

The PREACHER'S MAGAZINE

“For as the rain cometh down,
And the snow from heaven,
And returns not thither,
Without having watered the earth,
And made it bring forth and sprout,
Giving seed to the sower,
And bread to the eater,
So shall my word be that goeth out of my mouth—
It shall not return to me fruitless,
Without having done the thing that I pleased,
And accomplishing the purpose for which I sent it.
For with joy shall you go out,
And in peace shall you be led;
The mountains and the hills shall break into singing before you,
And all the trees of the field shall clap their hands.
Instead of the thorn shall come up the cypress,
And instead of the brier shall come up the myrtle;
And they shall be to the Lord a memorial,
An everlasting sign that shall not be cut off” (Isaiah 55:10-
13). An American Translation, J. M. POWIS SMITH.

The Preacher's Magazine

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The Modern Preacher and His Opportunity

BY THE EDITOR

A FEW days ago I was reviewing Professor Redford's manuscript dealing with the early history of the holiness movement and its emergence into ecclesiastical forms. There was the record of a meeting in which the question was asked as to how new congregations were to be "set in order"—there was an aversion to the use of the word *organized*. One wanted to know whether any other than an ordained minister could organize a church. The question was answered by one who all his life long was a devotee of strict congregational polity, and his conclusion was that any number of people who wanted to organize themselves as a church by public vows and by the election of proper officers could do so. If they wanted to employ the services of a minister, ordained or otherwise, they could do so. "For," he said, "it is the church that employs the preacher, and not the preacher who organizes the church." The discussions seem to us now to be elementary, but they were, nevertheless, epochal.

It has often been said by certain who can be but little taken with anything that is not "big," that what is needed in these days is a preacher of meteoric brightness who can preach to the multitudes and gather about himself personally a movement of national and international proportions. Some who do not follow quite that far still hold that a few extraordinary preachers in huge local tabernacle projects are the best hope of the day. But I venture to set over against all these the thought that this is pre-eminently "a people's" day in politics, industry and religion. By this I do not mean to champion any one particular form as superior, but only to speak of that which is fitting and acceptable. For let us not try to get away from the fact that the unchanging message of the gospel must be given to men in the changing methods which the generations require.

It may be that this is the beginning of the days of the Antichrist, and that federalization and dictatorship are in the making. But at least they have not gone far enough yet to command the trust of

the people generally. Even the Roman empire, after it became an empire, had still to continue many of the names and forms and some of the realities of the republic. In our day churches are more trusted than individuals, and those who intimate by their radical statements that individual men are more immune to drifting than organized movements are speaking without historic warrant. Religious movements that have depended too largely upon the virtue and wisdom of one or just a few have, with the rarest exceptions, drifted or vanished by the end of their second generation (I speak of orthodox Christian movements, and not of cults). And so I suggest that the individual nowadays must find his place in a movement, and the movement cannot be expected to find its place with reference to the individual. The individual, therefore, obtains his best opportunity in an organized church, and he can with greater reason promote the interests and name of a church than he can such interests as may be closely related to himself.

John Wesley, the great organizer, could say, as no independent worker ever can, "God buries His workman, but carries on His work." The ancient wise man observed that "In the multitude of counsellors there is safety." "Progressives" in Church and State are often impatient with traditions that will not readily reform to agree with their new notions. But that unit of human society is safer which is conservative enough in its moods and movements to stand somewhat against the rushing tides of haste. President Roosevelt and many of his advisers thought to make the Supreme Court over because it was not readily pliable. But it was immediately evident that the people of the land still give safety a high rating in the contest with speed. And thoughtful religious people will not attach themselves and their families to a group the permanence of which depends upon the virtue and wisdom of one man or one small group of men. Yes, the place for the modern preacher is in the organized church.

There is a second thought that may not seem quite so complimentary as we might wish. And that is that the organized church, as compared with a day of independency, is a period of *many ordinary* preachers who serve churches of local influence and scope, rather than a time of a *few extraordinary* preachers. Perhaps the standard has been lifted. But, at any rate, in the Church of the Nazarene (the only communion with which I am intimately acquainted) there are the fewest number of places which any informed person thinks would fail if the present pastor or leader were to die or otherwise go to pieces. But while this is not complimentary, it is consoling. To be able to think and say that my passing would not be a death blow to anything vital in the movement with which I am connected is to make it easier to die than it would be if one must think that his day ends it all.

It is practically impossible for me to write as other than a churchman, for whenever I speak of a preacher, I instinctively think of a normal preacher, a pastor, a member of a ministerial brotherhood. But with this in the background, I shall use general

terms and speak of "the preacher of today," by which term I hope to make what I say applicable to all who chance to read these lines.

1. *The preacher of today must be a good man.* Good in every proper sense. Good in the grace of God and good in the fine art of good living. He must not seek immunities, and he must accept them but sparingly when they are offered. He must "endure hardness as a good soldier" in order that he may serve people who are themselves under strain and stress. He must "swallow fagots crosswise," and "take it on the chin." He must be Spirit-filled and Spirit-led. He must be able to pray through for himself and others. And with it all, he must be a good family man, a good neighbor and a good citizen.

2. *The preacher of today must take what he finds wherever he goes and try to improve it.* He must make changes, yes, but he must not turn corners too abruptly, lest he wreck the truck. He must build up the foundation he finds and he must leave his work so another can add to what he has done. He must be fair with his predecessor, and kind to his unknown successor. He must save by addition and multiplication, rather than by subtraction and division. He must have zeal and courage, but these must be tempered with wisdom and the love of God.

3. The preacher of today must be faithful in the objective duties of his office, which are in part; to preach the Word of God, to train leaders for the various situations of the church local and general, to care for the spiritual needs of his own people, to seek the salvation of the lost of their families and those within the circle of their influence, to attend the sick and unfortunate, to give the church standing in the community, and to add to the spiritual and numerical force of the church.

4. The preacher of today can succeed in spite of all hindrances. One place is not equally difficult and equally easy with every other one, but success is possible everywhere. The preacher is succeeding when he is producing and maintaining a proper atmosphere among his people and in his church. This proper atmosphere involves: a sound orthodoxy of faith, a workable unity of purpose and effort, a judgment aspect in which both public and private sins are uncovered, and a revival tide in which altar services and souls praying through are normal.

5. The preacher of today must not be unmindful that his opportunity has been made possible by the devotion of the good and great who have gone on before him. But neither should he be ignorant of the fact that it is the delinquencies of the many which gives the big opportunity to the few. He must not shirk from any of the responsibilities which are laid upon the preachers of the community, but he must not measure himself by the standards of others and become complacent too soon. In most cases it is the preacher who does more than can be reasonably expected of him that is really succeeding. The others do well to hold their own.

I can scarcely close without a word of exhorta-

tion. I know it is easy to make an alibi of "the times in which we live," or of the delinquencies of churches and ministers in general, or of the size and location of our church building, or of the humble character and unusual limitations of the people who make up our group, or of a thousand other things which really do more or less affect our problems. But we are not after alibis, and the fact that "it can be done" should make our task a challenge. "Comparisons are odious," they say, but I think there has been no period when a preacher has more channels for doing good than belong to the preacher of today, and, while the opportunities for some special form of the work may not be as plentiful as at other times, if a preacher will enter every door of opportunity that opens or he can induce to open, and if he will pull every string as though his full success depended upon that pull, by some means and by all means he will be able to "save some," and get ahead with the work of God's kingdom. And to this end we offer our most fervent prayers!

The Prayermeeting

IN the conduct of a prayermeeting the late Dr. A. J. Gordon, of Boston, seemed an expert or adept. His weekly prayer service was a feast of fat things. From the time he arose to announce the opening hymn he seldom sat down, but stood like a captain with hand on the helm, watching every movement of his vessel. He said very little himself, but helped everybody else to feel at home and free to give utterance to the Spirit's inward moving. After the first hymn few if any hymns were announced. All that were sung were familiar, both as to words and tunes, and, when started, were at once taken up by the whole assembly. Of course, as in all open meetings, there were occasionally some moths that would fly into the flame, obscuring the light and scorching their own wings; but he never attempted to "suppress" anybody. If any word was said, in prayer or remark, that was unscriptural, fanatical, or unspiritual, with rare tact he would repeat some text which corrected what was erroneous, or start some hymn which breathed the true spirit.

When asked if, by throwing open such large meetings to universal participation, he ever had any serious trouble, his answer was, "I do not attempt to control a meeting; I consider the Holy Spirit as present and presiding, and I keep my hands off. If any brother speaks or prays too long, or not to edification, I commit it to the Lord; and if I think anyone should be suppressed I carry the case to Him, and ask Him to deal with it. The result is, I have seldom anything troublesome to worry about."—SELECTED.

"His commandments are not grievous." Never shrink from deep devotion because you fear its trials or its sacrifices. Paul in martyrdom was unspeakably happier than God's half-hearted servants.—WILLIAM H. HUNTINGTON.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Mistaken Ideas Regarding Depravity

When I would do good, evil is present with me (Rom. 7:21b).

IN connection with any fundamental idea or belief, it is natural that mistaken ideas arise. "To err is human" is an old adage, and especially is this true in matters of judgment. Moreover the more abstract the subject the easier it is to form a wrong idea or conclusion. We think generally in the concrete, and when we must needs enter the realm of the abstract or metaphysical we are prone to translate the thought at once into concrete concepts, then we follow with the supposition that the concrete is the real and not simply a figure or illustration of the real. To do this is as fallacious as it would be to take the parables of Jesus and make the figures the reality instead of the truths regarding the kingdom of God which they were intended to portray.

DEPRAVITY MISTAKEN AS AN ENTITY

The first mistaken conception regarding depravity is like unto that which we have already been describing. It arises from a figure which is often used in connection with the removal of depravity or the cleansing of the heart. This is described in realistic fashion destroying depravity root and branch. Now the figure is all right as a figure, but when we regard the figure as the reality and not as it should be an illustration of the reality, we form a wrong concept. We straightway think of depravity as something like the root of a tree with branches or some other object that has roots and branches, and we further picture in our mind a tearing out of this disturbing object, bringing it forth in its main taproot and also its branching roots. Then our mind travels on forming the conclusion that depravity is some substance within the soul.

Depravity is a state and condition. A state and condition is not an entity or a substance of any kind. A state and condition is not an entity in and of itself. It is a condition that inheres in being. Depravity is a state and condition that inheres in an unregenerate and an unsanctified man.

This fact regarding the nature of depravity is distinctly a teaching of Scripture. It is first clearly evident through the words used to indicate the in-being of sin. We find the nouns are abstract nouns. Thus the word for sin which in the singular indicates the nature of sin is an abstract noun, the word for lawlessness which is translated in our version, "transgression of the law," is an abstract noun. The word iniquity is an abstract noun. An abstract noun indicates a state and condition of some existent being or substance.

The particular words or phrases which might seem to indicate that sin in its racial or original aspect is an entity are those of "old man" and "flesh." But when we consider the first term it means the old self

or more particular the old-self-life, the life that we lived when self was the focal point of all activity, so this indicates the state and condition of man without grace and the remnants left in the heart of selfishness after the operation of grace in the first work, it is a state of our being, not being itself. Then there is the word "flesh." This perhaps more than any other might seem to indicate an entity. But we might note first an expression that is closely allied, that is, "the carnal mind." This is in the original fleshly mind, meaning a trend of thought or the thinking of the mind dominated by the fleshly propensities. This gives us a very clear understanding of what the flesh is, a state and condition of our being wherein the lower elements of our nature gain control and dominate. When we read about the works of the flesh as set forth in Galatians this same fact is brought out; those works are the results of a state and condition.

Again we can approach the subject from the nature of the words used in Scripture for the removal of depravity. If we make a study of them, we find the largest number indicate cleansing or purifying. We cleanse or purify some object or being by altering its state and condition, and thereby it enters into a new state and condition.

Thus we see from various lines of approach, the conclusion reached is that sin is a state and condition that inheres in our being. It is none the less tragic or real for that fact. On the other hand, the most real entities are those that we cannot see or handle. Life is a fundamental reality but we cannot see life; we see the results of life, we see its manifestations, but we cannot see life itself. Yet life is very real. So is sin.

DEPRAVITY MISTAKEN AS WRONG FUNCTIONING

Another explanation of depravity is given at times which seems to err along another line as the concept of depravity as substance errs in the tendency to objectify it. But it springs from the same inherent tendency of thought. The mind does not like to linger in the realm of the abstract and if it cannot make its escape one way it will another. If it reacts against forming concrete concepts then it goes to the other swing of the pendulum and postulates that there is no fundamental reality but that depravity is simply a wrong functioning. This trend of thought has much more of danger in it than the other, we feel.

When we come to analyze this question of wrong function we find that it is the taking a resultant for the state and condition that is the cause. When there is a wrong state and condition of being, then naturally it does not function properly. If this body of ours becomes diseased, then it will not respond properly, and when it does respond, such reactions are erroneous. There may be intense nervousness,

sudden starts through fear may be expressed, all of which are wrong functionings, but when the physician takes the case in hand, he considers these expressions as symptoms, realizing that the fundamental cause lies in behind them. So it is with depravity, the fundamental cause lies deeper.

The Apostle Paul realized very keenly that he could not function aright; he cried out in despair, "For what I would, that do I not; but what I hate, that I do." But he did not lay the responsibility for his plight on this expression, this form of inability manifested in his life; he turned to the underlying cause saying, "Now then it is no more I that do it, but sin that dwelleth in me." He recognized that there was a reason for this perverse conduct on his part and that reason was the sinful nature within.

The word for sin used in this particular connection is an abstract term in the original and as we have explained does not indicate something of a concrete nature, but a quality, state or condition. Therefore it indicates to us very plainly that the fundamental cause for a wrong functioning is a condition that lies in the background, this is the cause and the misdirected conduct is the result.

This line of thought is substantiated whether this passage in Romans is regarded as the picture of a regenerate man or an unregenerate man. We are inclined to feel that this is too gloomy a picture to represent the regenerate man quickened into new

life by the grace of God, that on the other hand, it represents a man awakened and under conviction, but finds himself unable in his own strength to align himself with the spiritual ideal. The underlying cause is, in his case, the same basic reason as creates the inner warfare in the regenerate man, the state of sin existent in his own heart. In both cases the cause is the same, the manifestation in the life varies. It is the sinful state of the heart of man. This is depravity.

Thus have we passed in review two mistaken ideas concerning depravity. It is very easy to let the mind slip into one or the other according as we have a tendency to be very realistic or concrete on the one hand or are inclined to be psychological on the other and want a purely psychological explanation. Neither line of thinking will solve the problem. It is fundamentally an issue within the realm of the metaphysical which, although difficult for thought or mind pictures, yet is tremendously real in life's experiences. We know that our inner being is stained with sin and defiled. We find that however we try to do the good, yet apart from grace we are ever aware of the presence of evil and we realize that this comes from indwelling sin as a source. A hopeless state it would seem, but we recognize that over against this state and condition stands the abounding grace of God and we rejoice that where sin reigns in the heart, grace may reign more abundantly.

*The Preacher as a Preacher**

Homer Land

THE present day preacher has many duties. He must visit, he must attend to executive affairs in the church—boards and committees; he must help build up the Sunday school and other auxiliaries in the church, he must help solve many financial problems, and he should help all the people—grown folks and boys and girls—with their personal problems of life. But the most important task of the preacher is to preach the gospel.

Preaching is a form of public discourse altogether in a class to itself. It is not lecturing, nor delivering addresses, nor making speeches, but preaching is delivering the message of God to the people. It is not just quoting Scripture by dry rote; nor merely expounding the Bible from a dry, cold heart; but real preaching is giving the people a living, present tense, up-to-now interpretation of the Word and will of God.

The preacher must be divinely called. No one should enter the ministry as a mere profession. He should be well trained. He must be a student. He should read many books and periodicals. A daily newspaper is essential in order to preach the gospel in full light of current conditions. But the preacher's

best book is the Bible; and the people themselves compose his most interesting library of study. Material for preaching should be gathered during most of the preacher's working hours. In his private life, his own home life, the homes of others, on the street, on the highways, on the trains and buses, in business contacts; even in recreation, the alert preacher will pick up good material for his sermons.

The preacher should go to the pulpit with his head full of facts; somewhat organized. Most preachers do better if they take a few notes with them. But it is my opinion that notes and homiletics should always be hidden machinery. I mean that if the sermon can be delivered in an orderly way, without even mentioning the order, it will be more natural and therefore more effective.

As the preacher goes to the pulpit, his heart should be warm with the Spirit of God. If he cannot go immediately from the closet of prayer, he must go in the spirit of prayer and utter dependence upon God. The effective ministry of all times has come from *praying* preachers.

An humble preacher of the past delivered the same sermon many different times. Each time it was unique and powerful, resulting in the salvation of

* Paper given in a convention at Duncan, Okla.

many souls. Some of the "star preachers" asked the humble man where he got such a sermon; whereupon they were led to a small building, and the preacher pointed out a certain board in the old floor, and said, "Right there, kneeling on that board is where I got my message from God." Every preacher ought to read Bounds' book, "Preacher and Prayer," at least twice every year of his life.

If possible, the preacher should go to the pulpit with a rested body and relaxed nerves. Since we are God's instruments in the world to save men, we should keep ourselves in the very best condition for divine use.

More and more I am convinced that preaching is simply the overflow of the preacher's own heart; and since this is the case, a preacher ought to be possessed of genuine manhood, physically, mentally, morally and spiritually. He should be a real man!

It is fine to give attention to rhetoric, homiletics and proper delivery in the classroom and study; but when a preacher gets in the pulpit, before a mass of living, nervous, needy humanity, he ought to take on a bit of holy recklessness, turn his heart loose and preach!

As to the message itself—what is a preacher to preach? How many times have we asked ourselves the question, "What shall I *preach*? What *shall* I preach?" I think there are only two things we should *ever* preach; and these two things we should *always* preach: *Life!* and *God!*

Everybody is interested in life. That is why newspapers, radios, novels, games, races, shows, etc., are so popular—they deal with life. Most of it is life in a wrong phase, but still it is life. Birth and death draw a lot of attention, but life in between is full of interest. We must bear in mind that abstract, complex and deadhead sermons from musty books will never reach this age. We must have a living, flaming message! Life, action, and illustration filled the ministry of Jesus. We today must preach life in all of its phases.

