
The Preacher's MAGAZINE

An Appeal to the Nations

Listen to me in silence, you coastlands,
And let the nations await my argument;
Then let them approach, then let them speak,
And together let us draw near for judgment!
Who has roused one from the east,
Calling him in righteousness to his service,
Giving up nations before him,
And bringing down kings;
With his sword making them like dust,
Like driven stubble with his bow;
Pursuing them, and passing on safely,
By paths his feet have not trodden?
Who has wrought and done this,
Proclaiming at the beginning the generations to come?
I, the Lord, who am the first,
And am also with the last.

(Isaiah 41:1-4, American Translation by J. M. Powis Smith).

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

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

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Keep the Traffic Moving

By the Editor

DR. BRESEE used to say that in the Church of the Nazarene it is necessary to haul the load while building the wagon. The thought was that, our church being new, we have to finance the building of churches and the providing of parsonages and other equipment for the local units, and yet we must support the missionary cause and other denominational enterprises while doing so. And often we have thought of his words of wisdom when we have seen a pastor lead his people into a building enterprise so exhausting that it was impossible for them to function properly and fairly as a unit in the denomination on account of their local burdens. We must build the wagon, but the load cannot wait while we do it. Therefore we must take a little longer to build the wagon and keep on hauling the load while we are building.

A few days ago I had occasion to pass several times over a given bridge in Atlanta, Georgia. The traffic signs read "Ten miles an hour," and to make it easy for motorists to observe the limit, a uniformed policeman stood in a fully exposed position all the time. The street was a busy one, and this restricted place soon became a "bottle neck." At last I asked Rev. P. P. Belew, our Georgia District Superintendent, why such an arrangement had been adopted. "Why," he replied, "this is really a marvelous thing. They are practically rebuilding this bridge. They are beginning with the foundation and coming right on up, and in the end the bridge will be entirely renewed. But while they are doing this, they are keeping the traffic moving. It is so much better than the usual plan. Usually in such a case as this, they would divert the traffic, destroy the old bridge entirely, and get along for months without any through passage. But in the mean-

time, much inconvenience and considerable loss to places of business in the vicinity would result. So they have developed this idea of doing the job by a less radical method. The same results will be obtained in the end, and in the meantime, many motorists will be accommodated and much loss of business will be avoided; for restricted traffic is a tremendous improvement over no traffic at all."

Then I thought of this matter in relation to the church. I thought of the internal working of the church. I thought of instances in which pastors have elected to stop all traffic, shut down the program entirely, and go about reorganization on such a radical plan that all traffic has to be suspended until the revamping task is accomplished. I wonder if it would not be better to pattern somewhat after the Atlanta bridge-builders by doing the work in such a manner that the traffic could be kept moving during the process.

It sometimes happens that the Sunday school superintendent is a misfit; sometimes certain Sunday school teachers are out of harmony with the standards of the church; sometimes the church treasurer is a "dog in the manger"; sometimes certain members of the church board are opposed to every move that stands for progress; sometimes a considerable block of the church members decide the course they are willing to take and insist on taking it without much regard to the wishes of the pastor. In such cases it may be necessary to rebuild the bridge, but our suggestion is that the task be done in such a manner as to make it possible to keep the traffic moving, even if in restricted volume, while the work is going on. Instead of bringing the repair job to a crisis, perhaps by making demands that are pretty likely to result in broken fellowship, why not make the changes gradually and without much publicity?

The more radical the purpose, the more constructive should be the method. If the method is radical it often serves to compromise the purpose. This is the argument of those who favor reasonable penalties for breaches of the civil law. It is found that it is more difficult to convict one charged with murder when the penalty is death than when it is life imprisonment. The vision of a man dying at the hands of the state blinds people to the heinousness of the crime with which he is charged, and pretty soon women are sending the accused flowers, and men are writing pleas to the local newspaper. It is like that in the church. Often it is not the offender who suffers most, but it is his family and his friends and even those who have no special reason to be interested will ally themselves on

the side of any who seem to be the subjects of harsh discipline. Yes, I think we do well to manage to keep the traffic moving while we rebuild the bridge.

Not many church problems can be settled by use of purely legal methods. Ours is a spiritual program, and our problems can best be solved in a spiritual atmosphere, just as our effective work must be done in a genuinely spiritual atmosphere. And always we must keep in mind that along with keeping the church clean, our task is

to save souls. It may be necessary, in the processes, to give some up as unsavable by us, but this decision should be reached reluctantly, and until it is fully reached, it should be remembered that casting people away is the very last thing to do. When losses come, we must not be discouraged, but neither should we be inflated. Losses may sometimes be inevitable, but they are never causes for rejoicing. Revivals and saved souls are the joy and crown of rejoicing of the church and of the preacher. By all means, let us keep the traffic moving.

Thoughts on Holiness

Following Holiness

Olive M. Winchester

Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright (Heb. 12: 14-16).

THE apostle had been writing a letter to the Hebrew Christians, possibly Hebrew Christians who dwelt in the city of Jerusalem. They were being sorely tempted under the persecutions that had come upon them. The beautiful temple with its impressive ordinances seemed to bespeak more than the humble gatherings of the little bands of Christians. They were considering whether or not they were mistaken in their new found faith and whether it would not be wiser to return to their Jewish form of worship. In answer to all this the author had replied in a most masterly way delineating the supremacy of the person of Christ and His atoning sacrifice.

Coming to the conclusion of his letter, the apostle gives sundry precepts and various exhortations. One that has ever been a basic text among holiness people is that quoted. The command is given to follow holiness. It is expressed in the present tense indicating that the activity is to be continuous and the accompanying principle emphasizes the need of watchfulness in the activity and finally the dangers to be guarded against are cited. It is these dangers that we are particularly interested in at this time.

GUARDING AGAINST LOSING GRACE

In the joy of the experience of holiness many unwittingly have formed the concept in their mind that at the altar there was vouchsafed to them a never failing supply of grace and consequently have not realized the necessity of ever renewing this sustaining power of the soul. Then at some moment of trial they have found themselves weak instead of being strong and not analyzing the situation, they have concluded in their minds that the experience of entire sanctification has not proved to be what they had expected it would be.

Perhaps, though, before going farther we should define just what we mean by grace. It has two different connotations in scripture dependent upon its relations. From the standpoint of the sinner, grace is unmerited favor through which the plan of redemption has been wrought and offered unto man. From the standpoint of the Christian grace is imparted power. It is this last sense that we are now considering.

Any line along which human nature functions, whether purely human or redeemed, must be continually nourished and exercised, otherwise it degenerates, so it is with the exercise of grace. There must be the continual appropriation to add unto our spiritual life or there will be a decrease instead of an increase.

Such being the law of our organism, we can see the appropriateness of the admonition, "Looking diligently lest any man fail of the grace of God." We should watch our hearts and watch our conduct lest either within or without we do not manifest the grace becoming a Christian. On

the other hand we should seek ever to "grow in grace and in the knowledge of our Lord and Savior."

GUARDING AGAINST BITTERNESS

As love is the primal element of the experience of holiness, so bitterness, anger and wrath constitute the opposites. Bitterness would seem to be basic; it is the root from which the others spring.

With the passing days of life there are many disillusionments. The enchanted land of enjoyment does not come. At times it seems to lie just beyond, but it proves to be only a mirage. Reacting against this phase of life, many become bitter. So also among Christians, the heaven they thought they found in company with their fellow believers proves to still be upon this earth and the brothers and sisters of this heavenly heritage are still human beings with faults and infirmities that pertain thereto.

Further in life come crushing disappointments. These come in various forms. Friends trusted have proved untrue. Worthy ambitions have been blighted. All this happens right in the realm of the Christian environment, and the temptation comes to react in resentment and become bitter, instead of taking the magnanimous view and realizing that a divine Providence overrules all. Against all such feeling one must guard, never allowing it to find lodgment in the heart.

This feeling of bitterness not only contaminates the individual in whom it dwells, but it extends its baleful influence. The bitter heart seems ever prone to bear its tale abroad, and thus many become defiled, so bitterness is an evil with a twofold aspect, and accordingly should be carefully guarded.

GUARDING AGAINST EARTHLY MINDEDNESS

The final exhortation given follows along another natural trend of life. The values of this world and of all that relates to time take on undue proportions. We fail to get the perspective of heaven. It usually takes the whole of life unto the ripening of the years when the soul is approaching the gates of the other world to come to the realization how vain and trifling are the things of time.

The writer of Ecclesiastes, standing on the pinnacle of a life that had tried out the values, reached a proper estimate when he said, "Vanity of vanities, all is vanity." There seems to be an underlying element of cynicism as he states the fact, but he lacked the experience of the Christian age and had not the depth of religious experience possible for his own age.

The recognition of the appraisal that the preacher made in the Book of Ecclesiastes can

be reached without the element of cynicism. It can be noted as a fact, accepted as such and the heart can turn in praise and exultation that out before us lie greater values; these values eye cannot see and the understanding cannot comprehend, but the spirit can discern their reality.

Since there are the great eternal realities awaiting all who will by faith catch the vision, how carefully should we guard against letting our minds be filled with the trifling things of earth and letting our heart's affection entwine too closely about them! On the other hand our main desire should be to seek the things that are above.

Thus in following holiness if we are to maintain a living experience we should ever seek to be rich in the grace of God, to guard ourselves from bitter feelings and bitter words and keep our minds filled with the true perspective of things of earth and realities of heaven. Doing this life will grow richer and fuller and its ultimate values will shine forth in resplendent glory.

Cheer Them

Multitudes of people are discouraged. Because of this fact they fail. In spite of training and talent they go down in life's struggle. A word of cheer would have turned the tide for them, and would have led them far from the gloom into the clear light of the best possible living.

Cheer the tempted. Temptation is on every side of us. A kind word, a sympathetic expression, a warm hand clasp, and sometimes only a smile, gives the tempted one courage enough to fight, and the victory is won.

Cheer the tired ones. The most of us do not intend to fall. We are courageous at heart, but sometimes because we are physically weak or discouraged or have a sense of loneliness we give up when trouble comes, and as a result of failure are greatly weakened when we might have emerged from the conflict with a new consciousness of power and more ready for the new trial when it appeared.

Speak a word of good cheer. It costs you nothing. It means everything to the one to whom it is addressed. It is a good thing to remember that this is the spirit of Jesus, who was always helpful, always uplifting.

*Thank God for the man who is cheerful
In spite of life's troubles, I say;
Who sings of a bright tomorrow,
Because of the clouds of today.
His life is a beautiful sermon,
And this is the lesson to me—
Meet trials with smiles, and they vanish;
Face cares with a song, and they flee.*

—SELECTED.

A Preacher Under the Juniper Tree

By A. S. LONDON

I HAD no thought of my friend being discouraged. He is a great preacher, a good man and has won thousands to Christ. But a letter says he is, like Elijah, under the juniper tree. It made me sad. He is in demand, loves the Lord, has lived right and is an excellent brother. But he says he is down lower than ever before.

God only knows the heart-throbs of human beings. This friend would have been the last one that I would have dreamed of his being tempted to do as he says in his letter. It only reminds us that we should be kind and tender toward every living individual. We never know the battles they are fighting, the hills they are climbing, the tunnels they are going through. A great writer once said that we should be kind to all we meet, for everyone is having a hard time.

Elijah won a great victory yesterday. Today he is under the juniper tree, praying that God will let him die. He did not want to die, for he was running from death. A woman could have easily answered his prayer. Yesterday he whipped 450 false prophets of Baal. Today he is whining like a spoiled baby. Yesterday he was a giant. Today he is a pigmy. Yesterday a victor. Today a conquered weakling.

Elijah was tired physically. And so is my friend who says he is down. Elijah was under the juniper tree after a great victory, and so is my friend. He has just recently won an unusual type of victory. His temptation to give up the fight has come on the heels of what seemingly should bring him great joy and freedom. But he is down, discouraged, cowed and feels like quitting. He will not receive one word of criticism from me. There are 15,000 other preachers in one state who have gone so far as to practically give up the ministry and go into some other kind of work.

Elijah had a long tongue after him, and so has my friend. The tongue, says the sacred writer, is like a fire—it burns. It cuts like a sword, and has probably been the cause of more discouragement than any other one instrument that has ever been used. Those who could have inspired by their words have cut with their tongues. How words can lift, inspire, encourage and cause one to wade through fire and accomplish the seemingly impossible. And on the other hand, how words can dishearten, cause one to become downcast and feel as if the fight was not worth the effort put forth. God pity any man who tries to make life difficult!

Elijah had got to the place where he was looking at people. He saw their faults, their

weaknesses, their shortcomings and finally said that there was left hardly one in the whole group of human beings but that bowed his knee to Baal. He decided that he alone was the only one left who was true to the faith of our fathers.

My friend, too, has been looking at people. He has seen their sins of omission until his heart is sad. He has heard their long tongues wag until, like Elijah, he would like to run away from the whole affair, and live the life of a hermit or a monk.

It is a sad day when any man gets to looking at the faults and failures of others. I heard the late William Jennings Bryan say that when a man loses faith in people, it is not long until he loses it in God, and then in himself, and this spells the Waterloo for any man in any walk or calling of life.

There is not a human being on earth who tries to do anything worthy of the name but who will make blunders. He will make mistakes and bad ones at that. The late Theodore Roosevelt once said that the only person who never makes a mistake is the one who never tries to do anything, and I think this is the worst mistake of all, and the person who is dead.

Someone has wisely said that it is noble to fail in a worthy attempt. My friend, like Elijah, looked at others. His heart has sunk within him. His mind, like that of Elijah, was tired. He has been fighting hard battles. He is worn out both physically and mentally. He needs a long rest. Most of all, he needs a different outlook on life. He must change his attitude toward others. He is too useful to be out of the ministry a single year. A state had better go out of existence than for my friend to quit preaching.

God reminded Elijah that there were 7,000 people who had not bowed their knee to Baal. They no doubt had blundered and wobbled along the way, but they put their trust in the living God. He told Elijah to get up, get something to eat, get his body in good condition, and shake out of his moody spell and go down to a nearby city, and help make the country better than he found it.

My friend, too, must get back at his task. He must get busy when his body is rested, set his face like a flint toward the Celestial City, and never stop until he rests in the City of God. Like Elijah, he must help to make some young preachers, and make a contribution to both the church and the state.

My friend would like to try some other kind of work, but there is nothing on earth as great as the work of preaching the gospel of Christ. A tired, worn-out preacher once went to the

President of the United States, through the courtesy of a friend, and told him that he wanted a place in government work. The noble president, a Christian gentleman, looked at the tired preacher and said, "My dear brother, there is not a place in the United States government that is half as big as the job to which you have given your life."

Gladstone, the Grand Old Man, of England, once said to his son, "If God calls you to be a minister, do not stoop to be a king."

My friend is tired. He has heard cutting words. He has looked at the faults of others, but he must preach on. He must closet himself away, get a new vision of God and the Christian ministry, and then set himself to the task of helping to save a tottering world.

"The lights are going out!" says a great leader in Europe. The lights of culture, education, philosophy flicker and die. "Lights" may go out, but, "The Light" will never go out! Dr. Glenn Frank has paid this tribute to some great preacher: "His sensitive spirit, housed in a fragile body, has in it the strength of marching armies." He was not the victim of circumstances, but the victor over them. It must be so with my friend. May God bless my preacher friend who is fighting the fight of his life, with all others in like condition is my prayer!

"Why Are So Many Lost to the Church?"

MRS. R. G. FITZ

IN a recent issue of the *Herald of Holiness* we were very forcibly struck with the editorial, "Taking Inventory of Ourselves." The statement, "The outstanding weakness with us is the large number who are lost to the church each year through the removal by the church board," is one that should make all of us not only think, but go to our knees seeking wisdom, love and longsuffering.

This is a subject that has so often moved me to tears. Why do so many backslide and give up? If this is our weak spot as a church surely we should give much consideration and prayer seeking the cause and remedy. I have been a Nazarene for thirty years and have grown up in the holiness movement. I thank the Lord for our true ministers and believe that the greater part of them are some of the salt of the earth, yet I

fear that some of the church's loss and the backsliding of many souls must be laid at the door of our ministry.

Let us consider for a little while some of the outstanding causes. Some evangelists are sensational and move only on the emotions and many are swept in on a high tide of enthusiasm and never really get their feet on the Rock. They leave the altar feeling better and decide they have received Christ into their hearts but when they meet the temptations of life they quickly give up for they have not really been transformed by the power of God.

