
The Preacher's MAGAZINE

What Is Christianity?

TO US it is Christ. It is the Second Person of the Trinity operating redemptively in history. That Person is at once the Living Word and the responsible originator of the written Word. His figure appeared before history began its terrible march. Human history is the sad story of fallen mankind. A scarlet thread of redeeming love is woven into the total fabric. The weaver is Christ. He began to weave it at the gates of Eden. In many dispensations and in types, symbols, oracles, events and prophecies He recorded His ultimate hopes for mankind. It is written so that all who run may read. At the beginning of the record there is sin with its consequent judgment and death. In the center of the record there is an atoning cross, the climax of a redeeming process. From that point there is the groaning and travailing of nature and man waiting for the promised consummation of a new heaven and a new earth. Within this agonizing process of history there is an *ecclesia* of God, a called-out body of regenerated believers which, bearing the fruit of the Holy Spirit and waiting for the Lord Jesus Christ's return from heaven, is the custodian of the oracles of God and the minister of that reconciliation which the redeeming love of Christ has provided for mankind the world around. This is "the church of the living God," of which Christ is the eternal Head; its function, when faithfully performed, acts as a restraint on evil. That function is to lift up Christ as lost mankind's Redeemer. When the Church is vitalized by the Spirit of God, the figure of the Savior is made to stand before the world as the Living and Written Word, warning, inviting, saving. So lifted up, Christ draws all men unto Him. The Church fails when it substitutes itself for Christ. Christians fail when they substitute their ideologies for Christ. Not what men think, but Christ Jesus the Lord alone is Christianity. He is its Alpha and Omega—the beginning and the end.—*The Watchman-Examiner*.

The Preacher's Magazine

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Preaching the Bible to the People

By the Editor

YESTERDAY I talked with a man who has every reason to be interested in preachers. I mentioned the case of a young preacher whom we both know who has been in his present charge for quite a number of years. Last year he felt that he should move, and when a church opened, he agreed to do so. But in his days of uncertainty he made an appointment with one of the famous preachers of the nation, a man who has been in his present charge for more than thirty years. This famous preacher advised against moving, and told the young preacher to settle down to the work of his parish with all ideas of going somewhere else erased from his mind. He told him to plan his work and his preaching in such a way that he would not run out, and then to go on with the full knowledge that the crowds would change enough to keep up the challenge, and that he might expect his usefulness to increase with the years.

But yesterday's conversationalist said, "A good many of the preachers I know cannot stay long where they are. Even their method of preaching does not make for a long pastorate. They preach inspirationally, topically, and more or less accidentally. They have no preaching program, they do not major on expounding the Bible. When they look forward to their preaching services they just try to get hold of something that is interesting and which will give their people a good, pleasant feeling, and they give them that without much reference to what they gave them last week or without reference to what they will give them next week. There is no sense of progress in their preaching program, and they could quit any time and their work would be complete. Or if they should quit at any time there would be nothing especially accomplished in the building up of the devotional life of their people or yet in the general knowledge of the Bible and of Christian doctrine and life.

"These preachers will have to move. Their methods make them short-term preachers. Their methods do not compel study and therefore there is little growth of the preacher himself. And the preacher who just remains the same month after month is bound to wear threadbare. If these men would preach the Bible to the people they would have to study the Bible themselves. If they would use texts instead of topics, there would be endless variety instead of a stale sameness. If they would think in terms of months and years in planning their preaching program and the people might want them to stay that they might see their plans on through. And their preaching plans are in keeping with their other plans. They think principally of being able to 'hold the work together' and to leave the work just about as good as they found it. When they think of better, larger churches, they always think of moving—never thinking that they might build a larger, better church right where they are, and that thus they might get a promotion on their merits. So I suppose there will continue to be moving preachers, no matter how much we may seek to encourage long pastorates."

The substance of this conversation was so much on my mind that I tried it out on a preacher who came into the meeting where I am preaching. I did not give quotations, but just gave in substance what I had heard, for I wanted to see the reaction. This particular preacher served as evangelist for a number of years, and is now in his third pastorate during a period of about ten years. But he is an earnest man, and as I went on to describe how a preacher might encourage versatility and freshness by expository preaching, and how he might build his people, as well as save souls, by means of a planned preaching program, he finally answered with a good degree of warmth, "That is the kind of a preacher I want to be. I do not say I am that kind, but I am trying to become that kind." And it is in the hope that there might be some such a response among readers of THE PREACHER'S MAGAZINE that I am sending these words along.

I know there is need of caution. I have known a preacher who announced at the beginning of the summer that he was going to preach on the Book of Revelation for three months. He kept his promise, but the people lost interest after the first three or four discourses, and knowing they were to have just more of the same thing, they dropped out of the church until the series was finished—I believe in that case they came back when there was a change of preachers. He might have got by with his series if he had not announced it. And then, as a rule, a series had better not be continued too long any way. If a series of expositions are started, the better way, as a rule, is to judge the advisability of continuing it by the interest manifest. If the interest lags, drop out of the series for a while, then try it

again at a later period, if this seems advisable.

But expository preaching does not necessarily involve a series. It does not necessarily involve the expounding of a whole book. In its broad sense, I think any method that majors on Bible material is expository, and the Bible is the very best material available to the preacher—only he has to dig into it to be able to utilize it. There

may be times when a current topic will appeal to the interest of the people, but Sabbath after Sabbath, nothing is so perennial as the Word of God. And whether the preacher plans to be in his present pastorate for a long or a short period, there is nothing he can do that will make his stay useful that will compare with preaching the Bible to the people.

Thoughts on Holiness

Olive M. Winchester

The Final Message of Divine Revelation

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 (1 John 1:7).

THE closing message of a life, the parting blessing of a sainted father or leader, all these have special interest, so much the more so the final message of divine revelation. Thus does it come to pass that the epistles of St. John stand in very important place being the last books in the point of time of divine revelation.

In the First Epistle of St. John we have seven testimonies to the doctrine and truth of the atonement, the first of which is found in our text. This sets forth the efficacy of the atoning blood. Down through the various phases of the holiness movement, this has been a central thought, and there has rung out the song:

*The cleansing stream, I see, I see
I plunge, and oh, it cleanseth me.*

THE CLEANSING

The thought of cleansing here is very suggestive. First, clearly in the text we are told the objective of this cleansing is to be from all sin. To be noted is the fact that it is sin and not sins. The inference is evident, it is the principle of sin and not the manifestations of sins, the acts of sin in the life of man. The qualifying word in connection with sin is an all inclusive term, and means every form of this principle. The principle of sin within the heart of man has various lines and ramifications, and all of these feel the cleansing power. The sins of the spirit of man might illustrate some of these forms. There are envy, anger, pride, wrath, covetousness and all their kin. Every one the cleansing power of the blood purges.

Next it is to be noted that this purifying is continuous. The tense here is present which indicates continuity. This does not indicate a process that is never consummated, but on the other hand does signify that the cleansing once having been done, there is the maintenance following. Our hearts are made clean and then they are kept clean. Were this not so, there might be the re-entrance of defilement. But with the continuity of the cleansing the state of purity is preserved.

This blessed experience, we are told, is directly the consequence of the atoning work of Christ, the God-man. As says one writer, "Here the human name (Jesus) brings out the possibility of the communication of Christ's blood; and the divine name brings out its all-sufficing efficacy." Both communication and efficacy are very important in the fullness of this cleansing.

THE FELLOWSHIP

Closely connected with the experience of cleansing is that of fellowship. Often the question has been raised whether the fellowship indicated is with God or does it refer to Christian communion, that is, the fellowship that Christians have one with another. We would feel that both phases are included.

Sin alienates from God. This is exemplified in its very beginning. When our first parents sinned in the garden of Eden no longer was there that joyous fellowship that had existed previously. When the Lord came down at the cool of the day the newly created pair fled in fear. Their disobedience had brought estrangement. This has been true of mankind ever since. Farther and farther away from God does he wander as he follows the behests of his own heart. All of his tendencies turn toward the world and its follies.

As a lost sheep on the mountain so does the Lord seek man. The seeking comes from above. The sheep we know has no homing instinct; he is helpless in his lost estate. So is man. Thus the words of Jesus become so pertinent, "For the Son of man is come to seek and to save that which was lost." God seeks to bring man back to a status of fellowship with himself. This is attained only when man is renewed in divine grace and his being has felt the transforming power of the new life.

Not only in his renewed state does man have a sense of fellowship with God, he also finds a bond that links him to the members of the Christian communion. It has been stated that religion is divine, and it is true that religion objectively considered with its creedal differences has brought divisions, but religious life with its pulsations and vibrations wrought by the Holy Spirit does not divide, it unites. It will span the gulf of creedal differences and church affiliations, and bind the heart of man closely with his fellowman. So our apostle makes as one of the tests of Christian life the fact that we love the brethren. So close is this fellowship that it transcends other forms of human fellowship and binds the hearts of men together by cords of love that will hold when other alliances fail. While this is true of the regenerate life yet it is the more true when the bond is that of purity of heart, the cleansing from all sin. Then there does not remain the spring of evil within to create divisions, but there is a heart of love without alloy whereby man feels a sense of deep calling unto deep as he fellowships with men of like faith.

THE REQUISITE

Our passage clearly sets before us the requisite for these results we have been discussing, that is fellowship with God and men of like Christian faith and moreover the continual experience of the cleansing blood. The requisite is that we walk in the light.

Light has been used in Scripture to indicate the status of the Christian by different writers. In the Gospel of John we have the exhortation given by Jesus: "While ye have the light, believe in the light, that ye may be the children of light." Luke gives the same designation of Christians by Jesus, "children of light" (16:8). Likewise does the Apostle Paul admonish his readers, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:8), and "Ye are all children of light, and the children of the day" (1 Thess. 5:5).

What does it mean to walk in the light? One writer tells us that "Physically light embodies

the idea of splendor, glory; intellectually, aspects of the truth, morally, of holiness." Our passage relates to the last phase, the moral, and if we follow this definition of light, then the conclusion would be that we walk in holiness of heart and life. There is added by the writer mentioned the fact that light signifies purity, truth and goodness. Therefore these qualities would be a part of walk as we follow the admonition.

It is to be noted here that the verb is in the present tense as is the verb for cleansing and this indicates, as there, the continuity of the act. Our walking is not to be spasmodic, but is to be the rule of our life and is to be maintained at all times.

One other point is to be noted also and that is the ideal set before us in thus walking in the light is "as he is in the light." As God gives unto us the fullness of light in the glory of His being and in His beatific holiness, so this is ever to be our standard. The degree of holiness cannot be the same in the narrowed range of the human heart, but the quality can be one and the same, for it is received from the hand of God and is the impartation of His life and the divine light within our own being.

Thus we see that these last words of revelation are fraught with a message of great potency, the message that has reverberated down through the ages of revelation and it sounds forth again at the close. The clarion call comes to man to let the light of God penetrate his soul dispelling all of the night of sin shining forth in its full splendor within, and then we will enjoy the blessed fellowship with God the Father, and Christ the Son in company with all of the children of God, and we will experience the joy of the ever continued cleansing of our hearts keeping them ever in the love of God.

Evil Is Present

With the new life there has come a new consciousness of evil and a new sensitiveness in its presence. The holier a man is, the more acutely conscious he is of temptation. The stronger a man is in all his moral fiber, the more does temptation appeal to him. It is not the weak man who feels the real force of temptation, for he yields resistlessly to it. It is not the impure man who suffers under temptation, for his moral fibers are no longer sensitive. The man whose spirit is dominated by the Holy Spirit . . . feels the full force and pain of temptation.—G. CAMPBELL MORGAN.

When I Heard the Scripture Read

E. Wayne Stahl

A FRIEND once told me of a minister whose public reading of the Scriptures was so meaningful and appealing that people would come to services he conducted largely to hear the words from the divine Book as they came from his lips.

I think I know something of the satisfaction that minister's auditors experienced. Just week before last I heard a clergyman read in a public religious meeting a passage from one of the Gospels which, I am disposed to say, was one of the most helpful expositions of scripture to which I ever listened. By "exposition" I do not mean that he made any comments of his own; he attempted no exegesis whatever; that is, in words. But his vocal rendering of the scriptural section he had chosen was a sermon in itself.

Hearing him I realized, perhaps, that fear which a listener felt who was in the audience of a certain public speaker, of whom Macaulay tells. If I recall correctly the orator was Sir Francis Bacon; one of those to whom he spoke was so delighted with his utterance that he "rejoiced with trembling," afraid that the conclusion of the discourse would come too soon. (All of us, doubtless, have heard from pulpit or platform that which has caused us to fear for exactly the opposite reason.)

So perfect was the "vocal interpretation of the Bible" passage of that minister I have in mind that I would call attention to what made it so pleasant and profitable.

For one thing, there was a total absence of haste in his reading. This is the weakness of some pulpit presentations of the Scriptures. One might get the impression sometimes that the preacher looked upon his reading of the selected portion from the Bible as a chore, something to be got over with as soon as possible; the words poured forth from the ecclesiastical lips with such rapidity.

But this particular pastor seemed to have for his motto, "He that believeth shall not make haste." There was a lovely leisureliness in his reading that made it really dynamic.

It was indeed "power through repose," one might say. That is, he did not, evidently, put forth tremendous effort. As our friend Shakespeare would say, he "used all gently." There was a certain triumphant tranquillity about his utterance that revealed the energy of a spirit which felt and comprehended deeply. Yet his thought and emotion were under beautiful control of his will. He had "acquired a temperance" that gave his reading "smoothness."

Another gratifying feature was his perfect enunciation. Though I sat in a rear seat of a fairly large auditorium I could with perfect ease hear every word. The lack of strain on his part resulted in the lack of strain on mine to get what he spoke. His tone placement was good. That tone was formed not in his throat but in the front of his mouth, particularly at the lips.

"Clergyman's sore throat" is often caused by the speaker's failing to get his tones out of his throat, which is but the channel for the current of air proceeding from the lungs. If one habitually talks from one's throat, trouble is inevitable sooner or later. In speech the throat should be relaxed. The real activity of this speaker to whom I am referring apparently was, properly, at the center of his body and at his lips. His throat was a passive medium of communication between the former and the latter.

By "the former" I mean particularly the diaphragm, which is that muscle so important to speakers; it is the movable partition between the contents of the chest and the abdominal region. Its importance to speakers is due to the fact that it will "support the tone," and will save them from the supposed necessity of using immense energy at the throat in tone formation.

I had for one of my students some years ago, when teaching public speaking at a certain college, a young preacher whose misuse of his throat muscles in pulpit discourse was simply terrific. Hearing him one would wonder if he were not about to tear his tonsils out, so violent was the force with which he used those muscles, both outer and inner.

Explaining to him the principle of a passive throat and an active diaphragm, I found he at once comprehended this law of speech. Obeying it, he found a revolution had been worked in his utterance.

As I have already stated, the minister I heard read the scripture clearly had learned this secret. An additional advantage resulting from that knowledge was the pleasing quality it gave his tones. There pervaded them a musicalness and sonorousness which increased the effectiveness of his reading. It would have been pleasant to listen to him on any subject whatever because of his rich voice. He did not "manipulate" it but allowed it to express his own reaction to the wonderful message he read.

He showed a delightful absence of anything mechanical; in other words, a naturalness dominated, such as he would manifest in conversation. Effective public discourse is indeed only certain conversational qualities enlarged and

intensified. There was a directness with not a hint of stiltedness.

One sign of this directness was that he did not keep his eyes glued to the printed page. I have marveled sometimes at the tenacity—and pertinacity—with which preachers reading the Scriptures in public have kept their gaze fixed on the page. How immensely more helpful would the selection have proved had there been a frequent looking at the audience as certain emphases were sought! This minister's reading seemed to be a participation with his hearers in what he read. They would be reminded of Lowell's great words, "Not what we give but what we share."

It was a long passage from one of the Gospels that he had chosen, a record of certain events in the closing days of Christ's ministry. There was a vividness about his expression that made it clear that he was not just pronouncing "words, words, words," but that he saw with the eye of his mind what was described and sought to convey that pictorial impression to those before him in the pews. This resulted in a delightful sense of reality on their part.

Though, as I have stated, the selection he read was not short, one did not get weary. I know that many besides myself would have been glad if the whole sermon period had been taken simply for his reading the Bible to us.

Indeed I wonder if it would not be a profitable procedure for a preacher occasionally to spend the time he would otherwise employ in giving the sermon in reading from the Scriptures, if he would use as much time in preparing for that reading as he would for the sermon. I do not doubt that the minister of whom I have written "with a great sum obtained this freedom" of a natural and effectual public reading of the Word of God; that price was prodigious practice in private. He was "rewarded openly" by the close attention given him by his auditors.

It will be discovered by one studying 1 Timothy 4: 13 in the original Greek that we ministers have a mandate as to reading the Scriptures in public. The particular words in the King James translation are "Give attention to reading." The Twentieth Century New Testament correctly renders this as follows, "Apply yourself to public reading."

In Revelation 1: 3 there is the same idea of public impartation of the written Word. In the translation to which I have just referred we have this accurate presentation, "Happy is the reader, and happy are those who listen."

May there be an increasing number of ministers and audiences today who merit this double beatitude!

L. D. Harmon of Bessemer, Alabama, writes, "I have been taking THE PREACHER'S MAGAZINE for a year or more and find that it is about the most helpful book I have, after my Bible."

Paul's Terms Relating to Holiness

Neal C. Dirkse

IN writing to *Titus* Paul again addresses more specifically the ministry, rather than the church or laity. Titus, of whom little is known, was evidently a Gentile and had been won by Paul. He became a laborer with Paul, and preached in Crete. He did not remain here all his life, but was apparently with Paul shortly before his trial in Rome. Tradition has it that Titus returned to Crete and died there.

