longing completely filled with the Bread from above.

God Rides upon the Storm

When the partially demented Cowper wrote, "He plants His feet upon the sea and He rides upon the storm," he expressed a truth that finds literal fulfillment in three outstanding Christian lives.

He will start with Martin Luther. Luther was on his way home to visit the miner father Hans. He had spent some time reveling with friends, and on the eve of departure for home a friend had died. Out in the forests of Germany a sudden electric storm came up, and as a fierce stroke of lightning flashed nearby, young Luther, who had been struggling about a career and had chosen law as a profession rather than the ministry as a calling, fell upon his face and cried out, "O Lord, I will be a monk."

From that day on the career of Luther was settled. It was a storm upon which God rode that gave direction to his life.

John Newton was another soul that found its haven during a storm. He had drunk of the vilest dregs of sin. But this story we will not tell. He had gone to hell, trying all the pleasures of man, beast and woman. Riding on a slave ship through the Mediterranean a great storm swept the sea and the ship was tossed like a feather on the bosom of the billows.

The captain thought they would never ride out of it, and John was sure they were doomed.

John fell on his knees. He remembered that his mother who had died when he was very young had prayed for him, and there in England was a praying sweetheart. He began to call upon God, and the God who rides upon such soul storms came down and there was a great calm in Newton's soul.

Newton became the great song writer, the friend of Cowper, and a leader in the evangelical movement in the Church of England.

But his soul was storm-made.

Now comes Wesley. John as you recall came to America "to convert the Indians, who myself had never been converted." During a storm on the trip there was a band of Moravians who sang hymns while everybody else was clamoring for safety. And when John, whose soul was turbulent with thoughts of being lost at sea, began to wonder if there might not be a blessing which they possessed that he needed.

He hunted out Spangenberg when he landed and sought spiritual advice. Months later it was another Moravian in London by name of Peter Bohler who taught John and Charles "the way of the Lord more plainly." But

John's soul was awakened by a storm doubtless upon which God rode.

So in all lives there are times of distress which come as storms which seem to be upsetting the routine of our joys and the tranquillity of our pleasures, but God is only using them to bring the glory of His presence a little nearer, or to teach us a needed lesson.

"Move Your Car"

"Move your car," said a voice to a Christian during a Rose Tournament Parade in Pasadena. The car was parked under a grandstand where the Christian and his friends were viewing the parade.

When the warning voice came, the Christian thought little of it; but soon the voice became the Voice, and the Christian immediately moved the parked car.

"Why, I don't know," he said when asked why he was moving from such a grand view.

Soon there was a sudden crashing of timbers, a loud rumble of falling seats, and hundreds of people on the grandstand were injured, three were killed, and where the car had been parked was completely covered with debris.

It was the warning voice that spoke and the Christian had lived with it long enough to recognize that it was from the heavenly regions.

Traveling to Heaven on a Promise

"I can travel all the way from New York city to Kansas City," said Peter Connolly, fiery Irish evangelist and pastor of the Nazarene church in Perth, Scotland, "on one promise. Here it is: 'My God shall supply—'"

"Yes," I added, "you can get from London to the General Assembly in Oklahoma City all right on that promise, but better still you can travel all the way from the portals of earth's misery to the General Assembly of the Firstborn in the heavenly Zion on the same promise."

"Our God, whom we serve," cried the Hebrew boys as they were about to be thrown into the fiery furnace, "is able!"

This should be the battle cry of every child of God. He is able! Sick? God is the great physician. Hungry? He can feed the body on manna, and the soul on the bread of heaven. Lost? He can find your soul in the deepest quagmires of sin and on the farthest peaks of iniquity. In need? Trust your heavenly Father's care and He will supply all your needs according to His riches.

The Newspapers

Because of the press!

It was a short-legged fellow that stood amid the throngs on the day when the Master came by, and the press got between him and a clear view of the Lord, and the Bible record is that the press kept him from seeing Jesus.

No more was Zaccheus unable to see Jesus because of the press, than are we! This may be a play on words, but the modern press, newspaper, magazine, novels, fiction short and long, keep most of the people from seeing Jesus. You cannot find Jesus in the headlines.

If we would spend less time with the press, and more time with the Word, we could see Jesus clearer and more definitely. The poorest place to see Jesus is in the Sunday newspaper. And many a child of God finds time to read it during the holy day. Oftentimes after the sermon is over, the preacher finds relaxation in the funnies which he finds in the daily that was delivered that morning.

Better watch out how the press gets between you and your Lord.

Sermon Suggestions and Outlines

Fearless Religion

R. R. AKIN

TEXT—*Fear not, little flock* (Luke 12:32).

INTRODUCTION

1. Today men's hearts are failing them in fear.
2. Some things the world is fearful about:
 - a. Economic crisis.
 - b. Political uncertainty.
 - c. Business unstability.
 - d. Impending doom of war.
3. Christian's security is in the faith anchor of God, therefore:

I. FEAR NOT IN THE TIME OF NEED

1. Spiritual—"Fear not, behold your God will come and save you" (Isa. 35:4).
2. Material—"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

If we were dependent upon an earthly individual, we know to expect according to his ability; so it is with God who has unlimited resources and all power. "The earth and the fulness thereof is his," "the silver and gold is his," and "the cattle on a thousand hills are his" and the hills, too. "Yet have I not seen the righteous forsaken, nor his seed begging bread" (Psalm 37:25).

"My Father is rich in houses and lands, He holdeth the wealth of the world in His hands!

Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold."

