
The Preacher's MAGAZINE

The Bible

THE Bible is the greatest literary paradox the world has ever seen. It is the deepest, and yet the clearest, of books. Its greater profundities have come from the simplest of men. It is most needed when it is least wanted. It dismisses with a sentence an entire nation, to give us the message of a farmer. It ignores a king to give us the account of a shepherd. It begins in a garden and ends in a city. It begins with God, it ends in glory. It begins with a serpent, it ends with a Lamb. Early in its pages we find a creation ruined; late in its pages we see a new creation. In this Book God is a consuming fire; and yet He says, "As one whom his mother comforteth, so will I comfort you" (Isaiah 66:13). You can get along without other books; this is one you ignore at your peril. It is the Book of warning. Do not add to it, or take from it. It is older than the nations of Europe, but it is fresher than tomorrow morning's dew. It is a rock for stability, a seed for growth, a sword for defense and a spring for satisfaction. Its literature is ancient, but prophetically modern.—W. H. HOUGHTON, in *The Watchman-Examiner*.

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Taking the Preaching Task Seriously

By the Editor

IT IS a rare thing for a preacher to break down morally, but it does happen, and when it happens it is the more noticeable because it is rare. And there is no place where people show a greater tendency to quick generalization than in this matter. Let one preacher break down and it will be quickly noised that preachers cannot be trusted. A hundred, perhaps several hundred, go straight to every one who breaks down, but the ones who went straight draw no attention because that is what is expected, while the failure is observed and from him more deductions are made than his position warrants—but this is beside the question. A preacher did go wrong, and yet he continued to pose, in his state of questionable reformation, as a superspiritual person.

We mentioned him one day, and a thoughtful observer said, "It was a long time ago that I met that preacher the first time. Then he was supposed to be going well. But in my presence he told another that he did not make much preparation to preach, and did not preach full sermons very often. He said he found that by putting on a little demonstration he could get the meeting 'stirred up,' and then he could get by with a testimony meeting, and people were glad to dispense with the sermon. But this comment made a strange impression on me. I decided this man was a loafer and a deadbeat and that he was not altogether serious and sincere. When I heard that he had broken down, I was not exactly surprised, for I had calculated that he was not sound inside."

We are accustomed to separate, in thought at least, the worship part of the service from the sermon. But it is easy to go too far with this. In a Protestant church preaching is a part of the worship, and unless a man can worship God while listening to the sermon, the worship factor

in our meetings is entirely inadequate. But I believe the preaching is the principal part of the worship, and that the preacher and the people should consider it so. I doubt that it is possible to have a balanced spiritual life in the church if the preaching is slighted by either the preacher or the people. And observation convinces me that the people appraise the preaching pretty much in the same way the preacher appraises it. If the preacher makes little preparation and shows only passing concern for the preaching, the people will do the same.

But I know mere generalities will not help, so I propose to set forth a few things that I believe are fundamental in the matter of good preaching:

1. The preacher should prepare his own mind and heart for the task. There are times when the preacher must fight for time in which to make this preparation, but if he will fight he will either find the time or his fight to find it will serve the same purpose as would the leisure which he seeks. Dr. Bresee used to spend practically all of Saturday in his room preparing his heart and mind for his Sabbath task. By this time his literary preparation was complete, but he wanted this last day and night in which to "soak." During this time he was accustomed to pray, rest, meditate, and think through to conclusion the truths he proposed to present and the effect he hoped they would have. This is the last and perhaps the most important part of the preparation to preach. I give it first so there will be the best chance that all will read it.

2. Large place and high honor should be given to the Bible in our preaching. The scripture lesson should be selected carefully and the preacher should prepare well for its reading. If there are proper names in the lesson, the preacher should learn the proper pronunciation. If there are parenthetical phrases or verses, the preacher should practice reading so that his inflection will bring out the injected idea. The scripture lesson should be a complete passage, and not a mutilation, and the sermon should draw as much as possible from the lesson. Expository preaching is by all odds the best form, and the popular way of using a text just as a plaything or as a form for ringing the changes is reprehensible.

3. Chief place should be given to the teaching phases of the sermon. It is not enough that things should be well said, they must be important and fundamental. And it is a foolish idea that teaching can be left to the Bible class. The teaching phase of the preacher's work should be so thoroughly done that the people will become well informed Christians just from hearing him preach, whether they attend Bible classes or not.

4. Even a "little preacher" should preach on big themes like the atonement, repentance, holiness, destiny and the Second Coming of Christ. But he should stick close to the Bible, and when he does occasionally stray, he should not go

farther away than Church history and Christian missions. People do not go to church to hear the preacher try to solve the social problems of the world nor to hear him speculate as to how the nations are going to behave in the near and distant tomorrows.

5. Certainty is more important than scope, and it is a pity for a preacher to attempt to be exhaustive when to do so involves the mixing of dependable doctrine with shallow speculation. A preacher can appear to know so much that listeners will learn to question whether he knows anything at all. The preacher may be so exact in his processes that he will know he knows what he is proclaiming, although he may have to admit that his formal education is limited, and that outside his field he is quite at the mercy of others.

6. Detailed preparation is essential. I know that reading as a method of delivery is unpopular, but it would be a good thing if preachers would write their sermons, for all that. If preachers would write their sermons, or even write half of them, they would learn the value of ideas, and would be saved from the rambling that is the prime cause of "long-windedness." The preachers who preach too long usually lose the time in getting started, and the preacher who knows what he is going to say during the first ten minutes on his feet will seldom be unduly lengthy. The long-winded preacher is just doing in the pulpit what he should have done in his study. He has called in a crowd to watch him do a personal and private task. The public is not concerned with processes—it clamors only for results, and the preacher who has plenty of results to offer will not usually weary the people with his processes. But results, you know, are like thrashed grain or smelted gold, they do not bulk large, although their value is relatively great.

I have now rounded out forty full years in the ministry, so that I can no longer get by on the plea that I am too young. But sometimes I am asked what I think of the younger ministers. In such cases candor requires me to admit that these younger men who have taken up the work within the last twenty or twenty-five years are better prepared for their task than we who commenced at the opening of the present century were. Also they have a better technique than we were taught. They are given a better organization than was handed to us, and they know better how to handle organization than we knew. They have better physical equipment for church and Sunday school work than we had. They have more available helps to efficiency in service than we could find.

But, on the other hand, candor compels me to say that I am often anxious about the seriousness of the younger men. The younger men, according to my judgment, need to be called to a deeper devotion personally. They need an intellectual awakening that they may take their

studies and their preparation more to heart. They need a fuller baptism with the spirit of prophecy to give spiritual authority to their preaching. They need an enlarged capacity for hard work. They need to realize as many of them do not seem to be aware, that actual progress in making preachers of themselves is necessarily slow, and that the grind is as hard on the preacher as it is on the steel that is held against the grindstone. But if the younger preachers will use their advantages without compensating for them in lesser effort, they can do a better job with this preaching business than their fathers did before them.

I know I can speak for the men of my generation and say that our day is best justified by successors that can outstrip us. Therefore we have no envy, but only sympathy and faith and hope. But just as Euclid is reported to have told Pharaoh, when the king wanted a shorter course, "There is no royal road to geometry," so there is no easy way to become and to continue as a good and effective minister of Jesus Christ. Only the genuinely serious will pay the required price. But may you be one who will do it!

That Revival

We are not thinking just now of the world-wide revival of religion that long has been the subject of prayer and hope, but of the meetings in your church, the call of God in your life, and the revival in your own Christian experience. What we can do we must do, if we would hope to stand approved of God at the end of the journey, and one of the things that we can do is to make a success of the opportunities however small or great they may be that fall to our lot in life. Many of the most effective Christian leaders and workers in our church have come up through the process of advancement from lowly beginnings, where a humble saint of God, a mother or father perhaps, worked patiently year in and year out in a farm home and a small country church. And this work is still going on and the background of great futures are still being laid in the labors of these faithful men and women of God. In one of Faber's beautiful hymns we read this heartening exhortation, "Workman of God, O lose not heart! but learn what God is like; and on the darkest battlefield thou shalt know where to strike."—Editorial Note in *The Wesleyan Methodist*.

"Are not all days pleasant days when Christ fills heart and life with His fullness? Even if there are storms without, there will be sunshine within—His sunshine."—SELECTED.

Thoughts on Holiness from Old Writers

Olive M. Winchester

A Rest for the People of God

There remaineth therefore a rest to the people of God (Heb. 4:9).

HOW the heart longs for rest! Rest from the trouble and toils of life, for this each one seeks and strives. Rest also from the surgings within each heart desires. He may seek for this in different ways, he may rush on in the whirl of living trying to dispel the turbulence in the soul by intense outward activity, but in reality that for which he seeks is rest. Yea also the Christian, although he has found rest in part, yet discovering still a strife at the center of his being seeks another rest, a full and complete rest.

In some of the older writers on holiness we find the expression "rest of faith" used to designate the experience of holiness. It seems to have dropped out of our more recent descriptive phrases, yet is truly scriptural and indicates an aspect of this second work of grace. Accordingly we would study it and try to derive the truth contained.

THE REST FORESHADOWED

The rest proclaimed for the children of God was not new. At the very foundation of the world its principles had been laid down. On the seventh day of creation God had rested and thereby a Sabbath rest was instituted for every seventh day.

To understand the rest promised, we should accordingly study this first Sabbath rest. We read, "God rested from all his works." After the world had been brought into being, and the heavens filled the expanse above while the waters covered the earth; then there was called forth "herb seeding seed and fruit trees bearing fruit"; moreover also great luminaries shone in the heavens and the stars give forth their light, and finally came the creation of beast and man. Looking out over all the works of creation God saw that all was good. Then on the seventh day he rested. Thus we have rest after labor. Rest when the goal has been reached, rest when all that was done could be denominated good.

A further point is to be noted here and that is that there was no evening to this seventh day of rest. All the other days had been concluded with the refrain, "And there was evening and there was morning." This day has no evening, there is no sunset to bring its glory to a close, there is no dawning of a new day for the toil to be renewed, there is one continual Sabbath rest.

THE REST TYPIFIED

Well accepted is the fact that the entrance of the Children of Israel into the Canaan land typifies the sanctified experience of the Christian; this has been set forth in precept and in song. One of the battle songs of the earlier holiness movement had these lines:

*Now, O my Joshua, bring me in,
Cast out thy foe, the inbred sin.*

Two definite crises experiences had brought the children into this promised land, experiences where God had fought mightily for them and delivered them with outstretched arm. The opportunity lay before them of possessing the land as their own with every enemy exterminated if they would wholly follow the Lord.

But two sad facts are connected with this account, first that one generation failed through unbelief to realize this promise, and the second is that those who did enter failed to drive out the people of the land and thus the rest was not attained. They might have established the worship of Jehovah and have exterminated all forms of idolatry, but instead they were led astray by the gods of the peoples in the land and around about it and forsook the God of their fathers. In them the promised rest was not realized.

THE REST REALIZED

The promises of God are inviolable. If one generation fails and does not make those promises its own, another lies just in the offing whose heritage it is. So to the dispensation of the Christian age comes this offer of rest.

It is interesting to note in this conjunction that the writer of the epistle now changes the word to designate rest. He had previously been using the term that is properly translated by our word rest, but in the ninth verse of the fourth chapter he introduces another term which means a Sabbath rest.

Thus with this special term he connects at once the rest given to the Christian with the creation rest. This helps us in determining its significance. It is a rest like unto that God entered into on the seventh day.

As we studied this rest we noted that it was rest after toil. So the Christian's rest is not attained but by labor and toil. Man does not readily renounce his own works and cease from his own ways; there is a mighty contest that goes on within the soul. But if he is to enter into rest, this must needs be.

Then again in the Sabbath rest there is not simply cessation. The other word for rest indicated that; this would be only the negative aspect. The Sabbath rest connotes worship. So within the soul after man has ceased from his works then comes the setting up an altar within the heart where God alone is worshiped without a rival. As one writer expresses it, "It was the rest of man in God, a rest like that of God, a rest which in man's unfallen state was enjoyed by his working on the same plan and resting in the same spirit with God, and in his fallen state could be recovered only by his return in his whole being to harmony with God and rest in Him. The only Sabbath keeping on earth that has ever deserved the name is release from the labors and burdens of the soul, and from the body as a help to the higher rest. The true Sabbath is entering into God's rest, in participation of His blessedness, and it draws with it the surmounting of every hindrance to this result. It is resting from everything that would hinder rest in God, and then it is the enjoying of this rest in Him."

For the people of God this rest does remain. Surely when such a glorious heritage is ours, we should listen to the word of admonition to fear lest we should fail and not enter into this coveted rest, lest we allow unbelief or ease of soul to deter us from receiving all that God hath promised. There is rest that has no evening, no setting sun, a rest that passes out beyond the portals of time and extends on into the eternities. When once we have entered into this rest, we need not rise for another morning of toil in seeking to find peace of soul, the toiling is over and rest has come, has come to abide forevermore.

There is rest which still He waits to give—

A rest wherein we all may daily live—

The rest whereby,

As in His death, by faith, we die,

So He will live in us,

And living thus

Will change our death to life—a life no longer ours,

But His, renewed with resurrection powers.—

DIVALL.

Adam Clarke's "Letter to a Preacher"

E. E. Wordsworth

THERE are few men in the entire history of the church who have attained to the heights of scholarship and piety as the great commentator, Dr. Adam Clarke. His erudition was well known throughout the British empire in his day, and universities honored him with many degrees. He was at home with men of all ranks and stations and he graced every occasion like a king among men. Preeminently he was a preacher, teacher and soul-winner. In his "A Letter to a Preacher" he makes many pertinent observations which we summarize below with our own comments.