Then there are evangelists who preach a standard that cannot be supported by God's Word. Some have held that many of the human emotions were carnal. A standard was held up to the newborn or newly sanctified soul that he found did not work out in actual Christian life and in the hour of experiencing the normal human emotions he felt he had backslidden and gave up in despair. No doubt all who read these lines can look back over their own experiences and remember times that the preaching they heard did not coincide with the teaching of God's Word and other times great emphasis put on one portion of scripture to the exclusion of others, things were proved that God never intended and had one not been well established in the things of God his experience would have been dashed on the rock. It is easy for me to see why so many people give up or go seeking something else when a standard is preached that cannot be substantiated by the Word of God. The whole plan of redemption is so wonderful and beautiful and the grace of God can do so much for the human soul I see no reason to smudge it with man-made ideas and make it offensive.

Many evangelists seem to think they have scored a great victory if they can preach the church under conviction and get them all to the altar acknowledging they were either backslidden or never did have anything. To me this is a very cheap and shady practice and must be terribly displeasing to the Lord. It looks as if the evangelists were either consciously or unconsciously seeking to enlarge the numbers at their altars. Probably many of them are sincere and just feel they are digging deep and getting the church on a good foundation, but often a church that has thus been moved is left in a far worse condition than before. Of course any soul who is not obeying the Lord and is walking back of light should quickly get things fixed up between himself and the Lord, but unless God is leading one, who has felt all was well, to go to an altar of prayer, the little things that might have

been brought to light should be fixed up between God and the individual and not be made public.

We no doubt all have seen evangelists who unchristianized most of the church members and preached so pointedly that honest souls were greatly grieved. They cried to the Lord to show them where they had failed. They were honestly walking in the light, but to have the evangelist sit in judgment and discredit their experience was to say the least very discouraging. I know the preachers say, "If what I preach bothers you it is a sign you need something." I grant this is true if the Word is rightly interpreted but it is not so of man-made standards. God holds a high standard for His children but He does not fail to take into account the human weaknesses but says, "When he shall appear we shall be like him, for we shall see him as he is." Right here, it seems to me, we fail as holiness people to take into account the human weakness of our brothers and expect perfection of deed and if we fail to see it, which we always will, we discredit the experience. This very thing has discouraged many souls and caused them to give up. This is a place where not only the preacher but laymen alike are to blame.

Another fault of preachers, it seems to me, is misinterpreting God's promises. Since childhood I have heard it preached from our pulpits that one who tithes his income to the Lord will receive financial gain. This is a wrong motive to hold up to God's children. We should do many things because they are right and what are well-pleasing in His sight. Stress should be laid on obedience to God and the spiritual blessings accompanying such, rather than a financial reward for obeying the Lord who has done so much for us. If the temporal and financial blessings come they should be the over and above blessings. One looks about him and sees the great mass of truly consecrated children of God who are faithfully giving of their means and yet they are having a struggle to make ends meet. They are not having any special financial success even though the tithes and offerings have faithfully poured into the storehouse for years. To the thinking mind, the question naturally arises, "What is wrong? Experience does not coincide with our teaching." Of course the tithes and offerings were not given in the hopes of enhancing one's financial condition but one who meets the conditions has a right to expect the promises to be made good to him. The trouble so often is the preacher not having the proper understanding of the promises. I know the unrest of soul that

such a teaching has caused me and I thank the Lord for a clearer understanding of His promises that has brought such a rest and satisfaction to my heart.

Another point of weakness is shallow altar work. Many zealous Christians having a desire to help souls to God, work with seekers around the altar, but have such a poor understanding of proper methods. Many seekers have become disgusted and driven away because of a lack of tact and wisdom. It seems to me it is very important that there be a committee chosen for this part of the work. After years of seeing both methods used it seems there is no better way than the inquiry room where souls may be dealt with individually, where they will feel free to confess their sins and receive instructions from the Word. I believe many go on with things covered up in their lives which they are not willing for others to know about and yet cannot get victory without confessing. Of course God is the one to whom confession is to be made, but it is so often a great relief if a seeker can unburden his heart to a sympathetic, helpful worker who can give proper instructions. So many souls seeking God are urged to believe, which is usually unnecessary and often misleading. There is no difficulty as a rule to believe when a seeker has met conditions and done his part, but it is an impossibility until he has.

Another thing I have observed down through the years, is a failure on the part of those in authority to show love and longsuffering to a fellow brother who differs in opinions. The practice of "rule or break" is too often in evidence rather than God's rule of "in honor preferring one another." We no doubt can all think of many valuable preachers and workers, to say nothing of the many, many unnoticed church members who might have had such material in them, who have been lost to us because God's way was not employed in handling some situation that demanded action. God has a method of handling every problem and if His children would only follow His guide I am sure we would not see so many fall by the wayside.

Another great cause of apostasy is a lack of teaching from the pulpit on the Christian life. So many preachers, evangelists especially, stress the crisis to the neglect of the life. The crisis of course is important and is the first step, but if there is insufficient teaching of what follows all is lost. The objective of the crisis is a consistent Christian life. Souls are born of God at an altar of prayer with burdened friends pouring out their hearts for their salvation. In the ecstasy of

their new-found joy they feel strong and able to withstand any onslaught of the foe, but when the joy subsides and the devil starts his reasonings and temptations come they are unprepared to meet his arguments. They have not been taught the importance of prayer and Bible study and that the relationship with God is retained only as one walks in the light of obedience. How is one to know what to obey if the Guide Book is not consulted. It seems to me nothing is so important as Bible classes to teach the new converts right during the revival that they may have a foundation on which to stand, and get started in the right way.

Preachers are by no means responsible for all the failure of people. One of the important points of failure is at the family altar, and here it seems to me parents must bear the burden of responsibility. For Christians professing a high state of grace to neglect family prayers is in my opinion inexcusable, and it is appalling how many Christian homes have no family altar. There is no place like the fireside to teach the great truths of the blessed old Word and if not at the family altar when shall it be taught? Besides to have a family altar is the least that can be done to discharge the divine command," And these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6: 6, 7).

But there is a place where neither parent nor pastor may come, and there each individual Christian must go alone—to the secret place of prayer. Alas for the Christian who limits his praying to public service or even to family prayers. No secret prayer, no public victory; no private devotion, no refreshing joys; no advances and an early defeat. How often Christians read the magazines or listen to the radio with an uneasy half-guilty feeling, knowing they should be reading from the Book of life or tuning in on the short wave of divine communion, but as time goes on they feel troubled no more, just cold and empty. The Lord has departed.

Each church member plays an important part in holding the group together. We are our brothers' keepers. If we walk as becometh those who name the name of the Lord and follow the Guide Book to settle all differences and love our neighbor as ourselves we will not see so many fall by the wayside. May God give us more love, long-suffering and a new baptism of wisdom and understanding.

The Picture of a Pastor

E. WAYNE STAHL

ONE of the striking facts revealed to us by students of heredity is the preponderating proportion of great men who have had ministers for fathers. A study of "Who's Who" shows that names of sons of the parsonage" have a frequency in its pages greater by far than that of children of other homes. The "plain living and high thinking" of such a domicile, together with the inspiration of Christian influences, seem to be part of the stuff out of which renown is often made. How much poorer is the Roman Catholic Church today, *in many ways*, because of a celibate priesthood!

Oliver Goldsmith, one of the princes in that "realm of gold," English poesy, was a child of the manse. His chief right to citizenship in such an El Dorado ("the golden land") of literature is the poem of which he is the author, "The Deserted Village." It is a masterpiece, and will probably be admired as long as English is spoken. If in some immensely distant time that speech should become a dead language, as is classical Greek today, it seems to me that this glorious versification of Goldsmith's will be studied and cherished as is today the beautiful singing of Sophocles and Euripides.

One of the loveliest passages in this poem of hundreds of lines is the poet's description of the pastor. So full of sweet music, noble sentiment and rich vividness is it that I am committing to memory its fifty-six lines. There is such a naturalness and reality about the portraiture that one can but feel that it is drawn from life. The original must have been the poet's father. In fact his "Vicar of Wakefield," that rich and simple picture of a preacher's family, has for its hero Goldsmith, senior.

In "The Deserted Village" we have first brought before us "the village preacher's modest mansion." (We get our word "manse" from the same root from which comes "mansion.") And that clergyman's salary was as "modest" as his dwelling; we are even told its amount, would be in our money two hundred dollars a year. Though the purchasing power of money was greater than it is today. Even so, his remuneration was extremely limited. In how many clerical instances at this present time does history, in this respect, "repeat itself."

Though so far removed from affluence this minister distributed considerable sums to those more indigent than he. His heart was as large

as his purse was small. In a double sense he was "charitable." Hating sin, he yet looked upon the erring with love's leniency, while alleviating their material distresses with money. It was his glory to "relieve the wretched." The parsonage became a palace for the poor and disaster smitten.

While zealous to minister to the physical necessities of any, he is seen efficient in the "cure of souls." He proves himself a pastor as well as a preacher. Goldsmith's picture of him "beside the bed where parting life was laid" is as heart-moving as it is beautiful. There he stood, a "reverend champion" on behalf of the soul oppressed by the terrors of approaching dissolution. With the consolations of the gospel he overcame those dark contenders, Despair and anguish; the trembler triumphed; "and his last faltering accents whispered praise."

This majestic scene reminds one of the remarks of Spurgeon who, referring to the victory of Christian believers making the transit of "that river over which there is no bridge" speaks of the "pearls washed up from Jordan."

We follow the preacher from his ministry to the dying to his service to the living. He stands now, not at a bedside, but behind a pulpit. His very face is a sermon:

*At church, with meek and unaffected grace,
His looks adorned the venerable place.*

With such an aspect of unpretentiousness and sincerity we are not surprised that what he said "prevailed with double sway." That minister was himself a message; he had an eloquence of life as well as of lips. What he was spoke so loudly it reinforced what he said. So persuasive was his simple oratory that those who entered that church as scoffers tarried in it as pray-ers.

The service over, Goldsmith with the artlessness of art portrays the mutual joy of pastor and parishioner as the latter throng to greet him. What a sweet and endearing picture! What adds to its preciousness is his interest in the children. As the members of the congregation are dispersing to their homes, the boys and girls come near "to share the good man's smile." There is something inexpressibly touching about the love of these little ones for their minister. One doubts not that he heeded the mandate of his Master, "Feed my lambs." He attracted them through the magnetism of the Divine Lover of children who said, "Let them come unto me."

This clergyman's activities were not limited to Sundays; during the week he did not persistently isolate and insulate himself in his study, aloof from the everyday life of his people. While realizing the importance of intellectual equip-

ment and preparation, he gave himself to folks as well as to books.

*But in his duty prompt at every call,
He watched and wept, he prayed and felt for all.
Undoubtedly he had disciplined himself to*

From "The Deserted Village"

By Oliver Goldsmith

Near yonder copse, where once the garden smiled,
And still where many a garden flower grows wild,
There, where a few torn shrubs the place disclose,
The village preacher's modest mansion rose.
A man he was to all the country dear,
And passing rich with forty pounds a year.
Remote from towns he ran his godly race,
Nor e'er had changed, nor wished to change, his place;
Unpracticed he to fawn, or seek for power,
By doctrines fashioned to the varying hour;
Far other aims his heart had learned to prize,
More skilled to raise the wretched than to rise.
His house was known to all the vagrant train,
He chid their wanderings, but relieved their pain:
The long-remembered beggar was his guest,
Whose beard descending swept his aged breast;
The ruined spendthrift, now no longer proud,
Claimed kindred there, and had his claims allowed;
The broken soldier, kindly bade to stay,
Sate by his fire, and talked the night away;
Wept o'er his wounds, or, tales of sorrow done,
Shouldered his crutch, and shewed how fields were won.
Pleased with his guests, the good man learned to glow,
And quite forgot their vices in their woe;
Careless their merits or their faults to scan,
His pity gave ere charity began.

Thus to relieve the wretched was his pride,
And e'en his failings leaned to virtue's side:
But in his duty prompt at every call,
He watched and wept, he prayed and felt for all.
And as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

Beside the bed where parting life was laid,
And sorrow, guilt and pain, by turns dismayed,
The reverend champion stood. At his control,
Despair and anguish fled the struggling soul;
Comfort came down the trembling wretch to raise;
And his last faltering accents whispered praise.

At church, with meek and unaffected grace,
His looks adorned the venerable place;
Truth from his lips prevailed with double sway,
And fools, who came to scoff, remained to pray.
The service past, around the pious man,
With steady zeal, each honest rustic ran;
Even children followed, with endearing wile,
And plucked his gown, to share the good man's smile.
His ready smile a parent's warmth exprest,
Their welfare pleased him, and their care distrest;
To them his heart, his love, his griefs, were given,
But all his serious thought had rest in heaven:
As some tall cliff that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the rolling clouds are spread,
Eternal sunshine settles on its head.

—Submitted by J. GLENN GOULD.

faithfulness in that duty which is difficult for many ministers, pastoral visitation. People came to his church on Sundays because he went to their homes on weekdays.

He was the opposite of those "ungracious pastors" of whom Ophelia speaks, "who 'show the steep and thorny way to heaven,' in which they themselves refuse to walk. This pastor's life was lovely with the jewel of consistency. We are told that he 'allured to brighter worlds, and led the way.'" He could say to his flock, "Follow me as I follow Christ, the Master Shepherd."

While beautifully busy in the things, temporal and spiritual, that concerned his vocation, he was not so "cumbered with much serving" that he had no time for his own soul's needs. His true treasures were in the City of God, and his heart was there. Thus "setting his affection on things above" he was in lovely fashion "other

worldly." But not in a monastic manner. His was no "fugitive and cloistered virtue." While eager "to serve the present age," he lived for the ages, "the ages to come." We are informed that his most earnest meditations were devoted to the invisible and everlasting.

Though his feet stood in time, his soul dwelt in the heavenlies. Goldsmith illustrates this characteristic of his preacher by one of the most magnificent similes in all literature.

Through the enchantment of the music of the poet's harp we see before us a cliff of vast altitude. Its base is in the valley. On the middle portion of this tremendous precipice the storm is beating. But far above the dark, lightning-pierced clouds rolling there, that cliff "lifts its awful form"; so that its peak is bathed in "eternal sunshine."

Thus is the faithful, heavenly minded pastor. May his tribe increase!

Archeology and the Bible

Part Two

Basil Miller

JONAH'S trip to Nineveh, *via* the whale, is well known to all. Critics doubt the historicity of the Book of Jonah, but in cases where ancient records exist they always verify the statements of Jonah. This writer said, "Now Nineveh was an exceeding great city, of three days' journey." "Nineveh was probably the largest city of the ancient Orient," writes Banks, "for its western wall was more than two and a half miles long; the Tigris River, which once flowed along its base to protect it, is now fully a mile away.

"The northern wall, seven hundred feet long, was protected by a deep moat, while the western and southern walls, more than three miles long, were strengthened by a series of fortifications. The circuit of the city was about eight miles long. . . . The mound of Kouyunjik has been the scene of the greatest part of the excavations of Nineveh . . . Layard made a marvelous discovery that startled the world. In a word, the history, literature, art and customs of ancient Assyria were discovered. Among the ten thousands of inscriptions on tablets of clay and slabs of stone are those upon which we read the history of the city as the Assyrians themselves wrote it."¹

From the history of the tablets it seems that in the early days, Nineveh was but a fishing ham-

let—about 2,000 B.C. In 705 B.C. it became a place of wide importance when Sennacherib or Sinacherib made it a place of his abode:

"I greatly enlarged the city of Nineveh . . . The surrounding country, which had gone to ruin on account of water, I irrigated . . . I greatly enlarged the dwellings of Nineveh, my royal city; I repaired the old streets and widened those that were too narrow. I made it brilliant like the sun."

A century after this king remade the city, the words of the prophet were fulfilled; the Medes and the Babylonians destroyed the city. "And he will stretch out his hand against the north, and will destroy Assyria, and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations . . . how is she become a desolation, a place for the beasts to lie down in! Every one that passeth by her shall hiss and wag his hand" (Zeph. 2:13, 14). This spoken of by the prophet has become true indeed. Today there remain but a few old mounds marking the ancient site of the flourishing city.

10. *Assurbanipal, Asnapper*. For many centuries that verse in Ezra 4:10 has greatly perplexed theologians, and many critics have cited this as evidence of the inaccuracy of Bible writ-

¹ The Bible and the Spade, 148.

ers: "The nations whom the great and noble Asnapper brought over and set in the city of Samaria."