But just to preach life is not enough—we must preach God! Not just preach about God, of God, or just the *Word* of God; we must preach *God himself!* America has too many backslidden preachers who are preaching about God, of God, and even the *Word* of God, but they are not preaching God. A lot of people do not know the difference, but there is a difference.

Brethren, this poor old world needs God, and if the preachers of the world had God in all His fullness, and would preach God as they ought to preach Him, then the people themselves would become hungry for the Lord; and righteousness would cover the earth, as the waters cover the sea!

The chief concern of us all and each, as preachers should not be, "How much salary can I command?" nor "How big a church can I build?" nor "How far can I extend my personal influence and reputation?" But our chief concern should be, "*How? O how* can I get more of God in my life and ministry?" The psalmist said, "I have never seen the righteous forsaken nor his seed begging bread." Again it is written, "Except the Lord

build the house, they labor in vain that build it." And I will guarantee that our reputations will not have to go begging if we only have enough of God! Our testimony should have much of the same spirit that a big 225-pound Kentuckian had, when he stood up, and with a smile that would almost lift a mountain, said, "Brother Land, I shore do *like* God!"

Our job is to so preach life and God, as to get all the lives we possibly can in touch with God, and home to heaven.

Preaching that is worthy of the name should instruct, convince, convict, convert and inspire the people. In order for our preaching to do these things, it must have heart in it. We cannot preach life and God unless we do put *heart* into our preaching. Heartless preaching is just about as interesting as a slow-motion football game would be; and just about as inspiring and encouraging as one of these lifeless, gripless, sickening handshakes. Some fellows' preaching is about like the poor old fellow's prayer. While the dear old man was having family prayer, one of his boys fell off to sleep. After a while he awakened, and, nudging his brother, he said, "Say, where is Pa in his prayer?" His brother told him what his father had just been saying, so the boy turned over on the floor and said, "Pshaw, he's only half through, I can get another good nap." When people go to sleep in our audiences—suppose we first check up on ourselves, before we lay it to poor ventilation of the building, or overwork, and ill health on the part of the sleepers.

We must put heart into our preaching. The Bible with its eternal truths of sin and salvation, righteousness, heaven, and hell, must be vitally real to us, if we are to make them real to the people. Somebody has said that the difference between an actor and the average preacher, is that the actor takes the unreal things of life and acts them out just as if they were real; while the average preacher takes the real things of life and destiny and treats them as if they were unreal. God save us from heartless preaching!

Another thing I would like to say about preaching: It is displeasing to God for us to relegate the sermon to some remote, tail-end part of the church program. In too many cases the Sunday morning sermon is not considered important enough for all the Sunday school students, young and old, to stay and hear. Much of this may be the fault of a poor preacher, or it may be that the Sunday school teachers do not have a loyal church spirit. Then many times the preacher and people, and the time, are used up with too many preliminaries before the sermon. I do not believe in long sermons, but I do know that a hasty ten or fifteen minute sermonette, thrown in, as sort of a customary, necessary evil, will never satisfy the heart hunger of the people to hear the glorious gospel of Jesus Christ!

I will close with a bit of humorous preaching technique, which possibly all of us have heard Dr. R. T. Williams give. He said, "When a preacher stands up to preach, he should start low, go slow, rise higher, strike fire, wax warm, and end in a storm."

Preaching with Simplicity

E. E. Wordsworth

BOREHAM asks why we teach children to pray that their simplicity may be pitied.

*"Gentle Jesus, meek and mild,
Look upon a little child!
Pity my simplicity!
Suffer me to come to Thee!"*

Why "pity my simplicity"? It is the unspoiled and sublime simplicity of the child that we all admire and covet and love. Jesus took a little child and set him in the midst of His disciples and said, "Whosoever shall humble himself as this little child, the same is *greatest* in the kingdom of heaven!" The simplest, He meant, is always the sublimest.

Over a hundred and fifty years ago the great John Wesley visited Dublin, Ireland. It was a hot, sultry, summer day. In the evening he expounded what he called, "The deepest part of the Holy Scripture, namely, the First Epistle of John." He said, "Here is sublimity and simplicity together, the strongest sense and the plainest language! How can anyone who would speak the oracles of God use harder words than are to be found here?" But he says, "I advise every young preacher to form his style." Sublimity and simplicity combined! It is always so!

St. Paul, perhaps the greatest scholar of his time as Dr. Cortland Myers believes, was withal the simplest of preachers. He tells us in Corinthians, "But God hath chosen the foolish things of the world to confound the wise . . . that no flesh should glory in his presence." Again, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect."

It was the habit of Martin Luther to first preach his sermon to his son before going to his pulpit, for the great Reformer knew that if the child grasped it the audience would. Boreham tells of a man who gloried in the use of such words as "Nullifidian" "moribific" "renascent." These were his favorite grandiloquent words. He once spoke of "psycho-genesis" with an emphatic enunciation which seemed to invite respectful wonder. But children were not present in his audiences. Of course it is well for the preacher to have a large vocabulary in order that he may use the proper words in pulpit utterance, and without a good vocabulary the minister will oft-times suffer unnecessary embarrassment, but words should be vehicles for conveying the things of the Spirit to the minds and hearts of men.

Dr. Boyd Carpenter, Canon of Westminster, on being asked if he felt nervous when preaching before Queen Victoria, replied, "I never address the queen at all. I know there will be present the queen, the princess, the household, and the servants down to the scullery maid, and *I preach to the scullery maid.*"

Jesus was the Master Preacher and yet how simple

His speech! He spake in parables so that the hearer might understand. I once heard a preacher cynically say, "I don't use illustrations. Anybody can do that without reading and study." He meant to impress us with the fact of his own profoundness, doubtless. In a few years he was out of the ministry and has not been heard of since. He was wiser (?) than his Master who used the simplest of illustrations to enforce truth. Sir Edwin Arnold says of Christ:

*The simplest sights He met—
The sower flinging seed on loam and rock;
The darnel in the wheat: the mustard tree
That hath its seeds so little, and its boughs
Widespreading; and the wandering sheep; and nets
Shot in the dimpled waters—drawing forth
Great fish and small—these, and a hundred such,
Seen by us daily, never seen aright,
Were pictures for Him from the page of life,
Teaching by parable.*

The great soul-winners of the Church have been the simplest. Wesley is an illustrious example. And there were D. L. Moody the story-teller, and Sam Jones and "Billy" Sunday who moved the multitudes by their simple form of speech and witty sayings. I heard the late Dr. R. A. Torrey say, "I read my Bible every day in three languages, the Greek, German and English." He was a scholar of the first rank. Yet his books are filled with the simplest of illustrations and his sermons were always the easiest to grasp. Dr. Cortland Myers, the famous Baptist divine, a scholar indeed! yet his writings and sermons any child can understand. He is the very embodiment of simplicity and in this he is sublime.

Simplicity does not mean impoverishment of speech but just the opposite. One can be truly eloquent and simple too. Perhaps no man in religious history has combined sacred eloquence and simplicity as the mighty soul-winner, George Whitefield. Yet his biographer tells us he had a special gift in adapting himself to any kind of an audience. When Whitefield preached before the seamen at New York, he had the following bold apostrophe in his sermon: "Well, my boys, we have a clear sky, and are making fine headway over a smooth sea, before a light breeze, and we shall soon lose sight of land. But what means this sudden lowering of the heavens, and that dark cloud arising from beneath the western horizon? Hark! Don't you hear distant thunder? Don't you see those flashes of lightning? There is a storm gathering! Every man to his duty! How the waves rise and dash against the ship! The air is dark! The tempest rages! Our masts are gone! The ship is on her beam ends! What next?" It is said that the unsuspecting tars, reminded of former perils on the deep, as if struck by the power of magic, arose with united voices and minds, and exclaimed, "Take to the long boat." Thus simplicity and eloquence won many souls.

With the Greek New Testament

Perfect Expression of Thought by the Imperfect Tense

E. Wayne Stahl

THE wisdom and providence of God are gloriously manifest in the New Testament being written in Greek. Perhaps there is no other language so capable of expressing the exact thought of writer or speaker. The finest shades of meaning can be indicated through this wonderful speech. For such a purpose our English language, fine as it proves to be in many respects, appears sometimes clumsy and inadequate.

Among various examples of this effectualness of Greek are two tenses of verbs, the aorist and the imperfect. We have in English no precise equivalents of these tenses, being obliged to show the thought conveyed by them in a roundabout fashion.

The aorist tense signifies completed action in past time. The imperfect tense in Greek usually denotes continuous action in the past. We see both these tenses in Matthew 25:5. In the English Bible we here read concerning the ten virgins, "They all slumbered and slept." To all appearances there is the same tense for each of these verbs. In the original we read, "*Enustaxan pasai kai ekatheudon.*"

Literally and accurately, this would be rendered, "They all (*pasai*) became drowsy: *enustaxan*, from *mustazein*, to nod, or become drowsy; here in the aorist tense, as definite finished action is past time. It took place but once, this falling asleep, and "a thorough job" was made of it.

"And *kai* they kept on sleeping," *ekatheudon*, from *katheudein*, to sleep; here in the imperfect tense, denoting continued action. They fell asleep but once on this particular occasion; they persisted in this slumber after it had been effected.

Later I hope to call attention to some of the wonderful significances of verbs in the aorist, as used in the New Testament. Now, however, let us consider some further uses of the imperfect.

We see its use in Luke 18:3 where we read of the unprincipled judge and the determined widow, "And she came to him." As far as this one verse is concerned, we could not tell from the King James rendering if she appeared just once or a number of times. But in the Greek the word for "came" is *ercheto*, from *erchesthai*, to come or go, and it is in the imperfect tense. It can be translated, "And she persisted in coming." Or as Weymouth's "New Testament in Modern Speech" (every Bible student should have this precious translation) renders it, "Repeatedly came."

I have been struck by the frequency with which Mark in his Gospel makes use of the imperfect tense. His has been called "the gospel of action." In it we get a glimpse of the incessant activity of the Savior. It evidently was written for the Romans, that remarkable people some of whose chief characteristics were energy and practicalness. If, as

many expositors believe, the four living creatures of the fourth chapter of Revelation, represent the four Gospels, then the beast that bore a resemblance to an ox (that serviceable working animal) is the symbol of Mark. His repeated use of the imperfect tense gives us the impression of unremitting effort.

One of Mark's numerous imperfect tenses is seen in 1:21, where we read in the Authorized Version, of Christ that He went into a synagogue and "taught." In the Greek this is *edidaske*, from *didaskein*, to teach. It would seem to have been a prolonged teaching, as the verb is in the imperfect tense; perhaps for hours the Master held the attention of His auditors as He spoke as never mortal spoke.

We know that the effect of His discourse on his hearers was that of extreme amazement; and this was not a momentary emotion. For in the very next verse after the one to which I have just referred we read of these listeners, "And they were astonished (*exeplessonto*) at his doctrine (*didake(i)*)." The word for "astonished" is from *ekplessein*, and it is in the imperfect tense, denoting that their awe and wonder lasted as long as did the speech of our Lord.

Digressing slightly I would call attention to the words for "taught" and "doctrine" or teaching in the two verses from which I have quoted. *Didaskein*, to teach, furnishes us with our English word "didactic," meaning "teaching" or "instructing." Related to *didaskein* in Greek is the name by which Jesus was most frequently addressed "in the days of his flesh," "*Didaskalos*," or teacher. This is really the meaning of the word "Master"; as in our school-master or schoolteacher.

Often in Mark do we find the verbs for "teach" or for "speak," used in connection with the public utterances of Christ, with the imperfect as the tense. To me it is suggestive of the loving patience and reiteration of Him who was the ideal Teacher, as in wise persistence He, with "His line upon line, and precept upon precept," would stamp permanently upon the memories of His hearers the glorious truths of the kingdom.

Another instance of Mark's use of the imperfect tense is to be observed in the thirty-fifth verse of this same first chapter. Jesus had risen very early in the morning (long before daylight appeared); He "went out and departed into a solitary place." In the Greek both these verbs are in the aorist tense, finished action in past time. But when the Master reached that deserted spot, we read that He "there prayed, *proseucheto*," from *proseukesthai*, to pray. The imperfect tense makes us know that it was a protracted season of calling upon God. Not just a paltry few minutes. I would infer that He took hours for that morning watch.

It makes me think of John Wesley, who so vic-

toriously walked in the steps of Christ. This spiritual ancestor of us all would rise at four o'clock in the morning, summer and winter, and at once devote a considerable time to communion with his Father. Martin Luther spent hours daily in prayer; Edward Payson called so much on God in the secret place that his knees wore holes in the floor. Sundar Singh, that Christian saint of India, whose achievements for the kingdom were "exceeding great and marvelous," would tarry in the secret place for hours each day. Here was the "hiding of the power" of these overcomers and achievers.

Just last night at a cottage prayermeeting of the church attended by this writer a lady present confessed, "Each morning at five o'clock my bed becomes uncomfortable; I must get up and read the Word." She was not speaking of physical discomfort, but that sweet urgency created in her heart by the Holy Spirit. She knew the glory of Isaiah 50:4. She experiences the triumphs of "perfect love," and her morning praying is, so to speak, in the "imperfect tense," it is prolonged spiritual activity.

The Listener's Pre-sermon Preparation

BY PAUL S. HILL

I WENT to church to worship God and to hear a sermon. The feature of the hour of worship that I was most interested in was the sermon. During the day I had looked forward to hearing the sermon which a fellow pastor was to preach, and as the time drew near for the sermon to be delivered I found myself experiencing an intense desire for the sermon to begin.

I enjoyed the preliminary parts of the service, but to me they seemed a bit too long, but I suppose that was because I desired to hear the sermon. However it gave me a hint that perhaps some of the preliminaries in most of our services could be shortened up a little, and be more effective than they are now. I am still wondering about that, and the more I wonder the more reasonable a short preliminary to a preaching service appeals to me.

As I sat waiting for the sermon to begin I found myself wondering what the preacher would say. What would be his text? What subject would be present? How would he succeed in presenting his message? I prayed that my heart might be good ground for the Word of God to be sown in. I think it was while I was praying and asking God to prepare my heart for the reception of the truth that I found myself hoping that the preacher would *say something*. I hardly know how to say this better. I wanted the preacher to *say something*. It might have been because my heart was already going out toward God in desire to be fed, and that I was connecting my feeding with the coming sermon, but anyway, whatever the cause was I did want that preacher to *say something*. Of course I did not

know what his text was to be, nor what his line of thought was, nor how well he was prepared to preach, but I did know that I was expecting something for my mind to think about and my soul to relish and thrive upon, and not only was I expecting it in a general way, but I wanted it to come to me through that sermon. I wanted the preacher and the sermon to supply for me the things my soul and mind were craving for.

To be honest with the proposition I must confess that I did not know just what it was I wanted, but I wanted the preacher and the sermon to supply it. I had no choice of subjects that I was desirous of hearing discussed. I do not recall that even a suggested theme was in my mind. It was simply that I wanted to hear a sermon that would supply my mind and soul with material for its own use and upon which I could build. Perhaps I was too harsh with the preacher, but I did want him to *say something*.

Since that period, when I sat for a few minutes and got myself all set to hear a sermon, I have wondered how many times people in the pews of the church where I am pastor have waited for me to begin the sermon, and hoped and prayed within themselves that I would *say something*. The preacher that I listened to that night did not fail me. His sermon was good and solid. My soul was blessed. I went away feeling that the sermon was just what I desired it to be. But I am wondering how the people fare who come to listen to me preach. Do I *say anything*? I think of the children and young people in the congregation. Do I *say anything* helpful to them? What about the business people, school teachers, clerks, craftsmen, students? Do I *say anything* that will help them? There are some old people, who have been Christians for more years than I have. Do I say anything for them to get help from? I am pretty sure that Christians have learned how to gather a fairly good meal out of poor sermon fodder, but that is pretty poor consolation for me when I am aware that they come time after time and sit hoping and praying that I will *say something*. God have mercy on me. I would hardly blame people if they did not come back to hear me many times. It is a wonder they come at all.

It is not good to be discouraged too much with oneself. I must do better. Lord help me to not only *say* but *say something*. Oh, well!

Life's Discipline

Life must have its discipline and its difficulties to make it of value, to give it character.

Iron ore is of little value until it passes through the fire and is purified, tempered and shaped. The chisel must bite deeply into the marble again and again before the angel in it looks out. Paint of little value, when carefully spread upon the canvas by a great artist, becomes of rare beauty and worth.

The little things seemingly valueless in our lives become richer than a king's ransom when their possibilities are developed.—CHARLES W. NAYLOR, in "The Secret of the Singing Heart."

GENERAL CHURCH PROGRAM

The 1940 Stewardship Pamphlets

THESE eight pamphlets are just off the press. They will be known as the 1940 Series to distinguish them from the 1939 Series and the good tracts in use before 1939. Here is the list:

"Tithing a Divine Challenge" by Rev. Hugh C. Benner.

"Christian Stewardship," by Dr. A. O. Hendricks.

"The Consecrated Life" by Dr. D. Shelby Corlett.

"The Key to Spiritual Blessing," by Dr. D. Shelby Corlett.

"Beyond What Law Requires," by Dr. D. Shelby Corlett.

"Since God Is Sovereign," by Dr. D. Shelby Corlett.

"The Preservation of the Pioneer Spirit in our Church," by Dr. A. O. Hendricks.

"Giving the Gospel to America," by C. Warren Jones.

The last two tracts deal with Home Missions. These pamphlets are for free distribution. Order as many as you can use. This is one way of getting our message out to the people. Send for a sample of each. Read them carefully and then place your order.—C. W. J.