"Concerning choice of texts—never take a text which you do not understand. Remember, you are called not only to explain the things of God, but also the words of God. Seldom take a very short text. Never take a text out of its setting, but always give the meaning intended by the Holy Spirit. Beware of allegorizing on the one side and literalizing on the other."

This advice, if followed, would keep many a preacher from being cocksure he had the key to the Revelation. Theorizing on speculative material tends to controversy and confusion. Furthermore taking texts entirely out of their setting is positively harmful to the cause. I read a book once in which the writer endeavored to prove that the two humps on a camel's back proved the two works of grace. Another preacher took the text, "Jesus wept" and went on to

prove that Jesus wept first, because of the sins of the people and second because of their inbred sin. The facts are that Jesus was at the grave of his friend Lazarus and wept like any normal human being at the loss of a loved one by death. I heard an evangelist in a mission preach on this text, "The earnest of our inheritance" (Eph. 1:14), and exhort the people to be more in earnest for God and souls. His exhortation was all right but his text had no such meaning as he gave it. It refers to earnest money when purchasing property, the purchaser having a claim on the property because of a payment made. We have a prior claim on our coming inheritance.

"Concerning your behavior in the pulpit and mode of conducting public service—go from your knees to the service. Be careful how you say things to make the congregation laugh. Never assume an air of importance while in the pulpit. Avoid fantastic attitudes. You are a witness for God and are bound to tell the 'truth, the whole truth, and nothing but the truth.' Read your text distinctly and begin to speak about the middle of your voice. Be sure to have the matter of your text well arranged in your own mind before you come to the pulpit. Preach Jesus Christ. Never ape any person, however prominent he may be for piety or ministerial ability."

I had an evangelist to serve me on one occasion, and the last thing he did every evening was

to devour the newspaper. And during the day prayer was a minor matter and incidental with him. We had no revival.

Some preachers seek more to entertain than to win souls. They make the audience "laugh" like Clarke warns against. They "tickle" the ears of the people and spiritual lightweights like it.

Regarding the telling of truth there is a common danger of exaggeration. This is subtle, and one can tell stories so often that it seems he actually believes to be the truth what is nothing more than fiction. Like a fish story it gets bigger every time it is told. Beware, brother minister!

Aping another preacher is bad business. This country has had only one "Billy" Sunday but many who have tried to "ape" him. Be natural. Be yourself. I know a long-legged Abe Lincoln Kentuckian, who, when getting blessed would sometimes lift his long leg over the pulpit and he did it so graciously that it really seemed natural to him, and the audience would shout and be blessed. Another preacher who had often witnessed him do it thought he would try it, so one Sunday morning when he was preaching the moment arrived. He was not tall like the other preacher but of stocky build so when he raised his leg instead of going clean over the pulpit it stopped on top and he was thrown on his back with a bang. The audience roared with laughter at his awkwardness and the preacher was chagrined and terribly embarrassed. My guess is that that preacher never tried that stunt again.

Concerning the proper use of the voice Clarke's words are very timely and pertinent. Do not scream in the pulpit at any time. Learn how to properly control your voice. It would pay any preacher to take some elocution. Articulation is vastly important.

Do not talk too rapidly but distinctly. Do not mumble your words. If you must be loud let it be at the close of the sermon. The old Quaker said, "Begin slow, rise higher, strike fire, sit down in a storm." But do not be too stormy. Remember that storms do a great deal of damage. Wesley said, "We must labor in the pulpit," but perspiration is not inspiration. I have heard hundreds of really good sermons close in a quiet manner. Be in earnest and enunciate properly and do not abuse the ear drums of the people.

Clarke properly advises the minister to have his sermonic materials well arranged in his own mind. Whether you speak extemporaneously or from notes it really matters not in my thinking. Dr. Chapman does not use notes, neither did Dr. Bresee, but the great Charles G. Finney did and advised ministers to take them to the pulpit with them to use like a crutch in case of a little lapse of memory. But in any event the outline and illustrative materials should be firmly fixed in the preacher's mind before entering the pulpit.

Above all preach Christ, as Clarke strongly advises. "Preach Jesus Christ." Clarke preached doctrine clearly, the "second blessing" too, but he preached it with Christ as the true center. This we must do, brethren. Dr. Corlett's masterly sermon is a fitting illustration in point, "Holiness, the Central Truth of Redemption." Doctrine and the precious blood are one. "Christ in you the hope of glory." "I am determined to know nothing among you save Jesus Christ and him crucified." A Christocentric gospel with proper doctrinal basis is saving in character and mighty in influence for God and righteousness.

(To be concluded)

Facts and Figures that Awaken Us

A. S. London

I HAVE always had a mania for facts and figures. In our travels of more than 400,000 miles in every state in the Union, I have tried to keep my eyes and ears open. I have gathered statistics from Washington, D. C., to the remote corners of the nation. They have been effective in our work in presenting truth.

Many letters have come from all sections of the nation asking for these figures and facts. Rev. Ray Hance, that excellent pastor-preacher, said to me yesterday, that it would be a great help to the preachers of this country if I would place these facts before the public for common usage. It is my heart's desire to do anything I can to help awaken ministers and laymen to see conditions about us, and then do something about it.

PHYSICAL CONDITION OF YOUTH

I have just read this morning from one of the best writers of the Southland, that 32% of the youth of this country are unfit for military training. Figures show that 80% of our men mobilized in the late World War were physically unfit. Tobacco, liquor, immoral living, late hours and fast living have taken its toll. "He that sinneth against God wrongeth his own soul."

CRIME CONDITIONS

There are 4,350,000 criminals listed in the United States. A crime is committed every 22 seconds, a murder every 45 minutes. The crime bill is \$120 for every man, woman and child in the nation annually, or \$15,000,000,000. This is six-and-one-half times as much as is spent in our

country for education. There are three times as many women engaged in the liquor business, as are in the colleges of our country. Our annual gambling bill is \$7,000,000, liquor bill, \$4,000,000,000, and our tobacco bill, \$3,000,000,000. There are 1,000,000 prisoners in penal institutions in our country.

WORLD CONDITIONS

Seventy per cent of the population of the world is in war. Russia has closed 134,000 churches in the past few years, and burned 34,000 church buildings. Every Sunday school in Russia is closed and prohibited by law. Germany has done away with the youth church movements and substituted the Hitler youth movements. Ten countries have been conquered by the Germans in the past two years. Two million girls, from the ages of 14 to 21 were taken out of Poland and placed in the munition plants, so the men could be placed at the battle front. Russia has killed or thrown into exile 40,000 preachers in the past few years.

NATIONAL CONDITIONS

More money has been spent during the past seven years in our government than was spent from the days of George Washington to Woodrow Wilson, says Senator Capper of Kansas. The national debt now is the largest in the history of our government—\$45,000,000,000 and more.

CHURCH CONDITIONS

Sixty thousand churches last year did not have a convert or an addition. Thirty thousand church doors have been closed in the past twelve months. One thousand rural churches are now being closed every year. In six years there were 500,000 Sunday school pupils lost to the rolls, and fewer pupils in the Sunday schools of our country than there were twenty years ago. Only 27% of the church world pays anything for the support of the church. Twenty-five per cent of the church world cannot be found, 50% never attend church and 75% have never attended prayermeeting. From 75% to 90% of the population of our towns and cities are unchurched.

HOME CONDITIONS

There are 21,000,000 homes in the United States. Seven million of these homes are childless. Four million have only one child. There is a divorce in our country for every six marriages. I heard John R. Mott say that our country has more divorces, more youthful delinquency and more crime than any civilized nation in the world. He has been a world traveler for more than four decades.

SOCIAL CONDITIONS

There are six million registered cases of social diseases. The author of these figures, a medical doctor, says that there are probably twice this number who are under quack doctors or home remedies. One million mothers of our land are infected with social diseases. One hundred thousand babies are born every year in our

country out of wedlock. Twelve thousand boys and girls were brought before one western judge in twelve months. Ninety per cent of them were immoral and 50%, says the judge, have hit the bottom never to come back.

WHAT IS THE OUTLOOK?

Some think nothing can be done about conditions in church or state. I say something can be done. Some of the greatest revivals and times of reformation have come in the darkest hour. I see but little hope for adults. But I do believe that youth in their early teens can be saved to the church and civilization. They will have to be gotten early. Seventy-five per cent of the church world have come before they reached their majority years. Eighty-five per cent of church people come out of Sunday schools. Ninety-five per cent of the 250,000 ministers of our country come from the Sunday schools of our land. This is the fact in view of statistics showing that we save only 15% of our Sunday school pupils.

NINETY PER CENT EFFORT PUT FORTH TO SAVE YOUTH

Only one person out of 5,000 ever becomes a Christian after the age of 18. Only one out of 25,000 ever comes into the church after the age of 25. Ninety per cent of the time and effort of the church world should be put forth to save youth before they go over the precipice. "It is better to build a fence around the top of the precipice, than to build a hospital at the bottom of it."

THREE ESSENTIALS

First, we must believe in the power of the gospel of Christ. It is the power of God unto salvation. There is no human remedy for our dark situation. There is hope in the gospel. The Holy Spirit convicts, convinces and converts. *Second*, we must get youth in touch with the church. Thirty-six millions of our youth did not enter a church door last year. How can they be saved unless they hear? Ordinary routine methods will not change conditions. Permit me to say that ordinary revivals hardly touch the outer edge of our church or outside conditions. There must be a movement to get these unchurched youths around every church door inside the house of God. *Third*, church people must come into possession of a divine grace that causes them to love out of a compassionate heart. The church world is too cold. A nominal Christian experience will not suffice. We are going to have to strike a new stratum in Christian love for lost youth. Criticism, fault-finding, and gossiping about the faults and failures will only drive them farther from the house of God.

EDUCATION INSUFFICIENT

It was once thought that evil doings and ignorance were synonymous. But such is not the case. There are 8,000 college graduates in the penitentiaries of our country. Education without Christ is a curse to both the individual and society. It is Christ or chaos. Fifteen million

copies of dirty magazines are published every month in our country. Eighty-five per cent of this literature is so corrupt that the United States government will not permit them to be sent through the mails. I heard William Jennings Bryan say that 50% of the educators of our land deny the inspiration of the Bible, and the deity of Jesus Christ. An old writer more than a century ago said that higher education would be the downfall of America. Sam Jones once said that he would rather have his children go to heaven reading their A.B.C.'s than to go to hell reading Greek and Latin.

Oh, for something to happen to the youth of America that will bring them to Jesus Christ, their only hope, is our daily prayer!

Paul's Terms Regarding Holiness

Neal C. Dirkse

WHEN Paul wrote the *Philippians*, he wrote, not as an apostle, but as a father. It gives no hint of the use of the authority of the former, but rather the tenderness and gratitude of a loving parent. As a matter of fact, this is the only epistle with so much tenderness and no rebuke that we have written by Paul.

Philippi was the first European city visited by Paul. It was the major city of Macedonia, to which Paul and Silas were called by a special vision of God. It is to this location, now a mass of ruins, that we may turn with a deep sense of gratitude, for in the wisdom of God the gospel was directed to Europe, eventually to England, then to America, beginning at this point. Paul's intention had been to go in the direction that probably would have led to the Orient, even to Africa. Imagination can suggest much in this connection—suppose we were the "heathen" and India, China, Japan, Africa were the ones sending out missionaries! Thank God, Paul came to Philippi.

Paul's terms and expressions regarding holiness are not categorically given as in the previous letters, but rather as fatherly injunctions to persevere. The statements selected could have been made only where the glorious truth of entire sanctification, of perfect love, was a vital reality. And that statement suggests an interesting study—to discover the implications upon which various statements are made throughout the epistles. The entire epistle here considered was written upon the implication of a spiritual group, enjoying the blessings of full salvation, for the statements made could not have been made intelligible to any other sort of group.

I. STATEMENT OF FACT OF CHRISTIAN PERFECTION

Philippians 3:15—A crowd that had the experience.

II. HOW OBTAINED

Philippians 3:9—Through faith.

III. THE EVIDENCE OF CHRISTIAN PERFECTION

Philippians 1:9—Abounding love.

Philippians 1:10—Sincerity, genuineness, clean conscience.

Philippians 1:11—Holy outward life.

Philippians 1:21—Christ the most vital reality of one's life.

Philippians 2:2—Christian fellowship through love.

Spirit of unity.

Philippians 2:3—Absence of false pride.

Unselfish.

Philippians 2:15—Blameless before God, because of pure motives.

Sincere.

Like Father, like son.

Philippians 3:16, 17—Enables us to be a right example.

Philippians 3:20—Live in another world.

Philippians 4:7—Intimate fellowship with God.

Philippians 4:8—Elevates thought life.

Philippians 4:11—Submissiveness to will of God.

Philippians 4:19—Fatherhood of God becomes a dynamic reality.

IV. HOW MAINTAINED

Philippians 1:9—By process of growth.

Philippians 3:9—By keeping in Christ . . . obedience.

By faith.

Philippians 3:12-14—By consistent growth in grace.

Philippians 4:8—By keeping thought-life on proper level.

V. PAUL'S TESTIMONY

Philippians 3:8, 9—Life not lived about self, but a Greater than self;

Christ, his most vital reality;

Grounded in Christ;

Living by faith.

The Sit-down Strike

There is a form of sit-down strike that has long been familiar. It is the sit-down strike that has been such a paralyzing feature of church life. A congregation just sits down and does not work on its job. That is all. But that is enough to stop the output, block the purpose of the church and make the Word of God of no effect. In some churches no matter how often the congregation sings, "Stand up, stand up for Jesus," that does not break the sit-down strike.—HALFORD E. LUCCOCK, in *Light and Life Evangel*.