In this letter, Paul again approaches the doctrine and experience of holiness on the basis of a presupposition—that Titus was in possession of the experience. The letter is more one of instruction *in* the life of holiness, than in the steps leading to it. He enlarges on the intrinsic nature of the carnal principle and gives more detailed instruction for the effective living of the sanctified life. In this very brief letter it is again significant the emphasis and place Paul gives to this essential doctrine.

I. THE INTRINSIC NATURE OF CARNALITY

Titus 1:7—Selfishness, anger, intemperance, quarrelsomeness, greed.

Titus 1:12—Untruthful, lustful, gluttonous.

Titus 1:15—Impure, doubt, prostitutes intellect.

Titus 1:16—Hypocritical, unclean, disobedient, wrong sense of values.

Titus 3:3—Foolishness, disobedience, deceit, lustful, malicious, envious, hateful, not motivated by love.

II. INTRINSIC NATURE OF A PURE HEART

Titus 1:8—Kindness, generosity, divine love, temperance, honesty, free from sin.

III. PURPOSES OF SANCTIFICATION

Titus 2:12—Equip us for present life.

Titus 2:13—Prepare us for Christ's coming.

Titus 2:14—Prepare us for fellowship with Him.

IV. HOW OBTAINED

Titus 2:11—Through the grace of God.

Titus 2:14—Through Christ's atonement.

Titus 3:4—Through the kindness and love of God.

Titus 3:5—Through His mercy; Through two works of grace.

Titus 3:6—Through Jesus Christ.

Titus 3:7—Through His grace.

V. RESULT OF A PURE HEART

Titus 1:9—Love for the Word.

Titus 1:15—Begets a pure attitude toward life.

Titus 2:14—Cleansed from all sin; Renders us aliens in this world; a life of service.

Titus 3:7—An heir of God.

VI. INSTRUCTION IN LIFE OF HOLINESS

Titus 2:2—For the aged men.

Titus 2:3—For the aged women.

Titus 2:4, 5—For the young women.

Titus 2:6-8—For the young men.

Titus 2:9, 10—For the servant.

Titus 2:12—Rejection of every suggestion of worldliness.

Live sincerely.

Maintain proper relationships and attitudes.

Titus 2:13—Live in constant anticipation of Second Coming.

Titus 3:1—Be a loyal citizen.

Titus 3:2—Be a good neighbor.

Titus 3:8, 14—Maintaining a life of service.

Titus 3:9—Avoid useless conversation.

Ministerial Ethics in a Modern World*

G. M. Akin

PERHAPS there are no individuals, or group of professional men or women anywhere who are more frequently misunderstood and, consequently misrepresented than are the ministers of the gospel of Christ. No living human being can possibly meet all the physical, mental and spiritual demands that are placed at his door. The ambassador of the cross is watched and discussed by friend and foe from the time he begins his ministry, until the Lord calls His servant home. May God bless and encourage the faithful men and women who endure such hardness.

As I think of the preacher, working out his own ministerial salvation, I can, and do, appreciate the fact that he frequently finds occasions to "fear and tremble." For no other calling offers greater possibilities and responsibilities. Those who have gone before us may offer many helpful suggestions: *Preparing to Preach* by Bread; *Preparation and Delivery of the Sermon* by Broadus; *The Making of a Minister* by Brown; *Ministerial Ethics and Etiquette* by Harmon; *Hints to Growing Preachers* by Jefferson; *The Human Element in the Making of a Christian* by Bertha Conda; and *The Ideal Ministry* by Johnson are worth while books that should be read by every preacher.

I

The "call to the ministry" involves the choice of the Almighty. To be "chosen, ordained, and called" of God to preach the wonderful gospel of Christ represents the highest honor that could be conferred on an individual.

The person so honored should, therefore, always maintain the proper appreciation of the nobility of his profession or calling. If one's conception of this "high and holy calling" should become commonplace, incidental, or a means to an end, then, by all means, the minister should either pray through to a normal ministerial vision, or retire from active service.

Care should be taken by each minister that his

public and private conduct be not unbecoming to the best traditions of his profession. There is an offense for which military officers are sometimes court-martialed, known as "conduct unbecoming an officer and gentleman." Conduct unbecoming a gentleman is always unbecoming to a minister. But sometimes "conduct allowable," or permissible to other gentlemen, may be unbecoming to the ambassador of the cross. "All things are lawful for me, but all things are not expedient," said Paul. It is often wise to pause and consider attitudes, activities and relationships.

A minister's time is very valuable. Not many men have the ability to promote two successful endeavors at the same time. There are no days off for the minister. Wherever he is, or whatever he does, shall either add to or detract from his efficiency as a preacher. It requires years for a minister to make himself. His time should be utilized by strenuous toil, careful study, concentration of effort, discipline and self-denial. A preacher owes it to himself and to his calling to make everything else subservient to his ministry.

The preacher's "good name" is "more precious than gold." Should the minister care what people think of him, or say about him? It is said that one's influence over others is determined largely by what others think of, or say about, the person involved. If that be true, then great care should be taken to keep the minister's name above reproach. General Lee was penniless after the Civil War. An insurance company wished to use his name as the president of their concern. He was to have no actual responsibility, though he was to receive a lucrative salary. The company desired only to use his name. After hearing the proposition he said, "Gentlemen. I have nothing left but my name, and that is not for sale." A minister should appraise his good name above the price of rubies.

II

The preacher, as a man, has identical characteristics which distinguish him from other individuals. What he says speaks loud; what he does speaks

*Paper presented at Louisiana District Preachers' Convention in spring of 1940.

louder; what he is speaks loudest. The minister may have the tongue of a Demosthenes and the executive ability of a Richelieu, but if he is not personally known to be a good servant of Jesus Christ, neither oratory nor ability will avail.

The importance of a minister's physical life cannot be overestimated. He shall preach, only while he is physically able to carry the burdens of the ministry. His support should be adequate to meet his needs. But aside from the minister's routine, he should have legitimate recreation. If one should desire to stay "physically fit" it is well to remember that God's great outdoors offers a favorable atmosphere in which to find your way back to physical normalcy. You will find relaxation and God there. Then, when you come back to your kingdom and your throne you shall feel like a king again.

Where and what shall the minister read? As a preacher, have you ever been able to answer that question satisfactorily to your own mind? Dr. J. E. Russell has this to say, "The more we work on the soil, the less we have to work on the crop; the more we work on the preacher, the less we have to work on the sermon." The artist has a studio, the business man has an office, the minister should have a study. If at all possible, the preacher's study should be at the church if he is a pastor. The minister should count it a most important part of his work to keep in touch with the best religious thought of the day, and should make it a point of honor to set aside a sufficient time for reading and study. "Don't read good books; read the best books," said Ernest Demmet.

"Take heed unto thyself," is a worthy admonition. "Keep thy heart with all diligence; for out of it are the issues of life." The spiritual life of the preacher is the all important thing. Personality is valuable, but humility and a Christlike spirit is much more important. "If any man have not the spirit of Christ, he is none of his." A beautiful spirit is the key that unlocks the door of advancement for the preacher, while selfishness, discourtesy, wire-pulling may cause the arrestment of ministerial influence and desirability. The secret place of prayer is the minister's power house. To have communion with God, to walk in the light revealed, to obey the commandments given shall add to the preacher strength, vision and resourcefulness.

"Pay that thou owest." "Provide things honest in the sight of all men." "Be not slothful in business." These citations from God's Word should be kept in mind by those who bear the torch of living truth. There is a duty which the minister owes to himself, to his family, to his profession, and to the church—the duty is, to be honest and dependable in all money matters. All the preaching a man may do will not avail for unpaid bills. God will forgive sin; but the world will never forgive the preacher's delinquent financial obligations. As a leader in the community, it is incumbent on the gospel proclaimer to be scrupulously honest, avoiding debts, and meeting his bills promptly. Many capable and otherwise useful men have lost their meaningful friends and constructive influence simply because they did not (or do not)

associate their conscience with their financial obligations. Some are very forgetful when the cash is due the other person, but very thoughtful when the other person is obligated to them. We should remember the Golden Rule, "Do unto others as you wish to be done by."

III

The minister, as an evangelist. "Do the work of an evangelist," was the admonition to Timothy. May I ask, What is the work especially required of the "evangelist"? First, what his work is; second, what it is not.

1. What is his great task in the ministry of the church? He is to faithfully preach the Word, with the unction of the Holy Spirit on his heart. He is to give his time and thought to a sincere effort to get individuals saved, reclaimed, or sanctified—and into the church. He should be a living expression of his message among the people wherever he is. His spirit and attitudes should be in harmony with the pastor, District Superintendent, as well as the general program of the church. He should leave as soon as possible after the revival, without leaving a lot of explaining for the pastor to do. And if he reports his meeting, he should tell the truth about results. If the evangelist is married, that should be known, and the person should act like a married individual. If the evangelist is unmarried, he should certainly be wise enough to leave off his romancing until the meeting is over, and then live according to the principles of common decency. There is always a way to be useful and exemplary as a soul winner for Jesus.

2. The evangelist's work is not to take over the pastorate and act as if there were no one present that can do anything but the evangelist. His work is not to do pastoral visiting and give out a lot of wisdom and advice. His work is not to seek ways and means to oust the pastor, or District Superintendent by telling how marvelously he would lead the church or the district on to victory if he were elected to the pastorate or superintendency. His job is not primarily to joy-ride and sight-see, and pay too much attention to some man's wife or some unmarried lady of the church or community. His task is not to collect through correspondence, or otherwise, funds that should go into the local church. His job is not to be separate and apart from the church and pastor's best interest while he labors. His job is not to develop a fatherly, motherly, or ownership complex toward the pastor, church or community. May God bless this great group of soul winners, and help each one of them to stay in the middle of the road, and may we all work together for the common good of all concerned.

IV

What is the pastor's relationship to other ministers? How must I treat the visiting or resident minister? Should one assume an attitude of fear or suspicion? No, not unless one desires to reap one's own harvest. May I suggest that our relationship should be one of courtesy, frankness and co-operation. A preacher who will force himself on a pastor, District Superintendent, or general official when his services are not desired for the time being, has no

regard for his ministerial standing. A minister who establishes himself a reputation as a local, district, or general "trouble maker," lacking in co-operation, shall soon find himself a lonely man, without helpful friends. A visiting or resident preacher should be a great blessing. But in some instances, they become "nosey," "meddlesome," "a busybody in other men's matters" and a positive drawback to the best interests of the Church of the living God. To be humble, kind, noncommittal on matters concerning the leadership of the church, co-operative, and sweet-spirited is a dependable life insurance policy for any preacher of the gospel.

V

The minister, as a pastor is a very important personage in the community. He is looked on as a leader of men. He is the man of God, sent to a given place to represent the teachings of Jesus by both precept and example. His duties are numerous. His contacts are many and varied.

The pastor in the homes of his parishioners and friends is presented with many opportunities to render constructive service. The sick, aged, discouraged, as well as all other members of the family need, and should have, the personal contact of the pastor. But let the pastor keep in mind that he should be, at all times, a Christian gentleman. He should be reverent, wise, self-respecting, taking no liberties that are not in keeping with the dignity of the ministry. It is best for the pastor to plan his calls when all the members of the family may be seen, if possible. The motive and purpose back of each call should be worthy.

The pastor should use his automobile for the glory of God, and for the best interest of all those who may be concerned. The pastor should not allow developments, occasioned by the intimacy of the car, that might destroy influence and confidence. If a preacher cannot save himself, how can he hope to save others. A pastor should be too busy doing worth while things to allow his car and time to be used needlessly.

A pastor's activities among the women often presents a problem, not easily solved. Pastors must visit women more or less in the pastorate. This fact should be understood by the pastor's wife and his people. The very nature of the man's work is such that he must offer to individuals and groups his services as their pastor and friend. But there is no place for "mental romances," "admiration societies" and "special friendships," aside from scriptural, honorable relationships. And the man or woman who will encourage or allow the development of a situation that must be carried on under doubt and suspicion is unchristian, unbecoming and unwise. They will soon find themselves carrying a reproach that will not be taken away. And a lay woman who will take advantage of the kindness of the pastor to promote a personal interest is a wolf in sheep's clothing. May our dear Lord enable us to be wise as serpents, bold as lions and as harmless as doves among the people and before God.

VI

The minister's moving day is sure to come to us all. There is no way of getting around that fact, however much we might hope that it should be otherwise. The people will get tired of us. We shall have to move. That could be best for the preacher, and it might be best for the church, and it might be best for the district. It is never safe or wise for a minister to think that he is an absolute necessity at any given place. Now, the question will come to one and all, "What is the quality of my spirit and the nature of my attitude going to be on that day?" Is it not a fact that if the Lord wants us to move that He will provide us with an open door? Surely He will not forget his humble, faithful servant. The constructive, Christian attitude for the pastor and his family to take is expressed in this little song:

*I know the Lord will make a way for me,
I know the Lord will make a way for me,
If I live a holy life, shun the wrong and do the
right,
I know the Lord will make a way for me.*

The right spirit should be taken toward the District Superintendent. It is his undesired and, in most cases, unhappy responsibility to arrange for an incoming pastor, and as I am dealing in matters of ministerial ethics, allow me to say that it is a fine show of ministerial good sense for the retiring pastor to be preparing a new sermon when the District Superintendent meets the board to arrange for the new pastor. Courtesy, consideration and respect for those in authority are valuable assets in the life of any pastor or evangelist.

Furthermore, the retiring minister owes to the church from which he is retiring, an obligation of gratitude that he can never pay. He has enjoyed the confidence, loyalty, prayers and love of his congregation across a period of time. He should cherish that as one of his most sacred possessions. He should prepare them for the change in leadership by taking the attitude of John the Baptist toward Jesus Christ. John said, "I must decrease but he must increase." In other words, "My work is done; but His work is just beginning." A holiness preacher should be able to say to his friends and former charge, "Brethren, I have served you the best I could. You have been kind to me. But God has ordered a change for you and for me. Your new pastor will be a good man. He will perhaps serve you better than I have done, so love him, as you have loved me. Give him your loyalty and co-operation."

And remember this in closing, you cannot always live with your loved ones and friends, but by day and by night, you will live with your own conscience. And when the reaction shall come in your life, it will be most refreshing to know that you have a "conscience void of offence toward God and man." It is far better to be a little man with a big heart, than to be a big man with a little heart. To feel and know that you did your duty honestly and sincerely will give you courage, boldness, and faith to fight on in a new field, where God will meet you with His favor.

Big Blessings for "Little" Preachers

THE man who pastors a small church is sometimes called a "little" man. This attitude on the part of the church in general toward the pastor of the small church is the occasion for many grievous trials on his part. But there are many big blessings for the faithful pastor in a limited field.

One of them is the joy of a consecrated life. The highest soul bliss is known by him who lies the lowest at his Master's feet. The temptation of the preacher who is qualified to hold a larger work than he does hold is to become sour. But, thank God, he does not have to become sour. He can keep sweet. A man keeps sweet by keeping his *all* on the altar. A man keeps sweet by putting more on the altar as he has more to put on. And the sweetest man of all is the man who has put the most on the altar. If you are called upon to consecrate yourself to serve God in obscurity your deeper consecration will bring you sweeter bliss in the service of your God. And by the side of this blessing all human rewards and emoluments, no matter how great, appear very trivial.

But what has our Lord asked us little preachers to do that He has not done? Do we have that "buried" feeling, buried in a little place where we are regarded as incompetent to hold a better appointment? Well, Jesus was buried for us. If ever any preacher cheerfully performed his duties on "Hard Scrabble Circuit" Jesus did; He who was qualified to sit at the right hand of God the Father and pastor the whole universe took a rather narrow field, by some standards of judgment, when He came to our miserable little world to shepherd our souls; and He kept sweet. Isaiah's prophecy concerning Him was amply justified, "He shall not fail nor be discouraged."

The thrills of intellectual exploration and discovery are not to be compared with spiritual blessings but they have great merit. The "little" preacher can know as much and learn as much and stay as wide awake mentally as the big one. He can have a voracious, insatiable appetite for knowledge. Though his income is limited he can find the means to satisfy that craving if he will hustle books, papers and personal contacts that are to be had for the asking. He can stay abreast of the thinking in his local community, his denomination and in his world. The "little" preacher can be a brainy man, he can be a smart man, he can be well read. From every side, the radio, the press and learned men are bombarding the portals of our mind demanding that we take in the facts they have to present. There was never a time like our time for ease

and convenience and inexpensiveness in gathering information. You can have the pleasure of "knowing what it is all about," even if you have the smallest place on the district.

The preacher with a head full of facts and a heart full of glory can preach with unction to six people and six hundred empty seats if the opportunity presents itself. Do you preach to a small crowd that all the work and prayer and preparation it seems will not increase in number? Well, you can have the Holy Ghost with you in the pulpit. What greater joy do we God-called preachers ask than to step into the pulpit and feel God's hand laid upon us transforming us into flames of fire to deliver His message. Oh, my dear brother, circumstances may deny us a large crowd but they cannot keep us from divine unction if we have enough consecration and enough determination.

Another source of satisfaction for the pastor of the small church is that no matter how small his group may be the most of them appreciate "big" preaching and they will love him and hang on his words if he will do that kind. There are a lot of Nazarenes who listen almost their whole lives through to preachers who are wilfully ignorant, and not very prayerful, who put out second-rate sermons Sunday after Sunday who could if they would try, preach as good as the best in the movement. Your field may be limited but you are not. THE PREACHER'S MAGAZINE tells us that it takes a greater man to do a common thing greatly than to do a great thing greatly. By God's grace and tireless effort let us all do great preaching.

And then the preacher in the little church who does all of these things can have the blessing of his Master's smile. It is wonderful to have the General Superintendent commend us for our work. It is great to have the District Superintendent smile approvingly on our accomplishments. How glad we are when our church board and congregation call us unanimously and give us full co-operation. To be an honored man on the district is very exhilarating. There are many preachers who receive but few of these blessings. But what are all of them together worth as compared with that smile on our blessed Redeemer's face which we may see every day if we are faithful. If men give us less income and less recognition than we deserve our Lord will give us more than we deserve. And He will give us enough more to more than make up for what men withhold. When you, my precious brother, are tempted to grow sour and join the holiness fighting crowd,

get alone with Jesus and bask for a while in the light of His smile.