CHURCH SCHOOLS

Orval J. Nease

Getting Ready for the Vacation Bible School

S. M. CAMPBELL

SCHOOL will soon be out, and summer vacation for the boys and girls will be here. It is time for us to begin planning our Vacation Bible Schools. Workers must be enlisted; materials must be secured and advertisements must be got out. Then, too, boys and girls must be enlisted. All this takes time, planning and lots of work. Getting ready for the Vacation Bible School is not an easy task.

The first question to settle is whom shall we get to come to our Vacation Bible School. There are three classes of prospects: (1) The children of the church members and other children who attend our Sunday school. (2) Children who do not attend any church, and in many cases, have no church preference. (3) Some who may come from other churches which are not having a Vacation Bible School. Of the three groups mentioned, the last

named will be of least benefit to the church and Sunday school, but ought not to be neglected. There are too many who do not attend any Sunday school for us to depend solely upon those who are already regular attendants in Sunday school. When we have looked over our prospective membership and have come to the conclusion that there will be sufficient pupils for a Vacation Bible School, then we are ready to organize for the school. A large group is not necessary, but an interested group is vital. This should be ascertained as soon as is possible and expedient.

The task of organizing the workers and setting the time is the responsibility of the pastor and the Sunday school superintendent. Their first task is to call a meeting of the church school board and get its approval upon the plan to have a Vacation Bible School. Workers may be discussed, then the final plans left up to the pastor and the Sunday school superintendent.

Their next step is securing the supervisor. This should be someone who is interested both in religious education for children and in building the Sunday school. Normally this person should be a member of the Church of the Nazarene. The person desired for this place should be called into conference with the pastor and superintendent. He should have been told the purpose of the conference so as to be ready to reject or accept the appointment. If he accepts the place, he becomes the supervisor of the Vacation Bible School.

Next the department supervisors must be decided upon. Each department—Beginner, Primary, Junior, Intermediate—should have at least one worker. In a very small school this one might be both supervisor and teacher, but where there are enough pupils, there should be a supervisor who does no teaching, but directs and organizes the work of the department. There should be teachers and helpers for every six to eight pupils. Thus the number of workers will depend upon the number of pupils enrolled.

After the desired department supervisors have accepted their responsibilities, they with the Vacation Bible School supervisor, superintendent and pastor should decide upon and enlist the workers. The department supervisor should have an active part in choosing his or her helpers. For example, the Beginner supervisor should recommend her workers to the pastor, superintendent and Vacation Bible School supervisor for their approval. When this has been done for each department, then the departments are ready to begin organization for the school.

When all supervisors, workers and prospective helpers have been selected, it is then time to have a leadership training course. Unit 723 should be

taught either by the pastor, Vacation Bible School supervisor, Sunday school superintendent or some other person competent to teach it. All supervisors, teachers and workers should take the course so that they will know the why's, what's and how's of the Vacation Bible School.

During the process of the course, department organization may begin to take form, and definite plans may begin to be made for the work to be done during the school.

As soon as supervisors and teachers have been appointed for the various departments, Vacation Bible School books should be placed in their hands in order that they may start organizing and planning for the school. If best results are to be had this must be done. Failing to do this is like asking a person to build a house without lumber or tools. Who would be so foolish as to have carpenters and helpers meet on a given lot, but have no lumber or other materials there with which to build? Vacation Bible School workers must have books and materials if they are to work successfully. Do not try to teach without a textbook and guide.

While all this is in process and beginning to take form for the opening of the Vacation Bible School, there is another thing that must be in process, too. The advertising campaign must be on. We must bring the fact that we are going to have a Vacation Bible School before the boys and girls in a forceful way that will attract their attention. It must be presented to them in an intelligent manner. The pastor can help to do this by making clear, definite announcements about it. He might go farther than announcing it; he might preach a sermon or part of a sermon on the Vacation Bible School, its advantages and values.

The Sunday school superintendent and his corps of workers should keep it before the Sunday school continuously so that the boys and girls will plan to attend. It can be advertised in the opening exercises of the departments along with the other announcements. The teacher can keep it before the pupils in their classes by reminding them and urging that they attend. It is a proposition of everyone co-operating in an advertising campaign.

The Vacation Bible School supervisors and helpers can help by making posters advertising the school and seeing that they are displayed in all departments of the Sunday school.

Another usable method of advertising is that of hectographed or mimeographed letters sent to parents of all pupils attending the Sunday school. This letter might thank the parents for sending their children to Sunday school and request that they send them to the Vacation Bible School. They might also use any number of methods of placing a written personal invitation in the hands of each member of the Sunday school.

There is another method of advertising that should not be overlooked and it is one that is well worth using. That is an announcement through the local newspaper. The newspaper management usually will be glad to give space for an item telling of the

Vacation Bible School. The pastor can secure this service for the church.

We realize that it takes lots of work to have a good Vacation Bible School, but on the other hand, its values and services to the church by far offset the cost and work necessary to make it a success.

BOOK CHAT



By P. H. Lunn

MARGARET Slattery is a name with which to conjure in the book world. Miss Slattery's latest book is *ONE IN SEVEN* (Harper—\$1.25). This book is described by the publishers as inspirational readings for every week of the year—and such it is. However that description confines its appeal within regrettably narrow limits. There are given here fifty-two brief devotional messages, some of them with a biblical setting, others without. Ministers preparing radio messages, chapel talks, addresses to young people, etc., will find a wealth of suggestion in this volume.

To those who love poetry the name of Grace Noll Crowell is a familiar one. Her latest volume of verse is entitled *THE RADIANT QUEST* (Harper—\$1.50). There are about sixty-four poems in the book, some of them with the most intriguing titles such as "Upon Rearranging a Shelf of Old Books," "To a Son Away at College," "Sea Gulls Far Inland," "My House," "Apple Cider," "From a Pullman Window," and many others equally effective in stirring one's imagination and curiosity.

A DOCTOR WITHOUT A COUNTRY by Thomas A. Lambie, M. D. (Revell—\$2.00), is the thrilling narrative of a missionary doctor who renounced his American allegiance and became an Ethiopian citizen in order more advantageously to pursue his work of teaching and healing. Here is a man with spirit akin to that of the intrepid Livingstone. It is a detailed account—254 pages but reader interest is carried along through the very last sentence.

The story is told of a little girl who was lost in the great wheat fields of the Northwest. Her parents called the neighbors for miles around to help them in the search. The neighbors gladly assisted, scattering all over the field. As night came on, one by one, they returned, each one reporting that the child had not been found. The parents were greatly distressed and the neighbors were taking leave for their homes when one of them suggested another plan. He said this, "When we went in search of the little girl we scattered about over the field; one went one direction, another, another. Pursuing that method we did not find her. Now let us try another plan. Let us take hands, forming a great line at the edge of the field and at a given signal let us march through the wheat field, combing it, as it were." The plan was adopted and soon a shout arose. The child had been found. What was not accomplished when they searched separately was accomplished when they took hands and marched together.—SELECTED.

Problems Peculiar to Preachers

Chas. 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—*I know an evangelist who uses tricks in his altar call. Should I talk to him about same? I like him personally; should I use him?*

ANSWER—You seem to be acquainted, and so it would seem in order for you to talk with this man. I would not think you could use him for a meeting unless you are convinced that he is either ignorant of or cured of what you term tricks. To use him, knowing that he does what you claim to know that he does, would be to become a party to his acts and weaken your own character. If he is ignorant of this procedure you might save him by telling him of it. It would seem to me that if you are his friend you should do this, for be assured that the matter will not get better unless dealt with. In all probability more folks than you know it already.

To the evangelist or pastor, I would say that no trick plan can work, for God will not add His blessing to such, and the devil will have lookouts on hand to expose you sooner or later. I heard recently of a preacher who made his altar call by asking all the folks to bow their heads. He then asked for those who desired an interest in prayer to raise their hands. He kept his count, announcing same every few seconds, and finally had some fifteen requesting prayer. But there were some miserable backsliders who did not close their eyes, and they counted also, and found that but two really lifted their hands; at least that is the word of the backslider. The only safe way is to be honest and square. A call really should be definite and not left in such a way that everyone, Christian as well as sinner, is made to feel he must go to the altar, and then when he does, be counted as a sinner. Thank God, there is little of this type of work, but it is wise to warn if only one complaint is heard.

THE pastor came to the new charge and found himself with a board that seemed to pride themselves on the fact that they could keep the pastor from getting any of his suggestions and plans into operation. He would present a plan and some member of the board would make a motion not to adopt it. Soon the pastor saw that he must do something drastic in order to develop and maintain his leadership in the church. He prayed and finally felt led to suggest several ways of doing the task under consideration, thus dividing the attention of the members of the board who would oppose. They found themselves having to decide which one they would use rather than to adopt or reject the one. Gradually and almost unconsciously those unruly members of the board found themselves pushing the program of the church and following the leadership of the pastor.

THE PROFESSOR SAYS, that one of the best ways to handle the opposition of stubborn board members is to give them so many ideas to consider that they will forget their personal opposition and get behind one or more of the plans and methods.

Q. *In our town there are several Nazarene churches, and occasionally some members of one of the other churches visit mine? Should I call on them?*

A. No. Not even if they ask you to do so, unless you do it with their pastor. If they finally decide they want to transfer to your church it will be wise for you to insist that they get a letter before you consider them. Do not phone the members of another church. Let your brother pastor care for his flock. Anything less than this will eventually bring grief and hinder the work.

Q. *Should a pastor talk over the conditions of the church with the evangelist before a revival?*

A. I think not. Of course there will be others who will disagree with this answer, but in the long run, the policy of refusing to discuss with the evangelist the conditions of the church will produce the most lasting satisfaction. My reasons are: *First*, the evangelist is human, and if informed he cannot help approaching the revival with a biased mind. *Second*, he is a God-called man, and as such, can and will be directed by the Holy Spirit to present truth that will bring proper results. *Third*, if the truth does come close and searching it will be a great comfort to you as pastor to be able to honestly state that you have not revealed anything regarding the condition of the church. *Fourth*, your own spirit will be better, and you can pray and work more effectively.

Q. *Some time ago I was in the pastorate and seemed to be succeeding, but I felt a definite leading to the work of evangelism, so I resigned and entered the field. I now find that I am solicited by members of churches to consider a pastorate, and I am not sure but that I should. I write for advice.*

A. To start with, the work of these two fields is not the same, and the Bible is clear that God calls some to one and some to the other. It is certain that the Lord does not reverse His calls every twelve months, so it would seem that you have not properly examined the call in the light of the Bible. Again, it is a near approach to wrong ethics for you to conduct yourself in such a way or to make such statements as would lead church members to feel free to approach you on such subjects. If you do not find a way to stop this you will be in a pastorate not merely by choice but by compulsion; for once the pastors in general learn that you are lending your ears to every disgruntled member of the church who would like a change of pastor, the pastors will cease to recommend you and your calls will be few. Settle the matter in your prayer room, and having found out the will of God, enter that field to live and die for the cause in the same.

Q. *One of our members has a daughter who does not profess to be saved, yet this member wants us to use this daughter as a Sunday school teacher and seems very much hurt at the suggestion that we do not. What shall we do?*

A. Abide by the standards of the church and the rule of the Manual without respect of persons. Any other course will eventually lead to disaster. In fact any effort to accommodate situations by Manual violation will bring a problem sooner or later. One can follow procedure without being a legalist.

No Power Without Heartfelt Prayer

Much Daily Prayer—Much Daily Power.

Little Daily Prayer—Little Daily Power.

No Daily Prayer—No Daily Power.

Daily Prayers Prolonged—Daily Blessings Prolonged.

Many Brief Prayers—Many Brief Blessings.

Prayers Rushed Past—Blessings Rush Past.

—*The Pilgrim Holiness Advocate.*

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

Balanced Christian Living—I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture (John 10:9). Notice that there is the Ingress, the Egress and the Progress of the Christian experience and living.

A Door of Hope—"I will give . . . the valley of Achor for a door of hope" (Hosea 2:15). Note that Achor means trouble. Hosea prophesied through the object of his own life experiences and through his own love and sorrow for his wayward wife he revealed God's love to backsliding Israel. The promise of the text reveals God's method of mercy in the midst of judgment, hope in chastisement.

Wide-awake Workers

The Sunday school superintendent had been laid off from his work by a strike. Things were distinctly discouraging from a material standpoint. But instead of moping around and mourning because of his loss this superintendent and his pastor got their heads together to see what they could do to increase their Sunday school attendance. The result was an all time high attendance for three months of three hundred and thirty-one—and that in a one-room school. But let the pastor tell the story:

"Dear Brother H—

"No doubt you have received our card telling of our 331 average in Sunday school for the last three months. I thought maybe you would like to know how hard our Sunday school superintendent worked to hold that average. He was laid off as a result of a coal strike and during the time he was off he and I started a campaign to increase our Sunday school attendance.

"There are many children who come to our Sunday school whose parents know little or nothing about our work. So we started and made a personal call on the parents of every boy and girl in our school. They were in no hurry and many times we had prayer and talked salvation to people who knew very little about Jesus.

"It took weeks to call on the one hundred and seventy-five families and explain the mission of our Sunday school, but we stayed at it until we had finished the job. We invited all these parents to a P.T.A. meeting to be held the next

night. In addition we sent each one of them a personal invitation by mail so that they would be sure to remember. Rev. L. of Ironton was to be our speaker.

"We have a wonderful superintendent. We try to call on every absentee each week. He goes along with me and we can usually make all the absentee calls in one day.

"I thought you would like to know how under such a handicap as we have, (a one-room building) we have been able to make the three hundred class with thirty-one to spare.

Your brother,
C. C. B.

NOTE—This is the story of the Sciotoville, Ohio, Church of the Nazarene Sunday school as told by its pastor, Rev. C. C. Bush and reported in the *Ohio Sunday School Agitator*.

Something Different

Rev. W. D. McGraw, Jr., pastor of First Church of the Nazarene, Kansas City, Kansas, recently tried something different to stimulate spiritual growth in the members of his congregation. Inserted in the regular church bulletin was the "Report Card described below. This card was explained in the bulletin as follows:

"In an effort to be the greatest possible blessing to each of you, the pastor is presenting today a 'Report Card' to each member of the church. You remember, don't you, how thrilled you were in school to get good grades?

The uniqueness of these marks lies in the fact that each of you are to conduct your own examination and assign your own grade. But let's be honest and take the matter seriously, else no good can come from it. Since a good mark here is so much more important than excellent showings in any other phase of life, the total perfect grade comes to 200. We sincerely hope that most of you will be able to come up to that total.

If you find, after self-examination, that there is room for improvement, why not set right in *now* to make that improvement, and bring yourself up to a perfect mark next month?

While we realize that many important subjects are not listed on the card, we believe that if we consistently measure up to the seven which are listed the sum total of our character and behavior will

be very acceptable to the Lord. May God help us each one to profit by this exercise.

Report Card to be filled in after self-examination by each member. "Examine yourselves (2 Cor. 13:5)

	Perfect Score
1. Approximately how many days during the month have I participated in family prayer?	30
2. On how many days have I read my Bible for soul nourishment?	30
3. How many regular services at the church have I attended? (Count 1 each for Sunday morning and evening, and Wednesday prayermeeting)	12
4. Have I faithfully supported the work of the Lord with my tithes and offerings?	Yes (32)
5. Have I truly sacrificed time or means during this month with the sole motive of trying to encompass the salvation of one soul?	Yes (32)
6. Have I religiously refrained from gossiping, spreading evil surmises and saying or doing anything which might injure others?	Yes (32)
7. Have I kept my thoughts and actions pure, keeping a clear conscience toward my fellowman and the church?	Yes (32)
Total Grade for the month	200

Sign your name and keep the result to yourself and the Lord. Now on your knees go over each item with God and set your sights for a grade of 200 next month.

Christianity at Work

Christianity excludes malignity, subdues selfishness, regulates the passions, subordinates the appetites, quickens the intellect, exalts the affections. It promotes industry, honesty, truth, purity, kindness. It humbles the proud, exalts the lowly, upholds law, favors liberty, is essential to it, and would unite men in one great brotherhood. It is the breath of life to social and civil well-being here, and spreads the azure of that heaven into whose unfathomable depths the eye of faith loves to look.—MARK HOPKINS.

The Holy Spirit and Human Personality

"If you ask how the Holy Spirit can dwell within us and work through us, without destroying our personality, I cannot tell. How can an electric current transform and fill a dead wire into a live

one which you dare not touch? How can a magnetic current fill a piece of steel and transform it into a mighty force which, by its force, can raise tons of iron until its very appearance is that of fire, and it becomes a firebrand? I cannot tell you.

"Now, what fire and electricity and magnetism do in iron and steel, the Holy Spirit does in the spirits of men who believe in Jesus, follow Him wholly, and trust Him intelligently. He dwells in them, and inspires them until they are alive with the very life of God."—COMMANDER S. L. BREngle.

Jesus Lo'es Me

A Scot's poem on the Love of Jesus
Though I may change like a' mankin',
Ha'e gladness noo an' sorrow syne,
There's ae thing I will keep in min'—

How the Savior lo'es me.
He lo'ed me sae He shed His bluid
To cancel a' the ill I did,
An' could He mair ha'e dune He wid—
Sae does Jesus lo'e me.

Though poverty should ca' my gate,
An' shiver ower a fireless grate,
Yet I can dree the dreichest fate,
Sae lang as Jesus lo'es me.
Though poverty may smart us sair,
Yet in its griefs He had a share,
An' sent His gospel to the puir—
Sae does Jesus lo'e me.

Gif wealth should chance to be my lot,
An' smile its blessings on my cot,
An' make a guinea o' ilk groat,
Jesus still wad lo'e me.
An' sae wad I depend on Him,
As though baith purse an' scrip were
tuim,
For be my prospects clear or dim,
Jesus still wad lo'e me.

An' when disease comes roun' my airt,
To throw its glamour o'er my heart,
Or even soul an' body pairt,
Yet will Jesus lo'e me.
Then a' my griefs will ha'e an en',
For Jesus will His angels sen',
An' to His palace tak' me ben—
Sae does Jesus lo'e me.
BY WILLIAM LESLIE, in *The Way of Holiness*, Scotland.