II. FEAR NOT IN THE HOUR OF TEMPTATION

1. Common to man, even Christ.
2. Not more than we can bear.
3. God is faithful—"Having done all to stand, stand ye therefore" (Eph. 6:13, 14).
4. A way of escape provided—"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

III. FEAR NOT IN THE CRISIS OF TRIAL

1. Potentiality of conquest.
 - a. Paul testifies (Rom. 8:35-39), "Nay, in all these things we are more than conquerors

through him that loved us" (v. 37).

- b. Speaker testifies of the reality.
2. Beneficiality of trials—"Blessed is he who endures trials; for when he has stood the test, he shall gain the crown of life which the Lord has promised to them that love Him" (Weymouth's Translation—James 1:12).
 3. Man's extremity is God's opportunity—"My grace is sufficient for thee" (2 Cor. 12:19).

IV. FEAR NOT IN THE APPOINTMENT OF DEATH

1. Assurance in being ready—"I am not afraid to die."
2. Salvation good to live by, also to die by. "Prepare to meet thy God" (Amos 4:12).
3. Last enemy to overcome through a personal faith.

Illustration—A Scotch colporteur teaches a small boy the first five words of the twenty-third Psalm by having each word to correspond with a finger on his hand. "The Lord is my Shepherd." The child died holding up his fourth finger signifying "MY," a personal triumphant faith. "Blessed are they that die in the Lord."

*In the hour of death, after this life's whim,
When the heart beats low and the eyes grow dim,
And pain has exhausted every limb—
The lover of the Lord shall trust in Him.*

*When the will has forgotten the life-long aim,
And the mind can only disgrace its fame,
And a man is uncertain of his name—
The power of the Lord shall fill this frame.*

*When the last sigh is heaved, and the last tear is shed,
And the coffin is waiting beside the bed,
And the widow and child forsake the dead—
The angel of the Lord shall lift this head.*

*For even the purest delight may pall,
And power must fail and pride must fall,
And the love of the dearest friends grow small—
But the glory of the Lord is all in all.*

—ANONYMOUS.

CONCLUSION

1. May our faith be strengthened today in a great God.
2. Remedy for the faithless and fearful—trust the blood of Jesus Christ.

The Reply of the Polished Shoes

When in Egypt some years ago holding meetings among soldiers, J. Stuart Holden asked a big sergeant in a Highland regiment—a man who was as bright and shining for the Lord as it is possible for a saved soldier to be—how he was brought to Christ. The soldier's answer was this: "There is a private in the same company who was converted in Malta before the regiment came on to Egypt. We gave that fellow an awful time. One night, a terrible wet night, he came in very tired and very wet, and before going to bed he got down to pray. My boots were heavy with wet and mud, and I let him have one on one side of the head and the other on the other side; and he just went on with his prayers. Next morning I found those boots beautifully polished and standing by the side of my bed. This was his reply to me, and it just broke my heart; I was saved that day."—*Sunday at Home*.

Expository Outlines for February

Lewis T. Corlett

Strengthening Faith

(James 1:1-27)

I. A CHILD OF GOD HAS FAITH—"Your faith" (v. 3).

1. This is more than a historic faith that God, the Father, Son and Holy Ghost exist.
2. This includes faith unto salvation that brought regeneration to the penitent heart.
3. This is a confidence in God, based upon these other phases of faith, that sustains a living relationship of fellowship and communion with God.

II. GOD WANTS TO STRENGTHEN THE FAITH OF HIS CHILDREN

1. He bestows all of His gifts to encourage man to greater faith (v. 17).
2. He imparts the Word of truth in the new birth as a guide to the paths of righteousness (v. 18).
3. God promises wisdom to every inquiring soul to help the believer to trust Him in the hours of trial and temptation (v. 5).
4. God allows temptation to come in order to cause the believer to

rely more fully on His wisdom and power (vs. 12-15).

- a. Temptations reveal the weak spots of Christian character.
- b. Temptations reveal the subtlety and character of the enemy.
- c. Temptation develops patience (v. 3).
- d. God offers His children a crown of life if they will endure temptation.
- e. Temptations can be a source of happiness if properly resisted.
- f. God will deliver in the hour of temptation (1 Cor. 10: 13).

III. MAN MUST BE SINGLE-MINDED IN ORDER FOR FAITH TO BE THE MOST STEADFAST (v. 8).

1. A regenerated person is subjected to two minds.
 - a. The mind of Christ (Phil. 2: 5).
 - b. The carnal mind (Rom. 8: 6, 7).
 - c. This causes a conflict of emotions that produces doubt in the wisdom and power of God.
 - d. This produces an uneasiness that ends often in wavering.
 - e. This inner uncertainty causes the child of God to be in a storm center occasionally.
2. The believer must have the carnal mind cleansed from the heart in order to have all seeds of doubt and wavering removed.
 - a. Provision made in the death of Christ (Rom. 6: 6).
 - b. Accomplished by the cleansing baptism with the Holy Spirit (Matt. 3: 11; 1 John 1: 7).
 - c. Paul speaks of sanctification removing what was lacking in the faith of the Thessalonian believers (1 Thess. 3: 10, 13; 4: 3).
 - d. Through the second work of grace the motive life of the believer is unified in love for greater confidence and trust in God.

IV. PROPER ATTITUDES STIMULATE FAITH

1. Rejoice in the hour of temptation, but for the possible results (vs. 2, 3).
2. A deepening life of fellowship with God enlarges and enriches faith. "Let him ask."
 - a. Let him ask for wisdom (v. 5).
 - b. Let him ask on the basis of what confidence he has in God (v. 6).
 - c. Let him be swift to hear (v. 19).