Have your friends told you that you deserve a better place than you hold? If you are the kind of preacher I have described you do deserve a better place and you have a right to seek by legitimate means to secure a wider field but remember if you never get it that any kind of a place in the ranks of the proclaimers of Bible holiness is blessing enough in itself. I had rather be a doorkeeper in the house of the holy than a dweller in the tents of the worldly.

—BY A "LITTLE PREACHER."

Living Prayerfully

RECENTLY a copy of a new book "Living Prayerfully," by Kirby Page came into my hands. I have read it with a great amount of interest, and find it very stimulating to thought and helpful for devotional meditation. The writer stresses the seven basic elements of prayer as being: Awe and Adoration, Praise and Thanksgiving, Contrition and Confession, Aspiration and Commitment, Petition and Intercession, Communion and Fellowship, and Social Action. These basic elements are interpreted and illustrated in one section of the book, while another section further illustrates these seven themes in cycles for fourteen weeks of daily devotions or meditations. This section is an anthology of some of the very finest poetry and prose selections to be found in religious literature.

As one would expect of any product from the pen of Kirby Page, this book places strong emphasis on the social aspects of the gospel, but the spiritual phases are not overlooked. Dr. E. Stanley Jones says that in this book, "Kirby Page has succeeded in putting a devotional spirit at the heart of a great social passion." An editor commenting on the material provided for the fourteen weeks of daily devotions says, "Its chief value is not in the thinking that has been done by the author, but in the thinking he will compel his readers to do." While we endorse the book with some qualifications—for there are some statements not in agreement with our positions—we recommend it to our readers chiefly because it does challenge the reader to think, and to think along very helpful lines to his religious life and to the enrichment of his ministry. It is one of those books to be read like fish is eaten—take the splendid meat of which there is much and cast away the bones. The book contains 523 pages, including a complete index of subjects, poetry and prose quotations and authors quoted. The price is two dollars a copy.

Order from the Nazarene Publishing House.—
MANAGING EDITOR.

Stewardship

To the Christian all life is a trust. Paul said, "Ye are not your own, ye are bought with a price." Recognition of the lordship of God necessitates the surrender of the whole of life to Him. The word stewardship is most frequently used to denote this surrender. Our time belongs to God. W. G. Jordan says, "Man does not truly own even his own life; he has merely a life interest in it." Time is money, for it takes time and labor to produce it. Time is culture, for culture is the persistent application of personal powers. Time is life, for character cannot be formed without it, and character is essential to life's highest realization. Time is holy, because of the high ends to which it may be consecrated. Christians cannot waste this gift of God . . . in so doing life itself is wasted. Thus every day, especially the Sabbath day, is a holy day. And holy days build holy characters. Furthermore, our talents belong to God. W. B. Hinson says, "The unused talent is the exultation of hell, the surprise of heaven, the loss of man, and the grief of God." No man's talent is so small as to justify his hiding it in a napkin. Finally, our money belongs to God. Money is not cold, metallic coins. Our money is our life since it takes time, talent and personality to make it. We never really give money to the church—we give ourselves through money. So stewardship means the dedication of ourselves to God which includes time, talent and money.—
Arkansas Methodist.

Spurgeon has said somewhere that, at times, so rapt was he in God in prayer, that on opening his eyes it was a great disappointment to find himself on earth and not in heaven. Such praying as that in public can come out only of such praying in private.—DR. W. G. SCROGGIE.

Free Tithing Bulletin Samples

The Layman Company's "Tithing Bulletins," has proved to be so popular and effective that once more we are offering a sample set of 32 different Bulletins, including 16 in new type form and just revised, to any pastor free of charge, postage paid.

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Problems Peculiar to Preachers

CHARLES A. GIBSON

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

QUESTION—*Should a pastor expect results at the altar in every service?*

ANSWER—I would say that the general answer should be yes. I would then want to qualify that answer by saying there will be services, the very nature of which, even an altar service would not be in order. In connection with this, a pastor suggested that he did not want any service that would not build to an altar service. This certainly is wrong reasoning, if by the altar service, he means one in the immediate service. I think there are missionary services, school services, and other forms of educational services that surely will build to an altar service in some future time, but that do not lend themselves to the same if immediately applied.

Now that I have made a place for the exception, I want to say a word about the rule. It should be a rule of a pastor to expect converts under his own ministry. If he expects them, he should build his message for the same; pray until his spirit is saturated with expectancy, make his altar call in a positive way to challenge needy souls. It is not amiss for him to be really disappointed if there are no results.

And just here is a proper occasion to suggest that it is the business of the enemy to produce a defeatist attitude if at all possible. This, when carried to its finality, will close the service altogether. I am sure that the Holy Ghost will lead a consecrated preacher and protect him against false expectations. There will be occasion after occasion when there will not be an unsaved or unsanctified person in the audience. It is reasonable to suppose that the Spirit-guided preacher will preach for the occasion and will not allow the devil to whip the life out of him over a rain, snow, or some other circumstance. And yet, even in this, the expectation of the preacher must ever be in evidence. Refuse to settle down into anything less than a reliance upon God to give results and an expectation that they are forthcoming now.

Q. *Should we give local preacher's license only to those who plan to go on to ordination?*

A. We certainly should give local preacher's license to others than those who plan to go on to ordination. The Manual suggests two classes, and it does this by the very position that it takes that one cannot become a licensed preacher until he has completed the local preacher's course. With regard to the licensed preacher we require that he make progress in the Course of Study, and with the local preacher it is required that he take the course in order that he may be a licensed minister.

I do not think the wording of the Manual is very clear, but feel sure it is the thought and intent of the church to license as local preachers, persons who never will be licensed ministers. In regard to this, however, there is a distinct responsibility placed upon the shoulders of the pastor and the church board. A person to be licensed as a local preacher must evidence gifts, grace, and usefulness, and have a good personal experi-

ence of holiness, and a knowledge of the doctrines of the church. Before one can be thus licensed, a pastor must recommend him to the church board. In doing this a pastor must make such recommendations as he can honor when he has made them, and he should make only such as he can live with his conscience and make. There is no place in the duties of a pastor where frankness and fearlessness should be more surely adhered to.

Someone has suggested that local preachers are a problem in the church. This would seem to indicate insincerity on the part of some pastor in recommending someone to this office, or an unwillingness to bear the burden of blunder that any novice is likely to make in an attempt to do a given task. Children in the home are a problem, but every home into which a child has come has been blessed, and a local preacher is the child preacher, whatever years' time may have hung upon that head. Yes, let us license local preachers, and then encourage them in every way possible to scatter this golden seed of scriptural holiness.

Q. *In taking young people into membership in the Church of the Nazarene, should a probationary period be required? If so, suggest a plan to follow.*

A. I am not familiar with any course that I could suggest as a probationers' course. My understanding is that a member of the Church of the Nazarene must meet the requirements of the Manual, and there can be no lower standard, even for a probationer. Therefore I personally see no reason for a course of probation for a young person or an older one. There is a provision for probationary membership, but this is a local matter handled by the local church exclusively, and I have no advice to give regarding this matter.

Q. *Has a pastor a right to call on members of another denomination when the same have visited his congregation?*

A. In the strictest sense, no. The question is put in the form of a suggestion that these have been friendly visitors. I do not think that it makes any difference as to the size of the community. The difference is not with the people who have attended one of our services. As I see it, the difference is in the preacher in whose congregation these people have been. If the preacher is a home-body, who lives largely in his study, making a call now and then upon a member in distress, upon a sick one in the hospital, or one about to go, or just returning; one who has looked over his list and rejoices that he has called on all his members within the last sixty days, then such a preacher should not call on members of any other church. If his position is that he is there to pastor the little flock of Nazarenes who huddle in the same enclosure of his church building, and their small homes, then he should not call on members of other denominations. If he has reached the place where he is just another preacher in town, and his is but one of the churches, he should limit himself to his own.

If, however, he feels called of God to a world that is lost, and that in this calling every lost man is his charge in so far as he can reach that man, then he should call on one and all. If he is in the field to serve, not merely a little flock, but the community, he can best serve by contacting everyone possible. If his is a distinct message, and he is burning with a zeal to let all mankind know about it, it will be natural for him to call on people who attend his church and on people who do not. In a small community a pastor

ought to feel ashamed if the call is made by residents to the church before the pastor has called upon the people in their homes.

So I insist that it all depends on the preacher; his spirit, vision, passion, and his love of people for Christ's sake. I do not by this statement suggest that he try to pull every person he calls upon into his church and membership. This is neither ethical nor good strategy. If he loves mankind well enough and makes them feel it by the personal contact of calls, and concern, there are not enough policemen on the beat to keep them from making tracks to his church. He will not have to ask for joiners. The sheep that knows the Master's voice will learn that one of those the Master sent with the command, "Feed my sheep," is at hand, and they will present themselves for membership in such a church.

Q. What can I do to get better order in the pulpit during song services? Most evangelists and visiting preachers want to visit then.

A. Be courteous to all men including these whom you mention, but in being so, refrain from the practices they seem to want to indulge in. Speak occasionally about reverence in the house of God and apply your suggestion to the pulpit, always being careful to make your suggestions on occasions when the conduct of those in the pulpit has been commendable. Thus by indirection you will, before long, accomplish a direct result to your liking. There is a freedom in the pulpit that is not wholesome, and many preachers would do well to make correction at this point. I fear that, too often, I have been guilty of this. A little careful attention will go a long way.

Q. What should be done in the case of a church treasurer who seems honest and yet refuses to have a financial secretary count the money?

A. Habit is a great factor in life. Church habit is as binding as nearly any other habit. If a church has long done a thing a certain way it will be a long and hard job to change them. If a community is small, and all the folks are well acquainted it will be easy for the enemy to make a treasurer who always has counted and cared for the money think that he is being questioned if another is asked to count it with him. He hardly will understand that this is a method the pastor followed in a former pastorate; and he will not see far enough to observe the rule that is used in many places. In order to secure this action it will require days, even months, and in some instances years to secure this change. It will be well to drop the matter rather than make an issue of it, since you have no reason to question the honesty of the treasurer. As long as the books balance, and the monthly reports are clear, it likely will be wise to go along with the plan that has been in operation.

As the months go by, keep a check on the funds and by public statement call attention to the clear financial statements of the district, and general treasurers, and let the public know that the books of both of these treasurers are audited each year. In other ways by the law of suggestion bring to the attention of your treasurer the care that is taken with church money, and make it clear that all of this is done that the treasurer himself be protected, and by this protection the work of the church furthered. Our work, whether local, district, or general grows on confidence and thus everything we can do to build confidence should be done. I think that in most cases, if patience is allowed her perfect work, this matter will come along all right.

In some cases, church and community habit is too deeply seated ever to change it.

Q. How would you get some good people who have gone through numbers of revivals and who are good givers and workers, to get sanctified?

A. If I could fully answer this question I would be the most popular writer in the holiness movement. We must ever keep in mind that in this matter we are dealing with carnality, and the old man of sin, and that all of the subtlety of hell is arrayed against our efforts. We have here to deal with men's minds muddled by former teachings, we have outward observations to answer, and these under consideration may have seen what to them does not agree with the standard they have themselves set for holiness folks. True, God looks at the heart, and many are sanctified who some do not think are, but likewise is it true that man looks on the outward appearance.

In order to do something about this condition I would suggest that the writer examine his own and the preaching of the evangelists he has engaged. It may be that there has been but little scope of teaching; it might be that both pastor and evangelist have presented only the negative side of the subject of heart holiness. I would look into the background of the religious life of these people and see if in that background there was not a system of theology that undermines them. If I found such, I would try, both in the regular service and in the revivals, to present truth that would clear up this matter. Finally, I would get a class in holiness in which I would by some method secure the attendance of these people and, by prayer and teaching, accompanied with tenderness, try to lead them by mind and heart into this fullness of the blessing.

Q. How can we change Sunday school superintendent when the present incumbent has the favor of all the Sunday school and yet is incompetent?

A. Here again is the duty of frankly facing facts. If the fact is established as herein stated, then it is the duty of the church school board to act in the interest of the school. It is certainly not fair to sacrifice the interest of the kingdom for the feelings of one man, however good. Besides, if this person is good, he will see the wisdom of the procedure. Perchance he has long wished that this would come to pass, and is now serving out of the goodness of his heart and because he wants to be loyal to the church and to God. A heart-to-heart talk with this superintendent may prove one of the most blessed hours a pastor could ever spend, and a report to the board on the same may be a season of praise to God for the goodness and wisdom of a good and wise Sunday school superintendent, and a godly pastor who used his head.

On the other hand, if any pastor tries to work some good man out because this man does not agree with some pet notion of the pastor, there will be plenty of fur flying and it will be the pastor who will furnish the same. The motive for making such a change must be clear, and the reason for it apparent. When these conditions maintain, our boards and people always are ready to make such changes as are necessary to advance the kingdom; that is, when they see that such a change is backed by right motives. How can it be done? By following the Manual and nominating two or more to be voted upon at the annual meeting. In such nominating, leave off the name of the present superintendent because of the clear causes as stated.

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

Putting the Children Where They Belong (Matthew 18:1-14). Selfish and short-sighted adults might thoughtlessly push the children aside, but Jesus put them in the midst, in the center of spiritual concern and opportunity.

Are Children Really Important? (Mark 10:13-16). Jesus' evaluation of life and of persons is the standard that squares with reality and brings society to judgment.

Concerning the Rising Generation (Exodus 20:5, 6).

Father's Honor (Exodus 20:12).

Keeping Faith with Father (Prov. 4:1).

Why Was I Born? (Job 3:11). One of the most ancient questions and one of the most important. Its answer cannot be found apart from its relation to God. And when it is difficult to fathom it offers no excuse for retreat from life. It is "Ours not to question why; ours but to do or die."

The Transformation of a Politician (Luke 19:1-10).

The Maintenance Committee

This church committee would be better known, and more generally discussed if it did not exist. Obscurity is the price of existence for them. People say more in complaint of things which occasion discomfort. Hence the faithful service of these Maintenance Committee brethren is responsible for their nonrecognition. This price, however, they pay cheerfully.

The Maintenance Committee is dedicated to the task of maintaining the church in a respectable condition. They possess an appreciation for both esthetics and utility. The little matters which deserve attention, and which frequently go unnoticed by Brother and Sister Average Layman, their eye is quick to discern and quick to remedy. Their tools are readily available (to them); their paint buckets are handy; their skill is cheerfully applied when the occasion demands. They make repairs when and where needed. They make improvements whenever and wherever deemed wise. It is they who are

responsible for the general maintenance of our beloved church home.

If you have any suggestion by which our church building might be improved, or beautified, speak to the chairman of this committee, Brother—. Ask him to relate the thrilling story of the fire extinguisher!

Three cheers for our MAINTENANCE COMMITTEE.

YOUR PASTOR.

—E. E. GROSSE in *The Washington Nazarene*.

A Version

C. V. FAIRBAIRN

The Lord is my Shepherd, and my pastor is His faithful undershepherd.

He feedeth my soul in rich pastures and leadeth me to truth's thirst-slaking waters.

If he sees me slipping, he undertakes for me and restoreth my soul. He draws me back to the paths of righteousness for his Great Master Shepherd's sake.

When I am sick, he visits me; yea, when I come to the Valley of the Shadow, there beside me is my soul's Great Shepherd's faithful undershepherd. He points me to the protection of the Great Rod and Great Staff, and this comforts me.

When I am surrounded by the enemy, he is right there, my good friend, still for me, not neglecting me. Like ointment on my head, like cold waters in a welcome cup, is the presence of my pastor to me.

Surely in my old age he will remember me when I feebly halt and the world passes me by. Goodness and mercy never grow old so long as we retain our faith, our hopes, and our brightest anticipations.—BISHOP WOODCOCK.

A Good Rule of Life

A man cannot afford to have an enemy, even a humble enemy. The shabby fellow who storms your office today may be a power in the community next year. Therefore, speak to him gently, send him away with a smile. Never affect a contemptuous manner. That is the way of the fool. In the day of small things plan patiently for the day of great things. A polite word costs nothing. It may turn out to be a good investment. As a spark of fire may turn a city into ashes, so an impatient gesture or irritable word may kindle a hatred great enough to destroy a career.—SELECTED.

How to Read the Scriptures

In reading the Bible aloud, we do well to follow this advice:

Disclose the meaning; do not make it. Relieve the sense; do not dramatize it. Discover the matter; do not create it. In short, be objective. Remember that the eloquence inheres in the passage, not in the reader. And keep always before you the motto of Ezra the scribe who "stood upon a pulpit of wood," and "opened the book in the sight of all the people," and "read in the Book of the Law—distinctly, and gave the sense, and caused them to understand the reading."—PUBLISHER UNKNOWN.

It Has Been Estimated

taking as a basis the quantity known to be necessary for their sustenance, that no millionaire on earth could feed God's birds one day. But God feeds them every day.—*Southern Churchman*.

If You Are Dependent

on God about anything and seeking His help, you cut off all confidence in yourself and your own efforts and refuse to minister to the desire of the flesh, in order to secure His strength.

When I walk in faith I am like one walking on the water. It is my own weight which sinks me. When I am self-exhausted I do not sink. But in order to be self-exhausted I must not minister to that which feeds the flesh, or which calls out its peculiar fascination.

The Lord's heart never changes toward us. He does change His manner when my condition or my association oblige Him to do so.—J. B. STONEY, in *Nazarene Weekly*, Nashville.