The Biggest Fool

"Whosoever shall say, Thou fool, shall be in danger of hell fire."

"It was not the formal pronouncing of the word "fool" that troubled Jesus. It was instead His recognition that only a heart still corrupted by irreverence for majestic personality could be guilty of repeating it."—H. P. SLOAN in the *Christian Advocate*.

The degradation of personality is a greater sin than the deprecation of property. To detract from personal values is more evil than to detract from

material values. One cannot steal until he has come to question relative property rights. One cannot curse until he has come to question intrinsic personality worth.—R. S.

"Who steals my purse steals trash;
'Tis something nothing;
'Twas mine, 'tis his, and has been slave
to thousands;
But he that filches from me my good
name
Robs me of that which not enriches him
And makes me poor indeed."

—SHAKESPEARE in *Othello*.

From an Old Bookshelf

I go into my library, and all history rolls before me. . . . I see the pyramids building; I hear the shouting of the armies of Alexander; I feel the ground shake beneath the march of Cambyses. I sit as in a theater—the stage is time, the play is the play of the world. What a spectacle it is! What kingly pomp! What processions file past! What cities burn to heaven! What crowds of captives are dragged at the chariot wheels of conquerors! . . . The silence of the unpeopled plains the outcomings and in-goings of the patriarchs, Abraham and Ishmael. Isaac in the fields at eventide, Rebekah at the well, Jacob's guile, Esau's face reddened by desert sun heat, Joseph's splendid funeral procession—all these things I find within the boards of my Old Testament. What a silence in those old books as of a half-peopled world! What bleatings of flocks! What green pastoral rest! What indubitable human existence! Across brawling centuries of blood and war I hear the bleating of Abraham's flocks, the tinkling of the bells of Rebekah's camels.—ALEXANDER SMITH in *Essays*.

Greek Aids to the New Testament

"Word Studies"—Vincent.
"Word Pictures in the New Testament"—Robertson.
"Critical Lexicon and Concordance to the New Testament"—Bullinger.
"Expositor's Greek New Testament"—Nicoll.
"The New Archeological Discoveries"—C. M. Cobern (on the papyri).
"Vocabulary of the Greek New Testament"—Moulton and Milligan.
"The Minister and His Greek Testament"—Robertson.

"Greek Culture and the Greek Testament"—D. A. Hayes.

Suggested in the article "His Greek Testament and the Expositor," Robert Murdock, *The Expositor*.

NOTE—Not all of these books are now in print but most of them can be found in theological libraries or in second-hand book stores which handle theological works. Those now in print may be obtained from the Nazarene Publishing House.

They Said

Castles in the Air

"If you have built castles in the air, your work need not be lost. That is where they should be. Now put the foundations under them."—THOREAU.

Where or Whither

"I find the great thing in this world is not so much where we stand, as in what direction we are moving."—OLIVER WENDELL HOLMES.

"Reading Maketh a Full Man"

Every man who knows how to read has it in his power to magnify himself, to multiply the ways in which he exists, to make his life full, significant and interesting.—ALDOUS HUXLEY.

A Thankful Heart Is a Magnet

If one should give me a dish of sand, and tell me there were particles of iron in it, I might look for them with my eyes, and search for them with my clumsy fingers, and be unable to detect them; but let me take a magnet and sweep through it, and how it would draw to itself the almost invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies; but let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour, some heavenly blessings, only the iron in God's sand is gold!—HENRY WARD BEECHER.

God's Signboard

"Men hang out their signs indicative of their respective trades; shoemakers hang out a gigantic shoe; jewelers a monster watch, and the dentist hangs out a gold tooth; but up in the mountains of New Hampshire, God Almighty has hung out a sign to show that He makes men! The Old Man of the Mountain."—DANIEL WEBSTER.

Use Your Head

The woodpecker pecks
Out a great many pecks
Of sawdust when building his hut.
He works like a digger
To make his hole bigger;
He's sore if his cutter won't cut.
He'll not bother with plans
Of cheap artisans,
But one thing can rightly be said,
The whole excavation
Has this explanation:
He builds it by using his head.

—SELECTED.

Think on These Things

"Regard not much who is for thee or who is against thee: but give all thy thought and care to this, that God be with thee in everything thou doest. Have a good conscience and God will defend thee."—THOMAS A KEMPIS.

HOMILETICAL

**A PREACHING PROGRAM
 FOR APRIL, 1940**

George Taylorson

Rev. George Taylorson, writer of The Preaching Program for this month, hails from the Dominion of Canada, where in his youth he became affiliated with the Church of the Nazarene. He was educated for the ministry in Northwest Nazarene College, where he graduated with the Bachelor of Arts degree. He has served as pastor of several important churches, among them First Church, Billings, Montana, and at present he is serving as pastor of our First Church in San Francisco, California. He is a member of the General Council of the N.Y.P.S., and is active in the leadership of the Northern California District.—MANAGING EDITOR.

SUNDAY, APRIL 7, 1940
 MORNING SERVICE

What Shall I Do with Myself?

TEXT—They that are Christ's have crucified the flesh with the affections and lusts (Galatians 5:24).

And those who belong to Jesus, the Christ, have already crucified their earthly nature, with its passions and its cravings (Twentieth Century New Testament).

INTRODUCTION

No matter how varied may be the problems that face us today, the most important in every respect is the answer to the question, "What shall I do with myself?"

With roots as deep as life itself there lies within every un-sanctified individual the "self," the "ego," or as Paul terms it, the "flesh." By self, we do not mean the individual's personality that identifies him as an individual, but that deep, self-centered spirit from which springs the fountain of all sin. Perhaps too often we take for granted that our people understand the terms we use and consequently fail to define them as often as we should. By the term self, or carnality, which we are using synonymously, we mean what Paul classified as the flesh. This word carnal comes from a Latin word which is used to denote flesh. Too often we think of the carnal mind as some particular entity, but in reality it is rather a way of functioning. It is perversion or a moral twist resulting from moral depravity. It is completely dominated by desires and appetites of the self.

When Paul used the term "flesh," he included everything that is not "of the Spirit." It signifies the entire potency of sin. It is the contra-spiritual, the undivine in man. It is to be distinguished from its works, described by Paul in Galatians 5:19-21, which you note are not bodily vices only, but include every form of moral debasement and aberration. We cannot emphasize too strongly that the self or the flesh is the source of all carnal living. Now one can readily see that it is impossible to correct or fundamentally change his way of living until this source is purified. That is, one cannot decide to practice an unselfish life or to perform in daily practice the "Golden Rule," while at his center he himself is controlled by a dominating selfishness, or as has been better stated, is "ego-centered."

E. Stanley Jones declares that there is a strange sadness which we mistake for solemnity blanketing the Church of to-

day. Spiritually, he tells us, we are turning gray. The radiancy which should characterize Christians appears to have faded out. This and every other serious danger facing the Church today goes back for its source to lives controlled by self or the flesh and not sufficient of the Spirit. Whatever else we may be called upon to face, the problem of self will always be our major problem. It has been since the fall and will continue to be until the end of the age.

I. THE EXPRESSIONS OF THE SELF

1. All sin results from the use of a good thing in the wrong way.
 - a. This removes the thought that certain things are bad and others good, which inevitably resolves into a legalistic way of living.
 - (1) There are, however, some things which have become so perverted in their use that they in themselves are intrinsically evil.
 - b. It is far too easy to set up a code of rules and still be carnal while keeping them. One is not good simply because of what he does or refrains from doing, but because of what he is at the source.
 - (1) Remember that Jesus met this problem and set down His counsels as principles, not as rules. A rule resembles the command of a superior officer, to be carried out literally with an eye on the law rather than on the situation. A principle is a policy of action to be interpreted and applied in line with general purpose and in relation to particular situations.
 - (2) Then we see that sin is not the mere breaking of a set of rules, it is the inner state of the man who breaks them. One can be exact in conforming to a set of rules set up by the church or any other body and still be very much controlled by the self.
 - (3) It was to correct this error that St. Paul wrote the Book of Galatians. Jesus also rebuked the Pharisees when they asked Him, "Why do thy disciples transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the command of God by your tradition?"
2. The flesh or the self is a foreign element in man.
 - a. This perversion, twist, carnal nature, or again the old man, does not belong within man by right of creation. It is an intruder and lodges there as the result of inherited depravity obtained at the fall.
 - (1) It is rather foolish to debate the source or origin of such a nature when we are all too well aware of its existence. The fundamental fact is that inasmuch as it is a foreign substance it is not God's plan for it to remain and that through His Spirit it can be removed. The twist can be straightened out or better, removed, and the man of the flesh become a man of the Spirit.
3. The self expresses itself in marked ways.
 - a. It is self-conscious and determines all actions by the effect on itself.
 - (1) For this very reason it is unusually sensitive and easily subject to personal hurts.
 - (2) Note—it is very often that even the work of the kingdom is carried on by self and consequently the results are only what man can accomplish.
 - b. The true confession that self is the motivating force in one's life is one of the most difficult tests of character. It is far easier to keep up a pretense—easier and far more deadly.
4. There are various popular expressions that we are only too well acquainted with.

- a. Gossip—Purely because of self-interests we underestimate the other person and sometimes worse than this it is carried on to bring attention to the self. The self must have attention no matter what price it pays for it.
- b. Jealousy—A making light of the ability of others so that our ability may benefit by comparison.
- c. Wrong relationships in life—the spirit of unforgiveness (no matter the cause,) holding resentments and injured feelings, all spring from the same source—the self. The self has been injured.
- d. Dishonest in life dealings—many times the self will exaggerate until it actually lies, twisting the meaning of something until it becomes untrue. Leaving wrong impressions and numerous other forms all spring from the common source—the self.

II. WHAT SHALL I DO WITH MYSELF?

1. Many suggestions offered today and many by sincere people.
 - a. Psychologists would have us sublimate the self. There are two weaknesses as one sees it:
 - (1) Self will not allow itself to be sublimated for it will serve no power greater than itself.
 - (2) Sublimation offers no power beyond that of ourself and as a result we have people all over the world who know better, but their knowledge only haunts them in its own weakness.
 - b. Those who deny the existence of such a self.
 - (1) Both scripture and common facts unite to reveal self.
 - c. It is suggested that the self be suppressed.
 - (1) Among the many difficulties with which this solution is that it just does not work. Even the very attempt to put this into practice takes all one's spiritual energy, leaving him spiritually impoverished and weak.
(It is well to remember here that we are not dealing with something abstract, not something on the surface, but that which is a disease, deep seated in the very center of man's life. One has pointed out that the distinguishing factor between the true physician and the "quack" is that the latter deals with the symptoms, while the true physician simply uses the symptoms to lead him to the cause of the disease, which he then treats at its base.)
2. The Lord's plan.
 - a. Some do not like the term eradication and we admit that the term itself is not found in the Scriptures but we must remember that a term even stronger is used in dealing with the flesh or the self. "They that are Christ's have crucified the flesh with the affections and lusts" (Gal. 5:24).
 - b. Paul's personal testimony.
"I [that is, myself] am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me" (Galatians 2:20).
 - (1) Here we see that God's method in dealing with the self is a death to the personal ego, for the term crucified in a more literal translation reads, "I am dead." The perversion is removed—eradicated—and the twist is no more; now one's entire life is controlled by the Spirit from the source outward.
3. Paul's demand to mortify.
 - a. Here is another expression meaning the same in the handling of this self. "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Romans

8:13). "Mortify therefore your members which are upon the earth; fornication, uncleanness . . ." (Colossians 3:5)

- (1) Note here the method is termed "mortify" which is an unusually powerful term, meaning "to make a corpse of, "make dead," or "put to death."

CONCLUSION

The seat of all carnal action is the self, or as Paul terms it, the flesh. The only remedy or true answer to the question is that of death. Death to self and all its interests and resurrection again to the new life in Christ with His interests now first and His dynamic love as our motivating force. We now live by the faith of the Son of God. This blessed privilege of life at its fullest in and through the Spirit, controlled by the master motive of His dynamic love is available for all and He is more willing to give of His Spirit than we are to receive.

EVENING SERVICE

A Charge to Youth

TEXT—*This charge I commit unto thee that thou mightest war a good warfare, holding faith, and a good conscience* (1 Tim. 1:18, 19).

INTRODUCTION

1. Problems of youth are many.
 - a. Youth has always had problems.
"Young women of today live in a continual round of amusement. They go about by day and night in perfect freedom. Their sole occupation is to walk and drive and amuse themselves with dancing. They read the most improper books and the foam of a poisonous philosophy falls from their lips." Taken from *The Ladies' Magazine*, of the year 1800.
2. The chief problem confronting youth today is itself.
 - a. The trend of teaching of child sciences has placed too strong emphasis upon the child as an individual rather than a social being.
 - (1) The home is no longer made the center, but the child.
 - (2) The teaching of freedom and self-expression is all right if we have a self to express.

I. THE WAYS OF THE WORLD

1. The way of the flesh.
 - a. Suffering today the effects of the World War and the bubble of inflated prosperity that came to us at that time.
 - (1) One has said, "The world today is awakening from hilarious debauch to a splitting headache. We have tremendous power without character, a civilization without Christ, as pagan as the Roman empire in the time of Paul."
 - b. Bankrupt both materially and spiritually.
 - (1) There is a spirit of emptiness, disillusionment and cynicism in the air.
2. Man is discontented with himself and his inner resources.
 - a. Youth so often bored for it feels that life owes it the right to be entertained.
 - (1) "I catch no meaning to all I have seen, and pass quite as I came, confused and dismayed."
 - (2) "I've no feelings left, they're exhausted, burnt up. I've no center, no co-ordinating principle."
3. The world has produced the hour of lust and shame such as has never been equaled.
 - a. The call that comes to us is whether we are to sit idly by while it continues its chaotic march into oblivion.
 - b. The world today is expressing a need for the simple gospel more than ever before.

c. It will take a better brand of manhood and womanhood than ever to meet the present tide.

II. THE WAY OF THE CHRIST

1. Fundamental to true living that we have a purpose to live for worthy of our very best.
 - a. This purpose must be consuming and worth sacrificing for.
 - (1) Are we prepared and willing to die for what we have?
 - (2) Paul had such a purpose, "None of these things move me, neither count I my life dear unto myself."
 - b. We must make a cool decision whether or not we are going to invest our lives on the side of Christ and for what He stands regardless of any cost involved.
2. Must be an element of deep sacrifice in our lives.

- a. Not only essential that we possess the gospel, but the gospel must possess us.
 - (1) We all have within us the power to stand for something great and the manner in which we use it determines our personal quality.

III. THE CHARGE OF CHRIST TODAY

1. No more arresting and pungent words than the words of Christ, "Follow me."
 - a. Dare we with a deep sincerity and whole-hearted enthusiasm declare that where He leads we will follow?
 - (1) Remember that the product of all the world philosophies has produced nothing but despair and ultimately death.
 - (2) The message of the cross is life. "I am come that they might have life, and that they might have it more abundantly" (John 10:10).

CONCLUSION

See Christ as He travels the road alone knowing that it will lead to His Calvary—Why? So that He could purchase salvation and thereby impart power by His Spirit into the heart of every willing man and woman. Paul, the grand old hero, hands the torch of the gospel to Timothy and cries, "Hold the faith!" Through generations that torch has been kept burning by the sacrifice of the followers of the cross. This evening you are confronted with its charge. Will you grasp it and war a good warfare until you too may pass it unto the next generation, battered, perhaps, but still lighted? Just one word before you face a world with this message; better tarry in Jerusalem until you are endued with power.

SUNDAY, APRIL 14, 1940
MORNING SERVICE

A Personal Pentecost

SUGGESTED SCRIPTURE READING—Selections from the second chapter of Acts, especially from the 37th verse to the close.

TEXT—*The promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call* (Acts 2:39).

INTRODUCTION

1. Before Pentecost the disciples had a tremendous task but were utterly helpless.
 - a. Were willing and inspired to serve but Jesus commanded them to tarry at Jerusalem for the fulfillment of the promise.
 - (1) "Behold I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49).
2. In the face of the present circumstances confronting the Christian world, we, too, have a titanic task.
 - a. We must above all, be sure that the historic Pentecost becomes a personal reality in our individual lives.

I. THE RESULT OF THE INDWELLING SPIRIT IN OUR LIVES

1. The Spirit gives a complete deliverance from sin.
 - a. Romans 8:1, 2.
 - (1) No bondage from which He cannot deliver.
 - (2) This is the gospel of liberty to all imprisoned lives.
 - b. Blessed deliverance from moral weakness resulting from dual personality or double-minded man. Read Romans 7:14-25.
 - (1) There is not a single dispositional trait that is carnal from which the Spirit cannot deliver us.
2. Pentecost gives unto us abounding vitality.
 - a. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Read also Romans 8:37.
 - b. This power is realized as the Holy Spirit dwells in men, permeates their beings, sanctifies their natures, quickens their powers and raidates their lives.
 - (1) This boundless spiritual vitality is needed to transform the large number of anemic believers into conquering saints.
 - (2) The power of the Church has always been measured by the indwelling power of the Spirit.
3. Pentecost a revelation of divine truth.
 - a. Although this experience does not grant unto us perfect knowledge, the Holy Spirit does reveal His Word in a marvelous manner.
 - (1) Where did Peter, the illiterate fisherman, get the sermon he preached at Pentecost?
 - (2) We do need our educational centers but, too, we need the fact of a personal Pentecost to reveal to us mysteries otherwise unknown.
 - b. Pentecost gives the key to all correct thinking.
 - (1) Balances scholarship, gives discernment beyond human learning.
 - (2) World will never be convinced through the intelligence of men but only as the Holy Spirit uses His people to reveal His truth.
4. Pentecost brings the fire of God.
 - a. Fire is the chosen symbol of God for moral passion.
 - (1) "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (Matt. 3:11).
 - b. One has said, "Spirit-filled souls are ablaze for God. They love with a love that glows—believe with a faith that kindles—serve with a devotion that consumes—hate sin with a fierceness that burns—rejoice with a joy that radiates."