My Program for the Year^{*}

By Richard S. Taylor

A YEAR is a long time. Much can happen within that period. It would be folly to attempt to regulate a church by a rigid program that had been drawn up for twelve months. We are not to hog-tie a church, but to harness it, and set it to work. Therefore a program covering a year must be broad and flexible in its outlines. There is no need to cumber ourselves with the detail of a service or even a week's activities six months in advance. In the *first* place, such an elaborate schedule would tend to become the big thing, an end in itself rather than a means to an end. In the *second* place, to follow it strictly would be to regiment the Holy Ghost, and the Holy Ghost just simply will not be ordered around. *Third*, it could not allow for unexpected changes in needs, trends, and circumstances, which often arise overnight like toadstools. And in the *fourth* place, no preacher could follow it anyway.

Our chief danger, however, is that we will have no program at all, but enter the year aimlessly and haphazardly, full of enthusiasm, perhaps, and fired with desire to accomplish great things for God, but moving forward uncertainly, with sort of a blind optimism, trusting to the inspiration of the occasion and to the momentum of time. But in reality, there is only one thing that we can trust to the momentum of time, and it is the merciless force and celerity with which it will hurl us into the arms of the next District Assembly, with little to show for all our rapid motion.

This is the first year in which I have really had what could be called a semblance of a long-range program. For the first time I have been awakened to the real value of thinking ahead and charting my course. Before I lived from week to week; now I am learning to live from month to month, and from quarter to quarter.

At the very beginning of the year I had the conviction that any sort of a program was worthless, and even dangerous, if it existed purely for its own sake. I was not satisfied merely to keep the machinery going and my people running around in an endless chain of activities. Just to keep them busy for the sake of keeping them busy seemed to me an unworthy motive for a church program. Some people are so busy they are busybodies. Other people are very active but their activities are scattered and ineffective; hence their spiritual energies are dissipated, all to the pleasure of the devil. It is too much like a man riding an exercising horse in a gymnasium. He has plenty of motion but no moving; exercise, but no exploits.

I concluded that to have value, a program must be directed to certain very well defined goals and objectives.

In my case, what were the objectives? I was not and am not overly enthused with the practice of setting fixed or static goals, that is, goals that can be measured mathematically, such as a goal of so many new members or so much money. When we get our eyes on such materialistic objectives we narrow our activities and gradually our vision down to a very small corner of our work. Our task is not a mathematical problem. We cannot confine it to statistics. The ministry is bigger and broader and more spiritual than that. We cannot even count and weigh and measure our real and lasting work of the past; how, then, can we prescribe its exact weight and measure for the future? I felt it would be better to fix my attention on goals which to me would be more comprehensive, elemental, and eternally fruitful, even though they were less tangible.

It appeared to me that the work of the minister could be divided into four phases: evangelistic, devotional, educational and organizational. The pastor must co-operate with the Holy Ghost in evangelizing, organizing, educating and deepening personal devotion. These four things he must do or he will fail as a minister.

In the realm of evangelism, of course, my constant objective and heart cry was for souls. The salvation of men was my burden night and day. Every other phase of my ministry and the ministry of my church must bend to this objective.

Concerning the devotional life of the church, I desired that its members become deeper and more stable. They had plenty of pep and enthusiasm, but I feared that too many of them fed their souls on the religious excitement of a constant round of church activity. To remedy this I desired first that they be definitely and positively sanctified wholly, and then that they learn the secret of a personal, independent, private life of devotion, meditation and study. I did not want a church of leaners, but of pillars. I long ago told them that they were, every one, either a comfort or a care, and I wanted them all to climb energetically and swiftly into the comfort class.

I saw, too, a distinct need in the educational phase of the work. I desired my people to be indoctrinated, to become more familiar and scholarly in their study of the Bible, and to know more about their denomination.

In thinking of the organizational phase of the work I included two things: the organization of the personnel and the management and organization of church equipment and church finances.

^{*} Paper presented at the North Pacific District Preachers' Retreat, December, 1939.

Naturally this part of our work is subservient; that is, we must so organize that every part of our machine directly works to the evangelization, deepening and educating of the people; otherwise it is absolutely superfluous. Let no one think, however, that because this phase of church work is subservient to the other three that it is any less difficult or important. It constitutes some of our most critical and delicate work. It is often the most trying and often requires the most praying. This business of harnessing forty or eighty or two hundred people to the same plow, and getting them to turn a straight furrow, when none of them quite have wings yet, some of them are still nursing, others have tender shoulders, some are lazy, some are balky, and half think they are leaders, is what makes so many pastors feel sure they are called to the evangelistic field.

In the realm of organizing I wanted additional setups that would promote and quicken the education of the people, the training and encouraging of the members in systematic personal evangelism, and which would include a larger number of people, thus promoting their spiritual life and tying them to the church. In the province of the material, we desired not only to pay our various budgets but to solve our Sunday school housing problem, clear off the remaining small balance against the church, and accumulate funds toward the purchasing of a new parsonage property.

It was with such an analysis of our task that I faced the year. I am aware that this paper is supposed to be "My program for the year," whereas so far I have given you only my objectives. But I make no apologies, for I feel that without a very careful and comprehensive analysis of the church situation any possible year's program would be rather pointless. How could you aim a plan if you did not know exactly what you wanted to aim at? Personally I found that the general program which we are following for the year is largely the natural and inevitable product of the analysis with which I began the year.

Now what is the program which is calculated to help us as a church to reach these goals?

First, early in the summer the plan began to shape itself to conduct four revivals during the year: a tent meeting in midsummer, a short meeting September, another short meeting in late fall, and a full four-week meeting in early spring. We have just closed our third, with C. W. Ruth as evangelist. All three have been intensely profitable to the church.

Second, during a special day of prayer and meditation a preaching program took form in my mind. In following its general outlines I have thus far preached a series of sermons on prayer, perfect love and faith, of course interspersing numerous messages on other themes as the Holy Spirit led. And in my note book I have outlined,

yet to be preached, a series of sermons on practical Christian living, and another on personal spiritual problems, such as temptation, guidance, etc.

Third, I determined upon an intensive use of the printed page. The defunct bulletin was revived, financed entirely by the church, and a mailing list built up. Every week a bulletin is mailed to our own people who were absent on Sunday, as well as to many other families that we hope to reach. Also I have the permission of the board to conduct through the mails a six-week tithing campaign, with material put out by the Layman Co., some time during the year. In addition I have organized a standing Literature Committee for the purpose of overseeing and promoting good reading in every department of the church, in hopes that this will assist in reaching our devotional objectives. The chairman of this committee looks after the tract box and the library, and periodically distributes suitable books to our Sunday school teachers. When he gives a teacher a book it is with the understanding that he or she is expected to read it and return it in two weeks. Another member of this literature committee is the *Herald of Holiness* secretary, whose sole job is to look after subscriptions for the *Herald of Holiness*. Then the agent for *The Other Sheep* is also a member. Each month she carefully distributes 126 copies of this periodical. The Sunday school librarian and the N.Y.P.S. chairman of the "Read-a-book-a-month Club" are also a part of this committee.

Fourth, a six-week Bible Institute, meeting two and one-quarter hours each week was planned in hopes that it would prove a valuable supplement to the Sunday school as an educational agency. This was conducted in September and October. Although it proved to be of immense profit to those who participated, not as many took advantage of the opportunity as we had hoped, perhaps because we united with another holiness church and met in their building. We offered six subjects: Bible Interpretation, Bible Prophecy, Music, Personal Evangelism, Youth Problems, and Leadership Training. A small registration fee was charged, and a certificate given to each one who successfully completed two units of work. On the whole the project was so encouraging that we are planning a bigger and better institute for next year.

Fifth, the board authorized the construction of three new Sunday school classrooms in the basement of the parsonage, and also the taking of steps toward the purchasing of a very valuable parsonage property immediately adjoining the church lot. In preparation for this a campaign was authorized and is now in progress to raise \$662 by January 1 for the purpose of not only paying for the new Sunday school rooms but liquidating the balance against our oil burner and our church property, thus enabling us to say in truth, "We owe no man anything."

Of course there is always the year round program of seeking to better organize both myself and the church for the sake of efficiency. But that is another subject.

What benefits have I found in planning ahead? Chief among them I presume is that by following a long range plan we not only move but we move forward, and more than that we move forward intelligently, with our eyes open.

Second, it becomes easier for me to keep a proper perspective of the year's activities. At any time I can take a checkup of our progress.

Third, I am greatly helped in the planning of my own work. With a preaching program I am never hunting and groping for a subject on Saturday; on the contrary I find myself frequently working out my sermons weeks in advance. This ripening process tells when I get up to preach. Moreover it is easier to anticipate coming events and special days. Before it was so easy for them to slip up on me by surprise. And finally it assists me in giving my people a well balanced range of activities and diet of spiritual nourishment.

Why He Fails

E. E. Shelhamer

THERE are many good and noble preachers who struggle hard, but are nevertheless a failure when it comes to building up the work of God. With the hope of helping someone, let us mention a few causes. He fails because:

1. He does not love long seasons of secret prayer.

2. He reads the newspaper with more relish than the Bible.

3. He is too dignified to preach on the streets and at factories.

4. He does not call enough, especially upon strangers and nonchurch goers.

5. He and his people are not quick to show a warm welcome and greet strangers at the door.

6. He does not see the importance of cottage prayermeetings and visiting the poor with a basket of provisions.

7. He has got into a rut in speaking too loudly and indistinctly; in being too general or too specific; in being too tidy or too untidy.

8. He does not preach and practice personal evangelism enough, that is, that every member should be a soul winner. Each one should be given a chance, even if he is a little awkward at first.

9. He and his people are not strict tithers. If they were there would be sufficient funds to take good care of his family, the parsonage, and the church so that everything would look neat, up-to-date and be inviting.

10. He holds too tenaciously to old, worn-out methods in conducting Sunday school and prayermeetings. Some new methods are abominable, but this does not imply that one should hold

things so tightly that every new suggestion is not given a fair trial. Why not occasionally ask another to take part or lead a service? One might learn a thing or two! By giving strangers a little recognition they may come again and finally unite.

My Sermon

PAUL S. HILL

I had a text, a scripture true,
And a fairly good outline,
And I had come to church to preach
That sermon that was mine.
And then I saw those people there,
Their faces and their form.
I caught their hungry, anxious look,
Half courage—half alarm.

I knew the homes from whence they came,
The business they were in,
The housewives, with their many tasks,
All striving hard to win;
The young folks, and the little ones,
All looking up at me,
As though to say, "Now preacher, *preach*,
We need some help today."

I some way read those silent souls
That waited there for me,
And wondered, "Would that sermon do
That I had built for me"?
How small it seemed for such a task,
So little could it reach,
So far removed from what *they* asked,
Yes, *asked* of preacher me.

The choir sang, and while they sang
I prayed a humble prayer,
"O God, my sermon is not big enough
To feed those people there."
The choir sang another verse,
The sermon—smaller still—
Mocked back at me. I prayed some more,
"O God! Thy Spirit! Fill!"

And then I weakly stood to preach
That sermon that was mine,
Like the boy with the fishes and the loaves,
I said, "O Lord, 'tis Thine."
And some way I got through the time,
And shook hands at the door,
With some who had a hopeful eye,
And some with courage more.

I know 'twas God and not my preach
That blest their souls that day,
That day I learned that when I try
God is not far away.
The preacher—he may not get blest,
He may feel high and dry,
But the people God will always feed
If the preacher will but try.

Throneroom Glory

Day of holy, fiery splendor, God's morning for the early Christians in old Jerusalem.

This day is the fulfillment of the promise of the Word, "I will pray to the Father, and he will send you another Comforter, . . . even the spirit of truth. . . . He shall baptize you with the Holy Ghost and with fire."

This day, eventful day, searching day, day of fear, was one of signs, wonders and amazing revival. What a day! What a birth—the newborn church; wrapped not in swaddling clothes, but transcendent robes of dazzling glory.

Never was, never will be in the annals of time, a cornerstone laid like unto this undergirding of the Church of God.

"Jesus Christ himself the chief cornerstone": upon whom rises a new and everlasting kingdom of the covenant of grace.

What an amazing phenomenon! Inhabitants of Jerusalem, bewildered, staring at the sound of the mighty rushing wind, cloven tongues of fire, and hearing gladsome voices proclaiming the wonderful works of God. Oh, what infinitude in the power and presence of the Holy Ghost!

"I will not leave you comfortless, I will come to you"; not for a sojourn of three and thirty years, but to abide with you forever.

We, too, must tarry and wait for the endowment of power to bear witness of the saving power of Jesus' blood.

Be alert and watchful until that day when again the tides of God, in waves of exultant glory, shall bring the day of burning hearts and crowns of holy fire.

"Hover o'er me, Holy Spirit,
Bathe my trembling heart and brow;
Fill me with Thy hallowed presence,
Come, O come, and fill me now."

—G. W. BYRNES, in *Church Advocate*.

Can We Tithe in Hard Times?

This is the title of a bulletin published by the Layman Company especially for these times. Layman bulletins on tithing, thirty-two in number, including 16 in new type form and just revised, are printed in regular two-page church bulletin size so they may be used by every church issuing a weekly calendar. The two blank pages of each bulletin provide room for announcements of the local church. This arrangement not only affords valuable instruction, but also saves one-half of the printing cost as well as paper. A sample set containing 32 different tithing bulletins will be sent to any address, postpaid for 20 cents. When you write please mention *The Preacher's Magazine*, also give your denomination.

THE LAYMAN COMPANY
730 Rush Street,
Chicago, Ill.