The Christian and Ministerial Support

The atmosphere of the Christian home has much to do with the question of ministerial support. Is Mammon your real household divinity in the absence of a Christian altar at which you daily minister as the priest of your family? Would it be strange if your initiative, sharp-sighted son should grow up a worshiper of the almighty dollar instead of the self-denying herald of Christ? Is the preacher of the gospel often spoken of with uncharitable criticism? Is his support treated, in the presence of your children, as so much money given to a beggar? These things will deafen them to the Spirit's call to the proclamation of the glorious gospel of the Son of God. This office was never designed to be a lucrative employment. This would defeat its high purpose. It would attract the worldly and self-seeking. It is a law of the kingdom that the greatest good is

done at the greatest sacrifice. The spirit of sacrifice is rarely found in the children of wealth. Millionaires have rapidly multiplied in our country, but who ever has seen one of their sons climbing the pulpit stairs? In saying this let no one suspect that we are in sympathy with the doctrine that the howling wolf at the minister's door will make him spiritually minded and that unpaid grocer's bills are a means of grace. We have a superlative contempt for that mean form of avarice which clothes itself in the saintly garb and adds farm to farm and thousand to thousand till the purse becomes plethoric and the soul becomes lean, and then goes to church and prays, "Lord, make our preacher humble; we will keep him poor." There is a class of Christians who imagine that the faithful pastor must preach because of a fearful woe hanging over his head. They think that they ought to be commended for furnishing him with an audience before whom he may do the penance of preaching in order to escape the woe. We are quite sure that a weightier woe is suspended over that covetousness which is idolatry. The truth is that the Head of the Church has ordained that a competency should be, not given, but *paid* to his ordained servants as their well-earned earthly wages, a necessary earnest of the exceeding great reward awaiting the faithful messenger of heaven. "Thou shalt not muzzle the ox that treadeth out the corn. Doth God care for oxen? Or saith he it altogether for your sakes. For our sakes, no doubt this is written; that he that ploweth may plow in hope." This is the oriental way of saying that since God in the true spirit of modern laws against cruelty to animals has shielded the dumb ox against that refinement of aggravation which puts a basket over the mouth of the patient and hungry animal to prevent his tasting the grain that he all day treads, how much more interested will he be to provide for the proper care of his own trusted messengers traversing all lands to tell the barbarian, Scythian, bond and free the good news of salvation through faith in Jesus Christ. He who has a genius for accumulating money and has the stewardship of his Lord's money is just as accountable as he who is the recipient of spiritual gifts and ministerial callings.—DANIEL STEELE in *Jesus Exultant*.

This Work Shall Abide

"God never works for only today. His plans run on and on. The web He weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us; while on earth we may do something for eternity."—MATTHEW SIMPSON.

Faith and Reason

One of the errors of our contemporary philosophies is an artificial distinction between reason and faith. We put all facts in the category of reason. We say that facts exist—there is no question about them. Everything else is theory and must be accepted on faith. Nor can these two fields of knowledge ever meet. Actually this is not true, for fact and theory, or reason and faith, are constantly merging into each other. Faith is the progress of fact. Faith impels reason to march on to new goals and this enlarges our knowledge.—RALPH SADLER MEADOWCROFT in *Woman's Home Companion*.

Why Should I Be a Christian?

The Son of God gave His life to redeem me, invites me to follow Him and so be a Christian (Matthew 16: 24).

The noblest and strongest characters the world has ever known have been made such by being Christians (Matthew 5: 13, 16).

My own salvation depends upon my being a Christian (Luke 12: 8, 9).

My largest usefulness upon earth and my hope of heaven depend upon my being a Christian (Luke 16: 10, 11; Colossians 1: 27).—*Bulletin*, Hoople Memorial Church of the Nazarene.

Sin Versus Mistakes

Sin is committed through wilful intent; mistakes are made through a lack of knowledge. Sin involves guilt and suffering; mistakes may cause suffering but not condemnation.—*The Georgia Nazarene*.

The Bible Through

I supposed I knew my Bible,
Reading piecemeal, hit and miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain Psalms (the Twenty-third),
Twelfth of Romans, First of Proverbs,
Yes, I thought I knew the Word.
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible.
Dip and dabble here and there,
Just before you kneel aweary.
And yawn through a hurried prayer;
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through.
—Unknown.

A Sunday School Blitzkrieg

The Sunday school of the Casper, Wyoming, Church of the Nazarene tried something new under the sun. They called it a Sunday School Blitzkrieg. The adult classes all met at the church on a given evening. The class secretaries furnished the names of absentees in their respective classes and planned the order of attack. Motorized vehicles, instead of parachutes, were used and the entire class moved upon their absent members. They bombarded them with songs, prayers and hearty invitations to be present the next Sunday. Almost to a man (and woman) they surrendered. The result? An all time high in attendance the following Sunday. (Hitler holds no patent on the blitzkrieg—which is defined as a "sudden and surprise attack." Why did not somebody think of it before to harness the idea for God?)—*Rocky Mountain Church Schools Bulletin*.

Sentence Sermons

Each one is building today the house he must live in tomorrow.

The man who minds his own business usually has a good one.

Poison drinks act more quickly on empty stomachs and poison propaganda acts more quickly on empty heads.

God's work is too often side-tracked while social life goes thundering through on main line.

The best remedy for a sick church is to put it on a missionary diet.

The religion we live is the only religion we have, no matter how much we profess.

The church gives the people what they need and the world gives them what they want.

If you live wrong you will die wrong.

There is so much good in the worst of us and so much bad in the best of us, that it hardly behooves any of us, to talk about the rest of us.—JOHN WESLEY.

When a person is badly wrapped up in himself he usually makes a very small package.

When in doubt, pray.
As a man grows wiser he talks less and says more.

When a man enlarges his efforts God enlarges the man.

When the outlook for the church is bad try the uplook.

Some people are like a restaurant with much in the window but little in the kitchen.

Sin offers freedom but gives slavery.

—BUFORD BATTIN, Dallas Texas.

HOMILETICAL

The writer of The Preaching Program for this month has been in the church since boyhood, and is now rounding out twenty-six years of service in the ministry of the Church of the Nazarene. He received his A.B. from Peniel College, his B.D. from Drew Theological Seminary, his M.A. from Brown University, and his Ph.D. from the University of Chicago. About one-half of his ministry has been in the pastorate, some time along with his teaching and part of the time without the teaching; the other half of his work has been given to teaching, with the summers devoted largely to evangelistic work. At present he is the head of the Department of Philosophy, Olivet Nazarene College, Kankakee, Illinois.—MANAGING EDITOR.

A Preaching Program for June, 1941

Stephen S. White

(The sermon program which I present could be used very effectively for a month of pastoral evangelism. June, it seems to me, would be a fairly good month for such a program. The four morning sermons which follow the Children's Day sermon are not so much pastoral as evangelistic. They emphasize both blessings but especially sanctification. The five evening sermons are decidedly evangelistic. Combine with this special emphasis on evangelism in the two Sunday services, an emphasis on evangelism in the prayermeetings, N.Y.P.S. services and Sunday school. In fact sometimes it is advisable to preach a short evangelistic sermon at the prayermeeting hour during a month, such as I am now suggesting. However, do not put on any extra services. Urge the people to pray much at home, and make the most of the special and congregational singing in the regular services. Get out some special advertising material, and encourage the people to put forth special effort in getting new people to come to these regular services.)

SUNDAY, JUNE 1, 1941
MORNING SERVICE

Children's Day--Samuel's Call

SCRIPTURE READING—1 Samuel 3:1-10.

TEXT—That the Lord called Samuel (1 Sam. 3:4).

INTRODUCTION

Hannah, a woman who lived long ago, wanted a baby boy. She told the Lord if He would give her the baby boy she would let him grow up in the temple and do only God's work. God heard her prayer and a baby boy was born into her home. She named him Samuel. As soon as he was old enough to leave her, she took him to Eli, the high priest, and there he ministered unto the Lord. Eli was getting old and God wanted someone to take his place. This someone was Samuel. Soon, while Samuel was just a child, God's call to this work came. It is this call which Samuel received from the Lord that we want to tell you about this morning.

I. SAMUEL'S FIRST RESPONSE TO GOD'S CALL

1. Samuel had gone to bed, and was probably asleep, when he was awakened by someone calling him. He

ran to Eli and said, "Here am I; for thou calledst me." He thought that Eli was the one who had called. Eli told the boy to go back and lie down, for he had not called him. The Lord called Samuel a second time and once again he went to Eli and said, "Here am I, for thou didst call me." But Eli had to send him back to bed a second time, for he had not called him.

2. Samuel did not know the Lord's voice. Twice he had heard it and each time he thought that Eli was speaking to him. He answered, but he answered to the wrong person. This we must avoid. We must get to the place where we know God's voice when He calls us. God cannot tell us anything until we get this far. If a mother calls her boy, he must first of all know that she is the one who is speaking. If John calls Henry, Henry must know John's voice so well that he can tell at once who is calling him.

II. SAMUEL'S SECOND RESPONSE TO GOD'S CALL

1. The Lord called Samuel the third time "and he arose and went to Eli, and said, Here am I; for thou didst call me." Eli at last perceived what had happened—the Lord had called Samuel. When Eli knew this he told Samuel to go back and lie down, and if the Lord should call him again to say, "Speak, Lord; for thy servant heareth."

(This was really Samuel's second response to God's call. Before he had responded as if Eli had called.) Samuel spoke thus not only because Eli had told him to do it, but also because he wanted to do it. Down in his heart he was ready to obey the voice of the Lord. Eli had to tell Samuel who was calling him—he was slow to understand here—but he was willing to heed the voice of God when he knew who it was that was calling him. There was no holding back at this point. This was the beginning of great days for Samuel. He found a life of blessing and power in obeying the call of God.

2. Thus, not only should we know God's voice, we should also be ready to obey it. When my mother used to call me, as a boy, I sometimes knew her voice, but I was not willing to go when she called. Boys and girls must not only know God's voice when He calls, but they must also be willing to say from the depths of their hearts, "Speak, Lord, for thy servant heareth."

CONCLUSION

How many boys and girls come to know and obey the voice of God? By heeding the advice of their elders, that is, their parents or friends who have already come to know and obey the Lord. Just as Eli told Samuel who it was that was speaking to him, and also what he should do if the Lord should call him again, so your elders, your parents or elderly friends, will be able to tell you how to know the voice of God and what response you should make.

(On Children's Day I start the classes at the regular opening time for the Sunday school instead of after the opening exercises. Then I close the classes in time for the Children's Day service to begin at 10:30. Forty to forty-five minutes are given to the children's departments. They plan their program carefully so that it does not run over the time allotted. Then I take fifteen to twenty minutes for my sermon to the children. This enables me to close about 11:30. A plan of this type is advantageous for two reasons. It gives us a chance to vary the program of the morning worship service and also to let the people out earlier than usual. Because of both of these facts, you are more apt to get the parents of the children who do not attend your worship services regularly to come. The adults who regularly attend the morning service like this arrangement for a change, too.

I introduced my sermon on Samuel as follows: Some of the boys and girls and some of their teachers who had slipped into a room off from the platform, called the names

of boys and girls who were sitting on the front seats. As they were called, I asked the ones who were named to tell who called them. In most cases they failed. This I used to illustrate the fact that Samuel failed to recognize the voice of God.

I introduced my second and last point thus: One of the teachers in the room called one of the boys out on the front row. He, having been previously instructed, answered, "Speak, Lord; for thy servant heareth." This illustrated Samuel's response to the call of God.

This gave the children a part in the sermon and they liked it. I also found the adults were as much interested in it as the children.)

EVENING SERVICE

God's Searchlight

TEXT—*Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting* (Psalm 139:23, 24).

INTRODUCTION

Men are building more powerful searchlights all of the time. These mighty beacons scan the heavens and in times of war they locate the enemy airships which are above. They are marvelous but they cannot compare with God's searchlight. It is not turned on the heavens above but on the hearts of men. Its function in this connection is threefold: Research (investigation), Revelation and Rejuvenation.

I. RESEARCH—*Search me, O God, and know my heart; try me and know my thoughts.*

1. Investigation is very popular now. In almost every newspaper we read about some new investigation which has been inaugurated. But there is no investigation which can surpass in importance the investigation of the human heart.

2. Research is defined as "diligent, protracted investigation, especially for the purpose of adding to human knowledge." Certainly God's research or investigation in this case is for the purpose of adding to human knowledge. The first sixteen verses of the chapter from which our text is taken is an elaboration of the fact that God knows us. He carries on this investigation in order to add to human knowledge, that is, to help the person on whom He turns His searchlight to see and know himself.

3. "Try me and know my thoughts" is an explanation of the first statement in my text, "Search me, O God, and know my heart." God's method of research is by trial or testing. It is thus that he carries on His investigation. Joseph was investigated by means of trial (Psalm 105:19-22). The same is true of Peter (Luke 22:31). Job, of course is the classical illustration of research by testing. See also Psalm 17:3 and 1 Cor. 3:13.

II. REVELATION—*And see if there be any wicked way in me.*

1. "Any wicked way." When you are tested or tried any root of bitterness, any splinter in the eye, any careless weakness or shortcoming will be revealed.

2. The weights which are spoken of in Hebrews 12:1 will be discovered by the searchlight.

3. Secret faults are uncovered (Psalm 19:12) and the true nature of presumptuous sins is exposed (Psalm 19:13).

4. It is almost always trial or testing which reveals to the regenerate man the presence of sin, or the carnal mind in the heart. He realizes his need when he fails to meet some test.

III. REJUVENATION—*And lead me in the way everlasting.*

1. If we pray the prayer of our text sincerely, the revelation which comes through the divine research will enable us to stay in the way everlasting or find it if we have missed it. The way everlasting is the way of everlasting life. To be led in this way is to be constantly rejuvenated.

2. Sin of any sort—sins of ignorance, wilful sins, secret sins, presumptuous sins, the sin nature—will spell our ruin, our everlasting death, if carelessly permitted to persist. To sincerely pray for the revelation of any and every sort of sin is to open the way for us to escape death and be led in the way everlasting.

3. We may also think of this investigation and revelation as leading to redirection. To be led in the way everlasting is to have our life redirected, turned from the way of death to the way of life.

4. He who humbly and courageously seeks for revelation by means of research does it in order that he may rise above the place where he is. He seeks a remedy for any untoward condition which may afflict his spiritual manhood. This he does as surely as the physically sick seek for help through the revelation which the X-Ray brings. There can be no remedy without there is first a knowledge of the cause of the illness.

CONCLUSION

"Where art thou?" Are you willing to honestly pray the prayer of our text? Can you say with the psalmist, "Search me, O God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me"? It is sometimes very easy to ask God to search the other fellow, but that is not the prayer of our text. It is personal, and if we really pray it, it will enable us to be led in the way everlasting.

SUNDAY, JUNE 8, 1941
MORNING SERVICE

A Catechism on Entire Sanctification

SCRIPTURE READING—Heb. 12:1-17.

TEXT—*Follow peace with all men, and holiness without which no man shall see the Lord* (Heb. 12:14).

INTRODUCTION

A catechism is defined as "a small book of instruction in the form of questions and answers, especially in the principles of the Christian religion." We employ this method with the children, but it also is worth while to use it sometimes with adults. This is especially true with reference to the principal doctrines of the Christian Church. It presents the truth in a simple way to those who are unacquainted with it, and at the same time it refreshes the memory and clarifies the understanding of those who think themselves well acquainted with the truth. Since this is the case, we feel justified in presenting to you this message which we have chosen to call, "A Catechism on Entire Sanctification."

I. What is entire sanctification?

1. In the Old Testament the Sabbath, temple, priests and altar are sanctified. This means that they are consecrated or set apart for special purposes or uses.

2. There are those who insist that to consecrate or set apart is the only meaning of the term, sanctify. Such is not the case. There is another and more important meaning of the word. It means to cleanse from sin, or make morally pure. This is the predominant meaning in the New Testament. It is this meaning which is usually intended when one refers to the sanctification of persons.

3. The origin of the word signifies this meaning. The first part of the word in the Latin language means "holy"

and the last part comes from the Latin verb "make." Both together mean to make holy. The dictionary also substantiates this second meaning.

II. *What is the difference between regeneration and entire sanctification?*

1. We use regeneration here in the popular sense for the first blessing, or conversion. When this experience takes place the guilt which accrues from one's acts of sin is forgiven, and he who is dead in trespasses and sins is quickened into newness of life.

2. This experience, blessed as it is, leaves a traitor in the heart. The Corinthian Christians were still carnal. This means that the saved still need to be sanctified, cleansed from the principle of sin which is still within. Jesus prayed that His disciples might be sanctified. Paul sought the sanctification of the Christians at Thessalonica.

III. *How much time should elapse between regeneration and entire sanctification?*

1. Experience within and without the Bible testifies to great variety at this point. There have been some, no doubt, who have sought and found the blessing of entire sanctification at the very altar where they were saved. This is exceptional, but certainly not impossible. In other cases the time between the two experiences has been much longer.

2. Differences in this matter depend upon the previous light which the individual has had, the rapidity with which he grasps new light after he has been saved, and how fast he is naturally inclined to travel in the Christian way. Of course there are many other factors which enter into this situation.

3. This much I know, God is ready to give us the blessing of entire sanctification as soon as we are willing to receive it. It is our privilege to go in at once and possess the land. If you are here today and know the Lord but are not sanctified, let me exhort you at once to go on and get the blessing. It is for you today!

IV. *Is entire sanctification a privilege, or a necessity?*

1. Entire sanctification is both a privilege and a necessity. To have the constant fellowship of a loved one or Christian friend, or occasional contact with an outstanding person, is certainly a privilege. No human fellowship, however, can compare with companionship with the Holy Spirit. In entire sanctification He comes in to abide. This is a glorious privilege.

2. This experience is also a necessity. We cannot live the Christian life as we should without His abiding presence in its purifying power. He establishes us in the grace of God. He prepares us for the second coming and heaven. No wonder the Word declares that we must follow peace with all men and the sanctification without which no man shall see the Lord.