II. HOW MAY THE HOLY SPIRIT BE OBTAINED?

1. Must fully decide whether we really want this experience.
 - a. Free from all unreality, dare I submit to the Holy Spirit?
 - (1) Do I actually desire that my body become the temple of the Holy Ghost?
2. A complete heart searching and consecration.
 - a. When the Holy Spirit begins to prod around the center of our living He will reveal sins of disposition, etc., even more deadly perhaps than the so-called common sins.
 - (1) Likely be revealed, not sins of the broken law, but sins of the spirit.
 - (2) Things not altogether surrendered, indulgences retained against light, possessions held for selfish ends—all these must be surrendered to His will.
 - (3) Without any reservation He must be crowned absolute Lord over all of our life and our living.

3. The third step is a sincere asking.
 - a. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke 11:13).
 - (1) A definite asking for a specific gift.
 - b. Beware that we do not ask amiss.

"Ye ask and receive not, because ye ask amiss, that ye may spend it in your pleasures."

 - (1) Not sought even for success in Christian service, but the mission of the Spirit is to glorify the Son. To have the fullest manifestation of Christ in our lives.
4. The fourth step is to receive.
 - a. When complete consecration is perfected the act of faith is very simple. "Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them" (Mark 11:24, R. V.).
5. Final step is that of perfect obedience.
 - a. Faith is always identified with obedience.
 - (1) "And we are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32).
 - b. The man who is to be filled with the Spirit must be ruled by the Spirit.

CONCLUSION

1. The task we have is greater than ever and the days are growing short. In view of the gigantic force of sin we dare not venture out into the world unless we too are endued with power from on high.
 - a. No man has a monopoly on God, but God does have a monopoly on some men. This gift is an extraordinary gift for ordinary people.

EVENING SERVICE

Saving the Christian's Soul

TEXT—*Ye shall not see my face except your brother be with you* (Gen. 43:3).

INTRODUCTION

1. Mention the setting of the text;
 - a. Joseph, one of the most romantic characters of Jewish history.
2. The revival we pray for is a revival of personal evangelism.
 - a. It is the duty and privilege of each Christian to share the good news.
 - b. No truer fact than that we are saved to serve.
 - (1) Something about the gospel that if we attempt to confine it to our own needs alone we lose it.
 - (2) No one has a more difficult time with his religious experience than the one who continually nurses and inspects it—we must either give it out or give it up.
3. The world is rapidly turning away from her discouraging materialism.
 - a. Where will she turn?
 - b. Different cults and "isms" are alive to their opportunity. "The children of this world are in their generation wiser than the children of light."
 - c. We have a grave responsibility and a marvelous opportunity.

I. HOW MAY WE WIN A SOUL FOR CHRIST?

1. Magnify the Word and the Savior.
 - a. "Andrew . . . first findeth his own brother Simon and saith unto him, We have found the Messiah . . . and he brought him to Jesus" (John 1:41).
 - b. Woman of Samaria: "Come see a man which told me all things that ever I did; is not this the Christ?"
 - c. Jesus to the healed demoniac: "Go home to thy friends and tell them how great things the Lord hath

done for thee and hath had compassion on thee" (Mark 5:19).

- d. There is no substitute for personal testimony of what Christ has done for you.
2. Correct human relationship.
 - a. God is determined that all anger, malice, envy, all that Jesus called a breach of the Sixth Commandment be driven out.
 - (1) Let us see resentment, bitter feelings, misunderstandings, in the light of Calvary.
 - b. Prayer, Bible reading, church attendance—indispensable factors in Christian living—may be the tools of Satan if substituted for primary duties of truth, mercy, courtesy, consideration and loving kindness.
 - (1) We must do more than believe the gospel or argue for it, but must adorn it—make our lives and ornament of it. "That the life also of Jesus might be made manifest in our body" (2 Cor. 4:10).
3. By attractive or alluring powers.

Illustration—One notices how moths are attracted by light.

- a. Too much at stake which concerns the very heart and substance of morals to allow ourselves to place our emphasis upon the lesser things.
 - (1) Behind this angry clash of politics, this surging thunder of economic restlessness, the basic business is to reach souls of men and women.
- b. Individuals are not being dragooned, frightened, or exhorted into goodness, but attracted by it.
 - (1) Is our religious life of such a type that it will attract others?
4. By sacrificial living.
 - a. God has not limited this call to the preacher and missionary.
 - (1) It is the fundamental principle of the gospel. "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Matt. 10:39).
 - b. We are all commanded to be the salt of the earth.
 - (1) Salt has to disappear to be effective.
 - (2) God does not depend upon extraordinary men and women, but He does provide us with extraordinary power.

II. LOVE—THE GREAT FORCE IN ALL SOUL WINNING

Illustration—A president of the Chamber of Commerce in a certain city made the following statement to me: "If you fellows were half as interested in *me* as you appear to be in my soul, I would be more interested in what you have to say." No one can be a successful soul winner who does not love the individual as a person.

1. Paul.

"By the space of three years and six months he ceased not to warn the people day and night with tears."
2. Jesus.

"Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how oft would I have gathered thee as a hen gathers her chickens under her wing, but ye would not."
3. God the Father.

"God so loved the world that he gave His only begotten Son . . ."

Illustration—During the World War any household that had given a son to the war was entitled to place a star in the window. A father and his small son were one day walking down an avenue in New York. The lad became very much interested in the lighted windows of the homes, clapping his hands when he saw a star. As they passed house after house he exclaimed, "Look, Daddy, there is another home that has given a son

to the war! And there's another! There's one with two stars! And see—there's a window with no star at all!" At last they came to an open space between the houses. Through the gap could be seen the evening star shining brightly in the sky. The little fellow caught his breath. "Oh, look, Daddy!" he cried, "God must have given His Son, for He has a star in His window!" He did indeed, and all because He loved sinful men.

*Did Christ o'er sinners weep,
And should our cheeks be dry?
Let tears of penitential grief
Flow from every eye.*

2. This real demonstration of love would make the task a joy.

1. Mission work, jail services, holding services in homes for the aged, hospital services, street work, etc., would be easy if we really loved the people.

CONCLUSION

1. We must practice personal evangelism.
 - a. If we do not, we will eventually lose our souls in religious selfishness.
 - b. Because we see in every man and woman one for whom Christ died.
 - c. Because the love of Christ compels us.
2. Let us, on our knees before God, pledge unto him our heart devotion to win a particular soul, with His help, in a given period of time.

SUNDAY, APRIL 21 MORNING SERVICE Seeing the Invisible

SUGGESTED SCRIPTURE READING—Exodus 32:1 to 7, 19 to 32.

TEXT—*For he endured, as seeing him who is invisible* (Hebrews 11:27).

Anyone who is to live finely must have the ability to see in life something more than its prosaic elements. Man has the rich ability to turn his thoughts in three directions; *first*, he must look below himself to the lower elements of life; *second*, he may look out to those of his own level and strength; *third*, he may look up where the finest elements in life are. One of the great secrets in the lives of God's heroes is their ability to look beyond themselves and the material facts of the universe until they see God high and lifted up.

In this incident we have manifested the supreme trial in the life of the great patriarch Moses, and the manifestation of Israel's deepest sinfulness. Yet this very incident is to be used to draw out of Moses the greatness of his character. What we are in life depends not upon the circumstances we face but what we have to face them with. One has said, "What happens to us is not nearly as important as what happens within us. Circumstances do not make the man but simply pull the trigger to reveal what the man has within."

The setting of this scripture is one of the most colorful in the history of the Israelitish people. They are at Sinai and still within them lives the memory of the appearance of Jehovah and His words, "I am the Lord thy God; thou shalt have no other gods before me." God, through His infinite mercy, had exercised every means of restraint to prevent their indulging in the common sin of idolatry. Only six weeks had gone by since they were awed with this mighty appearance and yet right at the foot of that same mountain they committed their blackest crime. For here it was that they made the golden calf and bowed down to worship it during the temporary absence of Moses. So grave was this sin in the mind of Moses that years later it haunted his memory when he exclaimed, "In Horeb ye provoked the Lord to wrath so that the Lord was angry with you to have destroyed you."

Two individuals stand out in this historic drama—Moses and his talented brother, Aaron. The contrast will prove enlightening to all; the situation will bring out the strength of one and reveal the deplorable weakness of the other. It will be profitable to continually keep in mind that the difference is to be found in the text—one man saw the Invisible.

1. THE MAN WHO SEES GOD DISCOVERS INFINITE STRENGTH FOR THE TASK AT HAND

For forty days Moses and Joshua had been in the mount of God. During their absence Aaron was left in charge of the people. One cannot believe that this grave sin of idolatry was a sudden outburst, but is persuaded to believe that it was the height and climax, for men do not suddenly reach such an extreme. Sin always breaks in our lives in an apparently innocent form until it discovers welcome. It then proceeds to open the door for its greater allies.

Here they were seemingly deserted by their leader with only a wilderness to mock them of the promise of the land flowing with milk and honey. When they could endure it no longer and came to Aaron with the demand, "Up, make us gods which shall go before us; as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." What was one man to do in the face of such a demand? Should he refuse, it would mean his life. A man who could stand before such a frenzied mob must truly be a man. One can but ask if such character is not the nature of the individual for which the man himself is not responsible. We ought to realize that there is a difference in natural capacity and that there do seem to be definite inherited qualities that were very useful, and in some respects far outdistanced Moses. One cannot blame the blind man for not painting the sunset, nor the deaf that he can hear no music. There is just one thought, however, that changes this entire picture. Suppose Aaron, while this mob surged around him, had seen God high and lifted up. What if he had then been aware in fact of the words, "Thou art God, and there is none else." "The people that do know their God shall be strong and do exploits."

The strong men of the kingdom depend not upon nature to receive their strength but are strong through faith. Back behind the mighty Gideon were the words of his God, "Have not I sent thee? Go in this thy might." Moses, the timid, impulsive man by nature, went out in faith because he had heard the voice assure him, "Certainly I will be with thee." The three Hebrew children feared not fire nor men, for as they said, "Our God can deliver." Martin Luther, the man who had been frightened in a monastery by a simple flash of lightning, defies the pope, councils and devils and cries, "Here stand I; God helping me, I can do no other." He had discovered that "the just shall live by faith." See the key in the 11th chapter of Hebrews, 34th verse: "Out of weakness were made strong."

What a pathetic picture Aaron makes there as he stands, weak, irresolute and afraid. Listen to him in his helplessness call for the people to bring their gold; see him with his own hands mold the calf. The tragedy of this picture approaches that of Judas! Men who failed when they were needed! Turn away from that scene to the picture of another man. He stands before the same people in exactly the same circumstances, but how different are his words! "Who is on the Lord's side?" One man—plus God! Numbers made no difference to him; it was just the one deciding question—the Lord's side. May we always remember, no matter how terrific the odds may seem against us that the might of God's people lies not in armies of flesh and blood, but in the exercise of their faculty to see always the invisible. Every conflict is to be measured by the strength of the Almighty. "God is our refuge and strength, a very present help in time of need."

2. THE MAN WHO SEES GOD IS ALWAYS THE MASTER OF CIRCUMSTANCES

Moses placed the charge where it rightly belonged when he addressed Aaron: "What did this people do unto thee, that thou hast brought so great a sin on them?" God's people have a grave responsibility in this world of lust, crime, hate and all forms of sin. The pressure of the age must never cause us to weaken our God-given convictions, but in the midst of this seemingly overwhelming force we must see God and that vision must give to us a dauntless courage, great unconsenting convictions linked to undergirding faith.

Hear the reply of Aaron, "Let not the anger of my Lord wax hot; thou knowest the people, that they are set on mischief. For they said unto me, Make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him. And I said unto them, Whosoever hath any gold, let them break it off. So they gave it me; then I cast it into the fire, and there came out this calf." There came out this calf! Poor helpless Aaron. A creature of circumstances; a slave to the outside world. See how that other man kindles a fire too. As a result of that fire came out a shapeless mass; out of one fire came out that which made Israel to sin, out of the other the total destruction of Israel's idol.

One of the glorious truths of the gospel that needs to be reaffirmed in this day is that although there are many things over which we have no control, there is no circumstance or set of circumstances that shall force us to sin or lead others into sin. The man who sees God in all of his life is not a creature of circumstances but through His Spirit he becomes a creator—better still, an overcomer. We do not make light of the problems confronting the Church today nor the threatening forces that surround it, but with our eyes on God we march to conquer.

3. THE MAN WHO SEES THE INVISIBLE IS THE TRUE DELIVERER

To Aaron the matter did not seem to be of any great importance. When we have either entered into sin or condoned it in others, it is very easy to underestimate and rationalize our deed. Then too it is only as we see God that we have any true sense of the eternal consequences of sin. When one eliminates God from his thinking and vision it is unusually easy to say sin does not exist. There is no right or wrong apart from God, who is Eternal Right. "And there came out this calf." This was all Aaron saw, but Moses' soul was stirred with holy anger, for Israel had sinned; she had greatly insulted the Holy One. Only in the clear light of God can we see the true meaning of things and get their true perspectives. Only while the vision is clear in our souls can we see the exceeding sinfulness of sin and the beauty of holiness.

Moses not only saw their sin, he saw their need and was willing to bear their burden: "It came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin." Stern in the presence of sin, but tender and compassionate in the presence of the sinner. Aaron laid the blame on the people and Moses interceded for them. Listen as he pours out his broken heart in love for his people: "Yet now, if thou wilt forgive their sin—; and if not, blot me I pray thee, out of thy book which thou hast written." Little does the world know of the judgments that have been averted through the prayers of God's faithful people. Oh, that today in this age of cold, practical commercial value we would first see God and then see every man, woman and child as one for whom Christ died!

CONCLUSION

There is no doubt that Aaron was a very religious man, for the temple rites were included in his many duties. There are many today who are deeply religious, but their religion goes no farther than their ritual, creed, or church. In this world of

crushed hearts and broken lives who dwell discouraged with their broken dreams, with the problems of each individual coming in like a great Niagara, we must go beyond our religion until we endure as seeing Him who is invisible. The world cries out, "Seeing is believing," but His people ring back in a world of darkest night, "Believing is seeing!"

EVENING SERVICE

Is There Any Satisfaction?

TEXT—*If any man thirst, let him come unto me, and drink (John 7:37).*

INTRODUCTION

1. Every individual in life has a right to personal satisfaction.
 - a. Many times the things we desire do not yield the satisfaction we hope for when finally attained.

I. WHY THE WORLD CANNOT SATISFY

1. Educational world cannot, for life consists in more than mind.
 - a. Mind is an instrument to live with, not to live for. "The idolatry of reason and his intellectual scorn of religion has rendered man prey to innumerable quacks, pseudo-scientific fads and political panaceas which bedevil him today. Religion has been called the refuge of weak minds. Psychologically the weakness lies rather in the failure of minds to recognize the weakness of all minds."—HENRY C. LINK.
2. Knowledge in itself is not a virtue.
 - a. The world today is not nearly so much in doubt as to what course she should take as she is unwilling to take it.
 - (1) One of the great tasks of the ministry to get people to walk in what light they already have.
3. The world of material offers no abiding satisfaction.
 - a. In spite of the great benefits which physical science has bestowed, there is no evidence that individuals are happier.
 - (1) There is more distress in the world and the implements of science have been turned to our own destruction.
 - b. With the many additional comforts of the home the very spirit of the home is in danger throughout the entire world.
 - (1) One out of every seven in our country has gone through the divorce courts.
 - (2) One has to point back to the days of privation to see real solidity and satisfaction in happiness.
 - c. With the many physical advantages at our personal disposal there is more individual dissatisfaction than ever.
 - (1) One cannot feed his capacity for eternal value with things.
 - (2) One born to be a member of Father's house will always feel lost when he lives, eats and thinks in a far country with the swine of the material.
 - d. No meaning has been offered to life.
 - (1) In a certain college questionnaire the students were asked to state what they considered the meaning of life to be. Over eighty per cent answered, "I do not know."
 - (2) How true it is that we have everything to live with yet nothing to live for!
3. Pleasure is unable to give permanent satisfaction.
 - a. One cannot thrive very long on sodas and cream puffs.

SUNDAY, APRIL 28

MORNING SERVICE

Divine Healing

SCRIPTURE LESSON—Matthew 4:13-23 and Matthew 10:1-10.

TEXT—*And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom and healing all manner of sickness and all manner of disease among the people* (Matthew 4:23).

1. The matter of divine healing is rapidly becoming a neglected theme.

a. This blessed truth has been grossly misrepresented and consequently misunderstood.

b. We must not allow the "fanatics" to frighten us away from the real truth.

(1) Our task is to discover the heart and center of this truth and hold firmly to it.

I. FALSE APPROACHES TO THE SUBJECT

1. Wanting healing for material purposes.

a. Even to advertise a revival meeting.

(1) Reminded of the words of Jesus, "Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves and were filled."

(2) That is, they were so wrapped up in their material gain that they failed to see the true mission of the Christ.

(3) There is no record in the New Testament that simply because of some material miracle performed by Jesus, men were morally changed to any degree.

(4) Faith founded on amazement is not likely to be lasting. Indeed, it is likely to be no faith at all, but only amazement.

2. Many false claims have been made.

a. Many cases have claimed healing and were not healed.

(1) It is folly for a man to claim healing is complete when the disease is still active.

b. Many cases of great exaggeration.

(1) Often, people in their rich enthusiasm have been so carried away that they claimed much more than was actually accomplished.

c. A great deal of sham, etc.

Illustration—In a city where I once lived, a great union meeting was held, with "faith healing" as a main attraction. Hundreds were anointed and proclaimed healed. In a very short time after the meeting, an impartial investigation was made, at which time no one could be found who gave evidence of direct healing. After one reads the incident of the healing of the leper, recorded in Matthew, the 8th chapter, he discovers that in sending the healed man to the priest, Jesus was inviting the most careful investigation.

2. The error of "faith" healing.

a. By faith healing we would mean that which depends upon the self; divine healing depends upon God.