BOOK CHATS



By P. H. Lunn

THE books of particular interest to ministers at this time of the year doubtless are the annual Sunday school lesson commentaries. One of the most popular in the lower price field is HIGLEY'S LESSON COMMENTARY, founded by a layman, L. H. Higley, now passed on to his reward. Mr. Higley in his later years was a member of the Church of the Nazarene. This commentary now is edited by Dr. John Paul and Dr. J. A. Huffman. It emphasizes a vital religious experience and of course is strictly orthodox. We recommend it highly. (Price \$1.00.)

Another popular priced Sunday School Lesson Commentary is ARNOLD'S PRACTICAL COMMENTARY of which Dr. B. L. Olmstead is the present editor. This commentary has long been a favorite with our people. It is published by our friends the Free Methodists under their trade name, the Light and Life Press (\$1.00). It goes without saying that this commentary is dependable and safe. It has special suggestions for the various departments from the Primary to Adult classes. We endorse it without reservation.

By far the most popular item among our Sunday school lesson helps is the little vest-pocket volume POINTS FOR EMPHASIS, edited by Dr. Hight C. Moore and published by the Southern Baptist house, (35c). For a pastor who sometimes is compelled to make a hurried preparation for lesson teaching, this little book is invaluable. It is, of course, very condensed but the outlines of the lessons are frequently sufficient to form the basis of a lesson presentation. Every pastor should have this little book.

Among the larger and more complete commentaries are Tarbell's (\$2.00), Peloubets (\$2.00), and Snowden's (\$1.50). These are good as source materials if used with discrimination. Frequently they are woefully weak in their lack of definite spiritual application. They are not Wesleyan in their doctrinal emphasis.

And now we come to the sixteenth annual issue of DORAN'S MINISTER'S MANUAL. This 497 page volume is edited by Rev. G. B. F. Hallock and published by Harper's (\$2.00). It contains an amazing lot of material and in the estimation of your Book Man is worth every penny of the price. Most of our ministers are familiar with it. For the benefit of those who are not, we present a list of the features that it gives for every Sunday in the year: An order of worship, a morning sermon, illustrations on the theme, an evening sermon, a brief exposition of the Sunday school lesson, a prayer-meeting outline, a poem for the church bulletin.

It stands to reason that in a book of this kind much material is of no value to some ministers. However there should be enough remaining material to make it a worth while addition to any ministerial library.

Cases are won or lost in the chambers. If the study is a lounge, the pulpit will be an impertinence.—JOWETT.

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

Comfort for the New Year

*Standing at the portal of the opening year,
Words of comfort meet us, hushing every fear,
Spoken through the silence by our Father's voice,
Tender, strong and faithful, making us rejoice.*

*"I, the Lord, am with thee, be not thou afraid,
I will help and strengthen, be not thou dismayed!
Yea, I will uphold thee with My own right hand,
Thou art called and chosen in My sight to stand."*

*He will never fail us, He will not forsake;
His eternal covenant He will never break;
Resting on His promise, what have we to fear?
God is all-sufficient for the coming year.*

—FRANCES RIDLEY HAVERGAL.

Time

You have heard people say they could not do something because they had not time. Do you not know there is always plenty of time for the things you want to do? Probably the average person does not use more than half of his working time—he wastes a lot of it wishing he did not have to use it.

*I have only just a minute
Only sixty seconds in it
Forced upon me
Can't refuse it
Didn't choose it
But it's up to me to use it.
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute
But eternity is in it.*

—K. C. KORNETTES.

What Is Snow?

If you ask the dictionaries what snow is, they will give back the mouth-filling jargon, "Small tubular and columnar crystals of frozen water, formed directly from the water vapor of the air when its temperature at the time of condensation is"—Help! We are stuck in a verbal drift deeper

than any snowbank into which we have ever plunged and the drift is not white but composed of black, inky, oily words. A plague on the dictionary, let us go questing elsewhere.

What is snow? To the youngsters it is joy, feathery, billowy, joy. Out with the sled, pile on, get going, whoopee! Snowballing, white globes for cannon balls, charge, counter charge, hurrah! Snowhouses, snow statues of man and dogs and birds, what rollicksomeness of happiness.

What is snow? To horticulturists, agriculturists, growers of wheat and shrubs and trees, no "small tubular, columnar crystals," but manna from the skies. Food for all hungering, thirsting children of the soil. "Blankets marked specially priced at \$10 a pair," reads the advertisement, but here is a single blanket that is pronounced to be worth a million dollars—a million-dollar blanket for Kansas, a million-dollar blanket for Missouri, a million-dollar blanket for each of a dozen other states—and yet it did not cost a cent. A free gift from the skies, and a surprise gift, as not a single human ear had caught the soft roarings of the looms in which it was being woven. Snow is of what color, white? Not to the farmer, it is yellow, it is golden, it is gold.

What is snow to the motorist? Vexation. Beautiful, but a beautiful hindrance, a gossamer-hued annoyance, a gilded affliction. What sharp look-outs must be kept, what pestiferous skiddings, what concern lest his car be bumper-in against another car or be bumped in, what staccato stabblings of the chains on the ear drums, what forebodings that somewhere farther on the snowplow has not cleared the way. Joy? Not to the motorist. Riches? Not to the motorist.

What is snow to the moralist? Emblem of purity, innocence. The whiteness of snow. An example, a goal, an inspiration? True, but also a rebuke. Said the old mountaineer of the snow-clad Scotch Highlands, "Who can stand against God's almighty white?" Who? Self-satisfied, not greatly disturbed over our soiled lives, our lives so far from white? Then falls the snow and those million, million tiny specks have each a condemnation of our so far from fleckless lives. We may not listen to the preacher in the pulpit

but these lay sermons of the snow-flakes go home and in the house of our conscience wake fearful echoes. To all moralists this, but to the Christian a great longing, a great assurance, "Wash me and I shall be whiter than snow."

So here we go, no common eye for us, each of us with a different answer to the same question. To the out-of-door workers one thing, to the student looking out the window another, and to the little family whose coal-bin and purse are alike empty, a something different still, sinister, menacing.

What could this better teach us than that the meanings and colors we give to life are inside meanings, inside colors, and that life to each of us is just what we see life to be.

But a truce to moralizing. I think I will go to the window and take a look at the thing I have been scribbling about, take a real long, long look at the snow. There, I have done it. Beautiful is it not?—GEORGE HAMILTON COMBS.

Do Your Best Now

No loving word was ever spoken, no good deed ever done "tomorrow." We cannot act in the unborn future, nor in the dead past—only in the living present. That is why "every day is a doomsday," for today holds life and death, character and destiny, in its hands. Opportunity says with Jesus, "Me ye have not always." We say, "I will take my chances. There is plenty of time." Ah, how often do we say, "Some other time," to find that there is no other time! Some things we can do "not always." How shall we find out what things can be done any time, and what things now or never? Only by living in the faith that today is the only day we have and challenging every opportunity for its meaning. Esau filled his life with regret for trifling one day; Esther's was full of glory for one day's courage. Peter slept one hour, and lost a matchless opportunity. Mary's name is fragrant forever for the loving deed of a day. Do your best now.—M. D. BABCOCK.

Some very serious causes of failure:

1. Finding fault with the other fellow and never seeing your own.
2. Doing as little as possible, and trying to get as much as possible for it.
3. Spending much time showing up the other fellow's weak points, and too little time correcting our own.
4. Slandering those we do not like.
5. Egotism—the belief that we know it all, and no one can tell us anything.—SELECTED.

These Days of Trial

A bishop of the African Methodist Church stated quaintly the meaning of these days of tribulation. "God," said he, "is plowing up the world. He will plow the furrow to the end. What kind of seed are we going to sow in this newly plowed field?"

"He Embarrassed God"

Was it possible that Napoleon should have won the battle of Waterloo? We answer "No." Why? Because of Wellington? Because of Blucher? No. Because of God. Bonaparte victor at Waterloo; that does not come within the law of the nineteenth century. Another series of facts was in preparation, in which there was no longer any room for Napoleon. The ill will of events had declared itself long before.

It was time that this vast man should fall.

The excessive weight of this man in human destiny disturbed the balance. This individual alone counted for more than a universal group. These plethoras of all human vitality concentrated in a single head; the world mounting to the brain of one man—this would be mortal to civilization were it to last. The moment had arrived for the incorruptible and supreme equity to alter its plan. Probably the principles and the elements, on which the regular gravitations of the moral, as of the material, world depend, had complained. Smoking blood, overfilled cemeteries, mothers in tears—these are formidable pleaders. When the earth is suffering from too heavy a burden, there are mysterious groanings of the shades, to which the abyss lends an ear.

Napoleon had been denounced in the infinite, and his fall had been decided upon.

He embarrassed God.

Waterloo is not a battle; it is a change of front on the part of the Universe.—LES MISERABLES.

Christian Perfection

"By Christian perfection I mean (1) Loving God with all our heart; (2) A heart and life all devoted to God; (3) regaining the whole image of God; (4) having all the mind that was in Christ; (5) walking uniformly as Christ walked. If anyone means anything more or anything less by perfection, I have no concern with it."—JOHN WESLEY.

Ten Rules for Christian Living

1. Consider your body as the temple of the Holy Spirit and treat it with reverence and care.

2. Keep your mind active. Stimu-

late it with the thoughts of others that lead to doing something.

3. Take time to be holy with daily Bible reading and prayer.

4. Support the church of your faith. Mingle with others.

5. Cultivate the presence of God. He wants to enter your life and will—as far as you let Him.

6. Take God into the details of your life. You naturally call upon Him in trouble and for the bigger things.

7. Pray for this troubled, war-threatened world and the leaders who hold the destinies of the various nations.

8. Have a thankful spirit for the blessings of God—country, home, friends and numerous other blessings.

9. Work as if everything depended upon work, and pray as if everything depended upon prayer.

10. Think of death not as something to be dreaded, but as a great and new experience where loved ones are met and ambitions realized.—GENERAL WILLIAM BOOTH.

Halfway Followers

"There are plenty to follow our Lord half way, but not the other half. They will give up possessions, friends and honors, but it touches them too closely to disown themselves."—MEISTER ECKHART.

Advice to a New Convert

(Acts 11:23)

First, my advice to you is that you spend at least fifteen minutes in private prayer. Learn to pray in the Spirit. Let the Spirit lead you.

Second, read the Word of God as bread for your soul. Read it every day, preferably in connection with your secret prayer. Read the New Testament through first. Be systematic. Read at least one chapter a day.

Third, live by faith. You were saved by faith so walk by the same rule.

Three men were walking on a wall,
Feeling, Faith and Fact;
When Feeling got an awful fall
And Faith was taken back;
So close was Faith to Feeling
That Faith fell down, too,
But Fact remained and pulled Faith up,
And Faith brought Feeling, too.

Fourth, seek to win someone else to God. Resolve from the very first moment to be a soul winner. You can do nothing greater than win souls.

Fifth, never neglect the means of grace as afforded by the public services of the church. Do not let any-

thing but sickness keep you from the house of God.

Sixth, expect temptation, but remember temptation is not sin. Yielding is sin. Watch and pray.

Seventh, seek to associate with the people of God. Fellowship will strengthen the soul. You can't have fellowship with an unbeliever.—REV. C. C. BROWN, Roanoke, Va.

Sentence Sermons

BUFORD BATTIN

To talk well is a talent but to be a good listener is a fine art.

It takes the eternal yes to God to bring the eternal life to man.

The things that are new are not true and the things that are true are not new.

You will never wear out your welcome at the secret place of prayer.

God's ways are the right ways regardless of man's ways.

Life is the furnace in which we are tested.

If you hold your religion lightly you are sure to let it slip.

The secret of success in life is for a man to be ready for his opportunity when it comes.

No man is a complete failure as long as he retains faith that he will some day succeed.

Never speak one word concerning the faults of others except after tender prayer for them and then only with a view of helping them.

There is no use to pray to be delivered from temptation and then run right into it.

Only the religion that will stand the test of the present day will stand the test of the judgment day.

A man's life is governed by his thoughts.

You will not have power until you connect with the power house.

Human driftwood has never been known to float upstream.

It is not our position but our disposition that makes us happy or unhappy.

Home is the father's kingdom, the mother's world and the children's paradise.

Welcome

To all who mourn and need comfort, to all who are tired and need rest, to all who are friendless and want friendship, to all who are lonely and want companionship, to all who are homeless and want sheltering love, to all who pray and to all who do not pray but ought, to all who sin and need a Savior, and to whosoever will, this church opens wide its doors, and in the name of Jesus the Lord, says, "WELCOME."—*Bulletin First Church, Kansas City, Kansas.*

HOMILETICAL

A Preaching Program for January, 1941

Donnell J. Smith

The Preaching Program for this month is presented from the files of sermon notes and outlines of the late Donnell J. Smith. These notes were given the Managing Editor by Mrs. Smith with the hope that they might be found useful. Rev. Donnell J. Smith was reared by Nazarene parents, pastored our First Church of San Francisco, Calif., and Portland, Oregon. He was the first General President of the N.Y.P.S. which office he filled from 1923 to 1932. He passed to his reward in February, 1936. The sermon outlines are presented without dates—MANAGING EDITOR.

Some New Year Friends and Enemies

Today is the fifth day of the new year. Time has forgotten none of her old tricks, for she is slipping by as quickly as ever; but still the year is young. To the child the Fourth of July, Thanksgiving, Vacation, Christmas, etc., are all many, many years away. And with men and women of mature years, I suppose all feel that there is plenty of time. We can afford to put off, to postpone, for there are many days ahead. And yet I am wondering if we have not gone far enough into the new year to meet an enemy or two along the way, and possibly a friend. If not as yet, I am sure before the day closes you will meet such a one along the way. It may be that you have met some companions along the way, but hardly know whether they may be friends or enemies.