3. By developing a proper system of Christian ethics.

- a. Bridling the tongue (v. 26).
- b. Regulating activities according to the plan of God (vs. 22-25).
- c. Giving proper respect to the character instead of the position of men (vs. 9-11).
4. An expectancy for the fulfillment of God's promises. "Which the Lord hath promised to them that love him" (v. 12).

Overcoming Worldliness

(James 4: 1-17)

I. THE MEANING AND NATURE OF WORLDLINESS

1. Worldliness is a spirit foreign and antagonistic to God.
2. Worldliness manifests itself in cravings for things unlike God (v. 2).
3. The worldly spirit is the cause of strife and warfare (vs. 1, 2).
4. This spirit expresses itself in friendships in association with the things of the world (v. 4).
 - a. The seeking for pleasure and satisfaction in social relations through worldly things.
 - b. Finding of joy and happiness in social contacts that are not in sympathy with godliness.
5. Worldliness sometimes is revealed in a spirit of haughtiness (vs. 11-16).
 - a. A feeling of superiority over others (v. 11).
 - b. A feeling of self-sufficiency (vs. 13-15).
 - c. A boastful spirit (v. 16).

II. THE FIRST STEP IN OVERCOMING WORLDLINESS IS TO RECOGNIZE THE NATURE OF THE SELF-LIFE WITHOUT GOD

1. The source of the spirit of worldliness (v. 1).
2. Characterized by selfish cravings. "That ye may consume it upon your own lusts" (v. 3).
3. That this spirit brings the individual into condemnation before God.
 - a. A state of enmity against God—commonly called a "carnal state" (v. 4).
 - b. A state of antagonism to God. "God resisteth the proud" (v. 6).
 - c. This brings a person into a state of condemnation (v. 17).
4. Also recognize the helplessness of the individual to free oneself from this spirit.

III. THE SECOND STEP IN OVERCOMING WORLDLINESS IS TO COME INTO RIGHT RELATIONSHIP WITH GOD

1. Recognize that God is ready, waiting to give the needed help.

"Draw nigh to God and he will draw nigh to you" (v. 8).

2. Express, by word and attitude, dependence upon God. Humble yourselves in the sight of God" (v. 10).
3. Clean up the life so God can forgive. "Cleanse your hands, ye sinners" (v. 8).
 - a. God is dependent upon man's repentance for His operation of forgiveness.
 - b. God co-operates and performs a divine work but man brings himself into a position where He can.
4. Clean out the selfish ambitions so God can cleanse the heart from the worldly spirit. "Purify your hearts ye double-minded" (v. 8).
 - a. God's plan is for man to be a unit in his inner life—harmonized in love.
 - b. The believer must die out to self and crucify this worldly spirit before God can cleanse.
 - c. Man makes a complete consecration and God cleanses the moral life from all tendencies akin to worldliness.
5. Practice a life of stewardship in service to Him.
 - a. Recognize that all of life is dependent upon Him (v. 15).
 - b. Live ever in the idea of the uncertainty of life, and live so as to ever be ready to meet Him.
 - c. Plan all activities in recognition of His will and subject to change according to His directions.

IV. THE THIRD STEP IN OVERCOMING WORLDLINESS IS TO MAINTAIN A RIGHT SPIRIT TOWARD OTHERS

1. Show respect to others (v. 11).
 - a. By not judging.
 - b. By not casting reflection on them.
2. Manifest respect to law (v. 12).
 - a. By so doing obey the law.
 - b. Give honor to the lawgiver.
3. Sympathize with all men (v. 9).

"Be Patient"

(James 5: 1-20)

I. THE BELIEVER IS LIVING IN A WORLD THAT MANY TIMES SEEMS UNCHRISTIAN

1. This is a world of greed (vs. 1-5).
2. The wealth is not evenly distributed.
3. Many times the wages are unjust (v. 4).
4. This is a world of self-indulgence (v. 5).

II. BE PATIENT FOR THE FRUIT OF YOUR LABOR (v. 7).

1. Many times the children of God feel like their labors are in vain.
2. Forbear in continuation of service for often there is a period of time between the sowing and the reaping.
3. The final time of reward will come.

III. BE PATIENT SO AS TO BE READY FOR THE COMING OF THE LORD (vs. 7, 8)

1. The time of the coming is not known.
2. The commendation, "Well done, good and faithful servant," will only be unto those who by patience endure unto the end.
3. By watchful waiting the believer will prompt others to look for His coming.

IV. FOLLOW THE EXAMPLE OF THE PROPHETS IN PATIENCE (vs. 10, 11)

1. They endured, trusting their case to an all-wise God.

2. They were steadfast having confidence in their Leader.

3. They persevered, knowing that "the Lord is very pitiful and of tender mercy."

4. They were strengthened in patience for they had respect unto the recompense of reward.

V. HELPS IN DEVELOPMENT OF PATIENCE

1. "Grudge not"—do not develop the habit of murmuring (v. 9).

2. Cultivate a soberness of speech (v. 12).

3. Resort to prayer in times of sickness, perplexity, and trouble (vs. 13-16).

4. Be considerate of others. "Confess your faults one to another and pray one for another" (v. 16).

5. Recognize that God has helped others in time of need and will help you (vs. 17-19).

6. Knowing that by exercising patience and godliness that others will be provoked to righteousness (vs. 19, 20).

A Challenging Situation

In the good providence of God we are living in a challenging world. Never have its challenges been greater, more subtle, more bold. Never has its opposition been more determined; its hatred more implacable. In the eastern hemisphere efforts are being made to stamp out the worship of Jesus Christ, and of the true and living God. In the western hemisphere the effort seems to be to paralyze the church by the glitter of the world's attractions and the use of all means available for the accomplishment of its purpose. The danger is out in the open on one side of the Atlantic, and we see it and deplore it. It is subtler on this side, but no less real, no less determined. It takes courage and strength to meet it on the other side. It will take no less to meet it on this side. On either side it is Christ or chaos.