(1) If complete faith always meant complete healing, any sickness would mean lack of faith or show evidence of sin; for "Whatsoever is not of faith is sin" (Romans 14:23).

b. Sickness does not mean the evidence of sin, for sin lodges not in the physical body, but in the "heart," the realm of our motives.

(1) Jesus met this very problem when He said, "Neither hath this man sinned nor his parents."

(2) However many of our sicknesses are brought about by our foolishness and a disregard for nature's laws. When one discovers that eating

- (1) Leaves one flabby and extremely shallow.
- (2) Like the house built on sand—some are not fortunate enough to build even upon the sand and they go to pieces before the winds come.

b. One feels the emptiness of depending upon the world for satisfaction when he sees that it brings only emotional disturbances to the individual and drains him of all that is worth while and essential to noble living.

c. Add together all the world has to offer—the good and the bad.

(1) Does it prove adequate?

(2) We exist for the purpose of satisfying something greater than ourselves.

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

II. WHY CHRIST DOES SATISFY

1. The fairness of the Christ.

a. He suggests that one should come and drink.

(1) The great fact of the gospel is that it works.

b. There is no satisfaction outside of Christ and the sooner that breaks through our thinking into our living, the sooner we are going to experience true satisfaction.

c. Satan has found no substitute for the reality of Jesus Christ.

2. Christ saves us from ourselves.

a. Jesus provides us with a set of values transcending individual values.

b. The selfish individual is never satisfied.

(1) It takes the power of Christ to free us from ourselves.

3. Christ gives meaning to life.

a. If you take eternal value out of life, what is there left?

(1) If there is eternal value, then there must be eternal laws.

(2) If eternal laws, then there must be the Supreme Lawmaker.

(3) This supreme law becomes personal through Jesus Christ. "And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14).

b. Christ takes us to the cross and through His life we see the meaning of it all.

"Jesus fully satisfies me."

4. Christ the only answer to the sin problem.

a. The world may deny in words its existence but its effects still haunt us, revealing our folly.

b. Experiment where and with what we may, Christ alone satisfies.

(1) The world has offered many a universal charm but to meet this grave problem we need more than a rabbit's foot.

c. Christ provides a universal salvation.

(1) "Ho everyone that thirsteth, come ye to the waters and he that hath no money, come ye."

"I am the bread of life; he that cometh to me shall never hunger and he that believeth on me shall never thirst."

"Oh, taste and see that the Lord is good!"

CONCLUSION

To the poor and the rich; to the young and to the old; to the well and to the sick, Christ can and will satisfy. Come and see what He has done for others—Peter, John Mark, the woman at the well, Mary Magdalene and countless others.

"If any man thirst, let him come unto me, and drink."

or drinking a particular thing disagrees with him, it is not only folly, but sinful to indulge. Perhaps this is what Paul meant when writing to the Corinthians he said, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep."

3. A very dangerous premise.

"It is always God's will to heal; if God does not heal, it is not His will, consequently sinful to call a physician."

a. Keep in mind that sickness is one of the results of sin in the world and sin or its effects is never the will of God.

(1) It is God's will to abolish suffering, but for various reasons this cannot be done. Remember these reasons are always on man's side and never God's. In a world like this, with its blunders, mistakes, error and sin, a great number of things take place that cannot be classified under God's will.

II. GOD DOES HEAL

1. All healing comes from God.

a. We very often bring discredit upon the Christian faith by magnifying only the method.

(1) Back of every discovery that science has ever made to alleviate suffering, there is the great love of God. If mankind, throughout the world were living as God planned, we would know His will perfectly and all sin and suffering would be abolished.

b. God heals through physicians, surgeons, by climate, by the exercise of common sense and also by direct touch.

2. Healing by direct touch.

a. We have too often left this method out of our Christian living.

(1) Let those be cranks who will, but let us remember that God still touches the human body directly.

"Is there any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and *the Lord shall raise him up*, and if he have committed sins, they shall be forgiven him."

NOTE—Out of your own experience it would be well to relate a case or two of direct healing.

III. WHAT TO DO WHEN WE DO NOT RECEIVE HEALING

1. Only two things that we can do with suffering.

a. We will either allow it to master us, or we will master it.

(1) Paul discovers grace through his thorn in the flesh, declaring, "Thy grace is sufficient for me."

2. Avoid personal discouragement and the feeling that if only you had more faith you would be healed.

a. Epaphroditus, while in Rome on his errand of mercy was "sick nigh unto death" (Phil. 2:26-30).

(1) Why? Because of lack of faith? The Word of God declares, "For the work of Christ he was nigh unto death, not regarding his life" (Phil. 2:30).

(2) God raised him up, but to say that he was sick because of lack of faith is to contradict the Word of God.

b. Trophimus a fellow laborer was sick.

(1) "Trophimus have I left at Miletum sick" (2 Tim. 4:20).

(2) Here was a faithful servant whom God did not see fit to heal.

c. Timothy was admonished by Paul, "Use a little wine for thy stomach's sake and thine often infirmities" (1 Tim. 5:23).

(1) It is well to note that the great apostle did not prescribe more faith, but a medicinal treatment for Timothy's "Often infirmities."

3. There is a ministry of suffering.

"Though he slay me yet will I trust him."

Illustration—In my father's library is a copy entitled, "Yet Will I Trust Him." The book is the personal testimony of one who suffered intensely during her life and only with the greatest pain was she able to write the words of the book. The book is wealthy in this glorious and triumphant note and during her entire life she was a benediction to countless thousands. After paying her a visit, Dr. Wilbur Chapman and Dr. Torrey both testified that they had never before known just what the grace of God could do.

a. People who have seemed to tap a source of deep living are very often those who are great sufferers.

CONCLUSION

Paul wrote to the church at Rome, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Romans 8:18. Then to Timothy he wrote, "If we suffer, we shall also reign with him" (2 Tim. 2:12).

Read Rev. 20:4.

EVENING SERVICE

Destroyer—Savior

TEXT—*The Son of man is not come to destroy men's lives, but to save them* (Luke 9:56).

INTRODUCTION

1. Setting of the text.

a. Because of the mistreatment of the Samaritans, the disciples requested Jesus to exercise His power in a destructive way.

(1) Jesus at times did destroy, but his destruction was only of the non-productive or the destructive.

Illustration—Cursing of the fig tree and the destruction of the swine.

b. The reference to Elijah (read 2 Kings 1).

I. THE GREAT DESTROYER OF LIFE

1. All of life has its destroying effects.

a. Every mile you drive your automobile it is that much closer to the wreckers.

b. There exists within the body of everyone destroying germs that march like a mighty army through the blood stream and tissue with the full purpose of destroying life.

(1) Every beat of our heart takes us that much closer to the end of physical existence.

c. In many sections of the country there are termites, unseen by the passer-by, working with deadly accuracy in the destruction of buildings.—

(1) Many times the presence of termites has not been determined until only the hulk remains, an empty mockery of the original structure.

(2) How often we become preoccupied with even the legitimate things of life and fail to notice the termites of the soul until almost all spiritual life has been subtracted and we find ourselves spiritually anemic.

"While thy servant was busy here and there he was gone."

"This night thy soul shall be required of thee."

- d. When we speak of a lost soul, we think in relation to eternity—we need to.
 - (1) Tragic to realize that many a soul has been destroyed before death.
 - (2) The more one studies men, the more he is convinced that they are capable of a certain malignant vitality, of a real allegiance to evil, of a personal commitment to the kingdom of sin, as definite as the Christian's commitment to the kingdom of God. This is death!
- 2. Evil is the outstanding destroyer of all life.
 - a. There is a difference between sin and evil.
 - (1) Sin is intentional wrongdoing. Evil is wrongdoing whether it is intentional or not. Evil is often the result of heredity and environment and not of personal intention. Sin always has personal intention behind it.
 - b. See the havoc evil and sin have caused.
 - (1) Hospitals, battle fields, in the low and high brackets of life.
 - (2) Moral wrecks—life's great tragedy is to see a neglected Savior left upon His cross while Judas hanged himself.
 - (3) The destroyer always leads to sorrow, heartache and eventually death.
 - c. Lives that have within them power to live for something great dashed upon the rocks of waste.

Illustration—A lady sold a number of old books to a second-hand store dealer for just a dollar or two. She remembered later that she had placed several thousand dollars in one of the books for safe keeping. She had sold something very valuable very cheap.
 - d. No one totally escapes the punishment of sin.
 - (1) Cain: "My punishment is greater than I can bear. David: "O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son!"
 - Illustration*—Shakespeare puts into the mouth of Cardinal Wolsey, "Had I but served my God with half the zeal I served my king, he would not in my old age have left me naked to my enemies."

II. THE GREAT SAVIOR OF THE WORLD

- "I came not to destroy but to save."
- 1. Think what the term Savior really means:
 - a. Man at point of death saved by physician, drug, etc.
 - b. Drowning man rescued as he is about to go down for the last time.
 - c. Man at the threshold of financial collapse is saved by friend.
 - 2. Jesus goes deeper; His redemption is forgiving and healing.
 - a. Life's great Savior.

Illustration—Upon Mount Moriah Isaac asked his father an age old question, "But where is the lamb?" That was answered generations later upon another mount—Calvary, "Behold the Lamb."
 - b. His invitation is universal and without qualification; "Whosoever cometh unto me I will in no wise cast out."

"If we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in and will sup with him, and he with me."
 - c. His salvation is a complete forgiveness;

"If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin."

"Cast our sins into the depths of the sea."

- "From the uttermost to the uttermost."
- 3. He came to liberate men from all fears.
 - a. Are you afraid of the world, the flesh and the devil? He replies, "Fear not, for I have overcome the world, and cast out the prince of the world."
 - b. Are you afraid of your own weakness? Fear not for "All things are possible to him that believeth."
 - c. Are you afraid of life's changes and uncertainties? Fear not; "The Father hath given all things into my hand."
 - d. Are you fearful of death and bereavement? Fear not. He replies, "I have conquered and abolished death."
 - e. You are afraid of the signs of the times, perils of religion and the shaking of the church? Fear not. "I am the first and the last, the Almighty and the Rock, against which the gates of hell shall not prevail."

CONCLUSION

- 1. The destroyer is active and at large, bidding for your life; "Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."
- 2. The Savior, too, bids and his bid was made upon the Cross.
 - a. He who spared not His own Son calls us by the pangs of the cross; calls us by the agony of Calvary, to open our hearts and to receive His great redemption.
 - (1) The choice lies before us this evening.

"As for me and my house, we will serve the Lord."



Power of a Small Deed

"Since you were kind enough to visit my little daughter during her sickness, even though you did not know her, I'd like you to have her funeral service," said a wealthy rancher to Rev. R. J. Plumb, then pastor of the Church of the Nazarene at Canon City, Colorado.

"I'll be very happy to conduct the funeral," returned the minister, "but if there is anyone else you prefer, feel free to have him. It was only a *small service* I rendered in the name of Jesus."

"Small or not, I want you to know how we appreciate it."

The previous day the minister was visiting one of his parishioners who told him about a rancher from the northern part of the state whose daughter was very ill. At once the faithful preacher made a call, feeling impressed that something important was in the offing.

He found the little girl very ill, and he asked to pray for her.

"Dear Lord, if it be Thy will heal this child. We can trust her wholly to the loving arms of the Master who said, 'Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.'"

That night the child died, and the following day the father asked the minister to conduct the funeral.

As a direct result of that sick call the parents were converted, and united with the church. Years passed by and the minister had almost forgotten the tiny incident which led them to Christ.

At the close of a recent service in Pasadena where the minister is now located a young lady came forward and said:

"Rev. Plumb, you don't know me, but I am well acquainted with you. In fact I was converted through a deed which you did years ago for friends of mine. Do you recall visiting little Mary in Canon City and preaching her funeral?"

"I remember the incident very well."

"I was converted in the church where the rancher and his wife are members, through their efforts, and they have sent me to Pasadena College, where I am training for missionary work in Africa. I am engaged to a young man who has already spent one term in Africa, and we plan to return together."

Up until now we can measure the results of that short call, but in fifty years from now how magnificent those results will be! Then only eternity can tell what a few moments spent by Mary's bedside will mean.

We are rewarded for faithful services grandly done, and not particularly for the accomplishments of larger moment, few of which will ever come our way.

Divine Impressions

Fifteen years ago Dr. L. A. Reed was invited to preach at the Sunday morning service of a large church in Pasadena. He was teaching in the Pasadena College and was glad to fill the appointment. A few hours after the pulpit committee of the church had made the arrangements for the service, they revisited him.

"Rev. Reed, Brother (naming a very influential minister of the denomination) will be in the city Sunday morning and several of his friends want to hear him preach. Will it be all right for him to preach at the morning service instead of you?"

"Certainly, that will be all right with me. I'll be very glad to accommodate these friends, and that man is a wonderful preacher. Besides, I don't have the preacher's itch."

The committee left and the minister returned to his study. Within a few moments a very odd sentiment struck him. He felt divinely impressed to call the committee back.

"Just a minute, fellows," he said rushing to the door and calling to the committee. "I can't let you off on that Sunday morning engagement. I feel strangely urged by God that I must preach that sermon myself. This may seem unusual to you, but I must be obedient to the heavenly vision."

"Well," began the spokesman, "it will be a disappointment to the congregation, but if you feel that way about it, go ahead and preach."

"I distinctly remember," said the minister years later, "how I felt that morning when I went into the pulpit, and this more famous brother sat by my side. God gave me a message on the gifts of the Spirit, and I arose without hesitancy and delivered it in His power. I came down the line on our fundamental truths of Pentecost, trying to show that the gift of the Spirit in sanctification needs no further evidence by way of external tongues, or what not."

"At the close of the sermon," the preacher went on, "the brother who sat on the platform shot from the building like he was fired from a gun."

The next week that man united with the "modern tongues movement" and was lost forever to the work of entire sanctification as taught by the Nazarenes.

"I went to the church Sunday morning," he told a friend, "fully determined to preach on the gifts of the Spirit and tell that large congregation of more than a thousand persons that I was uniting with the tongues people and was forever done with the Wesleyan conception of holiness."

A divine impression protected a congregation, many of whom might have been led astray under the eloquence of this noted preacher.

Live close to God and he will reveal his divine will through spiritual impressions, checks and urges.

Divine Leadings

"Before I begin this board meeting," said Dr. A. E. Sanner, then serving as District Superintendent of the Colorado Nazarenes, "I want to ask if any of you who are elected to the board are not sanctified. Remember the Manual charges that those who serve on the church board must possess the experience of entire sanctification."

"I am not sanctified, and for some time have felt the need of the blessing," said a storekeeper, who was among the group.

"Nor, I," said a lady member, "and I too would like for you to pray for me right now."

The pastor and superintendent put out two chairs and held altar service before the board meeting began. Both of these people were genuinely sanctified.

"That was the only board meeting that I ever held in eighteen years of serving as a District Superintendent that I started by having an altar service first. But God led me through a feeling of spiritual urgency to stress sanctification that night.

"I now see why it occurred. God knew better than I. The next Sunday morning the lady attended her last church service. The following Thursday she was a corpse. God wanted her sanctified before she died. Within two months the man also died. I believe God used a divine leading to bring them into the experience before they passed away."

Watch the leadings of the Spirit and be careful to "walk in the light." There may be many such times when God has wonderful surprises for you.

God Leads the Way

"Sam, I don't see how we can make it. It's a hundred miles down there and this flood has washed the road all out."

"I know that's true, John, but Mother is dying and she may not last until tomorrow. We'd better go tonight. *I believe God will protect us.*"

The Model T was headed down the Mississippi road and with the lights on the magneto they were the dimmest of the dim. It rained in splashes, then converged into wavelets and washed the hills in floods. Trees crashed across the road, but the brothers trusted their case and Henry's car to the Lord and drove on the best they could.

"John, I feel very strange about something. We're just creeping as it is, and this river road is terrible. Maybe you'd better get out and walk in front a ways."

Sam got out and started ahead of the car, and he had not gone five steps until he screamed:

"Stop! stop! The roadbed is washed away."

Putting his hands on the motor he tried to push it back, just as a flash of lightning revealed a washed away road. The car stood not three feet from the brink of a fifty-foot drop into the river.

"Thank God that we trusted ourselves to Him before we left home," the brothers said.

By taking a back road they arrived in time to tell their mother goodbye just as the gates of pearl swung wide to receive her spirit.

A Sunday School Altar

"I want you to go down there Doctor, and pour your soul out to those children. We must see our Sunday school scholars converted," said Henry Wallin, then pastoring a church in Spokane, Washington.

The famous preacher, whose name has rung across the nation for a quarter century, was not above delivering an evangelistic message to a Sunday school. He spoke with

all the fervor of his oratory, and pleaded as unctuously as though he were addressing an adult audience of thousands.

"I want you children to come to Jesus," he said in making a plea for the altar. "You can give your hearts to Him, and He will lead you through life. You may be called as missionaries and preachers. How many of you will come?"

Forty children responded to the call and bowed at a Sunday school altar, to arise and give glowing testimonies of the divine work God had done in their hearts.

Time and tides separated the minister from those growing children, and he went to other and larger fields of labor. Three years ago Dr. Wallin was delivering a series of addresses to the students of Northwest Nazarene College.

"You do not know me, I suppose," began a young six-footer with the build of a football player.

"You have me there," the preacher responded.

"Do you recall the altar service in Spokane when forty children were converted? I was among that group. There are two others of us here. One finished college this year and is called to pastor a neighboring church, I complete my work shortly and will do evangelistic singing in connection with my preaching, and another one of the boys is here preparing for missionary service."

"Thank God," the minister said with bowed head and tears streaming down his cheeks, "that I urged the evangelist to have an altar service in the Sunday school."

There are thousands of other boys and girls in our Sunday schools who must be won for the Master. There are future missionaries and preachers. Some will fill important posts and others will rule over smaller kingdoms. But each in his field will win for God *if we are true to the evangelistic challenge the Sunday school offers.*

Fate's Heavy Hand

"Twice in my life," said the sainted Dr. A. M. Hills, "two fortunes just missed falling to me. The heavy hand of fate turned them to my brothers, and I was left a poor preacher."