When the ruins of Nineveh were unearthed, among the records appeared the name of the Assyrian king Assurbanipal. By a simple law of phonetics the Hebrews had changed the Assyrian name into the Hebrew name of Asnapper. The Greeks called him Sardanapalus. They described him as effeminate, painting his cheeks, wearing dresses and passing his days spinning with his wives in the harem. But he was one of their greatest monarchs and the discovery of his palace in Nineveh has made him known as an outstanding ruler of antiquity. Thanks are due only to the spade of the archeologist for this great revelation.

11. *Sennacherib*. The Bible states concerning Sennacherib, "So Sennacherib king of Assyria departed, and went, and returned, and dwelt at Nineveh. And it came to pass . . . that Adrammelech and Sharezer smote him with the sword, and they escaped into the land of Armenia. And Esarhaddon, his son, reigned in his stead" (2 Kings 19: 36, 37).

The Assyrian record of the same event reads: "On the twentieth day of the month Tebet, Sinacherib king of Assyria was killed by his sons in revolt. For twenty-three years Sinacherib ruled Assyria. From the twentieth day of Tebet to the second of Adar the rebellion continued. On the eighth day of Sivan Esarhaddon, his son, ascended the throne."

Today twenty-six centuries after the death of this king, we are able to read his will. In the British Museum is a clay tablet giving his will, which states that he bequeaths to his son, who ascended the throne, all his treasures. In another inscription Esarhaddon speaks of building his palace, and he says that he required twenty-two kings of the West Land to furnish the material. Among them are Manasseh of Judah, Baal of Tyre, and the kings of Moab, Edom, Gaza, Ashkelon, Ekron and other cities of Palestine.¹

This is direct evidence of the correctness of the biblical record. The two instances are identical in the names of the rulers and in the mention of the kings. We find Manasseh of Judah, and the names of the cities of the other kings are all well known from biblical records.

12. *Lachish*. The passage that reads "Rehoboam . . . built . . . Lachish" finds verification through the untiring results of the spade. This city has been discovered; its palace and public buildings have been unearthed. In one clay tablet sent to an Egyptian general, recently dis-

covered in Palestine, the writer speaks of Zimrida, the governor of Lachish.

13. *Sennacherib and Hezekiah*. One of the most direct testimonies to the truth of the Old Testament is furnished by an inscription detailing the conquest of Sennacherib of Jerusalem, and his capturing Hezekiah of Judah. No record could be more specific, authentic and corroborative than this. Reading from 2 Kings 18:13-15 we find, "Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fortified cities of Judah and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish saying, I have offended; return unto me: that which thou putttest on me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord and in the treasures of the king's house."

An inscription unearthed at Nineveh tells of Sennacherib's conquest of Sidon, Ashdod, Moab, Edom and Joppa, and then it continues:

"I advanced against Ekron; I slew the chief officers who caused the rebellion . . . I caused their king Padi to leave Jerusalem; I placed him on the throne and imposed tribute on him. As for Hezekiah of Judah I besieged and captured forty-six of his fortified towns . . . and I took as booty 200,150 people, great and small, male and female, horses, mules, camels, asses, and I carried them away as spoil. I shut him up like a bird in a cage in Jerusalem, his royal city. His towns which I pillaged and separated from his territory, I gave to . . . king of Ashdod . . . The might of my majesty overwhelmed Hezekiah. His faithful Arabians, whom he had employed to defend Jerusalem, his royal city, deserted. Thirty talents of gold and eighty talents of silver, precious stones . . . ivory couches, chairs of ivory, elephant skins, ivory, his daughters, his palace women, his male and female singers, I caused him to send to my royal city Nineveh, and he dispatched his ambassador to pay the tribute and do me honor."

This is especially valuable in proving the veracity of the Old Testament since it goes into detail so much concerning the capture of Jerusalem, and also mentions the ruler of the city, Hezekiah.

14. *The Pool of Siloam*. In 1880 a schoolboy was bathing in the Pool of Siloam near the mouth of the aqueduct formerly leading from reservoirs in the valley of Kedron. The boy accidentally slipped into the deep water, and as he was coming up he noticed an inscription on the stone wall. The story of the inscription reached

¹ See Banks, *The Bible and the Spade*, 144.

the ears of Dr. Schich, who rushed to the pool and was rewarded by discovering one of the oldest known Hebrew inscriptions. To copy this was a difficult task; but several copies were at last made and the stone was left exposed as it had been for centuries. Suddenly it disappeared. Later the broken stone was found in the hut of a native who was trying to sell it to some Europeans. This is the oldest known tablet containing the writing similar to that of the Old Testament. It reads thus:

"Behold the excavation. While the excavators were still lifting up the pick . . . and while there were yet three cubits to excavate, there was heard the voice of one man calling to his neighbor; for there was an excess of the rock on the right hand and on the left. And after that on the day of the excavation, when the excavators had struck pick against pick, one against another, the water flowed from the spring to the pool, for the distance of twelve hundred cubits. And a hundred cubits was the height of the rock over the head of the excavators."

The value of this inscription in establishing the veracity of the Old Testament comes from the fact that in 2 Kings 20:20 is a passage that says, "Hezekiah . . . made a pool and a conduit, and brought water into the city." The greatest biblical scholars today agree that these records are of the same incident.

15. *Sargon and Samaria*. Two valuable documentary records have been unearthed that throw light on a Bible story. Sargon the ruler of Assyria from 722 to 705 B. C. tells in one of these of his siege of Samaria and of his deportation of the Israelites. "I besieged and captured the city of Samaria and I carried away 27,280 of its inhabitants as captives. I restored the city and caused the inhabitants to be more in number than before. I stationed my lieutenants over them." The biblical narrative of the same event is found in 2 Kings 17:5, 6. "Then the king of Assyria came up throughout all the land and went up to Samaria and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria and carried Israel away into Assyria."

The other inscription runs: "The people of Tamud . . . who never gave tribute to the king, my father, I subdued, I deported and caused to dwell in the cities of Samaria." The Bible record of this reads: "And the king of Assyria brought men from Babylon, and from Cuthah and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof" (2

Kings 17:24). In the later years when the Jews returned from the Exile, these same Samaritans—or the mixture of the remaining Samaritans and those people whom Sargon caused to settle in Samaria—were extremely odious to them and the Jews refused to allow them to assist in rebuilding the walls of Jerusalem.

16. *Ahaz and Tilgath-pileser*. The writer of the Books of Kings knew well the history he was narrating. He wrote as one who was an eyewitness: "So Ahaz sent messengers to Tilgath-pileser, king of Assyria saying, I am thy servant and thy son; come up and save me out of the hand of the king of Syria and out of the hand of the king of Israel . . . So Ahaz took the silver and the gold that was found in the house of the Lord . . . and sent it for a present to the king of Assyria. And the king of Assyria hearkened unto him; and the king of Assyria went up against Damascus, and took it and carried the people of it captive to Kir and slew Rezin" (2 Kings 16:7-9).

The records of Tilgath-pileser verify these statements. Though they are greatly mutilated still they furnish sufficient evidence to establish the historicity of the passage quoted. "The tribute of . . . Ahaz . . . gold, silver, lead, tin, iron, colored clothing, linen . . . I received." The name of Rezin king of Damascus appears numerous times in the Assyrian king's records. Concerning the ruler of Damascus, the king writes: "To save his life, he fled alone. I entered the city by the main gate, and impaled his chief officers alive. I took possession of his lands and I hewed down his plantations, nor did I leave a tree standing." Thus the general facts of the passage from Kings are here sanctioned.

An interesting tradition is connected with this king of Assyria, Tilgath-pileser, which throws much needed light on a difficult verse in the Bible. In 2 Kings 15:19 we read that "And Pul the king of Assyria came against the land; and Menahem gave Pul a thousand talents of silver; that his hand might be with him to confirm the kingdom in his hand." In all the records of the kings of Assyria no mention has ever been found concerning this King Pul. At last critical scholars decided that the biblical writers must have been mistaken. But when the records of King Tilgath-pileser were unearthed it was learned that he marched his army to Palestine and received tribute from many cities. Among these were mentioned, "Rezin of Damascus, Menahem of Samaria and Hiram of Tyre." It was finally decided that the king referred to in the above passage must have been Pul. The tradition mentioned above cleared the matter of all doubt. In his early life the king was a gardener; after-

ward he became a soldier of power and later seized the throne. Then he did all in his power to obliterate the traces of his former life as Pul the gardener. Naturally his inscriptions would not contain this name. The Hebrew writer was merely using his former common name of Pul. At the very time that the critics seem to be able to present definite evidence as to the untruthfulness of the Bible, God allows the spade to unearth the identical record necessary to confirm its genuineness and historicity.

(To be continued)

Alibiography

Hardy C. Powers

WHY do some ministers fail? I am convinced that many fail because of an unwillingness to face their failures courageously. A failure is not necessarily fatal. Henry Ford says, "A failure is just an opportunity to begin again a bit more intelligently." But it takes a high type of courage to face and analyze one's failures and place the blame where it belongs. After several years of observation I have reached a rather reluctant conclusion that the preacher is usually to blame for his failure.

Too many times we do not "begin again more intelligently," because of an unwillingness to assume this responsibility for failure. It is easier and more comfortable to shield oneself and offer an alibi. It is not so humiliating to charge defeat to the blunders and mistakes of our predecessor, or to that prominent but obstreperous board member, or to the climate, or to the sectional peculiarities of the people, or a thousand and one other stock alibis. Most of us have listened to such recitations by the hour until it seems that the story of many preachers' lives might well be called their "Alibiography."

But this is a fatal attitude. Before a disease can be successfully treated it must be located. If a hand is injured and a foot receives the treatment, very probably the hand will be lost. Likewise if a preacher is to blame for his failure (which is usually the case), and he persists in placing the blame elsewhere there is no chance to save him. He probably will become bitter and critical and soon his services no longer will be in demand.

Jacob at the brook Jabok faced humiliating defeat. His brother Esau was coming with a large armed force and Jacob had good reason to believe that he was to be the victim of his wrath. When he stared stark failure in the face he re-

acted like some preachers do when they have failed; he immediately started trying to adjust all those *externals* which he considered the cause of his troubles. He sent "committees" and bribes to his brother in an attempt to "adjust" Esau.

All of these efforts failed and his situation grew more desperate. Finally he got his eyes off of Esau and turned them on himself, and there he discovered the real cause of his trouble. After a long, agonizing season of prayer he found courage to face himself and his failures. Adjustments were made, and to his surprise, when he met Esau, he found his brother did not need to be "adjusted" at all, and "he saw his face as the face of God."

Now it is not always character defects that need to be remedied; sometimes it is temperamental weaknesses or wrong methods that must be considered. But regardless of the cause of failure, let us always seek it *first* in our own lives and pray until we have the courage to face it and adjust it and go on to new victories. If we persist in placing blame for our failures outside ourselves, we may be embarrassed by seeing our successor succeed under the same conditions where we failed.

Beatitudes for Pastors

Blessed is the pastor who is not swayed by the gossip of the weekday to the extent that he allows it to enter into his Sunday message. He shall have a message from God.

Blessed is the pastor who is not offended when his predecessor is highly spoken of, and who keeps his tongue from speaking discrediting things about him. He shall be well liked by all.

Blessed is the pastor who does not become familiar with the opposite sex. He shall continue long in God's work.

Blessed is the pastor whose home is under control, and whose mate conducts herself, dresses and speaks properly. He shall have blessings untold.

Blessed is the pastor who does not blame everyone else for his mistakes and failures. He will be a great leader.

Blessed is the pastor who is not neglectful of himself, his family, or the building in which he preaches. He shall be respected by all.

Blessed is the pastor who has a vision; who with his eyes open grasps every opportunity afforded for the advancement of the kingdom of God. He shall be desired of God's people.

Blessed is the pastor who is sanctified wholly. He shall be happy.—O. N. ROBINSON.

The Preacher's English

Leewin B. Williams

IGNORANCE of some things may be bliss, but not of your errors in English. The difficulty is that we continue to make errors and are not aware of it. The preacher is fortunate who has a wife or friend, capable of detecting errors of speech, who will kindly point out these to him. It will not be wise to invite wholesale criticism, too many will accept the office—and magnify it. This may be embarrassing. The preacher should not be so careful for fear he will err in English that he forgets to preach. Henry Ward Beecher said, "When the English language gets in my way it does not have a chance." In your audience, no doubt, you will have high school pupils who know correct usages, and who easily detect your errors. If the matter stopped there, it might not amount to much; but these young people like to advertise the fact that they caught the pastor in a grammatical blunder. Your ability to instruct in divine things, in their estimation, may be lowered because you do not know English. Never stop the study of English. Words, sentences, paragraphs, sermons are the commodities in which you deal.

Pronounce these words correctly:

CHASTEN—*chas-n*, long *a*, the word rhymes with *ma-son*. (Italicized letters indicate syllables that are accented.)

CHASTISE—*chas-tiz*, short *a* and long *i*, the last syllable rhymes with *eyes*.

CHASTISEMENT—*chas-tiz-ment*. Note the accent changes to the first syllable.

CANAAN—*ka-nan*. Do not make three syllables—*Ka-na-an*.

JORDAN—*Jor-dan*, not *Jur-dan*.

GRIEVOUS—*griev-us*, only two syllables, not *gre-vie-ous*.

HEINOUS—*ha-nus*, as if spelled *hay-nus*.

PROGRAM—*pro-gram*, keep the accent on the first syllable.

Do you say "Luke's Gospel," "John's Gospel," etc.? Remember there is but one gospel. Say, "The Gospel according to Luke," etc.

NOTE—This is the first of a series of lessons in the use of English, which have been prepared by Rev. L. B. Williams. By a study of these, no doubt, many of our preachers will discover errors they unconsciously have been making, and will be able to improve their speech. Check yourself by these.—MANAGING EDITOR.

Being occupied with Christ, our Christian lives are motivated, empowered, and refreshed.—*Selected*.

CHURCH SCHOOLS

J. Glenn Gould

October—Christian Service Training Month

THE name of the Leadership Training Course has been changed to Christian Service Training Course. This is to give emphasis to the need of study and self-development of all who desire to render effective service for Christ and His Church.

Incident with the change of name of the course, a number of new units have been added to meet more adequately the needs of all the departments of the church. Leadership training has been thought of largely in terms of the Sunday school teacher. While the needs of this group have not been neglected, the needs of the young people and other groups in the church have guided in the selection of additional units to be offered.

Following out the action of the Tenth General Assembly, October will be known as Christian Service Training Month. Information on the enlarged course will be mailed to each pastor. Additional information may be obtained by writing to the director and all classes should be registered in that office.—R. R. HODGES.

Our Need Is Men

WE HAVE fallen on easy times. Life is luxurious. Ours is an age of cushions and rose water. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battle fields on which resolute and flint-willed men must wrestle in terrific struggle with the forces of the devil. We have a gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than that possessed by the cohorts now engaged. Some plead for endowments, and others advocate a change of methods, but what we want is men. The members of our churches, as a rule, are altogether too flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life. "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" So said the broadest Man that ever lived. There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it be bigotry, then what the world now needs is bigots. Bigotry is the perse-

cution of others who do not agree with us. The steadfast and stubborn defense of those things which we deem of importance is sweet reasonableness and imperative duty. It is significant that the one thing which Christ first looked for in the men on whose shoulders He wished to roll the world was something which He designated as a rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under His eye, He gave him a new name—"Rock." Later on when the tides of the world were flowing away from Jesus, this man with the new name stood erect and declared that notwithstanding all learned men were saying one thing and all the people another, he still was convinced that Jesus was the Messiah, the Son of the living God. It was then that the Lord declared that He would build His Church on this rock. It is the only rock which can withstand the assaults of the empire of death.—DR. CHARLES E. JEFFERSON.

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—As an evangelist I am bothered by the long amount of talking many pastors put in to the congregation during the services, and in many instances in connection with the altar call. What can I do about it?

ANSWER—There is little you can do without being misunderstood. You might use the law of suggestion, and in conversation bring up this subject early upon your arrival and explain some meetings where this hindrance has occurred. You will of course keep in mind that the pastor is pastor in reality, and has certain rights that it might be easy for some others to feel they had a right to usurp. These rights should make a pastor want to have the most far-reaching revival possible, and thus I think a suggestion at this point would be sufficient in most cases.

I might suggest just here that the pastor is not the only one at fault in this matter, for sometimes evangelists have talked far too much by interruption in song service and announcements, as well as in the altar call, where often the exhortation is spoiled by too many changes of pace and proposition until the congregation becomes confused. Pray much, and use your head and your eyes, and you will get this matter corrected.