INTRODUCTION

No man goes his way alone. All are thickly surrounded with a host of companions. Did you think that you wended your way alone, that while others may have many companions, you were making your way in lonely isolation? Not so. Methinks as I look down the way of life I see all surrounded with numerous companions. None walk alone.

Have you thought much about these companions for the new year? What will determine them for the coming year? Chance? Circumstances along the way? I would have you know that these traveling companions play no small role in your life. Stop and look them over! Perchance you never realized that from them you receive suggestions or inspiration for practically all that you do in life. Also that among them are to be found your advisers, your counselors, those upon whom you lean and depend in the perplexities or exigencies of life. And more than this, if you will look close, you will find among them your *master*—one before whom you cringe and bow and obey as would a slave a master. (John Wesley's manner of selecting friends—companions).

But some may not fully understand what I mean by companions. Not simply such of your fellowmen as may be considered your friends or companions, but the principles and habits of life which influence or rule your life as well as men and women, as well as girl and boy friends.

I. NEW YEAR FRIENDS AND NEW YEAR ENEMIES

1. Definition of a friend and of an enemy.
 - a. A friend is not simply one who will slap you on the back, meet you with a smile, help you in time of need. No, sir! Such may be your worst enemy. True enough, a friend should act in that manner, but not all who act in that manner are your friends. What is the only test of true friendship? The test of righteousness. He is my friend who will help me toward heaven, toward God, toward righteousness. And he is my enemy who would draw me away from these and lead me into sin and evil; with the resultant shame and disgrace and destruction. I plead with you to use this test more in the coming year than you have in the past.
 - b. Habit and principle—friends or enemies, as well as men and women.

II. NEW YEAR ENEMIES

1. Carelessness, Indifference, Ignorance.
 - a. Three of the devil's most successful emissaries.
 - b. They open the gate of your temple to hell's legions.
 - c. They may be likened unto a hot, dry, withering wind passing over the fields of green corn. The boy, etc., who permits these three companions to go very far with him along the way will see the fertile soil of his soul turned into a barren waste. Upon these barren wastes the sower of tares and briars and thorns is ever busy.
 - d. Carelessness will creep into every phase of your life. Prayer, Bible, church, home, children, truth, promise.
 - e. Carelessness is soon followed by indifference. This fellow, like the birds in the parable of the sower, snatches away the seed of truth and the gospel. He lets nothing take root in your heart that will give you trouble. Indifference to prayer, etc.
 - f. Ignorance brings the darkness that prevents you from seeing the awful havoc that has been wrought upon your soul.
 - g. These companions are your enemies; no matter what may be the specious arguments they advance, they work your destruction.

II. THE WORLD, THE FLESH AND THE DEVIL

- a. This second trinity of evil companions may be better regarded as the leaders of a host of enemies. As to the results which follow companionship with such fellows, the earth as we behold it in history, or as it stretches out before our eyes in this present day, is the best answer.
- b. How harmless may the temptations of these three evil companions be.
 - (1) The devil may do nothing other than tempt you to eat of the forbidden fruit;
 - (2) While, the Flesh may only request that pride be one of your companions;
 - (3) And the World seldom asks more than your companionship to its places of amusement and pleasure.
- c. But look for just a moment at the result of all these harmless things.
 - (1) I hear the voice of God calling out in the cool of the day. God drives man out from the Garden of Eden and curseth the earth.
 - (2) Cain falls before the temptation of the flesh; permits jealousy, pride, hatred, and fear to become his companions; then he slays Abel.

- (3) The flood—the result of fourteen generations walking with the World.
- d. The World—some of the followers of this leader: the den of vice, dance hall, poolroom, theater (these are recognized in the main as being enemies of every child of God. But the Bible does not say that just these gross forms of worldliness are dangerous; but friendship and love of the world are absolutely incompatible with following Christ Jesus.
- e. Such gatherings as exclude Christ; such amusements as take our eyes off of Him or abate our taste of the powers of the world to come; such literature—cheap fiction, and the so-called popular music, which tends to cool off our love we can have no part in. They are enemies, not friends.
- f. Unholy men and women.

III. NEW YEAR FRIENDS: INDUSTRY—SPIRITUAL VALUES

1. Simple faith in and obedience to God and His Word.
 - a. Not so much themselves, as what they bring to you.
 - b. May be likened unto the little maid in Naaman's house.
 - c. Not very big, too small for some people, but mighty.
2. An ideal—a goal.
 - a. Paul's "mark of the high calling" is a friend of infinite value.
 - b. It will keep you from wandering in the enemies' territory.
3. Bible—Prayer—Witnessing—House of God—Sabbath—Tithing.
 - a. In these six friends you have an army that all hell cannot overthrow.
4. Association with the most spiritual men and women you know.
5. Cultivating good habits.
6. Walking with Christ, the Way, the Truth and the Life.

The Path that Leads Nowhere

(Proverbs 14:12)

1. THE SOURCE, THE NATURE AND THE EFFECTS OF SIN ARE UNIVERSALLY THE SAME

1. This position with regard to sin, which is the Christian position, is not nor has not been generally accepted by man.
 - a. That it has not been is a fact admitted by profane as well as sacred historians.
 - (1) The peoples of Africa, Australia and the South Sea Islands.
 - (2) Ant. Oriental peoples (gross impurities).
 - (3) Persians (evil coeternal with light and goodness).
 - (4) Greeks (No god—holiness, immutability, wisdom, goodness).
 - b. That it is not today I shall endeavor to prove to you throughout the remainder of my discourse.

II. THE THREE CLASSES OF SIN—THIS DISTINCTION IS NOT BIBLICAL

1. Heinous, flagrant forms of sin and vice.
2. Little sins, trivial forms of evil, mere inadvertence, innocent romancing, the gradual hardening of the heart or the more heroic sins—"daring ambition, victorious selfishness, proud defiance of God."
3. The sins that seem right.
 - a. Flagrant sins.

- (1) Recognized as sins—no question as to their nature.
 - (a) Our ability to detect them in someone else (nor do we overlook them.)
 - (b) Intemperance.
 - (c) Unlawful love.
 - (d) Stealing.
 - (e) Many others may be mentioned, but this is sufficient to indicate what sins we include under this class.
- (2) In that we recognize these sins in others we pass judgment upon ourselves (Matt. 7:1, 2).
- (3) Imagine this world without these sins—"Paradise Regained." No . . . the elimination of these forms of wickedness would in no way affect the problem of sin. And our position as stated at the outset is that the nature of sin is the same everywhere.

- b. The next class of sins are the trivial sins. With regard to judgment of the sins of this class, we find the moral sense of people growing dim; whereas with regard to the first class, black was black, here in this class, we find a dull gray tone of character appearing. (Experiment of psychology in complementary colors).
 - (1) Analyze different sins appearing in this class: "part truth" not a lie (?), short change, minor forms of dishonesty.
 - (2) Whether or not one succeeds in justifying himself in committing the so-called "grosser forms of evil" may be a moot issue, but I can say with some degree of positiveness that such is the case with this class of sins.
- c. But my text describes a class of sins even beyond this last class:

"There is a way that seemeth right unto a man."

 - (1) What (?) can a man assume what is utterly wrong to be right?
It is the Word of God.
 - (2) This also disposes of that popular doctrine which teaches that it matters not what a man believes, provided he be sincere.
 - (a) This class is what may be called a noble class of sinners.
 - (1) There is weakness in failing to do what you know to be right.
 - (2) There is strength in doing what we think is right whether—
 - (3) But notice, "the end thereof are the ways of death."

III. THE NATURE OF SIN

1. "Notwithstanding all that might appear to the contrary sin is a mistake, a perpetual source of weakness and insecurity, and in the long run death."
2. What makes certain sins appear more heinous than others if the effect of sin upon the individual is universally the same irrespective of the particular transgression.
 - a. Sins against the existing order of society must be regarded more seriously than other forms of wickedness for the sake of preservation.
 - b. Such sins as bring an immediate penalty are also generally regarded as flagrant sins.
 - c. The fascination of sin. (There are weak points in every character; there are places where the descent is singularly easy. A siren voice waylays us with soft words and insinuating arguments . . . we are taken unawares—the weak point happens to be unguarded).

The deadly entanglements of sin. The Bible declares in no unmistakable words that sinful man takes pleasure in sin. It is useless to tell every sinner irrespective of his station in life that he is having a miserable time. There is a glamor about it that attracts and gives temporary joy. The admission of this fact is feared because it is thought to weaken the case for true religion—but it does not.

- (1) The joys of sin are only for a season.
 - (2) The joys of sin are intermingled with the penalties of sin.
 - (3) The fact that sin is fascinating and entangling ought to be all the more reason why we should guard ourselves against it.
 - (4) The path grows dim.
- d. "The path that leads nowhere."
 "There is a way which seemeth right." With many people the way of sin is not one to be feared, for it leads to no definite displeasure, etc. But, the penalty of sin is sure.
 We do not rightly conceive God or judgment or hell until we recognize that in spiritual and moral things there is a binding law, not the arbitrary decree of God, but the essential constitution of His universe. God punishes sin.
 "The end thereof are the ways of death."

Conformity to the World

If I were to be asked why we are devoid of spiritual power this evening, I would state it is because we are conformed too much to this old world. What we need among ourselves is a radical change. I am persuaded that such must come to pass before we can hope to see a real revival for God.

I. THINGS IN WHICH WE ARE CONFORMED

1. Business.
2. Fashion.
3. Home life.
4. Church life.
5. Personal conduct.

II. BUSINESS

1. Principle is supreme selfishness.
2. Love neither for God nor man.
3. Maxims accepted are contrary to the Spirit of Christ.
4. Conformity to the world flat contradiction of any renunciation of the world such as we told the Lord we had made when we were born again, joined the church, took communion.
5. Destructive of the fervor of first love.
6. Stumbling block in the way of sinners.
7. To reveal to sinner the need of a transformation in heart and life.

III. FASHION

1. It is minding earthly things
2. Contrary to our profession
3. Applause of the world
4. Misuse of money
5. Reputation is your idol
6. Conformation to fashion is all that the world is guilty of. So long as the world cannot detect something different in the outward appearance, they are going to conclude that there is little actual difference. Change in the heart will bring a corresponding change in the life.
7. Tempting to pride.
8. Tempting to the church, your brother or sister in the Lord.
9. Tempting to the devil to tempt you.
10. Stumbling block to the world.

IV. HOME LIFE

1. Family prayer and study of the Scriptures.
2. Ordering of the children; playing, etc.
3. General desire to appeal from the worldly sense rather than the spiritual.

V. CHURCH LIFE

1. Care lest service should bring the reproach of the world and sinners.

VI. PERSONAL CONDUCT

Christlikeness in character and conduct.

VIII. WHY?

1. Because we are not of this world.
2. Because we follow One arrayed against this world. John says "Love not the world."
A heavenly warfare.
3. Our plan calls for a different way.
 - a. We seek the things that make for godliness and character.
 - b. We seek for things unseen—spiritual.
 - c. We seek to show forth His radiant glory—holiness.
 - d. The world seeks for those things that have great outward attraction—material things
 - e. The world seeks to show forth the power and glory of man

Pointed Holiness

(Ephesians 4:24)

I. THE PECULIARITY OF THE PREACHER'S POSITION—THE DIFFICULTY IN FILLING IT.

1. Called to search out and reveal to man his faults and shortcomings.
 - a. Called by the people to do this.
 - b. Called by God and sent to do this.
2. To do this in a general way, that is by telling people what they ought to do is not necessarily a distasteful task.
 - a. But to deal with particular faults that you know.
 - b. To do it in such a way as not to be guilty of club-sliding.
 - c. To do so as to bring about the change of the guilty person's heart.

II. THERE IS NEED OF DEALING WITH SIN IN SO POINTED A MANNER

1. Some will ask the question, Is it necessary—would it not be sufficient to point out only in a general way in what holiness consists. No, more than a theory is needed.
 - a. The condition of the church.
 - (1) Christ said, "by their fruits ye shall know them" (Christ rebukes sectarianism—Luke 9: 49, 50).
 - (2) Christ said, "if any man will do my will, he shall know of the doctrine." This does not throw open the gates so that every form of delusion can enter; it only places the emphasis where it belongs, on his heart and life, not on his reasoning ability.
 - (3) Holiness preached as a shibboleth will not suffice; vital experience is needed.
2. The nature of sin demands such direct dealing.
 - a. The blinding, deceitful nature of sin.
 - (1) All sin carries with it a degree of darkness.
 - (2) So far as sin prevails, so far it gains an inclination of the will, and sways and biases the judgment.
 - b. Many live in sin and are not sensible to it.
 - (1) The more a lust, a sin, prevails in men's hearts, the more it blinds the mind, and dis-

poses the judgment to approve of them. "All lusts are deceitful lusts." They stir up the carnal mind (reason), and put men, with all subtlety that they are capable, to invent pleas and arguments to justify such practices.

- c. Men do not love to condemn themselves; they are prone to flatter themselves, and are prejudiced in their own favor, and in favor of whatever is found in them.
- d. They will find good names by which to call their evil dispositions and practices.
- e. Men are apt to bring their principles to their practices, not their practices to their principles.
- f. Men discern not the beams in their own eyes. "Every way of man is right in his own eyes" (Prov. 21:2). "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). "He that trusteth in his own heart is a fool" (Prov. 28:26).
- g. Satan works with our lusts to deceive us.
- h. Sometimes men are not sensible, because they are stupefied by custom.

III. THE SUFFICIENCY OF STRAIGHT POINTED DEALING

It is true that our hearts are exceedingly deceitful; but God, in His holy Word, has given that light with respect to our duty, which accommodated to the state of darkness in which we are; so that through care and inquiry we may know our duty, and know whether or not we live in any sinful way.