"But Doctor," I said, trying to get a little sunlight out of such a dark cloud of ill fate, "maybe it was not in God's providence for you to have been a rich preacher."

The doctor had invited me along for his usual evening stroll. We were teaching at Pasadena College, he a veteran and I not out of the pup stage, and the old man loved his evening walks. He had taken a fancy to my stride (physical I mean and not intellectual), and often he asked me to enjoy his company.

"I was fifty when the second fortune missed me," he went on.

"Can't you see it, Doctor? That was the hand of God and not fate's ill will at all. You had not even begun writing, you told me, when you were fifty. Had you been a millionaire preacher at fifty-five you would have developed sore throat and your writing hand (he wrote his thirty-five or forty books and three thousand articles in long hand) would have been shaken with the writer's palsy. I understand a million dollars does this to one's working efficiency."

"I see it. That's right. God let my brother have the last fortune, having in store for me some better things. I trained the greatest preachers of the denomination after I missed the million, and all my writing and teaching came after the same. Thank God that this providence in disguise came to me."

Such is life. When God would test a worker, he runs him through the rough mill of labor. When he would polish a writer he throws him into the crucible of hard experiences that he might be ground until the luster shines through. A preacher without a broken heart is of little value.

A Christian who must read about the other person's

joyous experiences of trusting in God's supplying grace cannot bless another by such recitals.

Ours must be an "I know" experience, and this comes through trial and trouble.

"Our prayers don't have no suction unless we hab troubles," declared the colored deacon.

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Communion Sermon

Spiritual Energy

TEXT—*Take, eat; this is my body* (Matt. 26:26).

INTRODUCTION—There is energy for the body through eating. Food is tabulated in terms of energy reactions. Some foods are recognized as being better energy builders than others. Eat and be strong is the rule. The same fact applies to spiritual energies. You must partake of spiritual food to be spiritually strong. The communion is such food.

I. EATING FOR ENERGY—Unless you eat you die. This is recognized as a universal law. It is as true in the spiritual sense as in the physical. Without spiritual food your soul wanes. Spiritual food comes through the means of grace, such as prayer exercises, Bible study, spiritual communion, and partaking of the Sacrament emblems.

II. PARTAKING OF THE COMMUNION REPRESENTS

1. The life of Jesus made a source of power in the soul. Eating Christ refers not to the physical man but to the spiritual phases of making the power of Christ available to one's life.

2. Partaking of the emblems makes the strength and power of the Master available for spiritual exercises of the soul. The power of Christ becomes strength by which we can live.

3 It also refers to the spiritual life of Jesus. Jesus had power with God. He lived without sin a morally spotless life. When we enter into this communion relationship with him, his spiritual energies are tapped.

III. PARTAKING IS A TRANSMUTING AGENCY—Partaking changes the spiritual activity of Christ into soul power and spiritual energy. It is a divine transmutation and is subject to no human rules or laws. It is purely spiritual in operation, but as real as the principles of astronomy or the laws of physics.

CONCLUSION—Eat and be strong inwardly. Partake of the emblems sincerely, humbly, with a pure soul, and Christ's energy of daily living will flow through your being.

Funeral Sermon

The Circle of Time

TEXT—*To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted* (Eccl. 3:1, 2).

INTRODUCTION—Death is the law of life. It is the end of the circle of time. The cradle and the grave are counterparts.

I. THERE IS A TIME FOR CHILDHOOD—Childhood's prattle and youth's dreams are the beginning of the life span. Happy childhoods, which are carefree, should mark each life, for in the future come cold winds of reality that put re-

sponsibility on every shoulder. Youthtime is full of promise and dreams.

II. A TIME FOR FULFILLING DREAMS—Maturity is the time for youth's promise of deeds into deeds already achieved. This hour is the one for action, living to its full, putting into concrete the dream of the chiseler, into the book the thought of the youth.

III. A TIME TO CLOSE EARTH'S RECORD OF ACHIEVEMENT—Death comes and takes the pen from the writer's hand and says, "It is enough." The circle of achievement is finally broken and the worker can do no more. The painter's tubes are twisted and dried, and his visions which once were put on canvas no longer come to life. The round circle, beginning in weakness, comes to end in exhaustion.

CONCLUSION—This is life's true philosophy, based upon God's Word, and today as we sit in bowed silence before this casket containing the wornout form of our friend and loved one, may be cheered that he had a childhood's happy hour and youth's full visions, maturity's opportunity of achievement, and now in old age he has come quietly to lie down by the shade of life's river, through at last.

(This is suited for a public servant or any old person.)

Another outline on the same text as above follows:

Painting Life's Picture

INTRODUCTION—God gives all as they enter the world the tools for painting a picture to hang in the gallery of the ages.

I. A TIME FOR SEEING IN VISION THE PICTURE—Youthtime is granted visions to be worked out with the brush of achievement.

II. A TIME FOR PAINTING THE PICTURE—Maturity is the time for putting the vision on canvas, of bringing it to a well-rounded fulfillment.

III. DEATH IS THE HOUR OF HANGING THE PICTURE—Death comes in old age when the picture is finished and hangs it in the gallery of the ages. Beside it are innumerable hosts of similar paintings, some now forgotten, some dusty and blurred, some marred, yet others hold life's pictures that can never fade and die.

CONCLUSION—This friend, the painter, has now finished his and has been called before the Judge to receive his reward. Let us not grieve because he has gone to be forever with the Master Artist.

Sermon Suggestions and Outlines

The Elder Brother of the Prodigal

S. E. NOTHSTINE

TEXT—(Luke, 15:25).

INTRODUCTION:

Setting, the elder brother represents the heart of the Church.

I. HIS GOOD POINTS

1. Industrious; worked hard.
 - a. A church to accomplish anything must be a working church.
2. He was frugal.
3. A very high moral standard, obedient.
 - a. Never transgressed father's law. How I wish I could say that.
4. His negative goodness now becomes his positive badness.
5. Christ did not say one good thing about this man.

II. HIS BAD CHARACTERISTICS

1. Did nothing to prevent his brother from going into sin.
2. Never lost a moment's sleep over his going:
 - a. Picture that heart-broken father late at night, his household asleep, walking the floor, wringing his hands, crying, "I wonder where is my wandering boy tonight?"
 - b. Elder brother dreaming—cattle—money—selfish interest—local vision only, and that only in a material way.
3. Became angry because of money invested for the return of his lost brother. More concerned for the dead calf than the precious soul

of his dead brother. Cared more for dollars than manhood and character.

- a. Mad. Celebrating return of a lost, never-dying soul; would not go in. Jealous; would not own him as a brother (v. 30). Cruel, did not want him restored.

III. THREE THINGS TO MEASURE UP TO CHRIST'S DEMANDS; THESE THE ELDER BROTHER LACKED

1. Heart purity: His heart seared—greed—selfish—swinish in heart and nature. Heart became metallic.
2. No passion for his lost brother.
3. No part in bringing his brother back.

The Christian's Armor

R. R. AKIN

TEXT—*Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day* (Eph. 6:13).

LESSON—Ephesians 6:10-20.

INTRODUCTION

1. The panoply of Grecian armor.
2. Analogous with Christian warfare.
3. Symbolizing strength and power.

I. COMPOSITION OF THE ARMOR ("whole")

1. Defensive—"stand."
 - a. Girdle—"truth"—a conscious knowledge of Jesus Christ.
 - (1) To discover our enemies.
 - (2) Our fortification and strength.
 - (3) Inspires confidence.
 - b. Breastplate—"righteousness."
 - (1) Clean heart and holy living.
 - (2) To defend our spiritual security.
 - c. Feet shod—"preparation of the gospel of peace."
 - (1) Readiness—Israelites a t e

Passover with shoes on feet (Ex. 12:11).

- (2) Obedience (Rom. 10:15; Isa. 52:7).

d. Shield—"faith."

- (1) Appropriating faith to call on God.
- (2) "Quench fiery darts"—evil thoughts.

e. Helmet—"hope" (1 Thess. 5:8).

- (1) Built on the promises of God.
- (2) Protects the understanding.

2. Offensive—"Go" (Mark 16:15).

a. Sword—"the Word of God."

- (1) Destroying the works of Satan.
- (2) Establishing the banner of holiness.

b. The Holy Spirit—Executive of the Godhead.

- (1) Accompanies the soldiers of Emmanuel in battle.
- (2) Makes our fighting effective and gives us success.

II. INSTRUCTIONS FOR ACTIVITY WITH THIS ARMOR (v. 18).

1. Prayer—attain good.
2. Supplication—avert evil.
3. Watching—be on guard.
 - a. Against surprise attack from the enemy.
 - b. Opportunities to do good.
4. Perseverance.
 - a. Aware of dangers and varied interests.
 - b. "Stretching out neck and looking about."—ADAM CLARKE.

III. RESULTS

1. "More than conquerors through him" (Rom. 8:37).
2. "This is the victory that overcometh the world" (1 John 5:4).

*At the sign of triumph, Satan's host doth flee;
On, then, Christian soldiers, on to victory.*

Expository Outlines for April

Lewis T. Corlett

Christian Security

My foot standeth in an even place
(Psalm 26:12).

I. MOST PEOPLE ARE INTERESTED IN HAVING A SENSE OF SECURITY

1. This is shown in the magnitude of the social security program of the government.
2. Man needs more than social or economic security.
3. The psalmist made his conclusion and statement of his personal feeling following a personal talk with the Lord.

II. THE PSALMIST HAD THIS SENSE OF SECURITY

1. Because of the solid foundation beneath his feet (v. 12).
 - a. Based on a divine inspection (v. 5).
 - b. He was on the foundation that could not be shaken.
 - c. His feet were on an even foundation and he did not feel the insecurity caused by slipping. "I have trusted also in the Lord, therefore I shall not slide" (v. 1).
2. Because of the paths in which he had been walking.
 - a. He had walked in integrity—honesty and uprightness (v. 1).
 - b. He had walked in the truth of God (v. 3), which gave a sense of freedom for "Ye shall know the truth and the truth shall make you free."
3. Because He had viewed things properly. "For thy lovingkindness is before mine eyes" (v. 3).
 - a. Looking at others with mercy and compassion.
 - b. Considering God's claim and goodness in evaluating material things.
4. Because he had maintained good associations.
 - a. He had despised the gatherings for evil (v. 5).
 - b. He had not gone to the wicked for advice (v. 5).
 - c. He refused to join hands with those who worked underhanded (dissemblers).
 - d. He kept his hands free from guilt.
5. Because he had taken time to worship God.
 - a. By magnifying the works of God (v. 7).
 - b. By being grateful to God for His many blessings (v. 7).
 - c. By regular attendance at the house of God (v. 8).
 - d. By a life of prayer. "So I will compass thine altar."

III. EVERY CHILD OF GOD CAN ENJOY

THIS SENSE OF SECURITY BY CARRYING OUT A SIMILAR COURSE OF ACTS

Uttermost Salvation

(Heb. 7:24:27)

I. HUMAN EFFORTS ARE HANDICAPPED BY THEIR OWN LIMITATIONS

1. Man would save himself but finds himself down in the mire and clay of sin.
2. The best that man can do is simply a program of reformation.
3. Man must reach out beyond himself for a power to deliver himself from sin.

II. THE POWER OF THE UTTERMOST SALVATION—"He is able."

1. Because He knows the depths of man's needs.
 - a. He was made in the likeness of sin and for sin.
 - b. He felt the curse of a broken law.
 - c. He tasted death for every man.
 - d. He endured the darkness and horror of death.
2. He bore the wrath of God against sin.
 - a. He knows the awfulness awaiting those who persist in sinning.
 - b. He knows the condition of fallen angels who lost their first estate.
3. He is able because He was free from sin. "Who is holy, harmless, undefiled, separate from sinners."
 - a. He is greater than man or his problem.
 - b. He gave Himself up to sinful men and devils and yet remained pure and spotless.
4. He is able because He did more in one sacrifice than all the sacrifices of the law could do (v. 27).
 - a. The sacrifices of the law had to be repeated.
 - b. He gave Himself a sufficient sacrifice and abolished all of the others.
5. He is able because He ever liveth to make intercession.
 - a. He is at the right hand of the Father pleading the case of all who penitently turn to Him.
 - b. He is the propitiation for our sins (1 John 2:2).

III. EXTENT OF SALVATION—"To the Uttermost"

1. From the burden of all sins.
2. From the depths of sin from each and every sin man has committed.
 - a. He can forgive all transgressions.
 - b. He can pardon all sins.
 - c. He can blot out all iniquities.
 - d. He can keep His children from committing acts of sin.

3. He can deliver from the nature of sin.

- a. His blood can cleanse from the inbeing of sin.
 - b. The fire of the Holy Spirit can purify the moral nature from all dross.
 - c. He is able to perfect the believer in love.
 - d. He can give man a pure heart and then keep him pure and holy.
4. To the final joys of heavenly bliss.
- a. In that place Christ has gone to prepare.
 - b. To fellowship with angels and redeemed saints.
 - c. To a place free from all effects of sin.
 - d. Into the immediate presence of God forever and forever.

IV. THOSE WHO SHALL BENEFIT FROM THIS UTTERMOST SALVATION—"To save them to the uttermost who come."

1. Those who appreciate the provision.
2. Those who come penitentially.
3. Those who come in faith.

Christian Attitudes

I. CHRISTIAN LIVING IS CO-OPERATIVE ACTION

1. God gives grace in Christian experience.
 - a. Marvelous, transforming, purifying, cleansing.
 - b. The hand of God works the experience of grace in man's heart in instantaneous acts.
2. God wants each one of His children to develop and advance in spiritual life.
3. Each child of God holds the key to the progress that he makes in Christian living.
 - a. God offers grace, man must put himself in a position to receive it.
 - b. To reach the highest degree of enjoyment and usefulness in God, man must develop the best attitudes to God's plan.

II. COMPLETE DEVOTEMENT TO GOD—"Trust in the Lord" (v. 4).

1. Trust includes the idea of reckless abandonment to God.
2. Not a passive attitude of helplessness but a reliance upon God in every relationship.
3. A devotion to God because He is what He is and not simply for what He does.
4. An assurance that He can be depended upon to verify His promises.

III. ENTER JOYFULLY INTO MEDITATION WITH GOD—"Delight thyself also in the Lord" (v. 5).

1. God is a personality and desires the fellowship and communion of redeemed personalities.
2. Each child of God should set his desires and affections on the Lord (Col. 3:2).

3. The Christian should find unusual joy in thinking about the goodness of God.
4. The source of the Christian's pleasure should be in God.

IV. ASSURANCE IN CONSECRATION — "Commit thy way unto the Lord" (v. 5).

1. A yielding of all ransomed powers and talents to God.
2. A complete abandonment to the whole will of God.
3. Assurance in the fact that the reins of life have been turned over to God.

V. SECURITY IN GOD'S CARE AND GUIDANCE (vs. 7, 34).

1. "Rest in the Lord." Relaxation in the consciousness that the child of God is His property and He will watch over him.
2. "Wait on the Lord." A silence before God, conscious that He will direct and guide to the best goals.

3. A happiness in the consciousness that the Guide has trod the way before and knows all about it.
4. "Keep his ways." A sense of comfort in knowing that his life is fixed to follow in the paths of God.

VI. LEARNING FROM THE EXAMPLES OF DEVOUT CHARACTERS (v. 37).

1. The ability to see the good and upright in the lives of the Christians. "Mark the perfect man."
2. The desire to learn fundamental lessons from those successful in spiritual living. "Behold the upright."
3. The consciousness that greater peace would come from following the good men than in patterning after the evil ones.

VII. EACH CHILD OF GOD SHOULD ENDEAVOR TO CO-OPERATE FULLY WITH THE SPIRIT OF GOD IN ORDER TO GET THE GREATEST BENEFITS FOR HIMSELF AND OTHERS

ready to forgive others? Are we forgiveness minded? Is the habit of forgiveness common among us?

I. *This is a problem that comes home to all of us sooner or later.* It had come home to Peter. One thing was settled in his mind. There must be forgiveness. But with what limitations? Seven times seems to have been the limit in his thinking. But will seven times be enough? What saith our Lord? Until seventy times seven. As often as our brethren need forgiveness, it is to be granted. It is far better to forgive seventy times seven, than to have seven unforgiven grudges rankling in our bosoms, robbing us of our power to give glory to God, and good to our fellowmen.

II. *Being easily offended and hurt, on our part, may be an even greater offense, than much that is offensive to us on the part of our brethren.* We should keep in mind that much that we are called upon to bear, has back of it no malicious intent. We are all in the making, in the matter of learning to live. Much of it is due to lack of familiarity with habits of life essential to proper consideration of others. We should be quick to give our brethren "the benefit of the doubt" in these matters. Keeping in mind that we owe them proper courtesy and consideration, concerning which we may be as faulty as they. Being made free from sin is one thing. Being expert in the performance of the amenities of life, may be another matter with many of us. We may need about the same consideration from our brethren, as we think they need from us.

III. *It is not always easy to forgive.* Some offenses are more provoking than others. Some think the difficulties attending forgiveness are so great that it cannot become universal. Offenses against us are offenses against God. He stands ready to forgive all we are asked to forgive. What we are called upon to do is a small matter compared with what He has done for us, and is ready to do for all. The grace of our God who has forgiven us is a challenge to us to grant the forgiveness He would have us grant to others. The grace that was sufficient for our forgiveness is sufficient to enable us to grant forgiveness to others. It is the forgiving God who asks us to be forgiving.