Q. I am a young minister and I want a church, but do not know what steps to take to get one. I have had fair success in what preaching I have done. What should I do?

A. Write your District Superintendent and tell him your desire. He probably knows you and your ability and will know where best you can work. If he does not know you, then it would seem that you have not shown sufficient connectional interest to get a church right

away. It may be that your own district has no opening, and it would be wise to apply in a number of districts. Always give your own District Superintendent as a reference, and let him know that you are doing so.

Another suggestion is, that you accept the opening that comes to you as the providences of the Lord. To reject one with the hope of getting a better one will be dangerous, as you may be on the waiting list a long while. Keep in mind that no field is easy and that nearly every one of them is a definite opportunity to do service for Him who has called you. To take the hardest and most unlikely place, and win is a distinct success, and there are advantages also from the fact that if you do not make such an unusual success you will get experience and be able to prove your loyalty and sticking qualities.

Q. Our church does not seem to have a very great interest in Home Missions. They do not object to paying the budget, but take very little interest in going out and helping to start another church. I always have pushed this type of work and am grieved that my people do not see it. What can I do to get them interested?

A. Your spirit will eventually win. Your people have not sufficient training and have been made to feel their own load so much that they fear to do anything lest it would lessen their church interest and income. Keep pushing the work and ask them to let you hold one home mission campaign, with them to assist you all they can. Get a new church out of it, and they will become as much interested as you are. When a church sponsors a campaign and gets a new church, they usually watch such a church and show the same interest in it that a father and mother do in a new baby in the home. It will surprise all at the interest they will have. Be patient and yet persist until you have planted another church.

Q. I am a member of a local Church of the Nazarene and have moved into another community where there is a good Church of the Nazarene. I feel since I live in this community that I should put my membership in with this church, but my pastor discourages me and has put me off every time I have asked for a letter. What can I do?

A. You can join without a letter if the pastor where you worship wants to take you in, and he can notify your present pastor of your action. This is not the best plan and should be followed only when circumstances such as you describe maintain. Your pastor is not following the Golden Rule, and will suffer for his selfishness sooner or later. It is his duty by ethics and Manual to give you a letter.

Q. What is the best method for advertising our church and revivals in particular?

A. I think through week after week the best method is through the newspapers. It is surprising how many people read the papers and especially the church announcements. Personal letters or cards bring great returns, as they add to the general information the personal touch. Regular advertising is essential. The world moves so fast that a week out causes many folks to lose track of what is going on. Keep your program before the folks as regularly and as clearly as you prepare a program for them.

Q. I do not pay my tithe into the regular church funds because my salary comes out of that fund. I pay to the building and other funds. Is this the general practice?

A. I do not think so. Dr. J. B. Chapman in the HERALD OF HOLINESS of June 14, answers this question so clearly that I will not enlarge upon it. Read his answer.

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

The Expulsive Power of a New Affection

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15).

There are two ways in which a practical moralist may attempt to displace from the human heart its love of the world—either by a demonstration of the world's vanity, so that the heart shall be prevailed upon simply to withdraw its regards from an object that is not worthy of it; or by setting forth another object, even God, as more worthy of its attachment; so that he shall be prevailed upon, not to resign an old affection which shall have nothing to succeed it, but to exchange an old affection for a new one. My purpose is to show that, from the constitution of our nature, the former method is altogether incompetent and ineffectual, and that the latter method will alone suffice for the rescue of the heart from the wrong affection that domineers it.—THOMAS CHALMERS.

Gleams Through the Darkness

The denial, the trial, the scourging, the crucifixion, follow fast.

Yet even in the midst of their horror there is room for some momentary gleams of joy.

The wavering of Pilate;

The cries of some of a few sympathetic voices among the hooting mobs as He passed through the street;

The group of friends at the foot of the cross,

And then that great joy which must have fallen into His spirit when from the other cross there came a cry of faith and hope;

At last the utter satisfaction which fills His soul as He exclaims, "It is finished"—all the very agony of agonies was charged with the divine capacity of joy.—PHILLIPS BROOKS.

The Simple Faith

Before me, even as behind,
God is, and all is well.

—JOHN GREENLEAF WHITTIER.

A minister is old only when he allows his mind to become a mausoleum for the storage of dead ideas—SELECTED.

As John Wesley Viewed Christian Perfection

In the year 1764, upon a review of the whole subject (of Christian perfection), I wrote down the sum of what I had observed in the following short propositions:

1. There is such a thing as Christian perfection, for it is again and again mentioned in Scriptures.

2. It is not so early as justification; for justified persons are to "go on to perfection" (Hebrews 4:1).

3. It is not so late as death; for St. Paul speaks of living men that were perfect (Philippians 3:15).

4. It is not absolute. Absolute perfection belongs not to man, nor to angels, but to God alone.

5. It does not make a man infallible; there is none infallible while he remains in the body.

6. It is perfect love (1 John 4:18). This is the essence of it; its properties of inseparable fruits are rejoicing evermore, praying without ceasing, and in everything giving thanks (1 Thessalonians 5:16, et al).

7. It is improvable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

8. It is amissible, capable of being lost, of which we have many instances. But we were not thoroughly convinced of this for several years.

9. It is constantly both preceded and followed by a gradual work.

10. But is in itself instantaneous. In examining this let us go on step by step.

An instantaneous change has been wrought in some believers; none can deny this who is acquainted with experimental religion.

Since that change they enjoy perfect love. They feel this and this alone; they rejoice evermore, pray without ceasing, and in everything give thanks. Now this is all I mean by Christian perfection; therefore these are witnesses of the perfection which I preach.

"But in some this change was not instantaneous; they did not perceive the instant when it was wrought," some say. It is often difficult to perceive the instant when a man dies, yet there is an instant in which life ceases;

and if ever sin ceases, there must be a last moment of its existence, and a first moment of our deliverance from it.

"But if they have this love now, they will lose," one objects. They may, but they need not. And whether they do or not, they have it now; they now experience what we teach; they now are all love; they now rejoice, pray and praise without ceasing.

"However," another may say, "sin is only suspended in them; it is not destroyed." Call it what you please, they are all love today, and they take no thought for tomorrow.

"But this doctrine has been much abused," you say. So has that of justification by faith. But that is no reason for giving up either this or any other scriptural doctrine. When you wash your child, as one speaks, "throw away the water, but do not throw away the child."

—Selected from *A Plain Account of Christian Perfection*.

Providence

It is not given to us to modify the passing years,

Freighted as they have ever been with happiness and tears;

We may not choose the paths of peace and victory alone,

For some are strewn with sorrow and some are flower grown.

Once the midnight cannonade of thunders from the sky,

Then the gleam of summer suns where mountain glaciers lie;

Strange that we should drink the nectar of the passing day,

Forgetful that for all we win there is a price to pay;

Rugged paths to climb to every height we gain;

Sunshine here and there or gracing cloud and sweeping rain.

It is not given to us to know the mystery of the years;

Shall we cringe as dungeon slaves possessed by deadening fears?

Or, rising with our faces toward the sunlight, battle on

Until we reach that haven where mysteries are gone?

Deeper lies the canyon but higher stands the hill,

Neither height nor depth dismay the man of faith and will;

Neither life nor death, nor present things, nor things to be

Shall rob us of our confidence or spoil our destiny.

Mystery and loss today—tomorrow only gain;

Sunlight after shadows, fragrant flowers after rain.

—H. S. TOOL in *The Free Methodist*.

The Christian Paradox

In the Christian life we must lose to gain; we must give to obtain; we must be last to be first; we must be humble to be exalted; we must be least to be greatest; we must die to live.

—E. H. BLAKE.

The Basis of Unbelief

Religious unbelief, in all its forms, has not an intellectual, but a moral cause. The difficulty is not with our faculties, nor with the evidences, but with our moral state, our wills, our disposition to follow unhesitatingly wherever the truth leads.

—DR. DANIEL STEELE.

Somebody Prayed

Somebody prayed and the burden came

For a neighbor, a friend or a child;
Somebody prayed for a mission field,
And God answered out in the wild.
Was that somebody you?

Somebody prayed and his soul was blessed

More than it could contain;
The overflow caught in another soul,
Which shouted the glad refrain.
Was that somebody you?

Somebody prayed for his church to revive,

And started a holy fire
That moved through the church and
the countryside,
Bringing their heart's desire.
Was that somebody you?

—REV. GEORGE H. TALBERT.

Excellent Preference

On his way to Newgate prison to begin serving a six month's sentence for preaching at a Quaker meeting, William Penn was chided by the magistrate for being so foolish as to get himself into trouble by association with the despised Quakers. "You are an ingenuous gentleman; you have a plentiful estate; why should you render yourself unhappy by associating with such simple people?" Answered Penn, "I prefer the honestly simple to the ingenuously wicked!"

When We Worship

We enter the church reverently, expectantly and quietly.

We try to relax in body and mind, seeking inner calm.

We are attentive to and participate in every phase of the service.

We seek God: His forgiveness, His guidance and His Spirit.

We leave refreshed, uplifted, encouraged and reconsecrated.

—Church Bulletin.

Prayer

Prayer is the asking for guidance divine,

Prayer is the clasping of God's hand in mine;

Prayer is the striving to do the Lord's will,

Prayer is the listening to God's voice so still;

Prayer is the asking that others may be

Brought into fellowship, Father, with Thee;

Prayer is thanksgiving for blessings so free,

Prayer is communion, dear Father, with Thee.

—SELECTED.

A Sanctuary

Dedicated to the conservation and propagation of scriptural holiness.

—Bulletin slogan First Church of the Nazarene, Washington, D. C.

When Sore Trials Come

Brother Paul Moore's testimony Sunday night suggested a thought about the blessings of trials. He says that he has been especially tried lately, and we are wondering if God is not honoring some of us with testings and sorrows at this time of the year when Jesus undoubtedly bore His heaviest load. It draws us nearer Him to feel that we are suffering with Him, and touches our hearts that we may realize that He wants human companionship now, as then, and my cause melts away as I look at Him and feel His hand in mine.

—SISTER PHEBE in *The Washington Nazarene*.

On Visiting the Sick

"It is a common notion that any man can visit the sick. Let me tell you that very few ministers can enter a sick chamber with any probability of doing real and lasting good. They can read the Bible and they can pray, and yet, when they have gone, the room seems as if they had never been there. There is no sense of emptiness or desolation. Other men, probably not so much gifted in some directions, will enter the sick room, and there will be a light upon the wall, summer will gleam upon the window pane, and angels will rustle gently in the air, and it will be a scene of gladness and a vision of triumph."

—JOSEPH PARKER.

Concerning Long Sermons

These two ideas may be helpful in sermon making:

1. A Yorkshire English parishioner said to his pastor, "You preached a goodish sermon tonight, but if it had been cut short at both ends and set

afire in the middle, it wad a dean us mair good."

2. "Some folks uses big words de same as a turkey spreads his tail feathers," said Uncle Eben. "Dey makes a elegant impression, but dey don't represent no real meat."

—North Carolina Christian Advocate.

Strange but True

A rainy night should at least insure the prayermeeting against being so dry. Only the most spiritual will be present.

The only time some folks hold the standard high is when the other fellow is guilty.

Beware lest having put the other man in his place you get out of yours.

Some had rather suffer the tortures of condemnation than to enjoy the relief of confession.

—D. O. MILLER in *The Wesleyan Methodist*.

Sentence Sermons

If you are not getting much out of the Christian life, it may be because you have not very much invested in it.

It costs a good deal less to take a pill for a headache (the symptom) than it does to spend several hundred dollars for an operation and that is why a lot of folks choose the cheaper way of joining the church and being baptized.

Christ's army is made up of volunteers.

A man who loves God had rather die with Him than to live without Him.

What we see depends mainly on what we look for.

Put off until tomorrow what should not be done at all.

It is a peculiar quality of a fool to perceive the faults of others, and to forget his own.

If you make children happy now, you will make them happy twenty years hence by the memory of it.

There is no meter on kindness. You can use as much as you like and it will not cost you a cent.

Do not expect the harvest the day after the seed is sown.

It would be far better to walk with bare feet over broken glass to heaven, than to slide into hell shod with golden sandals.

Some church members are stand-byers; some are by-standers.

He who tries to do nothing makes a success of it.

There is not a crime in all the catalog of human sin which has not been committed in the name of some virtue.

Going to heaven? Take the first right turn. Then keep straight on.

—REV. BUFORD BATTIN.

HOMILETICAL

A Preaching Program for September, 1941

Chester A. Smith

The writer of *The Preaching Program* for this month was born in Newburgh, New York, and attended the Newburgh schools, graduating from Spencer's Business College of Newburgh. He attended Eastern Nazarene College five years, graduating in 1929, also had some work at Yale Divinity School. He has served as pastor of Nazarene churches at Wakefield, R. I., New Haven, Conn., New Bedford, Mass., and is now pastor of First Church, Houston, Texas.—MANAGING EDITOR.

SUNDAY, SEPTEMBER 7, 1941
MORNING SERVICE

The Pentecostal Gift

TEXT—Ye shall receive the gift of the Holy Ghost (Acts 2:38).

Did ye receive the Holy Ghost when ye believed? (Acts 19:2, R.V.).

INTRODUCTION

1. Receiving the Holy Ghost is a necessity.
 - a. It is not an attainment.
 - b. It is a qualification.
- Example, guest without wedding garment.
2. Receiving the Holy Ghost subsequent to salvation.
 - a. A result of definite asking for Him.
 - b. A willingness to meet God's conditions.
3. Receiving the Holy Ghost will produce:
 - a. An experience.
 - b. An emancipation.
 - c. An endowment.

I. AS AN EXPERIENCE

1. It is an epochal experience.
 - a. It constitutes a new era.
 - (1) The inauguration of the Holy Ghost in our life.
 - (2) He becomes a realization.
 - b. The soul becomes invincible.

Illustration—Napoleon rode up to his men in battle, they were discouraged and had been comparing the large number of the enemy with their few. Napoleon said, "Count me ten thousand."

2. It is a conscious experience.
 - a. There is a sensibility.
 - (1) A felt knowledge.
 - (2) An assurance of His presence.
 - b. There is an emotional manifestation.
 - (1) Feeling of rest.
 - (2) Love.
 - (3) Joy.
 - (a) All may precede, accompany or succeed the witness of the Spirit.
3. It is a perfect experience—a precious sense of spiritual completeness.
 - a. As a salvation.
 - b. As to endowment.

4. There is a difference between:
 - a. A theory of holiness.
 - b. And an experience of holiness.

II. AS AN EMANCIPATION

God hath not given us the spirit of fear; but of power, and of love, and of a sound mind (2 Tim. 1:7).

1. From the carnal nature.
 - a. From death in sin to life in Christ.
2. From the fear of sin.
 - a. We will be strong in face of opposition.
 - b. We will dare to go and take the land.
 - (1) "God is able." "Let us go."
 - (2) Faith will supplant the fear of sin.
3. From the fear of faces.
 - a. With the Holy Spirit a crowd is nothing.
 - (1) The devil makes "self-conscious."
 - (2) God sets at liberty.
4. From the fear of failure.

"All things are possible . . ."

"Whatsoever a righteous man doeth . . ."

"Lo, I am with you."

 - a. We are under divine commission.

"Go ye."
 - b. The authority of an ambassador of the United States. Behind him are the 48 states. Behind him the army, the navy, etc.

III. THE HOLY SPIRIT AS AN ENDOWMENT

God hath . . . given us the spirit . . . of power, and of love, and of a sound mind (2 Timothy 1:7).

Endowment—The spirit of power.

1. The divine energy in the soul

"Ye shall receive power."

 - a. Not the gift of power.
 - b. It is God himself in the soul.
 - (1) A radiance of power.
 - c. A field magnet will draw objects to it, from a power within.
2. The divine enthusiasm of the soul

"The spirit of love."
3. It is divine wisdom in the soul

"The spirit is a sound mine."

"He that winneth souls is wise."

Illustration—In ancient days the water carriers would pass through the cities with skins filled with fresh water and cry, "The gift of God for sale." Sometimes a rich man would buy all the water and send the carrier to give it to the poor. He would then cry, "The gift of God, free to all."

Jesus, "suffered without the gate" that we might receive the Holy Spirit.

EVENING SERVICE

Little Things

INTRODUCTION

1. Little things bring big results.

David, small stone—Goliath.

Forest fire caused by one dropped match.
2. The devil specializes in little things.
 - a. Little traps that wreck lives.
 - b. Little foxes to eat the vines.
 - c. Little snakes to poison the life.