V. *How may I get the blessing of entire sanctification?*

1. I must feel my need of it so much that I shall want it more than I want anything else. Blessed are they that do hunger and thirst after righteousness for they shall be filled. We must want it so much that we shall be willing to seek it with all of our hearts.

2. The specific steps in the seeking are consecration and faith. We must place everything on the altar, come to the end of ourselves. To consecrate, to die out completely to self, is the most difficult thing that an individual ever has to do. It is not easy but it must be done. The blessing cannot come by any other method. After the consecration is complete, we can and should believe; and if we really believe, the fire will fall and consume the sacrifice. Unsanctified Christian friend, now is the time for action. Plunge into the fountain and be made every whit whole.

EVENING SERVICE

Safety First

TEXT—*A prudent man foreseeth the evil, and hideth himself: but the simple pass on and are punished* (Prov. 22:3).

INTRODUCTION

Campaigns are inaugurated for the purpose of increasing safety in traveling, or in some field of industry. They are rightly called safety first campaigns. The text suggests to us this thought in connection with man's spiritual welfare. Surely, if anywhere, we should play safe here. The simple do not play safe. They pass on and are punished, while the prudent man foreseeth the evil and hideth himself.

I. *THERE IS DANGER*—The word translated *evil* in the text really means *danger*.

1. Living on this earth is dangerous business. Automobiles get out of control, interurbans jump the track, trains collide, airplanes fail to make a landing, cars run people down as they cross the street, people slip on banana peelings and fracture their skulls.

2. Sin is dangerous. The wages of sin is death; the broad way leadeth to destruction, he that soweth to the flesh shall of the flesh reap corruption. Sin is likened to leprosy—the most dangerous of all diseases in Bible times. The judgments which have befallen sinners prove that sin is dangerous. Adam, Lot, Achan, Saul, Absalom, Solomon, Judas, Ananias and Sapphira are examples. Sin is law-transgression and must, therefore, be dangerous. He who violates law must suffer.

II. *THE SIMPLE PASS ON AND ARE PUNISHED*—*Simple here means open, silly, foolish, seducible, an easy mark.*

1. The simple are illustrated by those who do not properly regard dangers in the physical world: jay drivers and walkers, speed fiends, those who drive across railroad crossings without looking or listening, automobile drivers who pay little or no attention to stop signs, daredevils.

2. Spiritually they pass on, ignoring the evil or danger, and are punished. These are the spiritually careless and reckless—those who thoughtlessly take the risk and lose.

3. They pass by the exhortations and warnings of the Bible, God's messengers, loved ones and friends, or the voice of the Spirit of God. These are the highway signs which God places along life's path. Yes, the simple pass on and are punished. They foolishly disregard the evil or danger.

III. *THE PRUDENT MAN FORESEETH THE EVIL, OR DANGER, AND HIDETH HIMSELF*—*Prudent means shrewd, smooth, cunning—one who knows how to look after his own best interests.*

1. This man foresees the evil, or danger. Foresight is one of the highest manifestations of intelligence. It means to look ahead, to think before you act, to act with true regard for the consequences of your act.

2. The man of my text not only foresaw the danger, he also acted in the light of what he foresaw and did what he should have done. He hid himself. He ran to cover and found protection.

3. One authority has told us that morality has a two-fold basis: *First*, the ability to foresee and weigh the possible consequences of different kinds of behavior for self and others; *second*, the willingness and capacity to exercise self-restraint. The man referred to in my text had both of these characteristics. He foresaw the danger and then did something about it.

4. Dangers in the physical world cannot always be avoided. Most of the accidents could be avoided, but not

all of them. In the spiritual world, however, the danger, sin, can always be avoided if we choose God.

CONCLUSION

Why not look to Jesus and live? There is life for a look. Jesus is our brazen serpent, and a look at Him lifted up on the cross will save us from sin, the great danger. Or, to use another figure, make Christ your city of refuge. Thus we shall play safe by following in the footsteps of the prudent man.

SUNDAY, JUNE 15, 1941
MORNING SERVICE

Uttermost Salvation

SCRIPTURE READING—Heb. 7:11-28.

TEXT—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them (Heb. 7:25).

INTRODUCTION

We come today to pay tribute to Jesus Christ. We could salute Him on the basis of what He was, or is, but we do it rather because of what He did. He made an uttermost salvation possible. "His name shall be called Jesus: for he shall save his people from their sins." "Behold, the Lamb of God which taketh away the sin of the world."

I. JESUS CAN SAVE FROM THE GUILT OF ANY AND EVERY SIN

1. Jesus healed all manner of disease—lameness, fever, unclean spirit, leprosy, blindness, dumbness and dropsy. All of this is a token of the fact that he can forgive all manner of sin.

2. All manner of sin can be forgiven except the sin against the Holy Spirit. This sin is unpardonable because the sinner bars the way to his heart by the rejection of light, and not because God refuses to forgive.

3. To say that Jesus can save from every sin is a big order today. There are as many different kinds of sin as there are different kinds of people. Still, Jesus is able to save from any and every kind of sin.

4. Notorious sinners in the New Testament who were saved were: The Samaritan woman, the woman taken in adultery, the thief on the cross, the publicans—Matthew and Zaccheus—unscrupulous emissaries of the Roman government. Add to these Lydia the rich woman at Philippi, the poor slave girl at the same place, the Roman jailer, Roman centurions, and socially, the elite Jews—Nicodemus and Paul.

5. The hymns, "He Never Turns Any Away," and "Come Every Soul by Sin Oppressed," emphasize the fact that Jesus can save any and every sinner.

II. JESUS CAN SAVE FROM THE POWER AND PRESENCE OF INBRED SIN

1. Here we have a more serious condition than in the case of the guilt which accompanies the acts of sin. It is more serious because it is more fundamental, more a part of us. It has a death grip upon us—we cannot rid ourselves of it. This carnal mind, this body of sin, is not subject to the law of God.

2. This sin nature is ours because we are a part of a fallen race. It is racial. It is in the blood stream of the inner man. It is the leprous disease of which the acts of sin are but the symptoms or manifestations.

3. This inbeing of sin is described when the Bible speaks of the human heart as deceitful and desperately wicked. The heart is a menagerie filled with wild beasts, or a jungle infested with the fiercest of wild animals.

4. But there is hope. Through Jesus we can be saved completely from this condition. We can be cleansed from every stain. The dirty house within can be cleaned up from cellar to garret and then redecorated throughout (Matt. 3:12).

5. The old man—Satan's fifth column in the human heart, can be completely ousted or eradicated. The soul is then under new management completely.

CONCLUSION

Jesus can save to the uttermost. He can give uttermost salvation, salvation which saves from the guilt of any and every sin and salvation which cleanses from the carnal mind. Not only can you be saved to the uttermost, but you can keep saved to the uttermost. The devil will turn his big guns on you, but you can withstand his blitzkrieg if you have the standing grace which this uttermost salvation brings.

EVENING SERVICE

The Broad Way

TEXT—Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat (Matt. 7:13).

INTRODUCTION

1. Ways lead from somewhere to somewhere. The broad way leads from time to eternity, from the here to the hereafter, from this world to the world beyond.

2. There is only one other way leading from time to eternity. This is the narrow way. There are three or more possible routes from centers in Texas to New York city. This is not the case as to ways from time to eternity. Here there are only two routes.

3. Your feet, therefore, are now traveling from time to eternity on the broad way, if they are not in the narrow way. There is no escape from this situation. There is no third way from this world to the world beyond.

I. THE BROAD WAY IS AN EASY WAY—easy to get in and stay in, because the gate is wide and the way is broad.

1. It is the easy way because it is the only way we see when our eyes open in the moral world, when we arrive at the time of moral accountability. We are born in the kingdom of God, but we are facing the kingdom of sin because of the nature of sin within.

2. It is the easy way because we can carry almost anything we want to with us. There is no baggage limit in the broad way. The song says, "You must, you must unload," but it does not apply to those who are in the broad way.

3. It is the easy way because, after a fashion, you can have your own way in it. You can live a life of self-indulgence. You can follow your natural, sinful desires. You can walk over your mother's prayers, ignore the pleading of friends, splash through the blood of Jesus and even shake your head "no" to God.

4. It is the easy way because it is the beaten path—"many there be that go in thereat." As the beaten path it is easy to find and enter.

5. It is the easy way because it is instinctive with us to go with the crowd; and the crowd is in the broad way. Cattle go in herds. People are more apt to seek the crowded ways than the lonely roads. The broad way is the easy way, easy to get into, to stay in and to slide down. It is indeed the toboggan slide to hell.

II. THE BROAD WAY IS THE DIFFICULT WAY—The way of the transgressor is hard.

1. It is the way of unpeacefulness, dissatisfaction, and restlessness. Man is incurably religious—he cannot rest

without God. He is hungry for the Bread of Life. He is thirsty for the Water of Life.

2. It is the way of superficial joy. There is no deep-lying current. It is like the mountain stream which dashes down from boulder to boulder. It is but a bubble, a mirage, a case where anticipation is always better than realization. The pie of sin looks good to the jaded appetite, but it is disappointing when tasted.

3. This way is paved with human blood and human sorrow and not with asphalt. William James wrote thus: "History is a bath of blood." The river of blood overflows the broad way. The banks of this river are strewn with the bodies of those who have been destroyed thereon. The sign of the broad way is the cross-bones and the skull.

4. This way leadeth to destruction. Leadeth—the natural conclusion of sin, of walking in the broad way, is destruction. This is the expression of a fundamental law of the universe. Hell is not an arbitrary creation, it is the consequence of sin. Sin created hell. Judas went to his own place.

5. This way leadeth to destruction. Destruction—what does it mean? It is the "no man's land" of the universe.

CONCLUSION

There is a brighter side to the picture, "The Way of the Cross Leads Home." Through the cross of Jesus Christ a way has been provided whereby we may escape from the broad way and press our weary feet upon the narrow way which leads to life and heaven.

SUNDAY, JUNE 22, 1941
MORNING SERVICE

The Two Baptisms

SCRIPTURE READING—Matt. 3:1-12.

TEXT—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, 12).

INTRODUCTION

The man, John the Baptist—he was an unusual figure.

1. Because of where he lived—the wilderness, an unoccupied plain or forest, and not necessarily a desert. This means that he was a recluse or hermit—he came neither eating nor drinking.

2. Because of what he wore—camel's hair and a leathern girdle about his loins.

3. Because of his meat or food—locusts and wild honey.

4. Because of the low estimate which he placed upon himself. He was just the voice of one crying in the wilderness—a megaphone—announcing the coming of the King.

5. Altogether he was a rugged pioneer, a spiritual frontiersman or pathbreaker or prophet.

I. THE MESSAGE OF JOHN THE BAPTIST—*The baptism unto repentance.*

1. John the Baptist was a rugged man and he preached a rugged gospel. Its theme was "Repent ye." This means to face right about, or, as Sam Jones used to say, "quit your meanness."

2. The gospel which John preached was not soft or sentimental. It was a gospel that had spikes in it, it pierced the flesh.

3. John's medicine was not sugar-coated pills. It was bitter to take—quinine, which was given straight and not in capsules.

4. John's gospel paddle was not padded and it had holes in it. When it was applied it burned and blistered. No anesthetic was given while it was being administered, and no healing salve was applied afterward.

5. Will Huff truly said of John's message that it was not theological but volcanic.

II. THE SUCCESS OF JOHN'S MESSAGE

1. Great crowds came to hear John. The village stores closed and their owners went to meeting. The homes were deserted because their occupants had gone to hear the strange preacher.

2. Many were saved—confessed and were baptized. Hardened sinners paid the price and repented.

3. But many of the backslidden church members—Pharisees and Sadducees, came for baptism without making any show of repentance. John rebuked them and demanded of them that they bring forth fruits meet for repentance, and forget about their pedigrees. The fact that Abraham was their father could not save them. Further, he warned them of impending judgment—"And now also the axe is laid unto the root of the trees."

III. THE PURPOSE OF THE MESSAGE—*It was to get the people ready for the baptism of Jesus with the Holy Spirit.*

1. Repent ye for the kingdom of heaven is at hand, and the kingdom is righteousness, joy and peace in the Holy Spirit. "I indeed baptize you with water unto repentance: but . . . he shall baptize you with the Holy Ghost and with fire." John is to get them saved in order that they may go on and get the baptism with the Holy Spirit.

2. John's work was only preparatory. We are saved in order that we may go on and get sanctified. Regeneration, or John's baptism, is just a means to an end; and the end is entire sanctification, or Jesus' baptism.

3. We must go a step farther. Entire sanctification, or Jesus' baptism, is the greatest experience in the whole redemptional scheme. We are not only saved that we may be entirely sanctified, but we are also glorified in order that our entire sanctification may fully express itself through a perfect body and a perfect environment.

4. Conversion is the introduction and glorification is the conclusion, while entire sanctification is the body of the sermon or address. Or, to use another figure, John's baptism is the prelude and glorification the postlude, while entire sanctification is the body of the musical program.

CONCLUSION

Jesus' baptism with the Holy Spirit, as something which we have here and now, is the heart of the gospel. I am not surprised that John felt that it was his whole and most imperative business to prepare people for it. We must get people saved in order that they may get entirely sanctified. This is the truth above all truths from the standpoint of experimental religion. So much so is this the case that we are ready to agree with Will Huff's statement, "If an archangel should come from heaven and with Pike's Peak as his pulpit and Texas as his auditorium, declare to all the inhabitants of earth that there is nothing to Jesus' baptism with the Holy Spirit, Paul would answer back, 'Let him be accursed,' for this apostle to the Gentiles has said, under the power of divine inspiration, 'If we or an angel from heaven preach any other gospel, let him be accursed.'"

EVENING SERVICE

"When the Stars Begin to Fall"

TEXT—*For we must all appear before the judgment seat of Christ* (2 Cor. 5:10).

INTRODUCTION

The Negro spiritual describes the coming judgment thus: "O Lord, what a morning it will be when the stars begin to fall." Truly it will be a morning the like of which men have never seen before. The Savior of men will have become their judge. Recognition of Him will be forced upon all men and the wicked will face a full revelation of their deeds along with final separation from God and the good.

I. THE JUDGE—JESUS CHRIST—*For we shall all stand before the judgment seat of Christ.* It is fitting that Jesus should be the Judge because:

1. He has been over the way—He knows what we have to face.
2. He is sinless. He was tempted in all points like as we are yet without sin.
3. He has a judicial mind, that is able to see every side of a case.
4. He knows all. We cannot hide anything from him.
5. He is the one whom we have wronged. However, his judgment will not be vindictive.

II. THE JUDGMENT WILL BE A DAY OF RECOGNITION—*RECOGNITION FOR CHRIST—Every knee shall bow and every tongue shall confess.*

1. God is going to see to it that every individual shall pay homage to the Lamb that was slain. We can bow now and confess because we choose to and receive mercy; or we can wait and be forced to bow and confess on that great day and receive judgment.
2. If we are ashamed of Jesus here and will not confess Him before men, He will not confess us before His Father in heaven. Let us confess or recognize Him here rather than wait and be forced to do it there.

III. THE JUDGMENT WILL BE A DAY OF REVELATION—*REVELATION AS TO MEN'S LIVES AS THEY HAVE BEEN LIVED ON EARTH—*(Romans 14:12, 2 Cor. 5:10, Eccles. 12:14).

1. There is one consolation in connection with the above thought. Our wicked deeds which have been covered by the blood will not be brought to light. Otherwise, every secret thing will be revealed.
2. Men's hearts will be turned wrong side out, exposed, aired, put on the canvas at the judgment. Think of the criminals who have escaped the grasp of the law—thieves, murderers, etc. They will be exposed at the judgment. Hidden heart sins—hate, pride, etc.—will be made manifest. All hypocrisy will be brought to light. Men will be shown to be just what they are.
3. Preachers, policemen, lawyers, and doctors know much about the wickedness of men. They are told these things confidentially. God will know all that all of these public men know, and much more. He will reveal it all at the judgment.
4. We can record men's words, but God is recording not only their words but also their thoughts and motives. He can reproduce what He has recorded at the judgment.

IV. THE JUDGMENT WILL BE A DAY OF SEPARATION—*SEPARATION OF THE RIGHTEOUS FROM THE UNRIGHTEOUS* (Matt. 25:31-46).

1. Some will be placed on the right and some on the left. There will be a final and definite line of demarcation between them.
2. Families will be broken up—wife separated from husband, mother from daughter and father from son. Separations here are not pleasant, but they may be

temporary. Separations at the judgment will be forever.

3. There will be no appeal from the Judge's decision; it will be final.

4. Those on the left are separated to the lot of the tares; to the fate, "I never knew you—depart from me"; to a place that burneth with fire and brimstone, where the smoke of their torment ascendeth forever and ever; to a place where they are denied the one drop of water for which they beg, where everything will be darkness and death.

5. Those on the right are separated to the lot of the wheat; to the joy implied in the words, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world"; to a place where there is no sin or death or sorrow; to a land where they need no sun, for the Son of God is the light thereof. There the day never ends, for there is no night there; the river of life flows out from the throne of God and the tree of life blooms forever. Let me die the death of the righteous and receive his reward.

SUNDAY, JUNE 29, 1941

MORNING SERVICE

The Sanctifying Sacrifice

SCRIPTURE LESSON—Heb. 13:10-25.

TEXT—*Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate* (Heb. 13:12).

INTRODUCTION

The Epistle to the Hebrews is one of the connecting links between the Old and the New Testaments. It is very difficult to preach intelligently from a text in Hebrews without referring to the Old Testament. This is certainly true of the text before us. It points back to the sin-offering where the body of the sacrificed animal was taken outside the camp and burned, while the blood was carried into the holy of holies by the high priest.