The remnant that are left of the captivity there in the province are in great affliction and reproach; the wall of Jerusalem also is broken down, and the gates thereof are burned with fire (Nehemiah 1: 3).

I. *The situation confronting Nehemiah was that of conditions in Jerusalem.* The remnant left there of the captivity, were in great affliction and reproach. The wall of the city was broken down, the gates were burned with fire, and the people were helpless and hopeless. They were without courage; without strength, and largely so, because they had allowed themselves to drift into a condition in which they were godless. They had a form of religion; but knew little, if anything, of its power. And here is one of our perils today.

II. *These people had seen everything upon which they had been taught to depend crumble under their feet—to dust and ashes.* They were defenseless against their enemies. The walls and gates of the city were gone. This was but a symbol of their spiritual condition. They were powerless before their enemies. They were helpless without God. With the loss of their position with God, they were without His power. Their godlessness was far more appalling than their gatelessness. With God they would have been a power in their community. Without Him they were in great affliction and reproach.

III. *The Jews saw the human situation, and were in despair.* They saw it only in the light of their own strength, and were hopeless. Nehemiah saw their condition as clearly as they saw it, but he saw it in the light of the power and grace of God. It was a hopeless situation with them. It was a challenge with Nehemiah. It

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Life's Challenges

THERE is an old saying that "Necessity is the mother of invention." And this is true in life in general. The most of the conveniences of life are ours because of their dire necessity, their indispensableness. God has endowed man with inventive powers, and opened before us fields of inventive possibilities. In this man seems to have had laid upon him the necessity of supplying himself with the conveniences of life, and devising ways for his own comfort and convenience. And that necessity has ever been upon us. Inventive interests have prospered, as men have discovered and developed the powers with which God has endowed them. That which is ours by the grace and gift of God. The world has ever been a challenging world, and seldom—if ever—more so than now.

Necessity has been a tremendous factor in man's efforts to solve the problems of life. Without this sheer—and often dire—necessity, little would have been done in our discoveries, improvements, and exercise of these powers. Necessity has been a great factor in the discovery of truth; in the meeting of the issues of life; in the realization of the possibilities of life. And this has been especially

true in the moral and spiritual realms of life. It is through the meeting of life's challenges that man's powers are discovered, developed, and brought into use. Here we have the challenge of great fields of unexplored, unoccupied territory.

Life is a challenging experience in all of its realms. Without necessity and its accompanying challenges progress would well-nigh—if not quite—cease. Challenges—with the many—have been the spur that urged them on to make their lives of value in the service of God and man. It has been when skies were the darkest, difficulties the greatest, obstacles seemingly the most insurmountable, that some of the greatest epochs of history have come, and some of the greatest of human lives have been developed and lived. It was at such a time that Noah built the ark; that the exodus from Egypt came; the man Moses appeared; the Theocracy was established at Sinai; Joshua was raised up and the Children of Israel entered the promised land. It was at such a time that Jesus Christ appeared, and His Church was launched upon its career. Challenging days are days of opportunity. We are living in such days. Never has there been greater need of the development of great-hearted men and women, and never have the opportunities been greater.

was something that could not be remedied with them. It was something to be remedied with Nehemiah. It was an opportunity to see the manifestation of the grace and power of God. It was Nehemiah's opportunity to be an instrument in the hand of God in the accomplishment of His will. They were cowed into inactivity. He was aroused to the mobilization of all the forces with which God had endowed him.

IV. *It was in his relationship to God that he excelled his brethren.* Nehemiah was a purposeful prayer. His prayers were purposeful. It was likely that the Jews were praying people, but there was little point or purpose to their praying. Praying was vastly more than a mere matter of form with Nehemiah. His prayers were expectant in their nature. He expected things to come to pass in answer to his prayers that would not have come to pass if he had not prayed. Without faith the Jews were loosed from God. With faith Nehemiah was linked to Him. One man linked to God was more than the remnant loosed from Him.

V. *Nehemiah went to Jerusalem prepared to act.* He was an economist of a high order. He knew what he was going to need to accomplish his purpose in going to Jerusalem, and made arrangements with the king for the supply of his needs. In his thinking, and by his faith, the wall was as good as built. He was a man of faith. A man with whom things were possible. He was ready to declare before the king and queen and before the court the things he expected to accomplish in going to Jerusalem.

VI. *Nehemiah was a man of resourcefulness.* God needed such a man at that time. He needs such men today. He is ever in need of them. Nehemiah's resourcefulness was not the result of accident. He had put himself in the way of becoming such a man. He had co-operated with God in His efforts to make of him such a man. He knew that he was not going over to Jerusalem to accomplish an easy task, or one that could be quickly accomplished. He arranged to spend twelve years at Jerusalem. The building of the wall, the setting up of the gates, was but symbolic of the work he would have to do with the people.

VII. *Nehemiah had learned that the doing of the will of God, involved the necessity of sacrifice, of privation, of suffering.* Whatever stood in the way of such doing, had to be put out of the way. He held the highest position in the gift of the king. He was his cupbearer. He was a dependable man. One in whom the life

of the king was secure. He had put himself in the way of having the confidence of the king. He was a man before God. He was a man before men. He had put himself in the way of becoming the man that he was, and had reached the heights by so doing. Not only was he a man of prayer, but he was a man who put himself in the way of having his prayers answered by co-operating with God in His work of answering them. Prayer is no one-sided affair. Neither is getting answers to prayer. Prayer and its answers are mutual matters between God and men. Nehemiah worked under stress of dire necessity.