I. THE DEVIL'S LITTLE SIN TRAPS

Keep me, O Lord, from the hands of the wicked, . . . The proud have hid a snare for me, and cords; they have spread a net by the wayside; they have set gins for me (Psalm 140:4, 5).

A trap is that which is hid, in a place where the captive did not expect it. It is always the forerunner of a greater danger.

1. The trap of pleasure.
 - a. Causes self-centered attitude.
 - (1) Results in selfishness.
 - b. But passing—does not build for eternity.
2. The trap of bad company.
 - a. Direct result of being pleasure mad.
 - b. Fellowship makes likeness.
 - c. "Birds of a feather flock together."

One has more correctly stated this old adage,
"Birds that flock together will soon be of the same feather."
 - d. If the devil can get you going with the wrong crowd you will soon be wrong.
3. The next trap is that of low ideals.
 - a. We become like our ideals.
 - b. If we get our eyes on the right thing we will walk right.
 - c. Boy walking across a field covered with snow. Able to make straight line by looking at post across the field.
4. Money is not a right ideal in itself.
 - a. King Midas and the golden touch.
 - b. The magic skin—the one who wore this skin would have every wish granted, but each time he wished the skin became smaller. The wearer was choked to death because of his greed.
5. Fashion is not a high ideal.
 - a. It borders so close to worldliness.
 - b. Most modern fashions are set in Hollywood.
 - c. Fashion becomes a hard taskmaster.
6. The trap of little habits.
 - a. There are no little sins with God.
 - (1) He who sins is a sinner.
 - b. Little habits cause carelessness of life.
 - c. All broken sinners started with little habits.

II. THE LITTLE FOX SINS

Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes (Song of Solomon 2:15).

NOTE—The little foxes do not destroy as quickly as do the traps. Their method is to keep the vine from bearing good fruit. The vine can still live just so long as it is fruitless.

1. Consider the little fox of "some other time."
 - a. This time never comes.
 - b. It loses many opportunities to do good.
 - c. The time of service is shortened.
2. The little fox of "I am not able," or "I can't."
 - a. Can't is usually spelt *won't*.
 - b. Produces moral weakness.
3. The little fox of "why try?"
 - a. Trying results in accomplishments.
 - (1) If Edison didn't try?
 - (2) If Ford didn't try?
 - (3) If Marconi didn't try?
 - b. You can never tell what can be done without trying, even to living a holy life.
4. The little fox of "I forgot."

One day a little girl was asked to give a definition of memory. She thought a minute then said, "Memory is the thing we forget with."

- a. One usually forgets because he does not care.
- b. To use "I forgot" as an excuse will produce carelessness of life.

III. LITTLE SNAKES THE DEVIL USES

He shook off the beast (Acts 28:3-5).

NOTE—While the trap catches, and the fox hinders, the snake poisons and produces certain death.

1. Consider the snake of irreverence.
 - a. Caused by the disregard of the Bible in our schools, homes, and even churches.

- b. The lack of it even in our churches.
 - (1) Many times they are made social centers.
 - (2) The noise, visiting going on before service starts.
- c. It is poison to faith.
 - (1) Weakens the will.
2. The snake of untruth.
 - a. Lying is popular but deadly.
 - b. Excuses sometimes become lies.
 - c. There are no white lies with God.
 - (1) All will end in the pit.
3. The snake of dishonesty.
 - a. Not being honest with parents.
 - b. Taking that which belongs to God.
 - (1) The tithe.
 - (2) The Sabbath.
 - (3) Your talents.
4. The snake of worldliness.
 - a. The devil will try to get us to look like the world.
 - b. He will try to get the spirit of the world in us.
 - c. This vermin always means death.

CONCLUSION

1. Only Christ can deliver from the devil's traps. He will break every chain of sin.
2. Only Christ can heal when the tender vine has been removed; In Him is new life. He will start you off anew.
3. Only Christ is the antidote for the poison of Satan. His is the only name given under heaven by which men can be saved.

SUNDAY, SEPTEMBER 14, 1941

MORNING SERVICE

Abounding Grace

TEXT—*God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work* (2 Cor. 9:7, 8).

INTRODUCTION

1. The cry of the day is for supply of our every need.
 - a. The rush of defense industries.
 - b. Because of an impending danger.
 - c. Our nation must have equipment to defend itself.
2. The Church must have defense.
 - a. At war against sin.
 - b. The nominal church is asleep to the dangers. She takes sin in, as the Trojan horse.
3. God has promised the supply of our need.
 - a. We keep our lifeline open by prayer.
 - b. He said He would give us *all grace*.

I. GOD IS ABLE

1. He has unlimited resources.
 - a. Spoke worlds into being.
 - b. Flung stars from His fingertips.
 - c. Breathed milky ways into existence.
 - d. Made man from dust.
2. Look what he did for Israel.
 - a. Red Sea.
 - b. Wilderness.
 - c. Jordan.
3. Notice His care for
 - a. Daniel
 - b. Hebrew children.
 - c. Paul and Silas.
4. He will make grace abound.
 - a. *Not social grace*
 - (1) It is good to be well thought of in your community.

- (2) It can be bought with money and lost with poverty.
- b. *Not financial grace.*
 (1) This can be lost through the crash of the stock market.
- c. *Not regal grace.*
 (1) This is too fickle. Those found in the favor of royalty one day have been banished the next.
 (2) All of these are good in their place but out of reach by the great majority. This is not what He gives.
5. His grace is matchless.
- a. It comes to the soul and transforms.
Illustration—As the meteor falling from yonder world into the atmosphere of earth catches fire and sends out a million rays of light, so His grace will send forth new life to every part of the soul, body, and life of men.
- (1) It is abounding grace.
 (a) Like the Artesian Well:
 (b) It needs no priming.
 (c) It always stays fresh and sweet.
- b. This is ours not by merit, but by plea.
*Just as I am, and waiting not
 To rid my soul of one dark blot.
 Just as I am, without one plea
 But that Thy blood was shed for me
 And that Thou bidst me come to thee.*
- c. When the plea of the blood is made, we can sing:
*Amazing grace, how sweet the sound,
 That saved a wretch like me!
 I once was lost, but now am found,
 Was blind but now I see.*

II. THE PURPOSE OF ABOUNDING GRACE

TEXT—*That ye, always having all sufficiency in all things, may abound to every good work.*

1. *God's grace is always available.*
"That ye always."
 a. In trouble.
 b. In sorrow.
 c. In sickness.
 d. In temptation.
 (1) This is God's standard.
2. *God's grace is always sufficient.*
 a. To keep you blessed.
 b. To keep you sweet.
 c. To keep you obeying.
 d. To keep you working.
"That ye may abound to every good work."
 (1) Christians abound in good works or they are not truly Christian.

III. THE END OF ABOUNDING GRACE

1. It will keep coming as long as the "war against sin lasts."

Illustration—C. H. Spurgeon, trying to show the impossibility of God's grace being exhausted, pictures some little fish being very thirsty, troubled about drinking the river dry. But Father Thames said, "Drink away, little fish, my stream is sufficient for thee." Or perhaps a mouse, after the seven years of plenty in Egypt, feared it might die of famine, as it nibbled very cautiously on one little kernel of corn. But Joseph reassured it, "Cheer up, little mouse, my granaries are full, and they cover the land, they are sufficient for thee." Or a man on a lofty mountain says to himself, "I breathe so many cubic feet of air every day, I fear I shall exhaust the oxygen in the atmosphere. But the earth replies "Breathe on, O man, and fill thy lungs ever, my atmosphere is sufficient for thee."

2. The grace of God is infinitely sufficient for us.
*Marvelous, infinite matchless grace,
 Freely bestowed on all who believe;
 Grace, grace, God's grace,
 Grace that is greater than all my sin.*

EVENING SERVICE

Andrew, God's Helper

TEXT—*He [Andrew] first findeth his own brother, Simon . . . and he brought him to Jesus (John 1:41, 42).*

INTRODUCTION

1. God always works through me.
 Consider Noah; Abraham; Joseph; Moses; Elijah; John the Baptist; Stephen; Paul; etc.
2. God stands in need of men today.
 a. To be workers together with Him.
 b. His work is the salvation of the world.
3. Andrew started work as soon as he met Christ.
 a. Converted people do.
 b. Andrew did not get his name in print like his brother Peter did.
 (1) But he led Peter to Christ.

I. NOTICE HIS INTRODUCTION OF HIS BROTHER TO CHRIST

1. He had been a disciple of John.
 a. Followed Christ at his first opportunity.
2. Spent the night in Christ's presence.
 a. This always produces a longing to see loved ones find Christ.
3. He became enthusiastic over Jesus.
 a. "We have found the Messiah."
 (1) His enthusiasm convinced Simon.
 b. "We have found Him."
 (1) He must have been looking for Him.
4. He findeth "his own brother."
 a. "First findeth" (v. 41).
 (1) He went out of his way to look for him.
 (2) He made the opportunity.
 (a) Did not wait for it.
 (b) The work was new to him but he had met Christ.
4. He brought his brother to Jesus.
 "He brought him."
 a. If he had a car, it would have been consecrated to the work of God."
 b. The first work ever done for Christ.
 (1) Personal work.

II. ANDREW ALWAYS WAS LOOKING FOR SOMETHING TO BRING TO CHRIST

1. Jesus preaching on the hillsides of Galilee.
 a. Multitude hungry.
 (1) "Give them to eat"—Jesus.
 b. It was Andrew who said. "There is a lad here."
 "He has five loaves and two fishes."
 (1) He was always on the alert for an opportunity.
 (2) He did not overlook small things.
 (3) He had an interest in young people.
- c. Andrew remembered Peter's change.
 (1) He recognized Christ's power.
 (2) He knew something would happen if the boy, fish and cakes, and Christ could all get together, and it did.
2. Andrew's success in life was getting his problem to Jesus.
 a. This is our only hope.
 (1) Our Sunday school teachers need to learn this.

- (2) Our young people will here find a solution to their many problems.

III. NOTICE THAT GOD ALWAYS CHANGES WHAT HE GETS

1. He can use drunkards.
 - a. Sam Hadley, and Jerry McAuley became great mission workers.
 - b. John Gough became a great temperance worker.
 - c. Sam Jones became a fighter of sin.
2. He used and changed:
 - a. Carey from a cobbler's bench to the mission field.
 - b. George Williams from a drapery shop to the Y.M.C.A.

William Booth from the slums of London to the salvation Army.

 - d. Livingstone from a weaver's loom to Africa.
 - e. D. L. Moody, from a shoe salesman to one of America's greatest evangelists.

CONCLUSION

1. Scene at the judgment.
2. We will meet the lost there.
3. They will say, the gambler came, the harlot came, the bootlegger came, the sport came, and called for me.
4. Will they say, "You let me alone"?

SUNDAY, SEPTEMBER 21, 1941
MORNING SERVICE

What We Owe and Why

TEXT—*What shall I render unto the Lord for all his benefits toward me* (Psalm 116:12).

INTRODUCTION

1. Why should I consider God?
 - a. Because He considered me:
 - (1) With life.
 - (2) Happiness.
 - (3) Salvation.
 - b. Because I have the power to consider Him:
 - (1) With my life.
 - (2) With my talents.
 - (3) With my money.
 - c. Because He expects me to do so.

I. MY LIFE AS RENDERED UNTO THE LORD

1. For this to be of service to God it must not be used in the service of God's enemy.
 - a. Therefore I must be saved.
 - (1) This is the only way to be on God's side.
 - (2) I must be separate from that which Christ came to save His people from—SIN (Matthew 1:21).
2. To render my life to God I must recognize Him as the only Captain of my life.
 - a. Therefore all evil must be removed from my soul.
 - (1) This evil is known as "carnal nature" or "the old man" (Eph. 4:22).
 - b. I can have no "Trojan Horse" within if I am to give God my life.

II. MY TALENTS AS RENDERED UNTO GOD

1. God can use me only when He has all there is of me.
 - a. The soldier in the United States is of true value to his country only when all he has is given to his country, even unto death.
 - b. God stands in need of men who will yield their all.
2. I must die to self in order to live for God.
 - a. When we have died to self God can use us.
 - (1) The devil cannot scare us.
 - (2) We never take care of self at the expense of the gospel.
 - b. This will end worldliness in the lives of our people.

- (1) The dress.
- (2) The makeup.
- (3) The social.

- c. God will always be first when we are dead to self.
3. When I have reached this place I will be used by God and the Church:
 - a. To teach in the Sunday school.
 - (1) Every pastor has need for more and better Sunday school teachers.
 - b. I will sing in the choir if I have ability.
 - c. In short, I will do anything I am able, if my talents are rendered to Him.

III. MY MONEY, AS RENDERED TO THE LORD

Bring ye all the tithes into the storehouse (Malachi 3:10).

1. Why should I pay my tithe?
 - a. It is natural for all men to give to their God.
 - (1) Missionaries tell how heathen who never heard of the true God, bring their offerings to idols.
 - b. God's law states that I should.
2. God never makes arbitrary laws.
 - a. There is always a real need behind them.
 - (1) The *law of gravitation*; it was made not that the sun and moon should obey it, but that they might function properly.
 - (2) The *laws of health* were made for us. We were not made for them.

(The "thou shalt" and the "thou shalt not" are not for the pleasure of God but to meet a necessity in the nature of man.)

 - (3) The *law of the Sabbath day*; came into being because there was a demand for rest and worship in our moral and physical natures.
3. For the same reason the law of the tithe was established.
 - a. Man had to have some way of knowing when he had given that which would meet the requirements of God.
4. I should pay my tithes because by so doing:
 - a. I meet God's requirements.
 - b. I have a part in the great work of the kingdom.
 - c. I open God's windows in my behalf (Mal. 3:10).
5. Where should I pay my tithe?
 - a. God's Word says the storehouse.
 - (1) For me that means the Church of the Nazarene.
 - (a) Local budget.
 - (b) District Budget.
 - (c) General Budget.
 - b. Nazarene tithe has no business in independent works.
 - (1) In community funds.
 - (2) Or to sick relatives.

CONCLUSION

1. When I have rendered thus to God.
 - a. I become a partner in the work.
 - b. I become an heir to the throne of grace.

EVENING SERVICE

A Mortgage on Heaven

TEXT—*Ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory* (Eph. 1:13, 14).

INTRODUCTION

1. Heaven is ours by inheritance.
 - a. Cannot be purchased.
 - b. Not obtained by birthright.

2. The Holy Spirit is the earnest of our inheritance.
 - a. He is the advanced portion.
 - (1) A sample.
 - b. Earnest means pledge, part of the price, deposit, binder, down payment.
 - c. Read the story of Judah and Tamar in Genesis 38.

I. THE HOLY SPIRIT BECOMES THE EARNEST OF THE HEAVENLY INHERITANCE

1. He is given in hand for the fulfillment of all God's promises relative to grace and eternal life.
 - a. Eternal life will be given to all who can produce the pledge in the day of judgment.
2. We must consecrate our temple, bodies, before He will come.
 - a. God gives the Holy Spirit to assure our fitness to receive the inheritance.
 - b. The betrothal gift of the bridegroom to the bride.
3. The Holy Spirit reigns upon the throne of our life as God the Father reigns upon the throne of grace.
 - a. His entrance into the soul brings with it the same life that enters heaven, namely, the eternal life.
 - b. His abiding in us consecrates us to the same purpose to which we shall be devoted throughout eternity—the service of the Lord our God.
 - c. He at work in us creates the same holiness which is essential to the enjoyment of heaven.
 - d. His influence over us, brings us that same communion with God which we shall enjoy forever in heaven.
 - e. His being ours inasmuch as heaven being ours, if not more; for if we possess the God of heaven we possess heaven and more.

"The possession of the Spirit is the dawn of glory."

II. THE HOLY SPIRIT BRINGS TO US MANY THINGS WHICH ARE BLESSED FORETASTES OF THE HEAVENLY INHERITANCE

1. Rest. This is the leading idea of heaven.
2. Delight in service. We serve the Lord with gladness even now.
3. Joy over repenting sinners.
4. Communion with the saints.
5. Enlarged knowledge of God and of all divine things.
6. Victory over sin, Satan, and the world.
7. Security in Christ Jesus.
8. Nearness to our beloved ones who have gone on before us.

CONCLUSION

Thus those without the Holy Spirit miss the benefits of His presence and the foretastes of heaven as well as the necessary requirements for entrance into heaven.