IV. *The time element may be important in this matter.* Being made free from sin is not the end of salvation. It is the beginning of our living the sanctified life, of rendering sanctified service, of maintaining holy attitudes toward others. We may need time to see things in their true light, to understand our brethren; to come to a proper realization of the importance of forgiveness on our part. We are still human beings, and still in the processes of development of our human powers. "Wait on the Lord: be of good

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Human Development

ONE of the most important things in life, and the making of it what God designed it to be, is the discovery, development, and use of the powers with which He has endowed us. We come into this world, unconscious of having these powers. One of the tragedies of life is the fact that so many of us go through it without making these discoveries, and pass on unconscious of the possession of these powers which God has placed within us. Only God can compute the extent of the losses such people suffer. Much of the poverty of life, common to so many, is due to the fact that these powers that go into the making of fuller life have not been discovered, developed or used. Only He can compute the losses others have suffered incident to these failures, or the losses to His cause and kingdom which these failures have necessitated. God has endowed us with these powers that we might discover them, develop them, and use them for His glory, our own good, and the good of others. Men cannot live full, well-rounded lives with powers but partly discovered. Only whole men can live whole lives. The church is impoverished in its life, its influence and its powers for service, because of these failures in the development of the powers with which our gracious God has endowed us as its members. We are on our way to the judgment bar of God, to give an account of our stewardship of that with which He has endowed us. Lives that might have been rich, have

been poor because of failures in these matters. Lives that might have been useful, have been limited because of their lack of development. Great general losses have come to all mankind because of these unimproved opportunities. Not only has the Church suffered loss, but institutions, society, civilization, the whole world has been impoverished because of our neglect of this field of Christian activity. The prayermeeting should have a large place in our efforts to improve in these most important matters. That we need a powerful awakening in this matter is apparent to all to whose attention it has been called. Humanly speaking, the Church is improved as its membership is improved. This improvement should be prayerfully, carefully, and consistently sought.

Our Need of Forgiving Spirits

Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee, until seven times: but until seventy times seven (Matthew 18:21-36).

We are living in a world where forgiveness is a universal need. All have sinned and come short of the glory of God, and stand in need of divine forgiveness. In our sinning against God, we have sinned against our fellowmen, and need their forgiveness. Others have sinned against us and need our forgiveness. One of our outstanding needs as wholly sanctified believers, is that of a spirit of forgiveness. A disposition to forgive. Having been forgiven, are we

courage, and He shall strengthen thy heart; wait, I say, on the Lord." He has not failed you in the past. He will not fail you now.

V. *The Christian life is not so simple an affair that we will meet no difficulties in living it.* We will have plenty of them. One of them may be this problem of forgiveness. We do not go far in the Christian way until we meet obstacles that challenge us, and frequently demand more grace than we have on hand. They are not for our discouragement, but for our encouragement. We are gaining more ground. The supply we need is for us in God. If we had no assignments in life beyond our present abilities to perform them, we would make no progress. Greater demands come with advancing progress.

VI. *We need the challenges of these more difficult things.* The higher we rise in Christian experience and living, the more difficulties we will meet and the more serious they will become. Our goal is Godlikeness; the highest goal possible to mankind. Increasing difficulties in our way are signs that we are making progress toward our goal. There may be occasions for discouragement, but there will be no ground for it. The grace of God is sufficient to enable us to meet all that is required of us. Our need is not lesser difficulties to overcome, but more grace to overcome them. We know not what demands may be made upon us, but we know that the grace of God will be sufficient to meet them when they come.

VII. *Having a forgiving spirit, the forgiveness or nonforgiveness of injuries, are personal matters.* They are matters concerning which we must come to decisions. They are matters which seriously affect us. But they are vastly more than personal matters. They affect others, and the interests of others, and affect them seriously. They affect us in our living, our service, our example, our influence. Through all that pertains to our relationships to others, they are affected. Unforgiving, we render neither to God nor our fellowmen the service we owe them. Forgiving, we are blessed of God and made a blessing to others. For the sake of God and His cause; for the sake of others; for our own sake we cannot afford to be unforgiving. Unforgiving, our powers are withered and blasted. Forgiving, they flourish and are fruitful. Unforgiving, we are liabilities to God, to our fellowmen, to ourselves. Forgiving, we are assets to all concerned.

Increasing Faith

If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief (Mark 9:23, 24).

In the scene from which our text is taken, we see disciples failing, not because they did not have faith, but because they had failed to meet conditions demanded for the measure of faith necessary to successfully meet an unusually serious situation. We see a demoniac son in a deplorable condition; a father who had suffered many disappointments in his efforts to get help for his son, and healing for his condition. We see this father in spite of his many disappointments, encouraged by our Lord, rising to meet the demands of the occasion, and securing his heart's desire. A glorified Christ, a happy father, a healed son, some helped and encouraged disciples, and an amazed multitude. A scene for the encouragement of all who would increase their supply of faith, and the measure of their usefulness to God and their fellowmen.

I. *Failures in faith are disappointing, but they should never be allowed to become discouraging.* Faith is not only a matter of fact, but it is also a matter of degrees. However far we may, or may not have gone, in the increasing of our faith, we may still go farther.

However much or little we may have of faith, we may have more. Our Lord's, "All things are possible to him that believeth," is a declaration of the omnipotence of faith. Omnipotent because of the Omnipotence of Him in whom it is exercised.

II. *We need often to remind ourselves that faith is no one-sided affair.* It is a mutual affair between the believer and his God. It is vastly more than a human affair. It is one in which God is the

major Factor. It is one in which He makes the necessary conditions, makes them known to us, and helps us to meet them. Limited faith on our part, points us to the necessity of our meeting conditions for larger supplies, and encourages us in the meeting of them. We should ever be putting ourselves in the way of having larger measures of faith. This is possible through our co-operation with Him. In view of the place faith occupies in our relationship to God, and to our fellowmen, God would ever have us seeking its increase.

III. *This father had met with many discouragements.* His love for his son, and desire for his healing were powerful incentives to keep him seeking. God is interested in all the affairs of our lives, but great praying involves the need of suitable incentives to such praying and believing. The worth while things of life are challenges to us. They tend to lift us above the minor things of life, and bring to view the larger powers with which God has endowed us. This father rose to a height in faith that day, to which he had not previously risen. His need drove him to this extremity, his reaching his goal immortalized him. Have worth while things for which to pray, and have faith for their realization.

IV. *The time element may be an important one in the increasing of our faith.* There may be need of time for the discovery and development of our believing powers. There are undiscovered powers and possibilities in all of us. These powers are subject to ever increasing development. Many of the difficulties we encounter in life may be in the nature

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of challenges to us to press on in the improvement of our God-given powers. Rising to eminence in faith is no easy matter. Few things in life are more worth while than faith, and the worth while things of life are not easy.

V. *The difficulties incident to the exercise of faith must be met and overcome.* The disappointments this father had met had not all been losses. He had made gains through them. Efforts rightly put forth have their value, even though there may be disappointment in securing the ends sought. Something is gained, something is learned, through every honest undertaking of our lives. Disappointments rightly received have their value. The exercise of mighty faith may require severe discipline in the development of one's powers sufficient to the making of it. This father put all there was of him into his believing. He "cried out, and said, with tears." It may take the stirring of our souls to their depths; it may take tears; it may take the confession made that day, to bring us to our goal of faith. "Lord, I believe; help thou mine unbelief." This man needed help from various directions. He received it through co-operating with God. Through putting himself in the way of receiving it. He reached his goal. And so may you, and so may I. Take courage. Press on.

VI. *We should practice thinking in terms of faith—having the faith outlook in life.* We should see all of our problems in the light of faith; go forward in life in the power of faith, confident in our expectations. What we may not have faith for today, we may have faith for tomorrow. Looking forward to ever increasing victories in the physical, mental, moral and spiritual realms. The victories of the past should point us forward to larger victories of the future. In all that pertains to life, we are on our way. Entire sanctification as an experience has qualified us for the race we are now running. The price is at the end of the race and it is worth winning.

VII. *Meditating on the victories that God has given to others through faith; the mighty things which have been accomplished through its exercise; the characters of the men and women through whom these things were accomplished; the difficulties overcome in their accomplishment; the effect of these things upon the work of God and the destinies of men will help and encourage us in our work of increasing our faith.* Meditations upon the power of the God in whom we trust; the encouragements to faith He gives us; the place He has given us, and the expectations He has of us should help us much in our efforts to increase our faith and fill the place He has for us to fill. The promises of His Word are limitations in many respects. He is able to do exceeding abundantly above all that we ask or think.

Some Wiles of Satan

Yea, hath God said (Genesis 3:1)

We do not go far in life until we discover that there is an Evil One in the world. Jesus refers to him as the prince of the world (John 12:31; 14:39; 16:11). Paul speaks of him as the god of this world, and tells us that one of his efforts is that of blinding the minds of unbelieving men, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them (2 Cor. 4:4). He speaks of his being transformed into an angel of light (2 Cor. 11:14). In Revelation twenty, he is spoken of as "the dragon, that old serpent which is the devil, and Satan." Characteristically, he is a liar and a deceiver. Early in the history of the human race he appeared on the scene. When God spoke, he spoke to the contrary. He appeared as the adversary of God, and the adversary of man. Enemy of good, friend of evil.

I. *He sought to instil into the mind of Eve, dissatisfaction with respect to God's dealings with her.* Seeking to im-

press upon her mind that she was being wronged by being forbidden to eat of the fruit of the tree of the knowledge of good and evil, suggesting that she would be benefited by a knowledge of evil. This suggestion has found its way into the hearts of mankind during its entire history. With all that the heart of God could supply, and all that the heart of man could desire, this was the one divine prohibition.

II. *One of the early lessons taught to men by our Lord is that the wages of sin is death.* "In the day that thou eatest thereof thou shalt surely die." Satan's affirmation is, "Ye shall not surely die." Satan would have men believe that they can do evil without suffering the consequences of so doing. For six thousand years men have welcomed this idea. This is one of Satan's most colossal lies.

III. *Having made her choice, Eve has but one thing to do, decide whether she will listen to God, and do His will, or choose as she will concerning doing evil.* And this is largely the attitude of all mankind in their unregenerate state.

IV. *Eve was deceived into thinking she was making her own choice.* She thinks she is acting upon her own initiative. "When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Apparently she was making her own decision, and acting upon her own initiative, but she was doing so in the light of Satan's suggestions. We cannot be too careful in the matter of receiving suggestions. Allowing others to direct our thinking, is to allow them to influence our decisions. And here is one of the perils of all time, and especially with these times. With the radio, the daily newspaper, and multitudinous publications, and methods of imparting knowledge we are in constant danger of being misled in our thinking. There was but one safe way then. There is but one safe way now. And that is to make God and His Word the Man of our counsel. Had Eve listened to God and allowed Him to direct her thinking all would have been well. Only as we so do is it well with us. Not only do we have the spirit of the world instilled into our hearts and minds by its literature, but by its entertaining features, and other multitudinous ways. So influenced we can hardly make sane decisions, or reach sound conclusions.

V. *Not only did Satan suggest that Eve would suffer no evil through disobedience, but that she would be benefited by it.* "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The idea that

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there is profit in wrongdoing has gripped the minds of multitudes of men in all ages, practically the masses. We see this illustrated in the beginnings of the race, and we see it today.

VI. *Satan appeals to the legitimate appetites of mankind, and seeks to persuade them to gratify them in wrong ways.* God has created man with an appetite for good; with a love for the beautiful; with a desire for knowledge; a desire for Godlikeness; and He has provided for the right and proper gratification of these, and of all of man's lawful appetites and desires. Much of the sin of the world is in making wrong uses of right things; of gratifying right desires in wrong ways.

VII. *Not only did Eve decide wrong for herself, but she allowed herself to be so deceived that she decided wrong for others.* Her physical, mental, moral and spiritual faculties and powers were so seriously disarranged that the whole trend of her life was changed. Not only did she herself eat, but she gave also unto her husband with her and he did eat. God had created her to be a helpmeet for her husband. She becomes his temptress, and an instrument in his undoing. Her disobedience was an individual matter. But it was vastly more than an individual matter. And so is the disobedience of all who disobey. It is folly to suppose that one can sin, and be the same as he would have been, had he not sinned. Paul tells us that Adam was not deceived, but the woman being deceived was in the transgression (2 Timothy 2:14, 15). "By one man sin entered into the world, and death by sin" (Romans 5:12). Six thousand years of human woes have followed the fall in the Garden of Eden. Not that they intended it to follow, but by sin made way for its following.

World-wide Evangelism

All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world (Matthew 28:18-20).

This is the great objective of God in providing the gospel and making man's salvation possible. Through the death of our Lord the salvation of all mankind is made possible. The value of His sacrifice is infinite, and there is no limit to the atoning merit of His blood. He did not die to make the salvation of a select few possible, but to make possible the salvation of the entire race of mankind. No man has ever been lost because they will not avail themselves

of the remedy provided for their redemption. This being true we should expect nothing less than the world-wide evangelistic commission given by our Lord to His disciples. The glad tidings of redeeming grace, our Lord would have known throughout the entire world, and throughout all time. The responsibility for this work He has laid upon His people.

I. *The price necessary to make redeeming grace possible was the greatest that even God could pay.* The voluntary death of our Lord and Savior Jesus Christ, the infinite value of His sacrifice made way for the giving of all power in heaven and in earth unto Him for the spread of the good news of redeeming grace and the salvation of all believers in that grace.

II. *Jesus does not send men out into this work in their own strength.* He is with them, with all power in heaven and in earth. The redemption of mankind is a heaven and earth proposition, and is possible only through the operation of power in both realms. It is a difficult proposition, and nothing less than all power can make it effective. It is a work which only God can do, and which He does through human instrumentality.

III. *In the accomplishment of this work chosen instruments are used.* While all believers have their part in this work, men and women specially qualified for this work are chosen and called for the performance of certain parts of it, and to fill certain places in the doing of it. It is a work divinely organized, directed, and operated. The accomplishment of this work is beyond

the scope of either human wisdom, or human power.

IV. *Not only are these workers called of God, but they are instructed by Him, and specially prepared for the work.* He alone knows men well enough to choose instruments suitable for this work. He alone is able to properly instruct them. He alone is able to prepare them for the work.

V. *An indispensable qualification for these men and women is that they be filled with the Holy Spirit.* He alone is able to properly guide them in their work. He alone is able to give them the special preparation necessary to their success in their efforts. He knows the will of God and the hearts of men. He knows where and how this work of evangelism can best be done. He knows when and how men may be best approached; how they may be most successfully won. It is through co-operation with the Spirit that this work is to be accomplished. What Christ makes possible by His death, He makes actual through the operation of the Holy Spirit.

VI. *The objective of this is to make disciples of Christ, through witnessing to Him.* It is to turn men from darkness to light; from the power of Satan unto God. To make them children of God; children, heirs of God, and jointheirs with Jesus Christ; giving them an inheritance with all them that are sanctified through faith that is in Him.

VII. *Having become disciples and been baptized, they are to be taught to observe all things, whatsoever He hath commanded.* Initial salvation in the crucial experiences of regeneration and en-

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tire sanctification is to be followed by that which is gradual and progressive. There is to be growth and progress in grace through its various stages and degrees. They begin as newborn babes in Christ, but are to go on to moral and spiritual manhood and womanhood. The members of the household of God are in various stages of development here below. The work of the individual is soon done. Others must be in constant preparation to carry on the work. Each generation must evangelize its own generation. We should keep in mind that men are worth the price paid for their redemption. This being true, the work of human redemption is the greatest, the most important, the most far-reaching in its effects known among men. In importance all other work pales into insignificance when compared with it. God can confer no higher honor upon men than to give them a part in it.

Encouragements to Prayer

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth and to him that knocketh it shall be opened (Matthew 7:7-12).

Not only has God made it possible for men to pray, through the shedding of the blood of our Lord Jesus Christ; but He encourages us to pray. He has established this means of communication at infinite cost, and desires us to use it freely and fully. Prayer is a mutual affair, between the soul and God. It is one of God's appointed ways of meeting human need by divine grace and power. It is God's provision for the meeting of human needs.

I. *It is through prayer that the deepest consciousness of our needs comes to us.* Prayer brings us face to face with God. And it is in His presence that we get revelations, not only of Himself, but of ourselves. These revelations are not given to us to taunt us, but to arouse in us proper desires for their realization.

II. *Prayer is an awakening, an arousing exercise.* The contact we have with God in earnest prayer is quickening, energizing, empowering to our spirits. It is uplifting and illuminating. It lifts us out of the sordid atmosphere of the world, and into the ethereal atmosphere of the heavenlies in Christ Jesus. It brings about changes within and without us. It has its transforming, mind renewing effects.

III. *It is based upon a principle that is active in human life, in its various aspects.* We get what we put ourselves in the way of getting, and meet conditions for receiving. Sooner or later men get what they ask for. Many times it is a disastrous sort of getting. This is true, not only of individuals, but of the larger groups of mankind. This is apparent in the affairs of life in all of its activities.

IV. *In obeying the admonition, "Ask, and it shall be given you;" we are obeying a principle of life with which we have long been familiar.* In doing this we are putting our desires into proper shape, and seeking their satisfaction from the proper Source. Instead of coming to the world with them, and formulating them in harmony with the principles of the world, we are coming to God with them, and formulating them in harmony with His will. In this matter of asking, we may need much practice to enable us to ask aright, and not to ask amiss. Prayer is no easy matter, and eminence in it is a lifetime's work.

V. *Seek, and ye shall find.* Asking may awaken us to the proper character of our needs. The worth while things of life are found only by diligent search. The more worth while they are, the more diligent must be our quest in the finding of them. We should have goals for this present world that it will take us a lifetime to reach. Only as we have such goals can life be made what it may be.

God would have us seek for the things of life most worth having.

VI. *Knock, and it shall be opened unto you.* God will open to us the treasures of His divine wisdom, power and grace. He will open unto us the treasures of the powers with which He has endowed us. The possibilities of life as He would have us live it. Everything that goes into the making of life and the performance of service. Doors of opportunity and all that needs to be opened that His will may be accomplished in us, and through us.

VII. *Since earthly parents being evil, know how to give good things unto their children; much more shall our heavenly Father meet our every need.* It is through prayer that the storehouses of divine grace are opened to us and the way to the realization of its possibilities made known to us. Putting man into contact with God it is his highest privilege. It is the way to the building of character, the performance of service, the realization of life's possibilities.



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