
The Preacher's MAGAZINE

Thou Remainest

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

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

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

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

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The Preacher's Private Mental and Religious Habits

By the Editor

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

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

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

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

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

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

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

Thoughts on Holiness

Olive M. Winchester

The First Lesson in Holiness

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

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

THE BASIC REQUIREMENT

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

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

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

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

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

A PECULIAR TREASURE

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

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

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

A KINGDOM OF PRIESTS

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

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

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

A HOLY NATION

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

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

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

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

"The Preacher's Spiritual Life"*

George Cole

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Man's Search for Truth

J. Carey Campbell

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Dead Line

Ed Bennett

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

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

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

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

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

Archeology and the Bible

Basil W. Miller

Part Four

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

What About It?

Paul S. Hill

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

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

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

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

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

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

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

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

Why So Many Idle Preachers?

A. S. London

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Words

Paul S. Hill

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

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

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

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

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

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

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

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

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

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

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

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

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

The Preacher's English

Leewin B. Williams

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

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

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

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

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

EPISTLE—e-*pis-l*, a faint sound of *l*.

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

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

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

HYMENÆUS—*high-me-nee-us*.

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

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

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

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

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

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

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

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

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

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

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

Questions for Seekers

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

How much discouragement can you stand?

How much bruising can you take?

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

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

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

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

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

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

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

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Long Range Planning

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

If you are planning for ten years, plant trees;

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

—Saying of a Chinese Sage.

Live Today

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

God Will Not Change

God will not change: the restless years may bring
Sunlight and shade—the glories of the spring,
And silent gloom of sunless winter hours,
Joy mixed with grief—sharp thorns with fragrant flowers;
Earth lights may shine a while and then grow dim,
But God is true; there is no change in Him.

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

Ready

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

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

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

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

*I would be living, Lord,
As ever in Thine eye;
For whoso lives the nearest Thee
The fittest is to die.*

—MARGARET J. PRESTON in *The Nazarene Voice*.

The Postage Stamp Lesson

New Year's Resolution: Resolved to be a postage stamp

There was a little postage stamp
No bigger than your thumb,
But still it stuck right on the job
Until its work was done.

They licked it and they pounded it,
Till it would make you sick;
But the more it took the lickin',
Why, the tighter it would stick.

Let's be like the postage stamp
In playing life's rough game,
And just keep on sticking,
Though we hide our heads in shame.

For the stamp stuck to the letter
Till it saw it safely through;
There's no one could do better:
Let's keep sticking and be true.

—PUBLISHER UNKNOWN.

Steps to Holiness

First Step—I am a child of God.
Second Step—I know with sorrow
that sin still exists in my heart and life.

Third Step—I believe that Jesus Christ can save me from all sin.

Fourth Step—I now choose, with all my heart to be holy.

Fifth Step—I renounce all known sin and doubtful things.

Sixth Step—I consecrate myself fully to the service of God.

Seventh Step—I believe that God for Jesus Christ's sake cleanseth me now.—GENERAL WILLIAM BOOTH.

The Nightingale Pledge

Instituted by Florence Nightingale for her school of nurses was the following pledge which is still in vogue in many schools of nursing:

"I solemnly pledge myself before God, and in the presence of this assembly, to pass my life in purity, and practice my profession faithfully. I will abstain from whatever is deleterious and mischievous, and will not take or knowingly administer any

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

The World's Bible

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

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

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

—ANNIE JOHNSON FLINT.

Intellect

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

Is This Your Family Relation?

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

"Go On"

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

—Alberta Nazarene.

The "Nots" of the Sunday School

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

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

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

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

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

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

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

The Sunday School Teacher

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

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

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

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

Comfort in Chastisement

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

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

Shall We Kneel When We Pray?

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

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

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

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

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

Come unto Me

Jesus, my refuge from life's storms,
To Thee I come for rest;

How sweet to feel Thy sheltering arms,
And lean upon Thy breast.