SUNDAY, SEPTEMBER 28, 1941

MORNING SERVICE

The Art of Faith (or Living by Faith)

TEXT—*Now faith is the substance of things hoped for, the evidence of things not seen* (Heb. 11:1).

INTRODUCTION

1. Faith is a necessity in every walk of life.
 - a. The farmer plants seed.
 - b. The business man puts money in the bank.
 - c. The goldsmith puts metal in fire.
 - d. The mariner trusts destiny of his ship to compass.
 - e. The swimmer trusts buoyancy of water.
2. Faith is the potential life of the Christian.
 - a. Complete victory over sin.
 - b. Complete satisfaction in Christ.
 - c. Complete receiving of all our needs.
 - d. Complete fellowship with God.
 - (1) All possible through faith.

BECAUSE:

I. FAITH IS THE ONLY MEANS BY WHICH THE SOUL CAN SEE GOD

1. Faith, like the eye, brings distant things near.
 - a. It makes Christ, Holy Spirit, heaven seem near.
 - b. There is a price to pay.
 - (1) Faith in God comes with separation from world.

Illustration—One day I climbed to the top of an observation tower in the White Mountains. There was a telescope at one side of the platform and, to my dismay, I could not see a thing when I tried to look through it. A friend suggested that if I followed the instructions on it I might see something. It required a ten cent piece to lift the shutter which blinded the lens.

2. Faith, like the eye, beholds beauty.
 - a. *Natural beauty* of sun, stars, mountains, valleys, flowers, etc.
 - b. *Spiritual beauty* of Son of God, stars of won souls to Christ, Mt. Calvary, Mt. Sinai, Lily of the Valley, etc.
3. Faith sees. "There is life in a look at the Crucified One."

II. FAITH IS THE ONLY MEANS BY WHICH THE SOUL CAN REACH GOD

1. Faith like the hand, can grasp and hold fast.
 - a. When in danger the hand always reaches out instinctively.
 - (1) *Example*, walking through a dark room.
2. Faith will keep one well balanced in a wicked world.
 - a. By spotting dangers.
 - b. By establishing equilibrium.

III. FAITH IS THE ONLY MEANS THE SOUL HAS OF FEEDING ON THE WORD OF GOD

1. If we feed not, we die.
 - a. Food must be received before it can nourish.
 - b. Without faith in the Word, the church, the preacher, we cannot receive.
2. Faith is a tonic that gives the soul an appetite for God.

CONCLUSION

The need of faith.

1. To make healthy Christians.
2. To make a glorious church.

EVENING SERVICE

Christ and His Men

TEXT—*Follow me and I will make you* (Matt. 4:19).

INTRODUCTION

1. We have a choice of being:
 - a. God-made.
 - b. Self-made.
 - (1) One has said, "My quarrel with self-made men is not that they have made themselves; but that they have done the business so badly."
2. Self-made men go out of fashion.

Example, the old time banker; the old time merchant.

 - a. Christ-made men never go out of date.
3. Consider why Christ made men.
 - a. He wanted friends.
 - b. He wanted their fellowship.
 - c. He wanted their sympathy.

Gethsemane—"Tarry ye here and watch with me."
 - d. He wanted helpers in saving men.
 - (1) For this reason He appointed the twelve.

I. NOTICE HIS MEN

1. To the world they were poor and ignorant.
 - a. They represented the whole human race.

- (1) Peter was impulsive, he would act or speak, then think.
 - (2) John was a quiet man of thought.
 - (3) Andrew was eager to do home missionary work.
 - (4) Thomas was known as the doubter.
 - (5) Matthew was a tax collector.
- (Down through the entire list you will find that each man Jesus used was different from the other. Jesus was not limited to any one type of person. He could use all.)

- b. "If I be lifted up, I will draw all men unto me."
 - (1) The cultured—ignorant, the rich—poor, the sinful—innocent.
2. Jesus promised to "make them."
 - a. Not rich, wise, cultured.
 - b. But witnesses, fishers of men, the Christ-made man always seeks to save his fellowman.
 - (1) The church needs a burden for the lost.
 - (a) This is normal in the Christian life. (The crown of manhood, according to the standards of Christ is service to our fellowman.)
 - (2) The honor of being an apostle did not come to the twelve until they had proved themselves as disciples.

II. TO BE CHRIST-MADE WE MUST LIVE IN REACH OF HIS CALL

1. It pays to know His voice.
 - a. His voice is sweeter than any on the radio.
 - b. His voice stills the anxious heart.
 - (1) To the troubled disciples—"Be not afraid; it is I." "Peace be still."
 - (2) To the sinful women—" [Thy] sins, which were many, are forgiven."
 - (3) To the women taken in adultery—"Neither do I condemn thee: go and sin no more."
 - (4) To the paralytic—"Rise, and stand upon thy feet."
 - (5) To the leper—"Be thou clean."
 - (6) To the sick at the pool—"Wilt thou be made whole? Rise."
2. His voice is the hope of the Church.
 - a. "All that are in the graves shall hear his voice, and shall come forth."
 - b. "Come, ye blessed of my Father, inherit the kingdom prepared for you."

III. TO BE CHRIST-MADE WE MUST LIVE WHERE HE CAN TOUCH US

1. Christ's touch works miracles.
 - a. Changes sinners to saints.
 - b. Weaklings to giants of faith.
 - (1) Note the effect of a sculptor's touch upon a block of marble, he makes an angel to live forever.
 - (2) Note the effect of the artist's touch upon the canvas.
 - (3) The musician's touch upon the instrument.
 - (4) The educator's touch upon the student.
2. Christ's touch gives life to the soul.
 - a. He makes the spirits of men courageous.
 - b. He softens hard hearts with love.
 - c. He beautifies barren lives.
 - d. His touch sets men on a new path of life.

*Oh, the touch of His hand on mine,
Oh, the touch of His hand on mine,
There is grace and power
For each trying hour,
In the touch of His hand on mine.*

CONCLUSION

1. The church stands in need of more men that have been made by Christ. Let the cry of each heart be:

*More about Jesus let me know,
More of His love to others show,
More of His saving fullness see,
More of His love who died for me.*
2. Notice the text clearly states "the making," depends upon one's following Christ.



God at the End of a Pencil

"Don't limit God," said our General Superintendent in his address at the General Assembly, "to the end of a lead pencil. Give place for faith to play."

George Mueller said, "I will open these orphanages to show that God is able to provide as He has done through the centuries. One basic principle of his work was that he would never ask anyone for anything, nor would he tell anyone about his needs. There was only one to whom he would take his requests, and that was to the source of supply, God alone.

He tested this principle each day in the more than sixty years of his life of faith. Often there was not a shilling left, not a crumb of bread, no oatmeal, and a friend would ask how things were, and if he had any needs. But Mueller would not limit God to the end of a lead pencil. He would never tell his needs. But before that day came to a close, there was always a sufficiency. Not once did the children go without a meal, and only once or twice in sixty years were the meals more than thirty minutes late.

To prove that God was able to supply the needs abundantly often there was as much as fifty thousand dollars ahead. Never did Mueller go in debt for a single item, and not once did he mortgage any of his orphanages.

His was a life of faith—a life not limited to the end of a lead pencil where he could calculate his needs and set a limit to his budget. God was his budget.

"God wants us to believe," said Dr. Williams, "and to launch out in faith upon that belief. Step out on faith's promise."

"There are at least 100 ways to do anything," said Father Carson as quoted by Dr. Chapman. "And you can't tell whether you can do a thing until you have tried it."

This was the philosophy of the old man when he went to Aguarunaland with his daughter, Esther Carson Winans. You recall he decided to take a sawmill to that faraway place. This seems a simple decision to make. But after landing in Peru, you remember, it must be transported mule-back over the Andes, and then poled or rafted down a swiftly flowing mountain stream with scores of rapids and falls on it. And often the sawmill was almost—but not quite—dumped into the vortex of the rapids. Then there had to be gears and cogs made hundreds of miles from a foundry, and this ingenious man cut those wheels, cogs, gears, bands, bars, and the like out of wood!

But the sawmill worked. Because one man had faith in himself to believe that if one way did not work, there were yet ninety-nine that he could try.

Too often as Christian workers and laymen we limit God and faith to the one accepted way, and forget that

there may be ninety-nine uncovered, untried ways that we can use. God calls missionaries and they pine away at home waiting for the board to send them to the field. Hudson Taylor decided to pray in 100 new missionaries and \$100,000 dollars to equip and transport them during one single year. Taylor's faith was linked with God, and on December 28 of that year, 1883, the last two set sail for China! The same God is above all unsent missionaries at present. Only believe your way through.

There are scores of preachers sitting in pews that ought to be digging out a new church. "We're above it," they cry, when asked to do such a thing. "Bresee, Jernigan, Chapman, Williams, Goodwin, and a score of others who founded our church were not above doing this thing."

Try those ninety-nine other ways and see if God does not bless you in the attempt.

What Stalled the Car?

"O Lord, thou knowest our needs, and we pray that Thou wilt supply them—" A mother was praying in her humble cottage that God would remember her needs. There was a large family, and often the mother took in stray young men, soldiers and sailors and other lads who were far from home. She had endeared herself to many hundreds of such homeless boys through the years.

And there was but one place to look when the meal barrel was empty or there was nothing for breakfast. Such a day had arrived and the family had to be fed.

So Mother Auld went to the only source that she knew of, and laid her needs before the heavenly Father.

As she was praying, she looked out of the window and a car suddenly had stalled in front of her house. She thought little of it until there was a rap at the door, and she went to answer.

"My car has just stalled in front of your house, and we cannot get it started. I told my friend that there must be someone in this house in need. Is such the case?" the lady asked.

"Yes—well, that is—" stammered Mother Auld.

"I felt it all the time, and the Lord must have stalled the car right here for this purpose. Here take this as a gift," and the lady left having given Mother Auld enough money to meet her immediate needs.

"Thank you, Father," Mother Auld prayed, "that you have seen fit to supply our needs once again," and looking out she noticed that the car started off without any difficulty.

Long Risks

"I'll be the first one to climb Long's Peak this year," said a lady mountaineer early in 1940, "or I'll die in the attempt—"

Long's Peak is an outstanding one in the state of Colorado, and a difficult climb indeed. There is no little competition among the hikers to see who shall be the first to scale it each year. So this lady left her home early in January and drove as far as she could and then began the long ascent.

It was a risky thing to attempt for the weather was unsettled. Snows were constant and the winds were terrific at this time of the year. But for the honor of being the first in 1940 to scale the peak she took a long risk.

Even in the summer time it is no child's play to make the ascent. For in places there is little over a foot of rock upon which one must make the trip. And at one place there is a cable strung for a thousand feet to aid the hikers in making the steep ascent.

But in winter the danger was a hundredfold more than in summer. The snows covered the trail, blotted out the

landmarks, but the lady went on. Nearing the summit she made a misstep, and fell hundreds of feet to her death. And now there is a monument on Long's Peak to the risk this lady took.

A foolish risk, you say. But not so foolish as the man or woman takes who risks his soul on the mere chance that he aims to seek the Lord at some distant time. Every day some person is taken into eternity who thought there was "time enough yet." Daily around us we see the hearses back up to homes where someone has just died, that never aimed to die without settling their destiny. Each of us who this day is without a saving knowledge of divine grace runs the risk of a tiny germ lodging in us and before many hours have passed snuffing out our lives.

Long's Peak may be dangerous, but not so dangerous as the road of life when one travels it without Christ in his heart. If you must climb the hills of life, make diligent preparations for all the emergencies that may arise.

Sleepy Christians

"Lay your head in my lap, sonny," said Mrs. E. Y. Davis to a four-year-old Mexican child in the Tia Juana Mexican Church when the sermon ran late. The little fellow was sitting upright and refused to budge.

Mrs. Davis tried to get him to go to sleep in her lap, but the bright-eyed lad looked up and said, "Christians don't sleep in church."

The Original Sermon

"Is this sermon original with you?" asked the chairman of the examining committee.

"It is," replied the candidate for the degree.

"But," broke in another professor who was sitting in on the examination, "I read this sermon recently in a book published by a famous preacher."

"What do you say to that?" asked the chairman.

"I don't care where you read it, it was wholly original with me."

"There is only one thing we can do," spoke up the president of the seminary, "and that is to write to the author of the book and see where he got the sermon. You realize, young man, that the seminary of Temple University requires an original sermon from each of its graduates and if you have played a ruse on us, you will not get your degree."

"I understand perfectly, and I state again that as far as I am concerned this sermon is original with me. It may be published in the preacher's book of sermons, but I never read it anywhere in my life, nor saw the outline until I worked it up."

A telegram was sent to the author of the book, a famous American preacher, saying, "Is the sermon in your book original with you?"

"No, it is not," back came the reply. "Often as is the case when I have a little time on my hands, I attend out-of-the-way preaching places to get new ideas. I cannot afford to go hear other great preachers and use their ideas and sermons; but in some of the out-of-the-way preaching stations, I can get excellent sermon material. In Philadelphia not long ago, I attended a mission where a young man preached the sermon in question. I liked it so well that I used it in my recent book."

"Needless to say the young candidate for the ministry got his degree and the blessings of the Temple University faculty. So young preachers keep on reading sermons and using them, for the great preachers are liable to turn the tables on you, and start using the nuggets of truth you dig out.

Expository Outlines for September

Lewis T. Corlett

The Secret of Joy in Suffering and Service

(2 Timothy 1)

I. AN INTELLECTUAL CONFIDENCE IS THE FOUNDATION OF JOY. "I AM NOT ASHAMED FOR I KNOW."

1. To Timothy faith had its beginning from the family circle (v. 5).
 - a. The outstanding characteristic of his grandmother.
 - b. The controlling influence in his mother.
 - c. The motivating factor in his own life.
2. This is a confidence built upon a revelation (v. 7).
 - a. An unfolding of God's standard.
 - b. An impartation of life.
 - c. A controlling of motives by the love of God.
3. This is a confidence which is continually invigorated by a risen Christ (vs. 9, 10).
 - a. A personality comprehending and manifesting the eternal character, plan and purpose of the Godhead.
 - b. The triumphant Personality who met all of man's problems and came off victoriously.
 - c. The Christ who provides light for darkness, life for death, and draws back the veil of eternity.
 - d. A Personality who has given the only gospel with power to transform character.
4. This confidence is controlled by personal initiative.
 - a. The apostle accepts the responsibility to declare his loyalty to Christ. "I know him."
 - b. Paul declares positively that his faith is in the Christ who is able to keep. "I am persuaded."
 - c. He made a definite personal commitment by a decision of his will. "Which I have committed unto him."
 - d. A specific declaration of the acceptance of responsibility in God's service. "Whereunto I am appointed a preacher and an apostle, and a teacher of the Gentiles" (v. 11).

II. JOY COMES THROUGH A PERSONAL EXPERIENCE OF SALVATION (v. 9)

1. Salvation comes from God. "Who hath saved us."

2. An experience of perfect love and heart holiness is necessary to give constant joy.

- a. The Holy Spirit is the source of love (v. 7; Rom. 5:5).
- b. It is God's plan and purpose for all the recipients of His love to be perfected in that love.
- c. The constancy of love is assured by the indwelling of the Holy Spirit (v. 14).

III. JOY IS MAINTAINED BY CONSTANT ASSURANCE OF CHRIST'S ABILITY TO KEEP

1. The child of God must see that God's promises reach unto the day of the Lord (v. 12).
 - a. This may be a day of crisis.
 - b. It is the day of judgment.
 - c. The promises assure of preservation in the final hour of world reckoning.
2. Man must walk in obedience to Christ to have this assurance.
 - a. He must hold fast the form of sound words (v. 13).
 - b. He must keep that good thing committed unto him by the Holy Ghost.
 - c. He must continually stir up the gift of God (v. 6).
3. The highest and best joys come only to those who put their gifts and powers into service for God vs. 3, 16-18).

The Resurrection

(1 Corinthians 15)

I. THE ASSURANCE OF THE REALITY OF THE RESURRECTION (vs. 2-13)

1. The resurrection of Christ was foretold in scripture. "That he rose again the third day according to the scriptures" (v. 4).
2. The risen Christ was seen by the apostles and disciples of the early church (vs. 5-7).
 - a. He was recognized by those who were His closest associates before His death.
 - b. He was seen by the same people more than once.
 - c. He was recognized by above five hundred at one time.
 - d. This is positive proof that the resurrection of Christ was a reality.

2. Paul testifies that he, personally, saw the risen Lord (v. 8).

- a. A special revelation on the road to Damascus.

- b. The Christ he saw was easily recognized as one the apostles had worshiped.
- c. This vision and revelation changed Paul's viewpoint and conception of God.