Nehemiah and the King

O Lord, I beseech thee, let thine ear be attentive to the prayer of thy servant, and of the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer (Nehemiah 1: 11).

Nehemiah was rightly related to the king of Persia because he was rightly related to the King of kings, and Lord of lords. To the people of Persia for a similar reason. To all mankind also. Rightness with our Creator tends to put us right with His creatures. Not all of us have gone as far in this matter as had Nehemiah; but all of us have been affected thereby in some measure. This rightness is the way to well rounded manhood and womanhood; to nobility of character and personality. Godliness and manliness go hand in hand. Godliness is profitable in all things, both here and hereafter. Nehemiah had learned these things, not only by precept, but by experience. He was a practical man of faith, walking in light as it was given to him.

I. *Nehemiah's sorrow in the presence of the king and his court.* During his period of mourning over the desolation of Jerusalem, and the deplorable condition of his people he had kept himself under control, and had given no evidence of his grief before the king. Here we see a fine evidence of his unselfishness and fine consideration for the feelings of others. His devotion to duty. The king had his troubles, and it was Nehemiah's duty to help him to bear them; not to further burden him with troubles of his own. Few marks of personality are finer than this.

II. *Nehemiah's fear at the king's recognition of his sorrow of heart.* In his position as cupbearer to the king, such a revelation might prove to be a very serious matter. His life might be imperiled. It was dire ne-

cessity that brought Nehemiah to this revelation. His relationship to the king was being sorely tested. How far had he gone in winning the confidence and affection of the king, and of the queen who was by his side?

III. *Nehemiah's manly presentation of the cause of his grief to the king.* He spoke with due reverence for the king, and presented matters to the king in the best possible manner, and the way best adapted to the winning of his confidence. Kings are like other people in their concern for the welfare of their own people; they are susceptible to such an appeal as Nehemiah was making.

IV. *The king's gracious attitude toward Nehemiah, was largely because of Nehemiah's gracious attitude toward him.* Nehemiah was sowing what he expected to reap. He was not disappointed. Courtesy toward others, consideration for others, is good seed. Seed from which he may expect to reap good harvests. "For what dost thou make request?" Here we have an intimation that the resources of the king were at Nehemiah's disposal. And this largely because he had learned to make good use of the resources with which God had endowed him. His prayer to God for mercy from the king, and favor with him, was being answered.

V. *Nehemiah's prayer for wisdom in answering the king's gracious request.* His knowledge of conditions at Jerusalem had come to him through human sources. God had first-hand knowledge of conditions there, and knew exactly what would be needed by Nehemiah in the accomplishment of His will. Nehemiah is going to Jerusalem, not to do his own will, but the will of his God. "So I prayed unto the God of heaven." God had entrusted the king with the disposition of some of the things Nehemiah was going to need in the rehabilitation of Jerusalem. He needs wisdom from God and asks for it.

VI. *In Nehemiah's response, we have the request, not of a man who had prayed casually; but who had wept and fasted; who had confessed his sins, and the sins of his fathers; who had prayed night and day; of a man who had himself been mightily moved by the Spirit of God (chapter 1).* Preparation for this hour had been no small matter with Nehemiah. It had been a life and death matter. The king was being moved because Nehemiah had been moved. And here we have one of the secrets of the remarkable life of this man of God. And here we may see the secret of many of our failures under similar circumstances. It is as we have been moved that we may expect others to

be moved by our appeals. Matters that do not move us, may hardly be expected to move others. Nehemiah was tremendously interested in conditions at Jerusalem, and the remedying of them. His interest was contagious. The king and queen caught the spirit of it.

VII. *Nehemiah's request was for all that it was in the power of the king to grant, for the supply of the needs at Jerusalem.* He had prayed over the matter, thought it over, meditated over it, until every detail of the work, and of its needs was fresh in his mind. By faith Nehemiah sees the work accomplished. He will have problems to solve in the doing of the work at Jerusalem. He has solved the problems of preparation for the work, and for his safety in making the perilous journey to the city of his fathers. Nehemiah needed the help that God had placed in the hands of men. He used the best possible means to get it. He needed the help that God gave immediately. We may be sure he was no less diligent in the use of the means for procuring it than he had been in procuring the help available through the king. Nehemiah succeeded because he put himself in the way of succeeding; he used the means necessary to assure him of success. Through his experience we may learn valuable lessons in the matter of being more successful in our efforts.

Nehemiah at Jerusalem

So I came to Jerusalem (Nehemiah 2: 11).

Nehemiah's fine personality was not the product of his being in the court of Artaxerxes the king. There he was a member of a subject race; a captive people. His real citizenship was in heaven, and it was because of this citizenship, and from its Source that his noble character and fine personality were developed. And this in the court of a great earthly king, and despite its influences. He had taken his stand with God, and for God. He was a man of God, and a product of His grace and power. He was immune from the disorders of court life, because he kept himself so by the grace of God. He was a Spirit-filled man. And this is the man who came to Jerusalem. In this matter, the man who is filled with the Spirit is a tremendous factor.

I. *Nehemiah's foresight in preparing for the journey had been admirable.* He had been protected on the way by a band of soldiers. Nehemiah was a man of indomitable courage, but he took no needless risks. He was as free from foolhardiness as he

was full of courage. The king's letters to the governors beyond the river had made his journey through their territory, safe and speedy.