The human tongue can never tell
What joys possess me here,
Safe folded in Thine arms of love,
Thy child can know no fear.

Sorrow and darkness flee away,
The light divine breaks through.
While looking on Thy loving face,
The joys of heaven I know.

—MAMIE E. PAYNE, in *The Nazarene Weekly*.

How to Kill a Church

Don't go unless you feel like it.
If you go, go late, and plan to leave early.

If the weather is hot, don't go.
If the weather is cold, don't go.
If you don't feel well, don't go.
If you do go, tell the ushers where you are going to sit; then sit down and

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

Don't think of praying for the pastor of church or Sunday school teachers.

Make up your mind you will not give anything anyway.

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

Words

Boys flying kites haul in their white-winged birds;

You can't do that way when you're flying words.

Thoughts unexpressed may often fall back dead,

But God himself can't kill them when they're said.

—W. CARLTON.

Sermons in a Nutshell

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

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

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

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

Liars are verbal forgers.

Failure is more frequently due to lack of energy than to lack of ability.

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

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

Troubles you borrow soon become your own.

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

Briefs

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

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

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

—Selected in *Church Management*

But for a Time

If I stoop

Into a dark tremendous sea of cloud
It is but for a time. I press God's lamp
Close to my breast; its splendor soon or late

Will pierce the gloom; I shall emerge one day.
—ROBERT BROWNING.

HOMILETICAL

A Preaching Program

for January, 1942

Hugh C. Benner

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

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

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

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

"Have Faith in God"

TEXT—Have faith in God (Mark 11:22).

INTRODUCTION

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

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

3. Need to turn our thoughts Godward.

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

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

4. Need for a clear God-consciousness.

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

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

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

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

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

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

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

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

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

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

3. Assurance in the face of seeming impossibilities.

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

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

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

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

II. IMPLICATIONS OF "FAITH IN GOD"

1. A spiritual basis of life.

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

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

2. Spiritual vision.

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

b. Recognizing possibilities beyond the apparent.

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

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

3. A clear sense of responsibility that impels action
a. Lack of willingness to bear responsibility is a growing menace in the Church of the Nazarene.

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

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

CONCLUSION

A CHALLENGE TO THE CHURCH

1. "Have faith in God."

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

"Your Pastor and His People"

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

INTRODUCTION

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

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

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

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

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

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

a. Before the church.

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

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

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

2. An adequate ministry of the Word.

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

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

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

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

3. A Christlike spirit.

a. Humble.

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

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

4. Leadership.

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

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

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

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

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

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

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

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

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

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

3. Consistent support.

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

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

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

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

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

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

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

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

CONCLUSION

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

"God's Principal Theme"

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

INTRODUCTION

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

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

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

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

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

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

This text reveals:

1. The fundamental element in the character of God.

2. God's highest will for man.

3. The ultimate basis of man's responsibility.

I. THE FUNDAMENTAL ELEMENT IN THE CHARACTER OF GOD
"I am holy." "I the Lord your God am holy" (Lev. 19:2).

Principal Theme.

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

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

II. GOD'S HIGHEST WILL FOR MAN

"Be ye holy." Principal Theme.

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

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

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

III. THE BASIS OF MAN'S RESPONSIBILITY

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

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

IV. IMPLICATIONS OF THE ABOVE REVELATION

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

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

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

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

CONCLUSION

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

"Missions: The Spearhead of Christian Achievement"

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

INTRODUCTION

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

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

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

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

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

4. The missionary spirit is fundamental in vital Christianity.

a. The spirit of Jesus Christ intensely missionary.

b. Normal in vital Christian experience.

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

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

He knew the danger of a self-centered Christianity.

a. In the individual.

b. In the church group.

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

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

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

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

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

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

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

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

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

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

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

III. THE CALL TODAY IS TO GREATER MISSIONARY ACHIEVEMENT

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

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

CONCLUSION

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

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

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

"A Challenge to Your Way of Life"

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

Context to be read: verses 15 and 16.