II. THE RISEN CHRIST IS THE FOUNDATION AND SOURCE OF THE CHRISTIAN FAITH (v. 17).

1. Faith always rests on personality.
2. A risen Christ gives a victorious personality who understands and is able to give individual personal victory.
3. The risen Christ ever lives to transform character and to live in His children (Gal. 2:20).
4. The risen Christ is the distinguishing characteristic of the Christian religion.
 - a. The founders of other religions died and are still dead.
 - b. Christ died and rose from the dead and ever lives to make intercession for men.

III. THE RESURRECTION IS THE AUTHORITY FOR PREACHING (v. 14).

1. A living Christ—a living message; a dead Christ—a lifeless message.
2. The risen Christ was the theme of the testimony and sermon of the disciples and apostles of the early church. (See account in Acts.)
3. The Church can only thrive in and through the exaltation of the risen Christ.

IV. THE RESURRECTION IS THE COMPLETION OF THE PROVISION OF SALVATION (vs. 17b-22)

1. A dead Christ would be the symbol of a powerless religion.
2. A living Christ is the sign and seal of a victorious provision for man.
3. A dead Christ leaves man in his sins.
4. A risen Christ opens the way for man to be cleansed from all sin.

V. THE RESURRECTION IS THE BASIS OF THE FUTURE HOPE OF THE CHRISTIANS (vs. 23-25; 50-57)

1. Christ became the firstfruits of those who slept.
2. Christ, the Godman, passed through death, the lot of every man, because of sin and came out triumphant and is ascended into heaven.
3. Christ's victory over death, hell and the grave guarantees the same for His children.
4. Christ's entrance into heaven verifies the promises that Christ gave that He would take His children to heaven (John 14: 1-3).

Privileges of Christians

(2 Corinthians 5)

I. OF POSSESSING A TRANSFORMED CHARACTER (v. 17)

1. A new creature by the power of grace divine.
2. New desires, affections and purposes through the divine nature.
3. Provided by the reconciliation through Christ (v. 18).
 - a. He paid the price for atonement.
 - b. He tasted death for every man.
4. The work is accomplished by the Holy Spirit.
 - a. He makes the application of Christ's provision to man's soul.
 - b. He sustains man in Christian experience.
5. This possession of divine life is the means whereby a sinner becomes eligible for the blessings and privileges of Christian relationship.

II. THE OPPORTUNITY FOR A HELPFUL MINISTRY

1. Each child of God becomes an ambassador for Christ (v. 20).
 - a. An especially appointed representative by God.
 - b. Commissioned to co-operate with God in His plan and purpose.
2. This is a ministry of warning to erring ones (v. 11).
 - a. A warning of the awfulness of sin and wickedness.
 - b. A warning of the terror of divine judgments.
3. It is a ministry motivated by love (vs. 13-15).
 - a. The love of Christ that causes the child of God to yearn over the lost and to try to do something to accomplish their salvation.
 - b. Divine love that brings the greatest joy in the lowliest service for the Master.
4. It is a ministry under the guidance and direction of God (vs. 9, 13).

III. THE PRIVILEGE OF FELLOWSHIP WITH GOD

1. The highest joy to any individual comes through fellowship with personalities of similar beliefs.
2. Christ recognizes this by providing a plan whereby man can have fellowship with his Maker.
3. The Spirit is given as the abiding presence of the Godhead in this world.

4. This present fellowship is simply an earnest or sample of a fuller fellowship waiting in heaven.

IV. THE ASSURANCE OF A FUTURE HOME (vs. 1-4)

1. Paul was very definite in his personal assurance that God had prepared a home for him when this life was over.
2. He also put the statement in the plural showing that all Christians could have the same assurance.
3. It is a glorious consciousness that there is a better day coming and a more permanent place for those who have been pilgrims while on earth.

V. THE PRIVILEGES AND JOYS OF A CHRISTIAN LIFE ARE SUPERIOR TO OTHERS EVEN IN THE WORST AND HARDEST CIRCUMSTANCES OF LIFE

"My Father Is the Husbandman"

Gotthold once visited a man who was in deep trouble and who was continually complaining. When Gotthold reached the house, he was told by the family that he would find the man in the back yard. He was engaged in cleaning a vine of its superfluous leaves.

"Owing to the rains," he explained, "this vine is overgrown with superfluous wood and leaves, so the sun can't get to the grapes to ripen them. I have to prune them away that the vine may bring forth fruit to maturity."

"Does this vine resist and oppose you?" Gotthold asked.

"No," was the answer.

"Then why," he was asked, "are you displeased with the gracious God that He should do to you what your vine must not be displeased that you do to it?"—SELECTED.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Life Building Work

Every one that cometh unto me, and heareth my sayings, 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. But he that heareth, and doeth not, is like a man that built a house upon the earth, without a foundation; against which the stream brake and straightway it fell in: and the ruin of that house was great (Luke 6:47-49 R.V.).

CHRISTIANITY is a life, and life is something that is made or marred, and this by its possessor. Having life involves its possessor with the responsibility of doing something with it. In life-building work, the possibilities of life are realized. Life-building is in view in the sermons recorded in Matthew 5-7, and Luke 6. These sermons were addressed by our Lord to His disciples, and His purpose in giving them is clearly revealed in their conclusions. All who are privileged to hear His sayings are builders of some sort. Some are building for success; some for failure. For which each one decides for himself. Life building work of the right sort is building in harmony with the constituent ele-

ments of life as God has created it, and as grace makes possible. It is building in harmony with the will and Word of God. God made man for holiness, and not for sin and sinning.

Six thousand years of experience has demonstrated that everything that is contrary to holiness is contrary to the constitution of man as God has created him. It has demonstrated that everything in harmony with holiness is in harmony with the elements of man's being. To hear the sayings of Christ and to do them is to build wisely and well. To hear these sayings and do them not is to invite disaster and defeat. Life is God's greatest gift; man's greatest possession. Its interest should be guided with the utmost care. Wise building involves one in the necessity of wise hearing and wise doing. It is man's wisdom to hear and to do. It is his folly to fail to do so. Life flows on. Its possessors are making or marring it by all that goes into its making.

Life building is a work for time and for eternity. What should be done in time must be done in time. Time is our one opportunity for the doing of this work. Having life is one thing. Realizing its possibilities is another matter. Its possibilities can be realized only subsequent to its possession. Having intellectual life is one thing. Realizing the possibilities of this life is another matter. It is one in which

the most of us do not go very far. Realizing the possibilities of intellectual life is no easy matter. It would be folly for us to ask to have these possibilities minimized. It is wisdom in us to seek their realization. Spiritual life is of such magnitude that the realization of its possibilities is no easy matter. Having the life that Jesus died that we might have makes this the important question of our lives. Are we making satisfactory progress in the realization of its possibilities? In the Word of God we do not have man seeking God's help in this matter, but God seeking man's co-operation in its outworking.

Reaching the Heights of Grace

But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself (Daniel 1:8-21).

In the record of Daniel's life, we see him reaching the heights of grace by putting himself in the way of so doing. Reaching the heights with him was not the result of accident, but of intelligent and well directed effort to so do. Daniel was favored of God because he put himself in the way of being so favored. And this was not only the privilege of Daniel, but it is the privilege of every child of God. It is one which the humblest among us may exercise. The key to the matter of reaching the heights of grace for Daniel was not in the hands of others, but in the hands of Daniel. And so it is with every child of God. We do not fail to reach the heights of grace because of the failures of others, but because of our own failures.

I. *Daniel and his companions had made good use of their earlier opportunities in life.* They were well advanced in the learning of their day. They were ready for the improvement of opportunities as they came to them in the providence of God. They had early taken a course that required courage and strength, and had developed the courage and the strength to steadfastly follow that course. It is folly to suppose that the following of such a course will be an easy task. The masses fail at this point, they have neither the courage nor the strength to take such a course, and do not put themselves in the way of developing such courage and strength.

II. *Not only were Daniel and his companions well advanced in the learning of their day, but they were well advanced in the practice of the principles essential to progress in the*

scaling of the heights. They knew that their minds would be affected by the way they sustained their bodies. They knew that if their minds were to function rightly, their bodies must be sustained properly. They had learned that the proper care of their minds involved the proper care of their bodies.

III. *These men reached the heights because they were definitely determined to so do.* They knew there was a price for so doing which all must pay, who aspired to do so. They had learned that destinations are reached only by taking the ways that lead to them. They had learned that there were neither short cuts nor easy ways to the worth while things of life. They had learned that whoever would have these things must meet the conditions of having them.

IV. *That these men had had superior advantages seems certain.* Many of us do not have such advantages. The question with us is not, What would we have done with superior advantages if we had had them? but, What have we done with the advantages that have been ours? We are not responsible for the improvement of opportunities we do not have. We are responsible for the improvement of the opportunities which are ours, in the providence of God. There has been but one Daniel. It is not likely that the most of us have the making of Daniels in us. But we have within us the making of some sort of lives, for their making we are responsible. God deals with us according to our several abilities. He asks of us no more than we are capable of performing.

V. *The way to the heights is beset with difficulties.* In life building, the overcoming of difficulties is one with which the builder is ever confronted. In all that pertains to life, and goes into its making, this is one of the outstanding problems. In the gift of life all of its possibilities are included, but these possibilities must be discovered and realized. Some things are fundamental to the realization of life's possibilities in any appreciable measure. There must be some means of locomotion; some means of communication. In some measure these powers must be discovered and developed. The most of us do not become very highly skilled in either. Few indeed become experts in either. Why? Usually because of indisposition to put forth the effort necessary to the attainment of such skill. Coming to our own in any realm of life is the work of a lifetime of effort and experience.

VI. *The way to the heights is a lonely way.* Not many are traveling it. The king himself was not making the

most of it. Nebuchadnezzar was a mighty man of wisdom, and qualified in many ways to be a world ruler, such as he was in the providence of God. He knew the value of life building efforts. He was looking for young men with experience in this work. He was needing such men. He knew that if he had them, he would have to build them. He knew also that he would need the material of which such men were builded. Men who had learned something of the value of such work, and appreciated its worth. Here we have one of the secrets of Nebuchadnezzar's greatness. Our Lord knows that if He is to have men He must build them. The work of God goes forward, as God is able to find the material for the building of such men, and to secure their co-operation in the work.

VII. *The way to the heights is a rugged way.* It is one of tests, of trials, of temptations, of testings. The lion's den test in the experience of Daniel was climactic in its nature. It did not come to him early in life, but after many years of experience in such matters. In the way of avoiding defilement, difficulties appeared. The king would not understand. The head of the eunuch would be endangered. Daniel and his companions were willing to put the matter to a practical test. We may be sure also that in this matter not many of their fellow students would be in sympathy with them. The stand they took would not advance them much in their favor. Courage and strength were needed in the taking of this step, but they had been preparing for this, and were ready for the test when it came. Of one thing we may be sure, the tests are coming. We must be ready for them when they come. Daniel had spent something like ninety years in preparing for the test of the lion's den. He was ready for it when it came. His foes learned by bitter experience that there was no hope in finding any faults in Daniel with respect to his word. The one point of vulnerability was to be found with him in his relationship to his God. He would be true to Him under all conditions and all circumstances. But the God to whom Daniel was true, was true to him, and the mouths of the lions were closed. God has given to us a record of this man's life for His glory and for our encouragement.

A Man After God's Own Heart

I have found David the son of Jesse, a man after mine own heart, which shall fulfill all my will (Acts 13:23).

God not only saves men, but He uses them in His service. One of the

glories of being a child of God is that of being a servant of God; of being used of Him in the accomplishment of His will. Being a servant of God makes necessary the discovery, development, and use of the powers with which He has endowed us. God can confer no higher honor upon a man than that of using him as His servant. No other field of service offers such a complete employment of all the powers and forces with which God has equipped mankind than that which He offers. It is one thing to have these powers and possibilities. It is another matter to discover, develop, and use them for God's glory and man's good. Life building forces are essential to life using forces.

I. *During his career as a shepherd. David learned that God had endowed him with a strong body, and with powerful limbs.* Before his slaying of the giant Goliath of Gath, he had slain a lion and a bear. God had given him strength to so do, and he had discovered and developed and used it. Through his co-operation with God, he had been delivered from the paw of the lion and the paw of the bear. In his experience we see that God puts no premium on idleness and weakness. He endows us with powers that we may discover, develop, and use them for His glory and man's good. Human motives may be wrong in these matters, and they may be right. Manifestly David's were right. It is folly to assume that such motives must always be wrong. They may be right, and should so be.

II. *David became skilled in the use of the deadly weapons of his day.* His life was to be devoted largely to warfare in the deliverance of his people from the bondage of their foes. His was a fighting career. The sling was one of the deadliest weapons of David's day, and he was skilled in its use. He had put it to the proof, and knew exactly what he could do with it. He did not go to meet the giant with a child's toy, but with a weapon meet for the occasion. One with which he was certain of victory. He knew that the giant with his short range weapons would be no match for him. He went into the conflict confident in God and the righteousness of his cause, and confident in the strength with which He had endowed him, and the skill He had enabled him to gain. He was prepared for his opportunity when it came. In all this we may be sure that God was well pleased with him.

III. *David learned that God had endowed him with powers as a kingdom builder.* Through the employment of these powers in co-operation with

God, the kingdom of Israel was brought to its highest estate. Discovering and using his own powers, he developed a capacity for discovering and using the powers of others. He had a band of mighty men at his command, and his military forces were well-nigh invincible. A mighty man of valor himself, he discovered, and appealed to like forces in others. He was a builder of the kingdom, because—under God—he was a builder of men. Not only did he discover and develop his own powers, but he helped others to discover and develop theirs.

IV. *David was loyal to God in his relationships with Saul.* He recognized Saul as the anointed of the Lord, and refused to do him harm. This had much to do in the development of David's character and personality. The man who can take a right attitude toward his foes, and maintain that attitude has a mighty asset well in hand. This appealed to the best there was in David, and had a tendency to bring it into being in the development of his character and conduct. It was when David acted wisely that prosperity came. It was when he acted unwisely that disaster came. David was blessed when he put himself in the way of blessing, and kept himself there. When he thought in terms of God's will, and of pleasing Him, things went well. When he thought otherwise, they went otherwise.

V. *David learned that God had given him a talent for music, and he developed it and used it for His glory and for man's good.* What he did in the development of music, and its use in the service of God persists to this good hour, and will continue to so do throughout the ages to come. He had a capacity for the development of instruments of music, and skill in their use. He was a skilled harpist, and was foremost among the sweet singers of Israel. He not only brought out his own talent in these matters, but he was skilled in the helping of others to discover, develop, and bring out their talents in this direction. We can compute the losses the world would have suffered had David failed in the development and use of the talents with which God had endowed him? Who can compute the value of the blessing that has come to the world because of his faithfulness in their development and use?

VI. *God had endowed David with magnificent talents as an organizer.* Not only did he organize the affairs of the kingdom, but he used his rare abilities in the organization of his forces in the worship and service of God. The pattern for the temple was given to David, for its building of which he made great preparation, and

for its services he made large and wise preparation. Because of his wise conduct, loyal service and faithful obedience to God, the kingdom of Israel was blessed long after he had passed from the scene of action here below. In his experience we see much of the value of faithful service that may be given to oncoming generations. Not only was David a great warrior, but he was a great worshiper. Few men have suffered for their mistakes, as David suffered for his. The closeness of his fellowship with God, marked the intensity of his sufferings when he failed at some points.

VII. *God had endowed David with a rare capacity for expressing his feelings.* This capacity he developed and brought into active service. Few men have lived whose writings have been such a source of blessing to others, as have those of David. To this good hour, men find comfort, consolation, solace and encouragement in their hours of distress in the Psalms and experiences of David. God has made no mistake in the preservation of the records of the life of this truly great and good man. The thoroughness of his repentances after his sins, and the benefits of grace that followed have ever been an encouragement to others to follow in his footsteps in these matters. He was capable of great joy. He was capable of great sorrow. In the entire range of human possibilities, he was richly endowed. In the discovery and development of his powers, he has been a blessing to multitudes across the centuries as they have followed his brief stay upon earth. In the fullest sense of the word, few men have lived as David lived. In the great amount of his living, he was a man after God's own heart. A man who knew his Lord, and loved Him devotedly. Few men—if any—have been more useful in the service of God and men. Eternity alone will reveal the full value of his life to God and to his fellowmen. It has ever been men's wisdom to imitate his virtues, and avoid the things that marred and scarred his life. He was one of God's pattern men in the matter of obedience. He has honored God, and God has honored him. He has demonstrated in his experience that the greatest service available to man is the service of God.