I. THE GENERAL EMPHASIS OF THE TEXT—*That he might sanctify the people with his own blood.*

1. The animal sacrificed must be a male, and one of the flock, or one not taken in the chase. This last requirement meant that it must be something that was costly. The animal must also be without blemish. Christ met all of the requirements. He was a male. He was the best that God had, His only begotten Son. The cost to God in giving Him was incalculable. He was without blemish, having been tempted in all points like as we are and yet without sin.

2. The animal gave its life for those for whom it was sacrificed. Jesus did the same. The animal was forced to give its life and was not conscious of the meaning of the sacrifice which it made. Jesus knew what He was doing. He laid down His life for us because He loved us so. The purpose of this sacrifice was that He might sanctify the people.

3. Mayor Cermack of Chicago fell as the victim of a bullet which was intended for President Roosevelt. He accidentally gave his life for the President. But it was not so with Jesus. He chose to die for us. A young man was electrocuted as a murderer. He contended to the last that he was not guilty. Later his uncle, while on his death bed, confessed that he was guilty of the crime. The young man died for his uncle because he had to. Jesus died for us because He wanted to.

II. THE SPECIAL EMPHASIS OF THE TEXT—*He suffered without the gate. Jesus' death was outside the gate or city.*

1. This indicates the shame connected with Jesus' death. He died in disgrace, an outcast. He was not fit to die within the limits of the city—this is the implication of this truth. The word that was used for the burning of the body of the sacrificed animal outside of the gate was not the same as that which was used with reference to the burning of the sacrifice on the altar. It was just the word for plain burning, the burning of trash or garbage. When they crucified Jesus outside of the gate they indicated thereby that He was only trash or garbage.

2. It was the custom among the Jews to put blasphemers to death, outside of the gate. Jesus, who was charged with blasphemy, was thus crucified.

3. This suffering outside the gate signifies Jesus' isolation or aloneness. He was forsaken by all of his followers while on the cross, and finally even the Father turned His face. The words, "My God, my God, why hast thou forsaken me?" mark the climax of His agony. He was left alone in the universe and in this moment He really tasted death for every man.

4. The song, "Alone," describes in a vivid way this isolation of Jesus.

CONCLUSION

Christ's sacrifice is a challenge to us. Are we willing to make a consecration similar to His? "Let us go forth therefore unto him without the camp, bearing his reproach." This is what it takes on our part in order for us to get the blessing of entire sanctification. We ought to be willing to make this consecration, especially since we realize that we have here no continuing city, but seek one to come (Heb. 13:14). The ties of this passing world should not be allowed to hinder us from getting the best that God has for us.

EVENING SERVICE

The Tragedy of Lost Opportunity

TEXT—*The harvest is past, the summer is ended, and we are not saved* (Jeremiah 8:20).

INTRODUCTION

This is one of the saddest statements in the Bible. It suggests to us the tragedy of lost opportunities. What tragedy can be worse than the failure to grasp and utilize an all-important opportunity, an opportunity upon which hinges our immortal destiny.

I. IT IS TRAGIC TO LOSE AN OPPORTUNITY, BECAUSE WHEN ONCE LOST IT CAN NEVER BE RECOVERED

1. You may lose a book, hat, or money, and regain them. It is not so with a lost opportunity. Once it is gone, it is gone forever. Other opportunities may come but not that one.

2. The lost coin and the lost sheep were found. The Bible emphasizes this in the two parables. However, lost opportunities can never be found.

3. The sculptor had carved a curious creature out of stone. He called the creature "Opportunity." The visitor asked why the creature had wings, and the sculptor answered thus: "Because he is soon gone and once gone cannot be overtaken." We may get into a high-powered automobile and overtake a fast express but not so with a lost opportunity.

4. The horse that represents opportunity has a mane but no tail and is fleet-footed—if you get opportunity you must get it as it comes.

5. The first two stanzas of the poem, "The Water Mill," bring us this truth as to lost opportunities. They close with the words:

"The mill will never grind
With the water that has passed."

II. IT IS TRAGIC TO LOSE AN OPPORTUNITY BECAUSE THE LOSER IS RESPONSIBLE FOR THE LOSING

1. There is a sense in which a person may lose a road, position, office, or fortune without being to blame for it. This cannot be the case with an opportunity. An opportunity is a situation plus a person who is capable of meeting the situation. Therefore a situation is not an opportunity if it is one which *you cannot* meet. In the very nature of the case, then, no one can be to blame for the losing of the opportunity except the loser.

2. A large tree full of ripe Elberta peaches would present no opportunity to a four-year-old child. It would be quite different, however, with a twelve-or-fifteen-year-old boy. He would doubtless climb the tree and get the peaches.

3. The impotent man at the pool of Bethesda had no opportunity until Jesus came by. He was crippled and someone else always reached the water first when it was troubled. When Christ came by, however, the man exercised his capacity for faith and was healed.

III. IT IS TRAGIC TO LOSE AN OPPORTUNITY BECAUSE THE LOSER SELDOM REALIZES IT WHEN HE LOSES ONE

1. Early settlers bemean themselves because they did not buy up the land when it was cheap. Some few did have enough foresight to do this and are now rich.

2. There are those who could have sold their possessions while the boom was on, but through a failure to appreciate the significance of the situation they permitted the opportunity to pass.

3. Often we meet middle-aged people who could have secured an education, but through neglect and carelessness they failed to do it. Now they bemoan the fact. They did not realize that they were losing when they lost.

4. Children mourn over their ill treatment of their parents after they are dead. They did not recognize what they were doing when they did it.

5. The curious creature which was called "Opportunity" had hair hanging over his face. The visitor asked the sculptor why this was the case, and the sculptor replied, "Because men seldom know when he comes to them."

6. The last two stanzas of the poem, "The Water Mill," apply here.

CONCLUSION—LOSING AN OPPORTUNITY BRINGS A DOUBLE SUFFERING TO THE LOSER

1. It brings the consequences of having lost—judgment. The harvest is past, the summer is ended and we are not saved. After the harvest a few stalks of grain are still standing. They will either be trampled down by the cattle or be broken off by the wintry blasts.

2. There are not only the consequences of losing, but the fact that he alone is to blame for the losing hounds him. The opportunities which he has let slip will laugh at him and mock him throughout all eternity. His mind will be tormented with the thought of lost opportunities.

THE INNER SECURITY

A train was wrecked by a broken rail. On examination the exterior of the rail seemed a perfect cast, but closer examination revealed irregularities within. Where great strength in permanent building is required, every piece of steel is now subjected to an X-ray examination. If the inner security is lacking, no matter how heavy the casting, it will not stand the strain. The seemingly respectable and strong man fails. When he goes down some inner defect glaringly stands forth. Jesus said, "That which cometh out of the man" is the real test.—SELECTED.

ILLUSTRATIONS

Basil Miller

The Rescue

"You'd better cut the rope, Bill," called Hans as he swung over the ledge. "No use for three of us to be killed."

It was a hard decision for Bill to make, but one that he knew must come. He drew his hunter's knife out of its scabbard, and got ready to cut the strands of mountaineer's rope which tied him to his two companions who were hanging over the ledge.

Three of them had undertaken to scale McGregor Peak in the Rocky Mountain National Park, up which but few men had ever gone. They had tied themselves together mountaineer fashion and as they neared the rugged top the rear man's foot slipped and he fell over the ledge; his weight was such that Hans and Bill held him for a while, but soon Hans slipped over, and then Bill felt his iron spikes begin to give, and he knew that the rope would soon let go. There was safety only in cutting the rope.

As the two men hung suspended in space, Bill called, "Any last words?"

"None, only cut the rope so there'll be someone to take back the story," said Hans, "Jake seems to be out."

Slowly that knife began to bite into the rope. One strand was gone, then the second. Bill hesitated, thinking of the two young companions for whom this meant certain death. And he thought, "If I don't cut it; there'll be no one to take the story back. Besides they might land on an overhanging ledge and we might save them."

With a whang the last strand of rope snapped and the two companions plummeted downward, how far Bill had no idea.

He was possessed of one idea, that of getting to the ranger station with the message as soon as possible. The downward climb was a slow one. It took him an hour to make the steep, sheer rock climb, where even a small fraction of a foot might mean his death. When he got to the base of the sheer rock wall that headed in the Peak, going was easier. Once at the base, he got on his saddle horse and started across the mountain trail for the ranger station.

"Dead?" asked the head ranger.

"Not sure—"

The ranger phoned for an ambulance from Estes Park to meet them at the nearest possible point on the trail, and organizing the rescue they took what equipment was needed, first aid kits, two stretchers, and twelve CCC boys from the Park and started for the Peak.

By the time they arrived it was almost nightfall and lights had to be used to pick their way up the Peak by an easier route, and from the top they strung down ropes to the place where Bill said the accident had occurred. Fastening the rope to a jutting out rock, the ranger asked for a volunteer to go down the rope in search of the bodies.

A wiry young ranger stepped forward and said, "I'll go." Hand over hand, with the rope fastened around one foot, and using the other foot as a slide brake, the ranger let himself out of sight. It seemed an eternity to Bill before the ranger's voice sounded up over the Peak.

"Here they are," he yelled. "Tangled in some scrub pines on the ledge. Both out, but breathing."

"Thank God," Bill said, "that I cut the rope."

A second rope was hastily let down, which was tied under the armpits of one of the wounded men.

"All right," the ranger called, "we're ready to come up."

Slowly both ropes began to become taut, and then with the ranger's aid, the wounded man was lifted off the ground. The upward pull began. Both ropes kept even so the ranger could keep the injured man from getting fastened on the side of the rock ledge, the ranger guided the other man slowly up to the top.

"Out," said the head ranger, "but alive." And a second time the ranger went down the rope for the second man. Again the process was repeated and the second man was rescued.

Throughout that night six CCC boys to a stretcher, the mercy band trudged slowly down the mountain pass to the waiting ambulance. It was a long trip and a difficult one, for rain began early in the evening which turned to sleet and hail. But the faithful men traveled on with the cargoes. They were bearing waning human life out to doctors and hospitals and operating tables.

They were men on a rescue and they dared not wait for better circumstances.

"Smashed badly—brain concussion—broken ribs—and—" Dr. Reid hesitated as he made his examination when they arrived at the local hospital. "It's a question as to whether or not they will live."

The rescue!

Out of the night of a soul came a cry for help! Over the ledge of sin a soul had fallen! Companions cut the last strand of rope and downward plummeted a boy or girl to eternal destruction! And that soul fell for hell!

The Rescuer of souls stepped forth and volunteered, "Let me go down. Let me rescue that soul."

And down the rope of time came the Christ on a mercy errand. What did it differ if he had to suffer, even hang on a cross, there was a soul, the timeless stream of souls, that was going to eternity. They were lost. They were damned. Doom in hell awaited them. And this Friend of man risked His life, His all, that man, lost in sin, might be found.

He is out tonight in the dark winds of fate, in the heavy sleets and hails of evil, looking for that boy or girl that's hanging nearest the ledge, whose feet are now about to slip over and forever be doomed.

He is calling for you! Bidding for you! He is out there nearby with the rope of salvation, ready to grasp you to His bosom and with strong arms of love to lift you back to the heights of life's peak!

Are you willing to be found by this Christ? Willing? Ask Hans, now alive though crippled, if he was willing to be rescued. A thousand times yes, he affirms. What a reunion, what joy, what glad news broke from Estes Park when it was heralded, "They're found—they're alive!" And what glad news will ring in the high courts of heaven when you too are found and are taken back to the Father's home!

The Price of Rejecting Christ

"Won't you come tonight, Cliff?" asked the preacher, "I have a feeling that this is your opportunity."

The preacher in a California town had felt peculiarly touched that night, for in his audience was a relative for whose conversion he had prayed many hours.

Cliff looked at his wife who nodded her willingness to go to the altar with her husband, but he held back. They were with another couple, friends who lived in one of their apartments. Cliff's wife tried to persuade the neighboring woman to go with her, but she also said no.

When the meeting was over Cliff and his friends left the building for home. On their way, he said, "You know, I like to go to church but I don't like to be dragged to the altar. I'm through with such meetings as that."

The following week being Thanksgiving week, he and his wife and the lady who attended church with them decided to spend the week at the country home in the Mohave Desert. The three of them loaded their car with provisions, and started to the desert. A few miles out of Victorville there was a blind crossing on the Sante Fe railroad, and the car must have stalled upon the tracks. The engineer said, "When I came around the bend, I saw an automobile on the tracks, and applied my emergency brakes. But I could not stop in time."

That wrecked car was dragged a hundred feet, and strewn along the tracks were the remains of those people who a few nights before had turned down an opportunity to prepare to meet their God.

God warns before calamities, and if you will heed those warnings there is life and redemption. But if you reject them, the dire consequences of refusing God's call to mercy will fall upon you. Turn now and live, while there is yet time.

The Pedigreed Pup

"No, I couldn't think of letting you, an inexperienced hunter, take that pup," said the dog fancier, whose friend wanted to take the dog on a quail hunt. "You see," went on the dog owner, "you might do something that would start him off wrong. He's a pedigreed pup."

"Where's your son?" asked the friend. "My little girl sent him a present."

"Oh, Jimmie? why he wanted to go for a walk in the woods with a neighboring lad," came the reply.

As we went back to the friend's car, for I had come along with him, I couldn't help thinking of the estimate the man placed on the two pups—the dog and the boy. Both were young, but the dog-pup was pedigreed, and he would not let him go with an inexperienced hunter for fear he might teach him something that was not quite up to standard. But the boy-pup, for he was a little shaver, he would risk in anybody's hands. The difference, I thought, must be that the dog-pup was pedigreed and the boy-pup was not.

Maybe that is the wrong way to look at the matter. But farmers take more care of their pedigreed animals than the average person does of his boys and girls. Race horse owners pay high salaries to their trainers to bring a filly to the racing age without making any mistakes in her upbringing, while the average person is willing to turn Johnny loose and let him just grow up. Too great care cannot be given to the training of children. Put the child where Christ put him—at the entrance of the kingdom of God. Then nothing will be too good for him.

Mistaken Values

"I lost my jewels," cried a society woman at a recent banquet.

A robber had come in among the guests and had held up the crowd, taking the jewels from the ladies' fingers and necks and the money from the men's pocketbooks.

"And won't he be surprised," the lady resumed, "when he finds out they are only of paste. I never wear my real jewels to public gatherings."

No more surprised will he be than many a person who has gone through life searching for the things which are of only temporary value and who have placed no emphasis at all upon those things which will live through eternity. Houses will rot, but love, divine love in the soul, is an ageless quantity. Money, stocks and farms will disappear and the one who sets his heart upon them is like the robber who took the paste jewelry. But he that sets his heart upon the quest for spiritual greatness, closeness to God, and shaping his soul-being in the divine image has found the Pearl of great price.

No Public Altar

"We are asking you," said the spokesman of the ministerial association of Elgin, Illinois, "not to have a public altar."

"But, what can we do?" asked the evangelists, the Taylor brothers.

"Do? You can preach the gospel. We don't want any public altar with all that goes with it."

The preachers thought a while about the unusual request and finally said, "All right. We'll preach, but there'll be no altar."

During the meetings many souls were touched, and they were asked to write their names on a card and indicate what church they wanted to pray for them.

One night under the stress of a powerful conviction brought on by a Spirit-awakened message, the audience was moved deeply.

"If there had been an altar call," said Rev. Brown, pastor of the Nazarene church in the city, "the altar would have been filled."

One woman wanted to be prayed with so strongly that she walked down the aisle and to the front, but there was no altar at which to kneel. She stood up for a while.

"I don't know what to do," said the preacher, "I promised the ministerial alliance that there would be no altar, but here is a woman who wants to be prayed with."

He let the woman stand, daring not to break his promise with the preachers. But he said, "This is the last time that I shall ever make such a promise. We need the altar."

God pity such preachers. They have taken the altars out of their local churches, and when a group of them feel that they need reviving, and call a union evangelist they tie his hands so he cannot lead souls into the kingdom. Our blessed hope is the altar. We must fill them. Pray around them. Call the sick to them to be healed, the sinners to them to be saved, the weak to them to be strengthened, and forever make them our rallying points in the churches.

Our Poverty and God's Riches

"My needs are very great," said a friend whose family is in the war zone of England. Daily he is awaiting the news that his children have been sent to some of the colonies or have been killed.

"And here," he went on, "I am at your table eating your food. And you are giving me what aid you can to get my family away from that horror. You supply my needs—"

"Out of my poverty," I broke in, "but, thank God, He says that He will supply our needs according to His riches in glory!"

"And that," returned the friend, "ought to be sufficient for all of us. We are so poor, but God is so rich. We lack even the necessities, but no man has ever gone to the ends of God's riches."

The friend was right. No man has ever gone so far as to exhaust the supplies of God. He said, "Write in your needs on the blank check of heaven, and I'll cash it for you."

We write, "One pound of rice—a dollar bill to pay the doctor—a can of beans—" Small items!

But George Mueller wrote, "Give me, O God, the supplies needed to feed two thousand orphans this day!" And every day for more than sixty years God sent in the supplies! Mueller asked according to God's riches. We ask according to our poverty.

While Mueller got things from God, we suffer and lack even the most insignificant things. "Ask and you shall receive."

Expository Outlines for June

Lewis T. Corlett

God's Faithfulness

(Exodus 6:1-8)

I. ILLUSTRATED IN HIS DIRECTING THE DELIVERANCE OF ISRAEL FROM EGYPT

1. The promises of God are more than theories.
2. God verifies all of His promises by sufficient activity to make them a reality to the person who takes Him at His word.
3. This has reference to the beginning of the nation of Israel but He was also faithful to them throughout their history.
4. These statements and incidents are recorded in the Scriptures to give the child of God today a glimpse into God's provisions for each one.

II. HIS FAITHFULNESS IS BASED UPON HIS OWN CHARACTER. "I am the Lord."

1. He stated that He was the God of the fathers (v. 3).
2. He reminded them of the fact that He had given them a covenant. (v. 4).
3. He emphasized His unchanging character.
 - a. What He had been, He continued to be.
 - b. He was known as God Almighty but now He was also known to them as Jehovah.
 - c. God is unchangeable in all His character.