INTRODUCTION

There are just two possible bases of life:

Worldly or heavenly.

Temporal or eternal.

Material or spiritual.

Seen or unseen.

Time or eternity.

Human or divine.

Self-will or God's will.

I. OUR TEXT BRINGS THESE INTO SHARP CONTRAST

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

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

How are you living?

For what are you living?

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

Is your life *worthy* of a human being?

Will your kind of life stand scrutiny and thought?

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

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

II. THREE REASONS FOR SERVING GOD

1. "The world passeth away."

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

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

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

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

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

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

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

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

(1) A complete solution to the sin problem. Forgiveness. Cleansing. "A good conscience."

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

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

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

CONCLUSION

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

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

"Perilous Plausibilities"

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

INTRODUCTION

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

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

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

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

I. THE WAY OF AN EASY CONSCIENCE

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

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

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

II. THE WAY OF SUBSTITUTION

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

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

III. THE WAY OF LEAST RESISTANCE

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

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

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

IV. THE WAY OF BROKEN VOWS

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

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

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

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

V. THE WAY OF DEFERRED DECISION

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

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

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

CONCLUSION

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

"An Immortal Thief"

INTRODUCTION

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

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

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

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

1. Romans:

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

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

2. General Jewish Group:

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

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

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

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

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

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

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

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

II. LESSONS FROM THIS SCENE

1. Our real standing before God:

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

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

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

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

CONCLUSION

Today, the same three groups:

1. Impenitent believers.

2. Skeptical, hard-hearted rejecters.

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

"Break up Your Fallow Ground"

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

INTRODUCTION

"Fallow ground" signifies:

1. Not poor, useless soil;

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

3. Thus, uncultivated, idle, unproductive: *no harvest!*

I. DUAL APPLICATION

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

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

II. CLEAR IMPLICATION THAT THIS CONDITION NEED NOT OBTAIN

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

III. "BREAK UP YOUR FALLOW GROUND"

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

2. The process.

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

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

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

IV. THEN GOD WILL "RAIN RIGHTEOUSNESS" UPON US

This is the normal result: "rain."

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

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

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

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

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

CONCLUSION

How long since your heart was broken up before God?

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

Are you satisfied with the measure of victory you have?

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

ILLUSTRATIONS

Basil Miller

There Is No Sacrifice

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

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

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

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

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

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

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

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

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

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

Who Guessed Right?

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

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

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

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

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

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

Free Show Tickets at this Church

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

"Do they make any pretense at religion?" I asked.

"Some—but another thing they do during the Sunday school hour is to teach the girls how to knit."

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

From Opium to the Pulpit

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

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

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

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

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

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

Frozen to the Boat

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

"Grab it!" went up the shout from fifty throats.

But the three men in the boat made no move, as it shot away, carried by the floes of broken ice and flowing current of the river.

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

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

Why did they not grab the rope?

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

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

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

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

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

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

"Then why?" you ask.

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

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

A Nickel's Worth of Liver

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

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

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

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

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

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

"Get Back," Warned the Voice

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

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

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

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

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

A Last Call

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

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

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

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

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

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

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Getting Believers Sanctified

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

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

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

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

The Believer's Need of Entire Sanctification

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

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

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

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

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

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

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

PRAYERMEETING TIME

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

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

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

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

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

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

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

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

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

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

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

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

—REV. GEO. H. TALBERT, Mitchel S. D.

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

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

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

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

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

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

Sanctification and Our Lord's Coming

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

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

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

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

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

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

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

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

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

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

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

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

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

Sanctification and Life's Everyday Problems

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

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

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

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

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

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

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

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

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

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

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

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

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

Sanctification and Meeting Life's Challenges

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

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

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

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

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

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

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

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

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

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

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

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

Sanctification and Fields of Opportunity

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

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

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

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

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

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

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

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

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

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

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

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

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