1. Knowledge of the rule.
 - a. We should take great pains to know the rule, to be thoroughly acquainted with it.
 - b. God has given us a true and a perfect rule by which we ought to walk.
 - c. It is impossible to know whether we live in sin unless we know the rule by which we are to walk. The sinfulness of any way consists in its disagreement from the rule.
2. Knowledge of ourselves.
 - a. We must compare ourselves, our dispositions, our practices with the rule.
 - b. The knowledge of no other thing in all this world is more difficult to obtain than the knowledge of ourselves.
 - c. Join reflection with the reading and hearing of the Word of God.
 - d. If any of our practices are condemned by the better, the soberer.
 - e. Consider what others say of you.
 - f. Consider faults that we see in others.
 - g. Consider the ways in which others are blinded.
 - h. Consider whether you would be pleased to make known to the world your thought life, your secret practices.
 - i. Consider if you would like to meditate upon them on your death-bed.

IV. THE AIM THE OBJECT OF ALL THIS SELF-EXAMINATION: RIGHTEOUSNESS

Righteousness in all phases of life.

The Impelling Power of Christianity

"The love of Christ constraineth us."

"The love of Christ bears us away with it."

"The love of Christ impels us."—Free translation.

Because of our dimness of vision, our dullness of hearing, it has pleased God emphatically to state what afterward seems to be self-evident truths; such is this statement.

The world is dying because so few are there who labor with the motive, the impelling power, that this verse tells of, and the Church failing in its mission—"making disciples of all nations"—because it has not been possessed with this power.

I. EXEGESIS AND EXPOSITION OF PASSAGE

1. Church at Corinth.

- a. It was a lively church—misdirected life.
 - b. It was a church that needed much instruction. These two things resulted in much trouble for Paul with the church at Corinth.
 - c. This statement is offered by Paul as an explanation for his watchful, zealous, and sometimes severe oversight of the Corinthian church.
2. Here Paul tells us a wonderful truth. It is that love which led the Christ all the way from yonder glory world to this sin-cursed earth; the love that led Him to become the servant of all, ministering to others instead of being ministered to; the love that finally led Him to His betrayal, mock trials and death for a lost world, that it, the love of Christ, had become the impelling power of his (Paul's) life. And what is still more wonderful is that it may become the unsearchable power and glory of our own lives.

II. THE SPRINGS OF LIFE

That which arouses, motivates and becomes the impelling power.

1. Every life has its spring or springs, source or sources, inspiration and power for the overt acts of life.
 - a. Every life finds that which causes it to toil, sacrifice, suffer and endure evil and hardship that it might attain the goal it has in view.
 - b. The price that must be paid to achieve is much the same in every walk of life.
 - (1) Toil, labor, is common to all that accomplish aught in this life.
 - (2) Sacrifice, willingness to deny oneself the pleasure and joy of the season for the accomplishment of certain ends is the life's story of not only the saint, but the means to success in every trade and profession.
 - (3) Suffering, not only the ruthless trampling of whims and caprices, but the offering up of earth's and heart's most sacred treasures. This has become more rare in the church of Jesus Christ than in many of the professions of life.
 - (4) Devotion—of time, of money, of whatsoever talents are thought essential to achievement, success. Devotion of heart and life. Devotion, that for which the Church of Jesus Christ has become a reproach and a byword in the mouths of millions, and a plaything in the eyes of its members. Found in every other calling, exemplified in the haunts of sin, but a stranger in the ranks of those who profess to be waging a life and death struggle "to make this world safe for democracy"—yes, that and a thousand times more than that, "to make this world, humanity, free of its destroying power of sin."

III. THE LOVE OF CHRIST CONSTRAINETH US

1. Highest plane of life known to man or God
 - a. The life in which love for Christ is the spring of life.

"For to me to live is Christ."

"I am crucified with Christ: nevertheless I live; yet not I . . ."

"But God forbid that I should glory, save in the cross . . ."

- b. Love is the fulfilling of the law.
2. Prerequisites.
 - a. Not a perfect intellect.
 - b. Not infallibility.

But—

 - c. A pure heart—that is, a heart free from sin.
 - d. A heart filled with divine love.
3. The love of Christ constraineth us.
 - a. Examine your hearts.
 - (1) Sentiment of love—act when you feel like it.
 - (2) Principle of love—firmness, faithfulness, etc.
 - b. Is your life ruled by this one principle?
 - (1) Does your conversation find its springs in love?
 - (a) Gossip.
 - (b) Envy.
 - (c) Spite.
 - (2) Has rebuking been administered because of love?
4. The love of Christ a divine love.
 - a. Greek word.
 - b. It speaks a language that all can understand.

The Parable of the Lost Sheep

(Hosea 11:1-4)

INTRODUCTION

How different are the footprints of God from those of man! "A bruised reed shall he not break, and smoking flax shall he not quench." "Like a lamb before his shearers is dumb so he openeth not his mouth." "He rideth upon the wings of the wind and walketh upon the sea." "His lovingkindness endureth forever and his mercy knoweth no bound. But man goeth forth to destroy and kill, to break down and uproot, to spread discord and chaos, to lay waste the garden of God." "For as the heavens are higher than the earth so are my ways higher than your ways, and my thoughts than your thoughts." His ways are the ways of pleasantness, man's ways are the ways of sorrow.

Likewise the handiwork of our God. Compare the philosophy of man with the wisdom of God. The writings of Plato, of Pythagorus, of Aristotle, of Descartes, of Kant are noble, first of all, because of their complexity, their abstruseness. On the other hand, turn to the Bible, and the first thing that will attract your attention is the simplicity. The most profound truth is presented in the most childlike simplicity. The earmark of man is confusion and complexity; of God, order and simplicity.

Wherein or how do you account for God's simplicity? In this, that God deals with the heart; He looketh on things as they are, not as they are seen. Turn again and read your Synoptic Gospels noting how Christ evades all confusion in His reply to the numerous answers that the scribes and Pharisees hurl at Him. All the darkness and vagueness that adhere to their answers is dispelled, and with a thrust direct from the shoulders He lays bare the truth.

Nicodemus; the rich young ruler; the Sadducees; the Parable of the Lost Sheep.

I. THE TAX-GATHERERS AND THE NOTORIOUS SINNERS WERE EVERYWHERE IN THE HABIT OF COMING CLOSE TO HIM TO LISTEN

1. Consider the people that were accustomed to hearing Him.
 - a. The sick at eventide.
 - b. The poor heard Him gladly.
 - c. The sinners.
 - d. The tax-gatherers.

(Christ came, not to find such fellowship as He desired, but to seek the lost.)

2. The Pharisees' displeasure.
 - a. They would not object to His preaching to them, but think of His associating with them.
3. Christ's reply.

Argument to the men.

II. THE ONE SUBJECT OF THOUGHT TO THE MAN THAT HAD LOST THE SHEEP

This reveals the one thought of Christ when He sees a man or woman lost to holiness and happiness by wandering in *sin*.

1. The shepherd counts His sheep and finds there is one missing. He knows his sheep; yea, he sees the very little sheep that has strayed away. He leaves all and goes in search of the one. May I ask you, saints, friends, if you are as diligent in your search for the lost ones as was this shepherd? Count them over.
2. Furthermore, I would have you know that it was common for shepherds to give this attention to such of their sheep as went astray, or else there would have been no force in the argument.
3. Reasons why the shepherd should search for the sheep.
 - a. Defenseless.
 - b. Senseless—a dog will find its way back.
 - c. Shiftless—the camel can scent water from afar. —the vulture can spy the carcass of a dead animal—the eagle can see a fish.
4. What is it that makes the shepherd lay to heart so the loss of just one sheep?
 - a. This shepherd is a shepherd proprietor.
 - b. Parable not written for lost humanity as a whole, although it may be taken as such—it is His own lost sheep.
 - (1) Jesus has His own sheep.

"But all we like sheep have gone astray."

"Ye have not chosen me but I have chosen you."

"Thine they were and thou gavest them me."

"I lay down my life for my sheep."
 - c. His great compassion.
 - d. He was the shepherd to it (Israel, Egyptians, and Moses).

III. THE ONE OBJECT OF SEARCH

1. A definite search.

The fallen girl on her way to commit suicide, passed a mission. William Cowper.
2. An all-absorbing search.
3. A personal search.
4. A persevering search.

IV. THE BURDEN OF LOVE

1. When he findeth the sheep he layeth it on his shoulder and rejoiceth. An uplifting act! A figure of Christ lifting fallen humanity.
2. A deed of service
3. A rest-giving service

V. THE ONE SOURCE OF JOY

No mention made of the weary journey, etc.

"Ye Are the Salt of the Earth"

I. TEXT TAKEN FROM CHRIST'S SERMON ON THE MOUNT

1. Near Capernaum—on the hillside above it.
2. First discourse after selecting disciples.
3. Its rank as an address.

II. THE TEXT PROPER

1. Characteristic of Christ's sententious sayings.
2. Christ's commendation of good, etc.

Required in school to memorize.

Christ struck direct from shoulder. He aimed at no other point than the heart. He had no name or

reputation to defend (since for man He had poured Himself out), neither was He seeking an office of note in the Jewish economy. He was there to show forth God; to enunciate the good news of salvation to man and a world steeped in the dregs of iniquity. He altered not the truth to satisfy their hearts.

III. INTERPRETATION OF THE TEXT

1. A figure of speech, not to be taken literally.
 - a. Use of figures such as this in the Bible

"I will devour them like a lion."

"My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (Jer. 2:13—force of such figures).

"Benjamin is a wolf."

"Purge me with hyssop."

The usage of familiar material facts to illustrate unfamiliar spiritual truths.
2. To get the significance which Christ intended, and which the disciples and other hearers attached, we must consider the values of salt and its importance especially to the Jew. Modern inventions, together with the cheapness of the article destroy largely the true significance.
3. Use among the Jews.
 - a. A condiment for food.
 - b. Necessary in a warm climate to preserve the foods upon which life depended.
 - c. Used in their sacrifices.

As a result of its value and necessity it was sold in the temple marketplace.

Henry van Dyke tells us that among the ancients a sack of salt was valued higher than a man. The nation that had a big supply of salt was considered rich.

IV. "YE ARE THE SALT OF THE EARTH"

In other words, your work in this life is to *season, purify and preserve man and society*.

1. Anything short is failing to measure up.
 2. This is not a compliment, although it does reveal the important and exalted place that followers of Christ, in the eyes of God, are to hold in the society of this world.
 3. John Wesley's observation on the natural tendency to separate inward and outward religion. "Satan has ever," says Wesley, "been trying to separate what God has joined together."
- Tendency to separate purity and service.
 God forbid that I should disparage purity, or say one word that should discourage anyone seeking it, for it is a jewel of great price. But, brother, sister, purity is of infinite value because as well as removing sin, the object of God's hatred, it is the equipment for service. It is as impossible for light to fail to dispel the darkness as it is for purity to fail to produce good works in the form of service.

V. THE COMPOSITION OF SALT

1. There is the substance to which saltiness adheres which is itself insipid. Certain chemicals form the base while others give the taste.
2. These are capable of separation.
 Christ speaks of salt losing its savor.
 Adam Clarke's note—Maundrell.
3. Practical application.
 The Christian is the body of the salt, the substance, the solid salt, and the grace of God is the saltiness. The life of Christ, the witness of His Spirit.
 - a. The possibility of a Christian losing the very property that is essential for him to live a Christ-like life is directly inferred.

- b. As salt without its savor was useless to the Jew even in his torrid climate; so a Christian—if such he may be called, is useless, etc. The explanation of it all is, that the salt has lost its savor.

VI. THE SALT OF THE EARTH

1. It was not stated or Christ did not say, "If you desire my disciples and followers I would appreciate [a dissemination of this righteousness] your manifesting to the world the fact that this salt of yours is salty."
2. As disciples of Christ and true salty Christians we are to season society. Life in sin and society, because of sin, is at its best insipid, unpalatable, tasteless. This is true, despite all that the devil does to veneer it over and add deceptive charms to it. The trick of the devil is to keep the sensibilities of man so stunned that he cannot detect the awful state of society.
 - a. All in society that is actually tasty and palatable is the result of true Christian service in this world.
3. We are to purify and preserve, man and society. Besides man and society in sin being tasteless, it is unclean and decaying, rotten and putrefying (mention some sins and vices of society). John Paton's description of society in the New Hebrides.
 Dr. Godbey—the ocean without salt.
 - a. How are we to purify it?
 - (1) By preaching the Christ.
 - (2) By living Christ.
 - (3) By revealing Christ.

The Christian's place in society; his place in politics.

The Death that Means Life

Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit (John 12:24).

I. GOD'S WAYS ARE NOT MAN'S WAYS

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

1. It is not necessary to look far to determine the veracity of this statement.
 - a. In the beginning God created the heavens and the earth. Man says—nothing of the kind, in the beginning there was a film of gas. Eternity of matter.
 - b. God put man in the garden and said of every other tree of the garden you may eat, only of the tree of the knowledge of good and evil thou shalt not eat.
 - c. God placed over the Children of Israel judges, but the Children of Israel feeling that the government was not administered as it ought met together in Ramah and said unto Samuel, "Make us a king." But the thing displeased Samuel. However, God told Samuel to grant them a king, saying, "They have not rejected thee, but they have rejected me."
 - d. The Lord said unto Solomon, "If thou wilt walk in my ways . . . I will lengthen thy days." "He kept not that which the Lord commanded." Therefore the Lord said unto him, "Forasmuch as this is done of thee, and thou hast not kept my command . . . I will surely rend the kingdom from thee."
 - e. "From that time forth began Jesus to show unto His disciples how that He must go unto Jerusalem, and suffer many things . . . Then Peter took him and began to rebuke him.