III. HE WAS FAITHFUL IN THAT HE KEPT A WATCH OVER THE ISRAELITES

1. He knew where they were.
2. He knew the bondage they were in.
3. He knew the name and character of the oppressor (v. 1).
4. He heard their groanings and sympathized with the people (v. 5).
5. He gave directions to Moses to people from bondage (v. 1).

IV. THE LORD REMINDED THEM THAT HE WOULD KEEP HIS COVENANT

1. It was given to Abraham (Gen. 15:18).
2. It had been verified to Isaac and Jacob.
3. The Lord recognized the covenant as established and certain to be carried out (v. 4).
4. He told Moses that the fulfillment of the covenant was dependent upon His character and not surrounding conditions (v. 7).

V. HE WOULD BE FAITHFUL TO BRING THEM INTO THE PROMISED LAND

1. In spite of the bondage in Egypt they would eventually dwell in Canaan (v. 4).
2. They were to inhabit it rather than be a stranger within its bounds (v. 4).
3. He was doing this in order for them to enjoy His fellowship in a greater manner and a more intimate relationship (v. 7).

VI. GOD WILL BE AS FAITHFUL TO HIS CHILDREN TODAY.

1. He had these events recorded to reveal His manner of operations and to encourage their faith.
2. He will deliver them from the bondage of sin.
3. He will cleanse their hearts from all sin so they can enjoy the spiritual Canaan rest and enjoy the fullness of God (Heb. 4:1-11).
4. He will verify His promises to them.
5. He will finally take them to be with Him forever (John 14:1-3).

Praising God

(Psalm 100)

I. HAPPY PEOPLE ARE FULL OF PRAISES TO GOD

1. One reason for this happiness is that they praise God.
2. Christian people should love to praise their God.
3. This aids in victorious living.

II. ALL PEOPLE CAN PRAISE GOD (v. 1)

1. The command is to "Make a joyful noise."
 - a. God did not require it to be in harmonious tones.
 - b. It need not be couched in beautiful language.
 - c. Any type of expression can be used in praising God.
2. Praising God is an individual matter.
 - a. The initiative is left to each person. "Make a joyful noise."
 - b. Each child of God can and should plan to make some type of expression of praise or appreciation for God's blessing.

III. PRAISE RISES OUT OF GLAD SERVICE (v. 2)

1. The believer is a love-slave to God and performs his service out of gladness of soul.
2. The goodness of God through salvation hath put gladness in the heart of the believer (Psalm 4:7).
3. A happy service engenders a joyful testimony.
4. The spirit of praise comes because God hath removed the fear of bondage (Rom 8:15).

IV. A GREATER KNOWLEDGE OF GOD INCREASES THE SPIRIT OF PRAISE (v. 3)

1. This increasing knowledge of God comes by individual application. "Know ye."
 - a. God invites all people to know him better.
 - b. If we draw nigh to Him, He will draw nigh to us. (James 4:8).
2. He can be known as the Creator. "It is he that hath made us."
3. He can be known as Lord. "We are his people." "Know that the Lord he is God."
4. He can be known as the Good Shepherd. "We are the sheep of his pasture."
5. Increasing knowledge of God gives hope, peace and assurance and naturally ends in making a joyful noise unto the Lord.

V. AIDS TO PRAISING GOD (vs. 4, 5)

1. Join in the public worship of God. "Enter into his gates with thanksgiving and into his courts with praise."
 - a. A child of God will feel more like praising God by being faithful to the means of grace.
 - b. This includes more than physical attendance; it means with a proper attitude of mind. "With thanksgiving" and "with praise."
2. Think on God and be appreciative of His works. "Be thankful unto him."
 - a. A person must focus his attention and thoughts on blessings before he can be thankful.
 - b. Thanksgiving calls for an expression of appreciation by both art and deed.
3. Focalize the attention and activity in God (v. 5).
 - a. Magnify the goodness of God.
 - b. Exalt Him for His everlasting mercy.
 - c. Tell of His enduring truth.
 - d. Make His name the center and content of your praise. "Bless his name."

VI. PRAISING GOD WILL MAKE THE BELIEVER A GOOD MISSIONARY

The Steps Leading to Downfall

(Gen. 3:1-19)

I. MAN USUALLY LOSES OUT SPIRITUALLY BY A GRADUAL PROCESS

1. A person usually does all that he does by steps or degrees.
 - a. He approaches God for salvation by definite steps.
 - b. He develops spiritually in a gradual manner.
2. It is profitable for all Christians to study the experience of Adam and Eve in the fall in order to avoid such pitfalls.

II. THE FIRST STEP TO THEIR DOWNFALL WAS QUESTIONING GOD (v. 1)

1. This was the first approach of Satan. "Hath God said?"
2. This is the doorway to all doubt.
3. It is questioning the wisdom of God, likewise His motive in requiring such an action.
4. Spiritual victory is sustained by faith and questioning God's Word and character is the first step away from faith.

III. THE SECOND STEP IS CONSIDERATION (v. 2-5)

1. She exalted herself against God by leaning to her own understanding at the suggestion of Satan.
2. She accepted Satan's suggestion that God was only wanting to deprive them of things that would enlighten.
3. The child of God places himself on dangerous ground when he gives consideration to the suggestions of the devil.
4. Eve thought on the suggestions so long that she lost her true estimate of values.
5. This contemplation blinded her to the truth and she was led to act through deception.
6. The break with God always comes through choosing to please or obey the self-nature as against God. This brings wrong motives and the moral nature is depraved.

IV. THE THIRD STEP WAS THE OUTWARD ACT OF DISOBEDIENCE (v. 6)

1. Actions are the natural results of thoughts.
2. When the will is definitely set for selfish interests, a person always acts against their best welfare.
3. Wrong actions are not hasty decisions but the outgrowth of selfish attitudes and motives.
4. Evil deeds are the results of carnal nature.
5. All evil actions are against God.

V. DOWNFALL IS THE NATURAL CONSEQUENCE OF THESE STEPS

1. These attitudes and actions lead away from God.
 - a. Brings a break with God.
 - b. Places the individual under the wrath of God.
2. These steps bring bondage to sin and Satan.
3. The end of such choices and decisions is death.
 - a. Gradual physical.
 - b. Instantaneous spiritual.

- c. Final eternal death.
4. This type of action brings a sense of personal shame (v. 10).
 - a. A recognition of loss of purity.
 - b. A sense of guilt and condemnation.
 - c. A shame that causes the person to evade the truth (v. 12).

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Possibilities of Grace

IN His infinite wisdom God has been pleased to have us begin life at its beginnings. This is true in the realm of nature and in the realm of grace. How far we go in either realm we decide for ourselves. God would have us go on to the realization of our possibilities that may be ours in this present life. What we do in this matter of realization determines largely what life will mean to us, in us and through us. Other things being equal, the man with the best developed powers, will be the most useful man in the service of God and men. We have much reason to believe that human life is the crowning work of God's creative power. The fact that so many have signally failed in the proper development and right use of the powers with which God has endowed mankind is nothing against the supreme merit of that work. We have enough in the way of development and use of these powers to convince us of the certainty and merit of these powers. The brief period of human life here below is entirely insufficient to furnish time for the full realization of the possibilities of our endowment. Human life is not such a simple matter that we can go very far in the realization of its possibilities in so brief a time. But degrees of development may be made, and should be made. The processes by which improvement is made, are tedious and toilsome. A lifetime of effort is necessary to any adequate realization of our physical and mental powers.

Even greater effort is necessary for any appreciable development of our moral and spiritual forces. Salvation is vastly more than an escape from everlasting burnings and the gaining of a home in heaven. It not only includes this change in locations, but a

corresponding change in personality and all that goes into the making of life in all of its realms of possibility. It is a change in the whole trend of life and being. It is in order to a new state of being, a new quality of life, a right order of things. It would be folly to insist that God has created a race of beings in His own image, and after His own likeness, for which He has no use, no special interest in and no definite purposes to work out through. God does not so lightly deal with mankind, or so infirmly consider their value. God has plans and purposes He is working out through human instrumentality. Some day we shall know more of the importance of these plans and purposes. Now it is our wisdom to give Him opportunity to make the best possible use of us, that when our course is run we may receive His welcome plaudit, "Well done thou good and faithful servant."

The Fruit of the Spirit

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Gal. 5:22, 23).

We are brought here to a mountain peak of the possibilities of grace, which is a challenge to our faith, and to all that goes into the making of life as God would have it lived. The fact that God meets us with such a staggering challenge, is an evidence of the magnitude of the powers with which He has endowed us. The fact that we are able to meet such a challenge is an evidence of our fitness—by grace—for all that God expects of us. God does not ask beings to realize such possibilities without giving them the possibilities for so doing. It is an evidence of man's fitness for holiness of heart and holiness of life. We do well

to remind ourselves of the destructive effects of all that is contrary to holiness in human nature, and destructive of all that is best in it. God created us holy beings, and designed us for holy living.

I. *When God calls man to holiness, He calls him to that which is compatible with his nature, as He created him.* No greater mistake has ever been propagated than that of the declaration that holiness is incompatible with human nature. It is the one and only thing that is compatible with it. Sin in all of its forms is destructive and only destructive to all that pertains to normal human life and living. No man can sow to the flesh without, of the flesh, reaping corruption.

II. *Holiness is not only a state of being but a state of activity.* Life is something that must be lived, some use must be made of its powers. There is but one way to reap a harvest of life everlasting of the Spirit, and that is to sow to the Spirit. Life must have its outcome. The more rightly it is used the more blessed will be that outcome. Through failure to properly realize the importance of salvation, there are tremendous wastages of human life and its forces. God has placed us here with opportunities to make something of our lives for His glory and man's good. Failure in this must ever be staggering in its effects and irreparable as to its losses.

III. *The elements of the fruit of the Spirit, are presented here in three groups.* The first group, that of love, joy, peace, seemingly have to do primarily with our inner life. We rightly think of them as emotions. We wrongly think of them when we think of them only as emotions. They are mighty motivating forces of all that is best in human nature, and in all of its activities. God is love, and love is the motivating force that has brought relief and restoration to a ruined race. God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Realizing the possibilities of love, is restoration to the likeness of God. Love is our supreme need. This God knows, and He himself is its Fountain Head. God would have us increase and abound in love.

IV. *Joy is another of the mighty motivating forces of God and man.* Of Jesus it is written. "Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God." Not only are we to consider the pains of sacrifices, but the outcomes of them. Not alone, how much did our redemption cost, but how much was it worth? And so with the

sacrifices we are called upon to make. Not alone how great are the sacrifices, but how great is the good accomplished through them? The worth while things of life have their price, and whoever would have them must pay that price. Christ paid the price of our redemption that He might have the joy of redeeming us, as well as the satisfaction and benefit of so doing.

V. *In this group, the greater element, love, is set forth first; and the lesser, peace, last.* Love is the essential element in all Christian experience and activity. It is where there is love that there is joy: and where there is joy that there is peace. Wisely we will regard them in their proper order. Joy is the quest of the many. Love is the element in which joy flourishes. It is through the outgoings of love that joy comes. They have joy who put themselves in the way of having it. In this, our Lord, is our perfect example. Peace follows in the footsteps of love and joy. Would we have that peace that meets the issues of life well poised? Let us put ourselves in the way of having it.

VI. *The second group of elements of the fruit of the Spirit, has to do with the activities of life in our relationships to others.* "Longsuffering, gentleness, goodness." In our present infirm condition, and in view of the fact that we are in the making, there will be much room for the exercise of longsuffering in our dealings with one another. And we will stand as much in need of it from others as they stand in need of it from us in our mutual relationships. Wisely we will keep this in mind at all times. Longsuffering is a universal need among us. Gentleness will come to us as we properly consider these things. Others will esteem gentleness in us in our dealings with them, as we esteem gentleness in others in their dealings with us. Few things are more needed in our relationships with others than genuine, old-fashioned goodness. Among groups of people who are learning the lessons of life as they live it, there will be great need of a constant interchange of these virtues. Keep in mind that you need them from others, as certainly as they need them from you. That you are obligated to others, as they are obligated to you.

VII. *The third group seems designed to emphasize permanent qualities of life.* Faithfulness meekness, self-control. The Revised translation seems even more illuminating and helpful, than the authorized here. Life is in the making with us. It has its materials, and the materials used tend to fix the quality of the product. Do

we want these results in our lives? It is our privilege—our wisdom—to put ourselves in the way of having them. They will come into our lives only as we build them therein. Their coming will not be the result of accident, but of well directed, persistent effort. God has seen fit to give us an important place in determining the nature of the character we build. Few things are more desirable than the element of faithfulness in character. Through its exercise the heights are reached, achievements are made. In all of our efforts in life meekness will be an ever present need. We see the need of it in others. Others see it in us. As love is the great essential element in character and being, so self-control is the crowning need in all of the activities of life. One who can rule his own spirit is greater than he who can rule a city. Who will have the hardihood to say, I have gone far enough in these matters? I have no need of going farther. The greatness of the field of possibility opened before us here, is an indication of the greatness of the powers with which God has endowed us, and a challenge to us to discover, develop and use these powers for His glory and man's good.

Some Possibilities of Prayer

And he spake a parable unto them to this end, that men ought always to pray and not to faint (Luke 18:1-8).

Jesus is not here teaching that our heavenly Father is like this heartless judge; this man who feared not God, nor regarded man; but that He was just the opposite of him. If such a man can be prevailed upon to give an unwilling answer to an appeal from a helpless widow in whom he had no interest, how much more will our God be prevailed upon to grant an appeal to one in whom He is vitally interested, and to whom He is intimately related; to a beloved child who is the purchase of the blood of His only begotten, and well beloved Son. This judge disliked the widow's petitions, and granted them only to be relieved from the annoyance of their constant repetition. The Father delights in these petitions, and invites His children most earnestly to persist in their presentation.

I. *Jesus is not teaching here—or elsewhere—that unjust causes should be presented to, or persisted in, at the throne of grace.* This widow had a just cause for presentation at the court of the heartless judge. Rather He is teaching that no matter how hopeless the case may seem, men ought always to pray, and not to faint. No just

cause should be forsaken, merely because of what may seem to be its hopelessness. It has been through persistence in prayer that the most hopeless cases have been won at the throne of grace. Such causes—being just—are challenges to the God of all grace, and give Him opportunities for the manifestation of His grace and power. In all prayer we need the guidance and help of the Holy Spirit.

II. *He is teaching that there is vastly more in prayer than is being realized by His people.* That far more may be accomplished through it than is now being accomplished. That "fainting" is altogether too common. In matters worthy of prayerful consideration we are in a dilemma. Either we will pray and win, or faint, and lose our cause. The issues of life are challenges to the children of God. Either we must succeed in the accomplishment of the purposes of God through prayer, or faint and fail in their accomplishment. Prayer is not only a private matter, but it is vastly more, it is a public matter. Far more than our personal affairs are involved in our prayer lives. The interests of three worlds are affected by them.

III. *In such a world as we now are, it is not difficult to find occasions for fainting.* Almost any sort of discouraging circumstance may be used for such an occasion. Christ is teaching that prayer is a good antidote for fainting, and that fainting is a good antidote for praying. That easy yielding to the temptation to faint will soon lead to the cessation of praying. Words may be spoken; forms may be used, long after praying has ceased. Praying is a vital exercise in which the whole man is engaged. Whoever makes his praying an easy task will enjoy little of the benefits of prayer. Prayer which does not move the pray-er, will accomplish little in the moving of others. The widows' task was not an easy one.

IV. *Jesus is teaching that praying is not an easy task.* And this is a lesson we need much to learn. It is not easy to attain to the worth while things in any realm. This is as true in the realm of grace as it is in the realm of nature. We are agreed that it takes definite and determined praying to bring a soul into a state of grace. It takes just as definite and as determined praying to enable one to make progress in grace, as it does to bring him into a state of grace. For every inch of ground we gain we must fight. Once in a state of grace, too many of us are wont to think of the future in terms of easy going. Joshua had his fighting to do after he was over Jordan. Crossing Jordan merely brought him to the scenes of conflict.

This widow was so persistent in her appeal that the heartless judge saw that there was but one way to escape the annoyance of its constant presentation; and that was to grant it. She would not be denied.

V. *Our Lord is teaching that the cause we present in prayer, must be of such importance, that no denial of it is thinkable on our part.* That it is worth the putting of our all into our effort to have it granted. Prayers for things for which we are little concerned, are likely to lack some—if not many of the elements of true prayer—prayer of the effective sort. And it is concerning prayer of this sort that He was teaching. This widow's prayer was of the effective kind. The heartless judge was thoroughly convinced that she meant business, and this conviction had its place in determining him to grant her petition. True prayer is effectively transacting business with God. The accomplishment of God's purposes concerning us, will challenge all there is in us, and put us to the fullest tests.

VI. *In some instances at least, we may not go far astray if we assume that there is much that passes for prayer among men, that accomplishes little—if anything—at the throne of grace.* Such seems to have been the prayer of the Pharisee of a later parable of this chapter. His prayer was with himself, rather than with God; it was of the head, rather than of the heart. He was rich and increased in all that pertained to his ideals of religious experience. Seemingly he needed nothing. It was a prayer of self-condemnation. He thanked himself for the good he had done to himself. True prayer is the exercise of one who is dependent upon God; not independent of Him. It is far more than a one-sided affair. It is not only from someone, but it is to someone. It is a petition made and a petition responded to.