One Who Reached the Heights

And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face (Deuteronomy 34:10-12).

History demonstrated the fact that truly great and good men have been

few and far between. Not many have been endowed with capacities for true greatness. That there have been many lesser lights is one of the comforting disclosures of the annals of human-kind. It is a comfort to know that God ever has our abilities in mind in His dealings with us. He does not demand large performance from meagerly capacitated men. "He knoweth our frame. He remembereth that we are dust." It is a comfort to know that God has a work for every man to do, and a place for every man to fill. It is as important that the lesser lights fill their places as it is that the larger lights fill theirs. In God's sight, no man is overlooked because of the meagerness of his abilities. In the great enterprises known among men, the lesser positions must be filled as well as the larger positions. While Moses filled a place which only he could fill, multitudes of others had their smaller places to fill in his days. He could do no more than the work of Moses. Every man must fill his own place if it is ever filled.

I. *Moses was born in troublous times. The time for the exodus of the Children of Israel from Egypt was drawing nigh.* God was increasing the nation numerically, and the king had decreed that the male children should be slain at birth. But they were days of opportunity to co-operate with God in the accomplishment of His purposes. This the parents of Moses did, thus putting themselves in the way of the enjoyment of divine favor and blessing. Amram and Jochebed had the courage of their convictions. They were with God rather than with the king. They put themselves where the grace and power of God were needed, and needed grace and power came to them. They ventured all upon God, and He did not fail them. In working with Him they gave Him opportunities to work with them. They were resourceful. They put themselves in the way of the enjoyment of His resources. He did not disappoint them. They gave Him opportunities to use them in His glad service. They filled large large places in the outworking of his plans.

II. *"Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds."* It was no easy task to master the wisdom of the Egyptians, or to become mighty in words and in deeds. These things were not true of Moses as the result of accident. They were the result of strict application long continued. The mastery of this wisdom had a large place in the discovery and development of the powers with which God had endowed him, on the part of

Moses. As the son of Pharaoh's daughter, doors of opportunity were open before Moses. But it took more than open doors to make of him the man he became. It was because he entered these doors and faithfully did the work necessary to the improvement of his opportunities. It takes vastly more than opportunities to make a man. It takes time well spent, and opportunities well improved, to bring out what God has put into man. It is not opportunities, but failure to improve them that accounts for the condition of the most of us.

III. *In the providence of God, Moses had a few years in his own home with his own parents.* Not only had he inherited qualities from them, but he had opportunities for their early development under their immediate influence. Their teaching was backed up by their living. They were living examples of the product of their own ways of living. With his well spent childhood, Moses had a well begun life. Life has no more important periods than those of infancy and early childhood. Where the opportunities of these periods are well improved, life has a good beginning, habit formation a good start, and character development well established in its earlier steps. Moses never got away from the effects of those early home influences. It is still written, and still true that the training of the child is of inestimable value to all concerned, and for all time.

IV. *Normal progress in the operation of life building forces is not rapid.* It took eighty years of training to prepare Moses for forty years of service. Our brief sojourn here upon earth is a period too short for the proper, and full development of any of our forces. Even the partial development of our mental faculties is the work of many years. When it comes to the development of our moral and spiritual forces, and those powers which go into the making of life, and the performance of service, we should not be impatient, or grow discouraged if the way seem long and tedious. It would be a sad thing indeed if human life were so meager in its possibilities that they could be realized quickly, or with little effort.

V. *Moses spent a few years in his own home, the balance of forty years in the schools of Egypt, and the court of Pharaoh, and forty years on the back side of the desert with Jethro's sheep.* The time element is an important one in this great work. It takes time for the development of our powers, and time for their improvement. Time well spent, and efforts well directed. Our powers are developed by use. How far that de-

velopment has gone is demonstrated by our ability to use these forces in actual achievement. The forty years of service rendered by Moses proved that his eighty years of preparation had been well spent; his time well used; his opportunities well improved. Not only had he been preparing for life, but he had been living. He had been preparing well, he had been living well. He had Moses well in hand. His power with the Israelites was a reflection of his power over himself. He had learned to manage Moses, and in so doing, he had learned to manage others.

VI. *In his determination to refuse to be called the son of Pharaoh's daughter, and suffer affliction with the people of God, he made one of the great decisions of life, and of all time.* He was no novice at making of right decisions. He had been making them all his life. He had been taught to make them at his mother's knee, at his home fireside. His mastery of the learning of Egypt was the result of a right decision—of many of them no doubt. His becoming mighty in words and in deeds, followed upon the making of many right decisions. We have no record of his forming any wrong habits or of his making any wrong ones. Decisions must be made. None of us can escape the making of them. Few things can be more important than the formation of the habit of making them of the right sort. The habits we form have their place in the making of the lives we live. The determination to make every decision as near what it should be is a good one to form. Carelessness in making decisions has been the ruin of many a promising life. The masses of mankind are living on the basis of wrong decisions. Wreck and ruin are on every hand as a result of this. It takes manhood and womanhood to make right decisions. The multitudes make wrong decisions because they lack the courage and strength to make right ones. Multitudes are without God everywhere because they lack the courage and strength to make the decision Moses made so long ago. Had he failed to make this decision, we should never have heard of him. That decision appealed to, and brought out the best there was in Moses. It brought him to the place where God used him in the blessing, not only of his own nation, but all mankind as well.

VII. *It is one thing to have the powers with which God has endowed us, it is another matter to discover, develop, and use them.* God has provided in nature for the supply of all man's physical needs. All men have

to do is to learn to co-operate with God in the production of supplies for all his needs. There is money in this production, as well as the supply of human needs. He has made as abundant a provision for the supply of all man's other needs. Men need but learn to co-operate with God in the production of supplies for all these needs. Man's mental, moral, and spiritual needs are as real as his physical needs. The supply of these needs is as important in its place as is the supply of physical needs. The provision for this supply is in the powers with which God has endowed men. The important thing is the discovery, development, and use of these forces. It is in these matters that there is tremendous wastage. With the many these powers lie dormant, undiscovered, undeveloped, unused. Many are not even aware of the fact that God has richly and graciously endowed them with powers and possibilities. There is wealth in the soil. Some of it we are getting out. There is wealth in the soul. Too much of it is going to waste. Soil waste is great. Soul waste is far greater. These powers are God's gracious gift to us. Their development is possible only through our own co-operation with Him. God has filled the vaults of nature with vast wealth. He has filled the vaults of the soul with far greater wealth. It is not easy to extract wealth from the soil. It is not easy to extract wealth from the soul. Treasures must be sought to be found. The more precious they are, the more difficult their discovery.

One Who Learned to Live

For to me to live is Christ, and to die is gain (Phil. 1:21).

The great business of mankind here below is that of living. Something about life we are all compelled to learn. The many know little about real living. Paul was one among those who learned something about living. Enough that he could make a definite statement concerning the matter. The many are living for the things of time and sense. The passing, temporal things of existence. Things that have to do only with the physical, and the satisfaction of physical needs and desires. Many seek little—if any more—than the pleasures of life. Many seek wealth, honor, fame, ease, luxury, freedom from cares and responsibilities, and from all that goes into the making of real life. What the many call life, is death. We are here to make our choice between life and death. The way of life is a rugged way. That of death has its attractions for the many.

I. *In Paul we have one who had mastered many of the secrets of life.* Above all who had come to a knowledge of what really constituted life. Every man who is living purposefully, if he would speak his mind, would say with Paul, *For me to live is that for which I am living.* That might be anything of what goes into the making of life for the masses. Many would not want to make the bold affirmation made by Paul, and all that life really was to them. The man who has learned to live, need have no shame in making his declarations concerning what to him is life. It is heart-breaking to have to say that the objectives of many in life are too shameful to be mentioned. Too unworthy for open consideration.

II. *There had been a time when Paul would have said, For me to live is to be a Pharisee, one of the strictest of our sect; a Hebrew of the Hebrews, a persecutor of Christ and His Church; a Judaist of the first order.* But all this is changed. He had come into personal contact with the Christ on the Damascus road. He had come to a personal knowledge of Him. Now all was changed, and his word is, *"For to me to live is Christ."* Before this, he had lived—in so far as he had lived—for the things that had been presented to him. Not the base things in life, but what seemed to him to be the best things of life. He had lived in all good conscience. He had followed what to him seemed the best in life's pathway. He had lived for the discovery and development of his powers in his chosen course of life. But with his personal contact with Christ, a new course of life was set before him. He made not the slightest hesitation in entering the open door set before him, in embracing the opportunities presented to him. Not only had he found a new course of life, but he had found life in the Christ he had made his own by grace divine.

III. *Paul could say, "For to me to live is Christ," not merely because he had found life in Him, but because he was seeking to realize some of the possibilities of that life.* Christ himself was a living reality to Paul. The will of Christ was the will of Paul. The work of Christ was the work of Paul. The purposes of Christ were the purposes of Paul. In his persecution of Christ and His followers, Paul was consistent with his Judaistic beliefs. To him Christ was an impostor and a blasphemer, and His followers were followers of such a one. The moment he knew that Jesus was the Christ, Paul was His follower and His servant. Three days later he was filled with the Holy Spirit. He became an imitator of Christ. Christ was his Pattern, his

Model. It is one thing to have life in Christ. It is another thing to realize the possibilities of that life. Paul not only had that life, but he was seeking to realize the possibilities of that life. Having the life, and being wholly sanctified, prepared him for the realization of the possibilities of that life.

IV. *Christ is our great Source of life.* He is the great life Giver; life Sustainer; life Developer. It is certain that one cannot realize the possibilities of life until he has life. It is equally certain that the realization of the possibilities of life must be subsequent to its possession. The possibilities of the life we have in Christ are so great that nothing less than eternity will enable us to realize them. In order to say, *"For to me to live is Christ,"* that which goes into the making of the life of Christ must be going into the making of the life of the one who says it. What life was to Christ—in his measure—life was to be to Paul. It is not only having the life, but it is living it. The living of the life of Christ is not so small a matter that it can be easily or quickly accomplished. Every day Paul was entering into fuller, richer fellowship with Christ. In larger measure—in ever increasing measure—he was coming to think the thoughts of Christ, he was coming to have the emotions of Christ. He was coming into ever increasing measures of the affections of Christ; the compassions of Christ; the sympathies of Christ; the understandings of Christ. He was constantly improving in Christlikeness. Living to him meant Christ in ever increasing measure.

V. *Paul could say, "For to me to live is Christ," because he had deliberately chosen that way of life that enabled him to so say in sincerity and in truth.* It is through such men that Christ works. Life in Christ was the gracious Gift of God. Living that life was the result not merely of having the life—we are all aware of the fact that the living of the life would be impossible without the possession of the life. The living of the life was the result of Paul's deliberate purpose to live it, and of his efforts in so doing. Paul was putting himself into the living of this life in the exercise of all the magnificent powers with which God had endowed him. He was putting himself and his all into this manner of living. The living of this life demanded of Paul the very best of which he was capable.

VI. *In the experience of Paul we see something of the extent to which men may use life building forces, and how far one may go in achievements in this direction.* The humblest among Christ's redeemed ones has the same grace that Paul had. Why the great

differences between Paul and the humbler followers of Christ? Did Paul have different grace from others? Not different in quality, but more in quantity. Was Paul a special favorite with God? He was a man who put himself in the way of the enjoyment of larger measures of divine grace, of larger measures of divine power. What would the world have been if there had been no such men as Paul? What losses would we have suffered if Paul had been satisfied with having life in Christ, and done little—if anything—in the way of realizing the possibilities of that life? If he had been satisfied to get on without the advantages of life building work? In this matter, Paul is an outstanding example for us to imitate. And this he asks us to do. "Imitate me as I imitate Christ." And this is one of the objectives he seems to have had in view. The glory he would bring to our Lord, and the good he would be the means of bringing to his fellowmen.

VII. *Paul was here. He had but one life to live; but one opportunity for living it.* He could make much of it. He could make little of it. He could seek the glory of God and the good of his fellowmen, or he could be largely indifferent to the claims of God and men. What would he do? He determined to make the most possible of life. He recognized his obligations to God and others. He considered himself a debtor to all mankind, to God and His cause, in all of its manifold bearings. He allowed nothing to interfere with him in his efforts to fulfill his course with joy. He kept himself in such an attitude toward God and men that he could render them the best he was capable of in the way of service. In all things he would be at his best as to his condition for rendering effective service to God and men. At the close of his life he could say, "I have fought a good fight, I have finished my course, I have kept the faith." God made him a blessing, not only to his own generation, but to all succeeding generations. What did he lose by the making of his life what it was? Nothing worth while. What did he gain? Only God and eternity can reveal that.

Things Useful in Life Building Work

The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also (2 Tim. 2:1).

I. *To have life building work, we must have men who are life builders.* Paul was such a builder. He would

have Timothy become one. Christ Himself was such a Builder. The word of God was the instrument they used in carrying on the work. The God who gives life, is the One who knows what it takes to develop it and bring men to the realization of its possibilities. To hear the sayings of Christ, and to do them, is to build wisely and well. It is thus that life structures are built that will stand the tests of time and the fires of the judgment.

II. *Recognition of the Source and Giver of all good gifts, is another essential of life building work.* "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning (James 1:16, 17). It is from above that the essentials of life building work come. Whatever contributes to the success of that work should be counted. Whatever interferes with it should be shunned. Life building forces must come from the bountiful hand of the life Giver.

III. *Not only is it necessary for us to know from whence these life building forces come, but for us to know from whence they do not come.* The world, the flesh, and the devil, are no friends of grace, no matter how ardently they may profess to be such. There is always danger that we will allow the best the world has to offer to have a place in this life building work, and thus mar the work of God and hinder Him in His efforts on our behalf. We need to understand the conditions under which God works. We may be sure this work cannot prosper while carnality, indwelling sin, has a place in our lives. Whatever may, or may not be possible in a regenerate state, one is not fitted for the best progress in this work until he is wholly sanctified. Thinking persons are agreed that it is only when the nature has been purified from the presence of indwelling sin, and one is filled with the Holy Spirit that man is in his best improvable condition. The improvement is not in the experience, but in the man who has the experience. It is not the experience that needs improvement—life building work—but the man who has the experience. That entire sanctification is a necessary preparation for human improvement, is apparent to all. That wholly sanctified people need such improvement is equally apparent. It is one thing for God to sanctify a man. It is another matter for Him to make something of the man He has sanctified. It is one thing to have this great and glorious experience. It is another thing to come to the realization of the possibilities of the experience.

IV. *Prayer, communion and fellowship with God, is essential to success in this great life building work.* It is in prayer that we are revealed to God and to ourselves. And it is in prayer that God is revealed to us. It is in this exercise that we give God opportunities to reveal Himself to us. In few things—if in any—are there greater opportunities for improvement in Godlikeness than are to be found in prayer. Our Lord himself while here in the flesh was pre-eminently a man of prayer. Prayerfulness and Godlikeness have ever gone hand in hand. Insincerity in prayer has ever been a hindrance to progress in Christlikeness.

V. *Discrimination between the conveniences of life, which must ever have their place, and the essentials that go into the making of life of the right sort, must ever be kept in mind.* Objectives are reached by taking the ways that lead to them. The best things of life are gained at the sacrifice of the things pertaining to life that are of lesser value. Lovers of ease will never go far in traveling the ways which lead to the heights in any walk of life. Much less will they go far in treading the way that leads to the realization of the possibilities of life. Whoever would do this must be ready to pay the price for so doing.

VI. *Recognition of the fact that the worth while things of life are worth all they cost, and vastly more, is essential to progress in meeting the difficulties incident to their possession, and persisting in the way that leads to the best life holds for us.* One who gets the most out of life here, will be well prepared to get the most out of life hereafter. Rightly we look forward to a heaven where progression—not retrogression—will be the order of the day.

VII. *Life building success is not the result of accident, or of special favors from our Lord.* It is the result of well directed effort, and of application in which we determinedly persist. Our Lord makes it clear that success in this work is volitional on the part of the one who succeeds. That he succeeds because he takes the way that leads to success, and persists therein until he gains his goal. It is well for us to keep in mind that infancy is as natural, normal, and necessary, in the spiritual, as it is in the natural realm, and that the objective in life building work is that of taking newborn babes in Christ as far into the realm of spiritual manhood and womanhood as they are capable of going in this present life. It is not the improvement of the grace of God, but of the person who is in the enjoyment of that grace.



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