II. GOD'S WAYS ARE HIGHER THAN MAN'S WAYS

"For as the heavens are higher than the earth so are my ways higher than your ways."

1. Although the last point is obvious to all who read the Word of God, and also by many who do not read the Bible, the second point is not conceded although it be as clear.
 - a. The simplicity of action in God's ways seems to be with many people a mark of ignorance. Consequently they have gone at great length, if not to utterly deny, to at least apologize for His ways.
 - b. Why it was when God decided to create the heavens and the earth, He simply commanded that they appear—and it was so—I am not here to even attempt to say. But this I do know that as the "heavens are higher than the earth" so was the manner chosen by God for creating this earth and the heavens, and indicated in the Book of Genesis higher than the most elaborate plan ever conceived by man. What was true of this first creative act is true of all others.
 - c. The Garden of Eden and the origin of sin in this world and in man.
 - d. Old Testament miracles—those accompanying the exodus from Egypt.
 - e. New Testament miracles—those of Christ and the apostles.
 - f. The Incarnation of Christ and Redemption.
 - g. Punishment of sinners.

III. THE TENDENCY IS, AND EVER HAS BEEN, TO SUBSTITUTE MAN'S WAYS FOR GOD'S WAYS

1. This is not done always for base or ignoble reasons. More often they are high and greatly to be admired. But despite the difference of motives, the result is ever the same—disastrous.
 - a. The early church prospered so long as it held to the simple gospel message; so long as it obeyed the plain, unmistakable commands and injunctions of the Word; so long as it relied on spiritual weapons and divine equipment.
 - b. The Reformation came as a result of prayer and suffering and sacrifice. Its early assaults upon the powers of darkness and the backslidden and apostate church of the time were irresistible. Thousands were turned in a day and the work spread like a prairie fire.
 - c. Puritanism.
 - d. Methodism.
 - e. The Church of the Nazarene and holiness.
2. But for the remainder of the discussion, may we put aside the numerous fields to which this subject may be applied and deal with the relationship which it sustains with the individual. In other words, the tendency on the part of the individual to compromise the doctrines of the Word of God.
 - a. God and the Bible demand radical things.
 - b. There is a complete break with the old life.
 - (1) A heart surrender of the old things.
 - (2) An outward break from the old things.
 - c. There is to be a death to self (text).
The struggle with self is the severest and most painful.

Responsibility in the Home

It matters not what subject I may select to speak to you upon, if in any way it pertained to this earth and to the life which we now live, I would be forced to take notice of sin, the ravages, the hindrances, the misplacements resulting from its active existence in society.

I. A PROPER FOUNDATION NECESSARY

1. For every adventure in life a sure foundation is necessary to success. Would you succeed in life, then first build you a solid foundation.
 - a. A sure foundation is built on the future as well as the present. The man who built his house upon the sand had for the moment a solid foundation. Ninety per cent of the people fail in business—Why? These phases of life—family, social—may be similarly illustrated.
2. In life no foundation is sure that does not recognize and fortify against the forces of sin. Industrial—social—religious.
Sin, the curse of creation, the destructive force in nature, the demoralizer of society, the blight upon communities, the destroyer of homes, the wrecker of manhood, the defamer of womanhood and the arch-fiend of children and innocence.

II. THE FAMILY (connection with the introduction).

1. You, father, mother, are responsible beings. Think not that in your business dealings with other people, and your social relations with other people you are responsible beings; while in your relationship with God—the most vital, the paramount issue of life—you are irresponsible. For the home you possess, the status of that home, the ideals of that home, the peace and happiness of that home *you are responsible*: for influence of your home in the community. You are responsible for the establishment of a family. I care not whether you are married in haste and repented in leisure, or whether you did otherwise; I care not whether you love your wife, or hate your wife, you and you alone are chiefly responsible for the family of which you are a member. And more than that, you will be called to account before a just God for it.
2. The family, the home, is the one remnant of Edenic civilization. We have heard of the wonders of past civilizations; how in the dim, the misty ages, of the long ago there was developed in the land of Egypt a mighty people.
 - a. Babylon—Media—Persia.
 - b. Greece—in poems immemorial we read of the Golden Days of Greece.
 - c. Rome.
 - d. Modern.

But these civilizations were of man; and despite all their glorious achievements, their boasted pomp and heraldry, they were sick at heart and full of iniquity. For their great achievements and works of art which we prize so highly they paid the blood and virtue of their manhood and womanhood.

But when I say that the family and the home are the remnants of the Edenic civilization, I refer not to any achievements of man but to a civilization that was ordained and instituted of God. Pure and holy was it, for He pronounced it good. Not so of this present civilization, for continually He arraigns it because of its abominable iniquities.

From this first civilization where no discordant note was struck to break the blissful harmony of the days, nor aught that would chill the tenderest sentiment of love, came the family, the home. Although men and devils have left the imprint of their slimy fingers upon it, God ordained it. Upon it alone would you dare to put the stamp of God. The theater, the school system, the courts, etc.

3. Ordained of God; it was committed to you to preserve, not to destroy.
 - a. The history of the past; that is, until the salt of the gospel of Jesus Christ began its work, tells

us how man instead of preserving it, has done all in his power to destroy. And from these attempts I must have you know we are not free today.

- b. Yet I speak to Christian people, so I need not to spend time telling you of past evils, rather I must give time to presenting to you the Christian standard for the home and family.

III. THE CHRISTIAN FAMILY

1. The Christian family is sacred.
 - a. Christ found naught in this world to which He might compare it: so it was that He likened it unto the perfect union which exists between Himself and the Church, His Bride.
 - b. The Spirit of Christ is no spirit of free love. The Spirit of Christ is opposed to every force that tends to minimize the importance of the home, to place it on a level with the other institutions in life, to destroy, mar, break it.
 - c. The Spirit of Christ champions the purity, the value, the necessity of the home and family.
 - d. Sacred and holy despite the undesirable condition that exists within.
 - (1) It may be that some mother here has an unsaved husband.
 - (a) That he is not even congenial.
 - (b) That he does nought to conquer the enemy of the home—sin.
 - (c) That he opposes you in your attempt to give to your children the sure foundation which they must have to save them from the rocks and shoals ahead.

Nevertheless, mother, the Bible says your home, your family and the relationship which you sustain is holy and sacred; and the children that result from such a union are also holy.

If I do no more than impress you with this one idea, that your home and your family are in the sight of God holy and of infinite worth, I shall feel that I have achieved enough.

2. Why is the family sacred?
 - a. It is sacred because issues of eternal importance depend upon it as much as all the other factors joined together. Individual or particular cases to the contrary do not contradict this fact.
 - b. It is sacred because through it Christ entered the world.
 - (1) It was not the fear of being stigmatized an illegitimate child that determined the manner in which Christ should come into this world.
 - (2) Nought could be spared in the bringing of a Christ into this world.
 - (3) Makes the humble home as sacred and holy as the home of the rich.

The objective of every Christian should be that he might attain unto the likeness of Christ. This is a task great enough to command the whole of one's life and all of one's efforts and energies. It is a high calling, a glorious goal. Like Paul, we will never come to the place where we feel that we have attained, but like him, too, we will press on toward the mark. In those times of discouragement that will come when the goal seems farther away than ever we may take comfort in the words of the beloved disciple, "It doth not yet appear what we shall be; but we know that when he shall appear we will be like him, for we shall see him as he is."—*Christian Observer*.

ILLUSTRATIONS

Basil Miller

Sleeping Powders for Conviction

"Doc, I can't sleep, and my appetite is gone," said N. B. Herrell, then a young man.

"Well, I can give you a tonic. Maybe that will help you," replied the doctor.

The tonic was prepared and the young fellow took it faithfully, but his appetite did not return, nor did his ability to sleep come back to him. He had been attending church and the Spirit of God was working on his heart, but he attributed the loss of appetite to physical conditions, rather than to the true source, spiritual.

He tried the doctor's diet, but failed to take the preacher's advice, so his appetite continued to wane and his head whirled when he tried sheep-counting at night to put him to bed and rock him in the soft arms of slumber.

Then when church time came, he refused to go—sensing inwardly that his trouble might be of a heart rather than a brawn nature.

Finally he went, and when the preacher made the call for mourners to come forward for prayer, young Herrell brought his weak appetite and his whirling brain to the mourner's bench and tried the preacher's routine of confession, forsaking and believing. When he got up from the altar with forgiven sins, he had no further use for the appetite tonic.

I was not there, but I suspected he said, "Maw, give me a beefsteak a foot long and three inches thick!"

When the burden of one's soul is heavy, nothing of a physical nature appeals; but when the soul is light with God's forgiveness the body functions normally.

C. B. Jernigan, one of the founders of the denomination, having brought with him many churches in Texas into the forming of the present church, said that when God convicted him, he could neither sleep nor eat, and that he was miserable all the time until he went to the altar and found this glorious peace which passeth all understanding.

Praying for Conviction

"Pray for me that God will return a feeling of conviction," said a man in Wichita, Kansas, to J. E. Moore, Jr., who was holding a revival in his father's church. "For twelve years the Spirit has not moved me, nor have I felt that God was convicting me for my sins."

"Pray, brother," returned the youthful evangelist. "God will come back to you if you meet His conditions."

There are cases, however, where when conviction leaves it never returns. And this was one of those cases. This man prayed, sensing that there was a foreboding of evil hanging just above his head.

That night while the man was walking on the street, he swooned to the ground, and died. The crowd pushed around; a policeman was called; an ambulance blared up; but it was all too late. The Spirit of God had left him, and he felt an inner warning that the end was near.

Dr. Chapman tells of a man in a western brush arbor meeting who went to the altar every time a call was given and this went on for many years. He was a constant and chronic seeker—but he sought for only one thing. Not for forgiveness, not for purity, not for peace. He was seeking for a return of the Spirit to convict him for his sins.

That Spirit had left him and God did not return. There is a deadline which when we pass it there is no returning.

This light-weight talking about God being just and good and not casting anyone forever off must find no place in our thinking. For when the Spirit is driven away by a series of rejecting, there comes a time when there is nothing in the soul to which God can appeal. This is that deadline time.

Beware, my friend, how you treat the wooings and warning of the Holy Ghost.

The Dying Request

"Any request, Mother?" asked the anxious father, as his wife was dying.

"Yes, sing for me," she whispered on her last breath, "The toils of the road will seem nothing when we get to the end of the way."

Around her bedside stood most of her fourteen children, seven of them called to the ministry. There were preachers whose ministry had been world-wide. She had labored in the early days in Texas on a farm, and knew what sacrifice and hard work meant. Each day, in the morning and in the evening, that father and mother called their family around them and after reading God's Word they took their burdens to the Lord in prayer. And when trouble came up, the father would get the conch-shell and blow the family to the house, and when they came he would call for prayers. These times of prayer in trouble lifted the load and the glory came down upon them.

Now Mother Roberts, the mother of such fine preachers as Ed, Preston, J. P., John, Ernest and Henry, was dying. The toils were so many during the workaday life that she had lived, but now they were all at an end for the glory of the Lord was her portion. She had followed the spiritual gleam and now at the end it was shining as unto the perfect day, lighting her to the land where toil was swallowed up in immortality and the glory of the Lord lifted the sunken and bent shoulders.

Saints die well, to paraphrase Wesley's remark that "Our people die well."

Winning His Son

"Drive this knife into my heart," said Evangelist George Stewart to his son. "Kill me."

The young man had gone to Nashville where he entered Vanderbilt University. Instead of following in his father's steps, he took to gambling, and often he visited the saloon. Soon word came to his father that his son had traveled the fast road.

The evangelist was engaged in holding a revival in a southern city, and he wired the boy, "Meet me in Memphis," giving the hotel where they were to meet.

When the boy came, his father took out his knife and handing it to the son, said, "Drive this knife into my heart." He held it out for a while, and soon the boy broke down.

He raised his hand with the knife in it, and then lowered it crying, "I can't do it, Dad."

"Then pray." And the two of them fell on their knees and called upon God until the son was converted. The young man continued to be a Christian and entered business where he became a diligent representative of the Master and a respected citizen.

When George Stewart was dying he said, "The night I left my revival with 5,000 in attendance, and reached my boy was the biggest day's work I ever did in my life."

And every lad who goes against his father's teaching and his father's God is literally driving a knife into his father's heart. If we fathers do not win our lads, no one else will.

The Hundred and Twenty-seventh Card

"I was teaching a Sunday school class of Intermediate boys," writes Leslie Dunkin, "and I determined to win the boys to the Master. There was one boy on my list that I was never able to get to attend the class regularly, so I started mailing him postcards.

"For a period of two years and a half I mailed that boy a card each week inviting him to attend the class."

The lad ignored the teacher's invitations. He would have nothing to do with the class. He cared little for the church and less for the God which the church represented.

But Dunkin kept his pen busy addressing cards to the boy's home.

"Well," said the teacher, "this is the last card I'll ever send that problem boy." And out went card No. 126.

The next week, Dunkin says, when he came to the lad's name he passed it by, and then felt constrained to go back to it. So he got out card No. 127 and addressed it, posted it, and with a prayer awaited the results.

"All that week I prayed for that boy and the card. The next Sunday the boy came to the school and became a regular attendant. Later he was converted, and today he is a minister of the gospel."

Suppose he had stopped at card No. 126. What would have been the results? We stop too soon. Start writing, begin praying, and do not give up until God gives the victory.

The Drifting Vessel

"We're lost," the captain shouted as the storm swept across the vessel's deck. For days the rains beat upon the boat, the high winds whipped the ship like it were a log on a wild current. It dipped it below the crest of the wave, and threw it into the trough. Finally after weeks with little sun, and nights with no stars, the sun came out. It was a battered vessel that the captain and crew inspected.