II. *When he arrived in Jerusalem, he found more than discouraged Jews there.* There were Sanballat, Tobiah and Geshem, who were grieved that there was come a man to seek the welfare of the Children of Israel. These men were leaders among the people of Israel. Not only were there discouraging conditions in Jerusalem, but there were discouraging personalities there. These men were yet to learn what sort of a man had come to seek the welfare of the people of Israel. They had had little difficulty in keeping the Jews who were there discouraged. What would be the effect of their efforts upon the man who had come to seek their welfare?

III. *Having reached Jerusalem, Nehemiah sought first-hand knowledge of the material condition, and needs of the city.* He did not take counsel with the people. They were so discouraged that any information they might have given him would have been colored by their helplessness in view of the situation. He does not begin operations until he knows as fully as possible the extent of the work needed. He is taking no leap in the dark. Nehemiah realizes that God has endowed him with powers which He expects him to discover, develop and use. And here is another secret of his success. Working with God is a mutual, not a one-sided affair. This lesson we, too, must learn if we are to succeed in our efforts and undertakings in all realms.

IV. *Nehemiah's appeal to the rulers.* The deplorable condition of the walls and the reproach upon the people because of it. The remedy for the situation, "Let us build up the wall of Jerusalem." The result, the removal of reproach. The Jews had seen this condition, but saw no way of remedying it. It is one thing to be aware of a deplorable condition. It is another thing to do something effective to remedy it. The magnitude of the task and the meagerness of their resources had brought despair to the Jews. These things were in the nature of a challenge to Nehemiah. Deplorable conditions are on every hand with their accompanying discouraging aspects. They can be remedied today as they were in Nehemiah's day. We must apply the remedies. Our enemies are not going to apply them for us. Difficulties were challenges to Nehemiah. In his experience we see something of the value of such a man.

V. *Nehemiah had waited on the Lord in fasting and prayer until he had learned His will in the matter of his going to Jerusalem.* He was going to Jerusalem in the will of God and His hand was good upon Him. He was not asking God to co-operate with him in an effort of his own choosing; he was co-operating with God in the accomplishment of His will—of His purposes toward Jerusalem and His people. He had a substantial ground for his faith, and when he presented it to the rulers of the people, it became a solid ground for the support of their faith. Nehemiah was walking by faith, and by his so doing he encouraged others to so walk with him. The attitude of the king encouraged their faith.

VI. *Grounded as it was, Nehemiah's faith was contagious, others were constrained to join him in its exercise.* It was of such a nature that it had its appeal to others. They said, "Let us rise up and build." So they strengthened their hands for the good work. There is a reasonableness in faith that has its appeal to right thinking people. These rulers were as new men, when by their faith they shook off their confusion of mind, and saw a way out of their condition, a remedy for their difficulties. Nehemiah not only knew how to act, but he knew how to inspire others to action.

VII. *When the foes of Israel knew that the people were roused to action, they too were roused to action.* Not being able to give sufficient reason for their course, they ridiculed the Jews, and charged them with rebellion. "What is this thing that ye do? Will ye rebel against the king?" Two formidable weapons for the accomplishment of their purposes. Nehemiah had an even far mightier weapon to use against them, "The God of heaven, he will prosper us; therefore we his servants will arise and build: but ye have no portion nor right, nor memorial in Jerusalem." Open defiance of the foes of the Lord. This marvelous change had come into conditions, and into the hearts of men, because a Spirit-filled man had come to seek the welfare of the people of God. Not just any Spirit-filled man, but one of the mightiest men of the ages.

In no other realm do we find greater differences than are to be found in the realm of Spirit-filled men. Nehemiah was a well-rounded, full-orbed specimen of manhood. A man who had not only found God, but had found himself. A man who had been well endowed by God, and who had discovered and developed his powers to a high degree of efficiency. A

man who had learned to hear the voice of God; to understand His will, and to co-operate with Him in the accomplishment of His purposes. Such a man is of invaluable value to God and men. God needed such a man in Nehemiah's day, and He needs such men in these days. The farther we go in the living of the sanctified life, the rendering of sanctified service, and the realization of the possibilities of the sanctified experience, the more we will be worth to God in the accomplishment of His purposes among mankind.

Building the Wall

So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work (Nehemiah 4: 6).

The usefulness of Nehemiah is seen in the response of the leaders of the people as recorded in the third chapter of the book. He was not only a Spirit-filled man, but he was a man skilled in the use of his splendid powers. One of the outstanding lessons we may learn here is that there are vast differences in Spirit-filled men. The measure of the man so filled bulks large in determining the effort of the filling. The effect of this filling is vastly more than a one-sided affair. It is a mutual affair between the infilling Spirit and the man who is so filled and used of God in the doing of His will among men. The differences in men here are beyond all powers of human comparison. God needs men like Nehemiah. He gets them when He gets the men who have the capacity for the making of them, and gets their intelligent co-operation in their making. Never have such men been more needed than now, and never have there been greater opportunities for men and women to put themselves where pressing needs can be met through them.

I. *When the work of building the wall began, the opposition of the enemies of the people was aroused.* There was reality in Nehemiah's leadership, and there was reality in the opposition of his foes. In the building of the wall, there was a real conflict on. Leadership in which there was courage and strength was needed, and Nehemiah had these qualities. Not only did he have them, but he had it in him to inspire others with them. Their foes were there in force, and a determined effort was made to stop the work. In answer to the mockery and ridicule of his foes, Nehemiah had recourse to God in prayer (4: 1-5).