VII. *In the case of the widow, we see her putting her all into her petition, and the gaining of her desires.* The granting of her petition is worthy of all the effort put forth in its gaining. The prayer of the publican was like this. It was a petition for which no denial could—or would—be taken. The issues of time and eternity were at stake. And this is true in the entire range of our prayer lives. Many say, "The prayer for our personal salvation is the all important thing." And this is true in so far as this particular prayer is concerned. But prayers that involve the doing of the will of God, are just as important in their places, as is this prayer in its place. In the broader issues of life, prayer for the doing of the will of

God may even be far more important than the petition for one's own personal salvation. Paul's prayer for his own personal salvation affected him primarily. His prayers for the doing of the will of God affected multiplied millions across the ages. Had he stopped at his prayer for personal salvation, who can compute the loss that would have followed? And we must keep in mind our stewardship of life, and the importance of going forward in the doing of the will of God.

The Possibilities of Faith

All things are possible to him that believeth (Mark 9:14-29).

Our text is a staggering statement. It is one that would have been unbelievable had it been made by another than our Lord. It is a statement of God himself. He alone can know what is possible to one that believeth, and He alone can make that statement good in actual experience. Not only is Christ putting this disheartened father to the test, but He is putting Himself to a corresponding test. In challenging the father's faith He is challenging His own power. If one less than God had made this statement it would have been no more than idle words. But when the Lord of life and glory makes it, it is worth its full face value. It is God, with whom all things are possible, who makes this declaration. Faith is that which links one to God, and makes him the instrument through whom His omnipotence is manifested.

I. *The "all things" mentioned in our text is not a mere general statement, but one that is specific.* All things that are right in the life of one who is wholly sanctified, and who is holy in all manner of living; all things involved in the outworking of the divine purposes in and through him, are in view. All things that are in the will of God for him. Wrong things are possible to all mankind, but they are not possible through faith. The "all things" mentioned here suggest the avoidance of "all things" that are contrary to the will of God.

II. *The "to him that believeth" of our text means vastly more than a mere operation of the mind; a mental assent to a proposition.* It suggests a harmony between the human and the divine wills involved. It suggests a movement of the entire man in the direction in which God is moving. It suggests co-operation with God in His activities. All of this father went out to our Lord in that act of faith that brought healing to his afflicted son. It suggests deliverance from the unbelief that tends to the obstruction of

the operations of faith. Here we need help, as this father needed it that day. Tests of faith tend to the revelation of that which is inconsistent with it within us.

III. *Faith is subject to great increase.* This is suggested by our text. Concerning the believers at Thessalonica, Paul wrote, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." We should expect such increase, pray for it, and put ourselves in the way of receiving it. We should give ourselves to the diligent use of the means designed to produce such increase. In this the Word of God as a guide to us in our prayers and supplications, as well as a revelation to us of the will of God, should be most helpful. Whatever increases our knowledge of God, and intensifies in us a desire to do the will of God, will be helpful. All is improvement of our faith powers.

IV. *Faith is a mighty, moving force.* Without works it is dead. It is back of achievement in all realms of activity. Especially is this true in the realm of grace. Not only is it a matter of fact, but it is a matter of degrees. During our Lord's earthly ministry, He spoke of it as ranging from "little faith" to "great faith." Seemingly the many were of little faith; the few of great faith. Concerning two things He marvelled; concerning the unbelief of His townsmen at Nazareth; at the faith of the centurion at Capernaum. What a glorious thing it would be if He had occasion to marvel at the faith of some of His own today. He is challenging us to go on to the possession and exercise of such faith. As wholly sanctified believers, we are prepared for this forward movement. Sanctification is an experience in which rapid improvement may be made in the development of our powers.

V. *Our text implies the possibility of our attaining to such a stage of faith as will make all things possible to us as believers.* In this matter the all things in view would be those which pertain especially to this life. Those of the life to come will be possible only when we are in the enjoyment of that life. An absence of limit to the degree of development of our powers is suggested here. No matter how staggering may be the proposition with which we are confronted, our text is still true. Jesus does not say, "All things are easy to him that believeth," but, "All things are possible to him that believeth." The difficulties in the way may seem monumental, the obstacles insurmountable; but the text is true.

VI. *Faith is gradual and progressive in its increase and development.* The necessity for patience, and waiting upon the Lord, is in view here. Reaching the heights in any realm is no easy matter. Especially is this true in the matter of reaching the heights in the realm of faith. Someone may be saying, "Cannot the Lord do all this at one time, instead of taking an extended period for its development?" The question is not that of what the Lord may be able to do, but of what we are able to have done within us by Him, and the extent of the intelligence, and effectiveness of our co-operation with Him in His working. The limitations are not with Him, but with us. In His infinite wisdom, it has seemed best to Him to have it so. The development of our faith powers is far more than a one-sided affair. It is a mutual affair between the believer and his God. Whatever is done must be done by Him, with our co-operation and consent. It must be done in His ways.

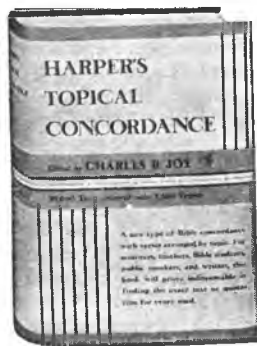
VII. *What are we going to do in this matter of building up of our faith powers?* He has made known His will for us in these matters. What is our will concerning them? He has placed the key to the situation in our hands. What we decide will deter-

mine what will be done. In the nature of the case, the matter is conditioned. What will we do about meeting the conditions which alone will make success possible? What will we do in the matter of putting ourselves in the way of developing aptitude for the increase of our faith? How diligent will we be in our co-operation with Him in His work? There may be many occasions for discouragement, but neither room nor reason for it. The larger possibilities of faith will ever be before us. We must go on until we have developed in us those measures of faith which will bring to us the supply of our every need. This is God's way for us, and the fact that it is His way for us, assures us of the possibilities of success that may be ours therein.

Possibilities of Life

Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all of the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment;

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that the Lord may bring upon Abraham that which he hath spoken of him (Genesis 18:17-19).

Getting Abraham out of Ur of the Chaldees, and getting him into the land of Canaan was a colossal undertaking, and men have looked upon it with wonder and awe for thousands of years. It is no small matter to get a man to face such an undertaking and engage in it. Brief periods of time were required for this. But making of him the man He needed, through whom He could bless the nations of the earth, and fulfill to him His promises was a far greater undertaking, and one that required a much longer period of time. God wanted Abraham, where and when He wanted him, that He might mold him into the personality that He needed for the working out of great and enduring purposes. And so does He want us that He may fashion us into instruments for His use in the accomplishment of His purposes through us. The crisis experiences through which He brings us into the experiences of regeneration and entire sanctification, are preparatory to this further preparatory work and service.

I. *In carrying forward of His work, God's great need is not money, but men.* Abraham was rich in flocks and herds, in silver and gold, but there is no intimation here that God intended to bless mankind through his material riches. It was through his riches of character and personality, that God proposed to bless the world through him. God certainly knew Abraham's riches of a material sort, and what might be accomplished through their use. But He knew more than this. He knew Abraham and what he would do. Nothing in the way of material riches can be substituted for wealth of personality. Material wealth is passing. Abraham's material wealth has long since perished. What God was building in him in the way of personal riches was enduring. It is living today, and is as vital and active as it was in Abraham's day, and will continue to be throughout the ages to come. The making of such a man as Abraham was no small undertaking. It was one that God alone could undertake and bring to completion. It is a great mistake to think that wealth is necessary to usefulness.

II. *The world needs the help that can come to it through the use of material wealth; but it needs the help that can come to it from God through human instrumentality vastly more.* Their need of material help is but a type of their need of the help that God alone can give them. And this help is given through human instrumentality. The need of material help

is so apparent, that often their deeper need is obscured by it. Jesus, our great Example of usefulness in the hands of God came into the world as one of its poor, and was such to the day of His death. Not only did He know men's material needs, but He knew their deeper needs. And that is what He would have us know. It is in the supply of these needs that He desires to use us. Material help is but for the hour. It perishes with the using. Man's vital need is for help that is as enduring as is he.

III. *Abraham made some mistakes.* He took Lot with him to the land of Canaan. Disaster followed. The increase of their material wealth made it necessary for them to separate. The descendants of Lot through his own daughters, were the inveterate enemies of Israel. Because of this they were interdicted from the congregation of the Lord to their tenth generation. It was through one of his mistakes that Ishmael was brought into the world, another of Israel's enemies as a people. Through fear he twice denied Sarah as his wife. Trouble followed. We are wont to speak more freely of our mistakes than we once did. Usually we mention them from the standpoint of personal blameworthiness, and pass them off lightly as mistakes of the head due to our lack of perfected judgment. But mistakes were no small things in the life of Abraham. Neither are they small things in our lives. There is vastly more to mistakes than the matter of personal blameworthiness. They are causes that produce effects, and effects according to their kind. These consequences were enduring in the experience of Abraham, and they will be enduring in the effects produced by our lives. They live on.

IV. *But Abraham did more than make mistakes.* He built character, developed personality, realized many of the possibilities of life. He built a structure of personality as enduring as the ages themselves. Marred by his mistakes? Yes. But a monumental structure nevertheless. It would have been better had he not made the mistakes, but rather have used his time and effort in nobler work. Many of God's promises to Abraham have had measurable fulfillment. All of them will have their complete fulfillment in God's own good time. Might more have been accomplished? God alone is able to answer that question. Our business is that of finishing our courses.

V. *Abraham made failures in the realm of faith.* He was God's pattern man of faith, but he failed at his strongest point. It may be that he guarded himself more carefully at

what he may have considered his weaker points. Satan's major attacks are upon our faith. His efforts are to get believers dissatisfied with God in His dealings with them; to get them discontented. Once in this condition, they often fall an easy prey to him in his wiles. Abraham passed something like one-fourth of his century in Palestine, in much fear concerning Sarah, his wife and his own personal safety as her husband. Twice it is recorded that he denied her as his wife. Trouble followed. Once he had voiced the secret of his fears, they seem to have vanished. A wholesome facing of the issues of life was helpful to him, as it will be to us. He failed in the matter of patiently waiting for God. In his efforts to hasten matters, troubles followed and failure ensued. These and similar perils confront us. We do well to guard against them.

VI. *Abraham built character and developed personality under difficulties.* And so must you, and so must I. These things seem to have their place in this building and development. It takes battles to make soldiers; storms to make seamen; opposition to make overcomers. It is God's will to place us in the most favorable environment for the outworking of His plans and purposes for us, in us and through us. In Abraham's case Canaan was a better place for this than would have been Ur of the Chaldees; the people of Canaan than the people of Ur; the idolatries of that land than those of his native land. The place God has for us has much to do with the accomplishing of His will for us. Only as He has His way in all things are the best results possible. This may seem inexplicable to us and so be, but it is true, nevertheless. God knows His purposes, and best how to accomplish them. The experience of Abraham proves to us that human efforts to better—seemingly—matters hinder rather than help.

VII. *There was a place for Abraham's co-operation, in bringing upon himself the blessing promised, the things spoken concerning him.* He had to put himself in the way of their enjoyment. God's purposes concerning us are worked out only through our co-operation with Him in their outworking. Abraham's career was not the result of accident, but of active co-operation with God in its outworking. God seeks to make of His people, instruments through which He can bless others. A self-centered life—at the best—is a spoiled life. Nothing less than a God directed life is normal. Our failures in co-operation may occasion much delay in the outwork-

ing of God's purposes concerning us; difficulties may be increased because of it; troubles may ensue. All this—and much more of a similar nature—is designed to warn us of the necessity of living under divine directions and closely following them. The issues possible in human life are of such tremendous magnitude that only God can properly guide us in meeting them, and preparing us to make the best use of them. Periods of special preparation may be necessary to the bestowing of promised blessings. It is only as we come to increased realizations of the possibilities of life that we can come into the enjoyment of its better things. As wholly sanctified people, we are ready to make progress in matters of life and living. In the realization of the possibilities of life it is as important that we do not go beyond the will of God—miss its fulfillment—as it is that we do not fail in its fulfillment.

Some Possibilities of Character Building

Every one that cometh unto me, and heareth my words, and doeth them, I will show you to whom he is like; he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it; because it had been well builded (Luke 6:47-48 R. V.).

The work of saving mankind is a great work, seemingly the greatest work ever undertaken by God. It cost the greatest price that even He could pay; the blood of His only begotten, and well beloved Son, to make it possible. In the crisis works of regeneration and entire sanctification it is instantaneous and complete. Otherwise it is gradual and progressive. In its fullness it is a work not only for time, but for eternity. While the work is of God, it is wrought largely through human instrumentality. The effective Worker is the Holy Spirit. The instruments used are human. The gospel is of God. Its preaching is of God through men. Salvation is not only from all sin, but it is to all the possibilities of grace, for time and eternity. It is from the depths to the heights. It is a great character building work. Its ultimate goal is godlikeness in character and personality for all who believe.

I. Our Lord does not tell us that here is nothing but hearing and doing in character building. But He does tell us that hearing and doing have large places in the performance of this great work. Experience proves to us the truth of this. It is through hearing and doing wrong

things that the wrong sort of character is formed. Contacts with the wrong sort of people have their place in this also. It is through the hearing and doing of the right sort of things, and coming into contact with the right sort of people, that right character is built. All that goes into the making of life; goes into the making of character.

II. There is definite work to be done in character building. Unless it is done the great business of character building will not go forward. Character of the right sort is not the result of accident, but is an effect produced by the operation of suitable causes; the use of right materials, at right times, and in right ways. We are agreed that definite work must be done if we are to get people saved and sanctified; that definite saving and sanctifying truth must be persistently preached. We may be just as sure that if we are to succeed in the great work of character building that definite character building truth must be persistently preached. Jesus clearly indicates this in our text. The world, the flesh and the devil are persistent in their work, and so must we be in ours. We must have definite objectives if we are to reach them.

III. It is through the formation of right character that we are fitted for the enjoyment of the better things of life here below. Is it too much to say that it will be through the formation of such character that we will be fitted for the enjoyment of the better things of life in the world to come? Things are conditioned here; is it too much to say that they may be conditioned hereafter?

IV. During His earthly ministry a great part of Christ's work was that of character building. Out from among His disciples, He chose twelve men, that they might be with Him; that He might send them forth to preach; and that they might become His apostles, and be used in the founding of His Church. It is not difficult to see, that if He did not build these men, He would not have them. It is for us to see how He went about the doing of this work, and what He would have us do in our doing of it. Our text indicated clearly that He would have us follow in His footsteps in this matter. His objective in the Sermon on the Mount was that of character building. It was addressed to His disciples and addressed to them for their learning and practice, and for their imitation in their work.

V. Paul in his day was a great character builder, as well as church builder. He could be a great church builder only as he was a great character builder. Years were spent by

our Lord in the preparation of Paul for his work, and Paul spent years in the preparation of the men who were to succeed him in the carrying forward of the work of God. Timothy and Titus were two of these men. To both of them epistles of instruction are addressed. Not only did Paul build character in these special workers, but he did his best in this matter with the membership of the churches he founded. His epistles to some of them clearly indicate this.

VI. Not only did Jesus come to seek and to save that which was lost, but He came to make something of that which was lost after it was saved. And that is what He would have His servants of all ages do. Naturally this work can go on only after men are saved. Character building of the right sort is never an easy task. It has its difficulties, and they must be overcome. But the greatness of the work, and the magnitude of its benefits, make their overcoming well worth while. It is through character building that human possibilities are discovered and realized. Saving men from sin is one thing. Making something of them after they are saved is another. The experience of our Lord with His disciples reveals the fact that its ways are tedious and toilsome, and its progress none too rapid. As wholly sanctified persons, made free from indwelling sin—that great hinderer of progress in grace—we are where the best of results may be expected from this work.

VII. Our Lord designs His Church, not only to be a great soul saving institution, but a great character building concern. He had a character building commission Himself, and He gave to His disciples such a commission. Not only were they to make disciples of all nations; to baptize them in the name of the Father, and of the Son, and of the Holy Spirit; but they were to teach these disciples to observe all the things which He had commanded them. In this matter we are all in the making, or should be. In our lives and living we should be helpers of others in this great work. It is something in which we may all have, and should have our part. Only as this work is well done will our work of soul saving be done. It is folly to suppose that all attention can be given to one aspect of God's work, another neglected, and yet see our efforts crowned with success. In many places at least, not less attention to the matter of soul saving, but more attention to the matter of character building, is the need of the hour. A balanced emphasis upon these things is needed everywhere.

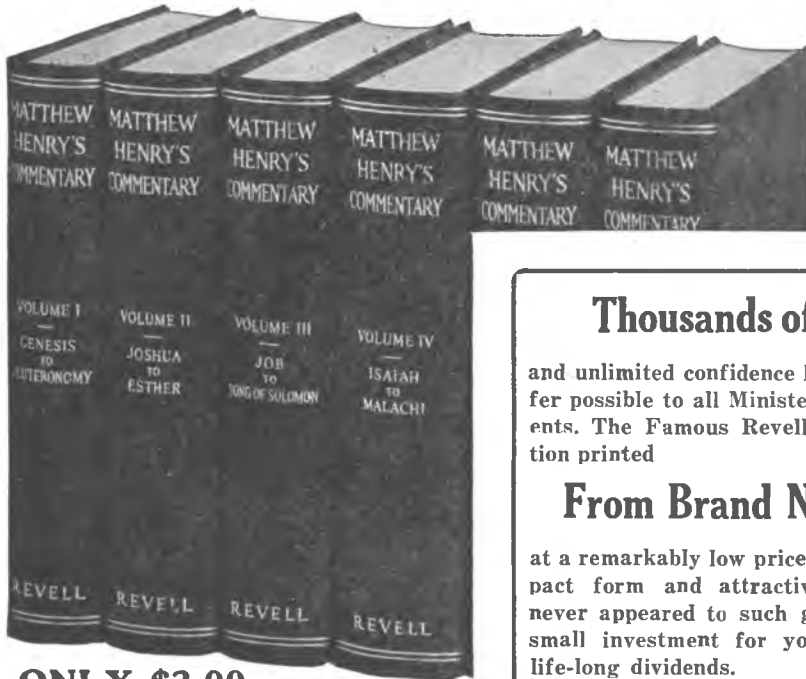
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