II. *The persistence of Nehemiah aroused his foes to determined oppo-*

sition, and conspiracy among them to use the force of arms to stop the work. Nehemiah knew where to find help, and he sought it in God. In so far as man was concerned, the case was hopeless. But Nehemiah was not in Jerusalem on an errand of his own, but as a servant of God. He was there to do the will of God. He had waited upon Him until he had learned His mind, and was there in obedience to His commands. Seemingly it was one man against the combined armies of Samaria, and the surrounding peoples. But that one man was a Spirit-filled man; a God employed man. Back of him were all the resources of the God he served. Nehemiah did not stop at praying. He set a watch against his enemies day and night. Prayer moved him to action, and to the taking of such precautions as were necessary (4: 7-9).

III. *Not only did Nehemiah have to meet the opposition of the enemies of the Lord, but he had to face the complaints of the people he was seeking to help.* And Judah said, "The strength of the bearers of burdens is decayed, and there is much rubbish; so that we are not able to build the wall" (4: 10). Such a condition was especially discouraging. His foes were saying, "We will not permit you to build the wall." The Jews were saying, "We are not able to build it." But Nehemiah was not a man to be discouraged. The God, in whose name he had come to Jerusalem, knew every difficulty with which he would be confronted. He had not come to Jerusalem to learn the strength of the opposition, or the weakness of the Jews. He had come to build the wall of the city.

IV. *Their adversaries threaten to surprise them, and slay them.* The Jews who lived near these enemies, joined with them in their threats. Direct threats from their enemies; treachery among those who should have been their friends. But here was a man of faith, who knew no fear. A man who inspired others whose hearts were right, with a faith like his own. The Jews who were loyal put themselves in the way of such inspiration, and received it. The others kept themselves out of the way of receiving this inspiration, and did so successfully. In our relationships with God, we get what we put ourselves in the way of getting. And fail when we do not so do.

V. *These darkening conditions, aroused Nehemiah in the matter of making greater precautions against his foes.* Nehemiah prayed as though everything depended upon God, and took precautions as though every-

thing depended upon God. Nehemiah did not at his disposal. Nehemiah did not inconsiderable part of his praying by taking proper precautions against his foes on the one hand, and the weaknesses of those who should have been his friends, on the other. This would be a channel of inspiration to those who were loyal, and have its proper effect upon the disloyal. Real praying is vastly more than speech. Much of it is manifested in action (4: 15-18).

VI. *In the face of his threatening foes, and weak brethren, Nehemiah made the most complete preparation to meet successfully, any effort that might be made to hinder, or stop the work of building the wall.* He points the people to God as the source of their strength, and shows them the importance of the interests for which they must fight, or lose them. Eternal vigilance is the price of liberty, and readiness to fight for it may often be the price of its keeping. Their homes, their wives and children, and everything that was dear to them, was imperiled. We are in a world where our liberties are preserved only by the most determined efforts on our part. Today we are challenged on every hand. On the other side of the Atlantic many of these liberties have been lost. If we fully understood conditions here we might be appalled at the extent of our own losses. We still have our churches and the privilege of operating them. The form of opposition is different in its character here, but none the less deadly in its effects. We need to be aroused to the seriousness of the situation, and put forth our most determined efforts in the name of our Lord to be true to Him in these perilous times.

VII. *In the final scenes of the building of the wall, we see Nehemiah exercising increased precautions, and putting forth the most determined efforts to finish the work of building the wall.* He turned every device formed against him into a stepping stone to carry him on to certain victory. He realized the importance and greatness of the work he was doing, and took no time for parley with his foes, either within or without. The more determined the opposition became to hinder the work, the more determined he became to carry it forward to completion. He not only prayed, but he put himself in the way of having his prayers answered, and co-operated in the fullest manner with God in the answering of them. In his experience we may learn some valuable lessons in these matters.

One who would pray effectively, must bear the brunt of conditions incident to the answering of his prayers. As a worker together with God he

had to meet the opposition that God has to meet and bear the reproach that God has to bear. One who thinks that getting answers to worth while prayers is an easy thing, has not yet thought far enough. Ease in praying will not get us very far in meeting the opposition of the world in which we now are. It was no easy matter for Nehemiah to arouse a discouraged, disheartened, despairing people, to arouse themselves to the building of the wall around Jerusalem in fifty-two days. But by the grace of God he did it. When we have men like Nehemiah among us we will meet some of time's challenges successfully (6: 1-16).

Nehemiah: A Man of Prayer

Nevertheless we made our prayer unto God, and set a watch against them day and night, because of them (Nehemiah 4: 9).

That prayer is one of the mightiest forces known among men is certain. That it may be made the mightiest force when properly used is equally certain. In the experiences of Nehemiah, we see prayer in its effectiveness in paving the way for Nehemiah's favor with the king of Persia in meeting and overcoming the most bitter opposition to the work of God. In lifting a large group of men out of helplessness and despair, and putting into them a spirit that enabled them to accomplish a well-nigh incredible feat in the building of the wall of Jerusalem. All this and vastly more, because it links men to God, and brings into action the resources of His grace and power. Here we see prayer as an inspiration to faith in God, and to invincibility in courage and strength in the doing of His will. Opportunities to become efficient and victorious in prayer are as great today as they were in the days of Nehemiah, and the need is fully as urgent. The way to efficiency in prayer is not an easy way.

I. *It is likely that one of the hindrances to effectiveness in prayer is selfishness.* Men who pray, "Bless me and my wife, my son John and his wife. Amen." are still with us. Men to be great in prayer, must be great in vision; great in soul; able to see far beyond the small circle of their own interests. Effective prayers deal with the microscopic and telescopic affairs of life; and with one as effectively as the other. Nehemiah brought prayer into all the affairs of life, service and the realization of their possibilities.

II. *Another matter that is vital in effective praying is that of objectives in prayer.* That getting things for ourselves through prayer is right

seems certain. We have needs which must be supplied, and in our Lord's teaching His disciples to pray, He made it clear that the supply of our needs should have its place as an objective in prayer. Many seem to think that this is the one objective in prayer, and that the one who can get most for himself is the best prayer.

III. *But there are higher levels in prayer life.* The hallowing of the name of God; the interests of His kingdom; the doing of His will; the carrying forward of all His work among men. In his praying, Nehemiah launched out far into these realms. His supreme interest was the accomplishment of the work of God. A proper objective in prayer is the accomplishment of the purposes of God in His dealings with mankind. And here, God is able to deal with the larger as well as the lesser problems of life. It is here that faith and vision count.

IV. *Here we see the effects of prayer upon the enemies of God, and the opposers of His work.* It arouses and infuriates them, and reveals their true character. It was through the prayers of Nehemiah that the real nature of these opposers was revealed to themselves and to others. Through the prayers of Nehemiah, the counsel of these men was turned to confusion, and they saw themselves as they had not before. Prayer is a challenge to the foes of our Lord in its effects upon them. Though Nehemiah's prayers these men saw something of the greatness of God, and their own insignificance.

V. *Again we see the revealing effect of prayer in its application to the lives of the professed people of God.* Those who were weak, vacillating, and even treacherous, were brought out into the light, and had their true characters revealed under the power of Nehemiah's praying. On the other hand the good qualities of those who were truer in heart were clearly revealed, and they were marvelously inspired to put forth their very best efforts. It revealed the fact that in spite of their discouragement, hopelessness and helplessness there was good material in them which needed but to be aroused and brought into action. In its effects, prayer finds men, and reveals their inner heart conditions.

VI. *Here again we see prayer in its effects upon the work of God, and the people of God, in their relationships to others.* From being a defeated and despised people in the eyes of their neighbors, the people of Israel were transformed into a victorious and self-respecting people. The

occasion of their reproach was removed and their standing with their neighbors was changed. And this is no unimportant matter. This change was not wrought by any disposition to compromise on the part of Nehemiah, but upon his insistence upon not compromising, even in matters of any import. The change was wrought through the power of prayer of a man who knew nothing of compromise, and who had no desire to curry favor with the people of the world. These Jews showed themselves to be worthy of the respect of their neighbors. Christianity is not such an insignificant matter that it needs to curry favor with the world by compromising with it.

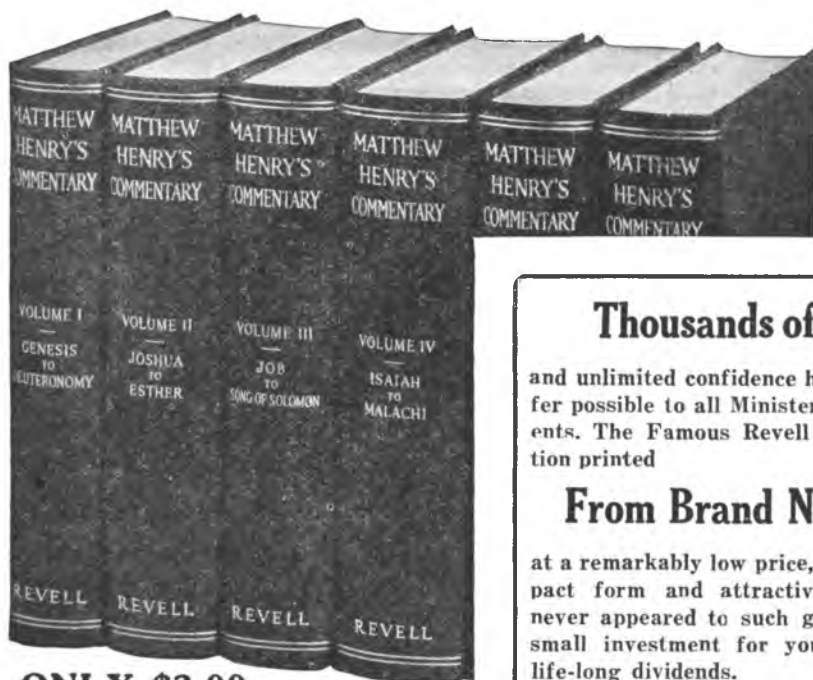
VII. *Here also we see prayer in its effects upon the pray-er; on Nehemiah himself.* Prayer that does not effect the pray-er is not likely to affect others. Prayer that does not move the people of God to action is not likely to so move others. Nehemiah proved by his actions, the genuineness of his faith in his praying. He did all that he could to put himself in the way of receiving answers to his prayers, and co-operated with God in His answering of them. Not only was Nehemiah foremost in prayer, but he was foremost in action. We see in the experiences of Nehemiah the effects of prayer as a faith developer; as a developer of strength, courage and fortitude; of invincibility. Nehemiah was in Jerusalem to succeed in his undertakings, and there is not the slightest evidence that he was seeking an alibi for failure. The man who is great in prayer is firm in his belief in its efficiency.

We see the effect of prayer upon Nehemiah reflected in the experiences of the builders of the wall of Jerusalem. It is only in its effects upon the prayer that prayer can be expected to have its effects upon others. Prayer is a pretty accurate measure of the man who prays. Prayer is a great incentive to the discovery and development of the powers with which God has endowed us. The man who becomes great in prayer will become great in the things which pertain to life. Prayer lifts the pray-er into the realm of fellowship with God; into the thinking of His thoughts; into interest in the things in which He is interested; into Godlikeness. It lifts us into the realm of being laborers together with God. Prayer is a great factor in bringing out all there is of worth in a man. It is through prayer that men come to their best in the affairs of life. We must move forward in prayer if we are to move forward in character, in personality and effectiveness in the service of God and men.

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