"We're five hundred miles off our course," the captain announced after they had taken their reckonings. "Drifted five hundred miles."

When I read that incident I thought, "How easy it is for the church to be buffeted by the storms of infidelity and worldliness, for the ship of the church to be thrown across life's raging seas like a ship without a rudder, and when reckonings are taken to find that she had drifted from her original course.

Preacher friend, take dead reckonings with the Book and discover the whereabouts of your own soul, and then check the course of your church. Do not drift from the outlined course. Stay with the lane of traffic as the Book shows us we shall travel from earth to the glory land. Let God guide us; let the Word be the North Star of our hope.

May it never be said of the church you labor with, "She's drifted from her original moorings."

Men Who Have Looked into Heaven

"I see heaven," shouted the saintly Fenelon, and when he looked back into the earth, he was as a man who had beheld the heavenly vision.

This is what occurred to Isaiah when he went into the temple and saw "the Lord high and lifted up." No man is fit for God's service until he has seen into heaven. Paul said he was lifted up into the seventh heaven and saw things which were not to be uttered. This is the power which motivated Paul's later life. It was his heavenly vision.

The men who have done the most to move the world have been men who have looked the longest into heaven.

George Mueller took time many seasons each day to talk with his heavenly Father. He read the Bible through a hundred times on his knees, and two hundred times altogether. More than fifty thousand of his prayers were answered specifically, and five thousand of them on the day they were uttered. He glimpsed heaven.

Whitefield was a man passion-thrilled who got his power from lingering many hours at a time on his knees. John Wesley found that if he had a specially hard day to undergo that he must spend not one but two hours before day on his knees. Luther in the Wartberg Castle threw an inkwell at the devil, but the greatest source of his power with man and God was his seasons on his knees.

No man who looks into heaven is ever fit for an earthly vision. They fail to move him. They are phantoms that have no reality for the heavenly vision is all-consuming.

Coming Down to Go Up

"Are you never going up?" asked a bystander of the superintendent of construction when the Radio City was being constructed in New York city at a cost of a quarter billion dollars.

"Sure. But you see it's this way. You've got to go down before you can go up. When we've gone down, then we'll go up."

The same is true in religious living. You can never go up until you have gone down in humility. Dig to rock bottom and then God will rear an edifice of the soul upon that foundation that the winds and storms cannot shake. Go down in prayer and then your eyes will go up in faith. Go down in forgiveness and confession and seeking for an end of your sins, and God will lift you up on a high rock of righteousness.

Floor 'Em, Lord

"Floor 'em, Lord," cried the backwoods Methodist itinerant preacher.

This became his battle cry night after night as he went from place to place conducting revivals in the early days of our national history.

There was no place he went but the glory of God came upon the meetings and souls were saved. Once six elders of another group decided that they would break up the Methodist meeting, so they banded together to sit on the front seat night after night and refuse to be floored by the Lord.

"Floor 'em, Lord," the preacher cried the first night, and he continued preaching until every person in the building was on the floor, except the six elders. Their heads were unbowed.

Night after night this took place, until the preacher became discouraged and closed the meeting. He announced that he could not have a revival in such a place, so he moved on to another locality close by.

"Floor 'em, Lord," he cried the next night in the new place, but sitting on the front seat were the six unfloored elders. Night after night he made his cry and called on God, but the unbowed elders would not be moved.

Finally the power of God fell on the audience, and one elder slumped his head and slowly slipped to the floor under the spell of the divine Spirit. Then the preacher cried, "Floor 'em, Lord."

It became a contest between the preacher's God and the god of the stiff-necked elders to see who would win, and the preacher took the part of God and called for them to be floor-stretched.

Finally the second elder went down, then the third, the fourth, and two more lay at length side by side with their floored brothers.

Such a revival, said the preacher, that broke out in that community had never been seen before.

The preacher's method might have been backwoods and his message might have been antedated, but still the God of Isaiah is able to win contests with the sons of evil.

God calls for men and women who will call upon Him until the victory comes and souls are converted to the Lord.

A pink tea drinking set of preachers will never reach a lost world. We must have vibrant souls that are tuned to God who will dare believe that Elijah's God still lives today. Doubting preachers, men whose minds are consumed with question marks, will never floor this age and its devotees. Seeing preachers, who envision only God, and that are motivated a little with the smell of brimstone are what God is calling for at the present.

Funeral Sermons

Labors that Live

TEXT—*Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours and their works do follow them* (Rev. 14:13).

INTRODUCTION—The good that a righteous man does knows no end. It lives on as long as eternity climaxes time. You cannot kill what is planted in righteousness, nor pluck up what is sowed under the power of God's Spirit. We honor today one who labored in God's vineyard, but the worker is now called home. His labors remain here to continue building for the kingdom. Death has closed his actual work, but his labors continue.

I. SOME WORKS DIE WITH DEATH—(1) Mere selfish works die with death, or are consumed in the living. Food getting is a labor that does not live on. (2) Money making, unless that ability is consecrated to divine ends, does not live on. Selfish money is a curse left often to ruin souls and wreck the kingdom. (3) All labors that find their end in self and its aggrandizement die when one dies.

II. SOME LABORS LIVE ON—(1) Unselfish service knows no end. (2) Devoting self to the cause of God will never come to an end.

(3) Service in kingdom-enterprises, services in the Master's name cannot end with death. They are carried on endlessly through other lives that have been blessed thereby. (4) Lowly deeds in the Master's name, like cups of cold water given the thirsty, "good Samaritan acts" cannot be closed when life comes to an end.

III. LABORS FOLLOW FOR HEAVEN'S APPRAISAL—(1) God rewards every good workman as He has now called this departed friend to receive the rewards for his services. (2) They cause one to enter into the joys of the Lord, to find their place in the heavenly realm. (3) What one does on earth for the kingdom helps build a mansion up there. Our friend labored well and God has used these services for mansion building. (4) They award one with a crown of righteousness that fadeth not away. (5) They also receive the Master's words of welcome, "Enter thou into the joys of thy Lord."

CONCLUSION—Our friend has served the Lord well and now his place is to be filled by another. His voice is stilled in death. But his labors live on to bless humanity, and from them today he is receiving a crown of life. May we who are alive and remain so live that we also might hear the Master's words of commendation, and then hear him bid us, "Enter thou into the joys of thy Lord."

Sermon Suggestions and Outlines

Christ's Estimate of a Great Man (John the Baptist)

SURGEON HENDRIX

Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist (Matt. 11:11a).

INTRODUCTION—The estimate Jesus placed upon John the Baptist. The apparent contradiction: He preached only a very short time, and died the victim of a woman's revenge in his early thirties. But Jesus commended John the Baptist because:

I. HE WAS WHAT GOD WANTED HIM TO BE (A VOICE)

1. A steady voice (not a reed shaken by the wind).
2. A voice with one message (Prepare ye the way of the Lord, or repentance). Great preachers are remembered as being exponents of one great truth.

II. HE WAS WHERE GOD WANTED HIM TO BE (IN THE WILDERNESS)

1. He was successful in the wilderness.
2. A successful preacher and Christian worker must be where God can use him most effectively. He must be *where* as well as *what* God wants him to be.

III. HE WAS THERE WHEN GOD WANTED HIM TO BE

He was to be the forerunner of the Lord.

1. There was only one time when he could be the forerunner of the Lord.
2. There comes a time in every individual's life when his realization of God's best for his life will require immediate action.

Illustration—General Lee lost the battle of Gettysburg because one general failed to advance his troops at the right moment.

IV. HE WAS HOW GOD WANTED HIM TO BE

He was willing to decrease that Christ might increase.

1. Christlikeness is stamped upon our hearts in justification and sanctification.
2. Like John the Baptist, the leaven of the gospel that is in our heart must work out into our outward lives, so the world will see less of us and more of Christ.
3. Any man or woman who is *what*, *where*, *when* and *how* God wants him or her to be, is great in the eyes of God.

The King of Glory

R. R. AKIN

TEXT—Psalm 24:7-10.

INTRODUCTION

1. Supreme power of rulership.
2. Kingdom of divine grace.
3. Subjects—love servants to the Magistrate, Jesus Christ.
4. The allusion here is made to the triumphal entry of a victorious general into the imperial city.
5. "Behold, thy king cometh unto thee" (Matt. 21:5).

I. "WHO IS THIS KING OF GLORY?" (v. 8)

1. "The Lord strong and mighty."
 - a. Conqueror of death, hell, and the grave.
 - b. Omnipotent Christ who has brought salvation to all men.
2. "The mighty in battle."
 - a. Triumphant over the cohorts of Satan.
 - b. Consoling to follow a winning leader.

II. WHAT PREPARATION IS NECESSARY TO ADMIT HIS AUGUST PERSONAGE?

1. He approaches the human citadel.
2. All obstructions must be removed from His path.

Illustration.—Describe the King and Queen of England's visit to the United States, emphasizing the preparations made for their coming and the reception given them.

 - a. Man must will to open wide his heart's door.
 - b. Cleanness of hands—repentance.

- c. Forsaking of sin—surrender.
3. Admit the entire royal cavalcade to His temple.

"Fall back, ye bolts; ye ponderous doors give way; For not far distant is the god of day" (Hymn to Apollo).

III. WHAT IS THE NATURE OF HIS ENTRANCE AND REIGN?

1. Individual faith receives the Savior—"He shall come in" (v. 9).
2. Jubilant celebration as He is crowned King of our life.
3. The Shekinah glory accompanies His coming.
4. A glorious reign of victory if we obey His orders.

CONCLUSION

1. Does the King of Glory reign in your heart just now?
2. Swing wide the gates of your heart and let Him in.
3. He assures a deliverance from all sin and gives peace within

*O worship the King, all glorious above,
And gratefully sing His wonderful love;*

Our Shield and Defender, the Ancient of Days,

Pavilioned in splendor, and girded with praise.

Don't You?

An Indian, having heard from a white man some criticism of zeal, replied, "I don't know about having too much zeal; I think it is better the pot should boil over than not to boil at all."

Expository Outlines for January

Lewis T. Corlett

The Christian Ideal

(Phil. 2:12-18)

I. THE BIBLE PROVIDES A CLEAR IDEAL FOR THE CHRISTIAN AS WELL AS DEFINITE COMMANDS

1. Man must obey the direct commands of God if he finds salvation and makes heaven his home.
2. The degree of progress in Christian living will be regulated by the individual concept of the ideal God has for His children.
3. God desires each one of His children to make the greatest progress possible.
4. Paul is admonishing the members of the Philippian church to follow the different phases of this ideal.

II. THE BELIEVER MUST ALWAYS RECOGNIZE THAT SALVATION IS THROUGH

THE CHURCH AND WORK OF GOD (v. 13)

1. Man is unable from his own ability and position to free himself from sin.
2. Man is under condemnation and can approach salvation only through the mercy of God.
3. It is by and through the Spirit of God that a person is regenerated and sanctified.
4. Spiritual life is retained and developed by the individual keeping himself in such a position that God can continue to abide in his heart.

III. GOD INTENDS FOR THE CHRISTIAN TO TAKE THE INITIATIVE IN WORKING FOR HIM (v. 12)

1. This is done by continual application in the path of obedience.
2. God can give faith only as the

believer ventures forth to do His bidding.

3. The child of God works out his salvation by doing his Master's bidding in the regular everyday affairs of life.

4. God will never fail but man must take the initiative.

IV. GOD DESIRES HIS CHILDREN TO "SHINE AS LIGHTS IN THE WORLD" (vs. 14, 15)

1. By performing all activities without murmuring.
2. By living a life without giving cause for rebuke.
3. By being blameless before God in the midst of a crooked and perverse nation.
4. By reflecting at all times the glory of God.

V. GOD EXPECTS THE CHRISTIAN TO HOLD FORTH THE WORD OF LIFE (v. 16)

1. "Ye shall know the truth and the truth shall make you free."
2. By storing the Word of God in the heart.
3. By living according to the precepts of the Book.
4. By proclaiming the message of the glorious gospel.

VI. THE CHRISTIAN CAN PERFORM A SERVICE THAT WILL BRING JOY TO THE LABORER AND THE LEADER (vs. 16-18)

1. The faithful labor of the child of God brings rejoicing to both himself and those who helped him to Christ (v. 16).
2. Faithful service brings ample reward.
3. The joy of diligent service gives courage to the worker and provokes others to good works.

VII. ALL CHRISTIANS SHOULD LABOR DILIGENTLY TOWARD THIS IDEAL

Man's Reception of God's Gifts

(James 1:16-25)

I. THE CHARACTER OF ONE GIVING ALL GOOD GIFTS (vs. 17, 18)

1. The author of all good.
2. The source of light, "Father of lights."
3. The God who changeth not. "No variability" (Mal. 3:6).
4. The One who has begotten man through the word of truth (v. 18).
 - a. The impartation of divine life.
 - b. The acceptance into the family of God.

II. TO RECEIVE GOD'S GIFTS MAN MUST LISTEN FOR GOD'S DIRECTIONS (vs. 19, 20)

1. "Be quick to listen" (Moffatt).
2. Keep an open mind before God in order to see His viewpoint.
3. Develop the habit of meditation

in prayer rather than doing all the talking. "Slow to speak."

4. Develop patience in the daily relations of life lest, through impatience, anger and wrath arise and dull the senses to the voice of God. "Be slow to wrath."

III. MAN MUST HAVE A PURE HEART IN ORDER TO RECEIVE GOD'S BEST GIFTS (v. 21)

1. Abhor the filthiness that is characteristic of carnality.
2. Keep the heart life in subjection to the will of God.
3. Long for the removal of all signs and tendencies of carnality so that the Word of God may regulate and guide completely.
4. God will hear the cry of the heart and purge the branch so that it will bring forth more fruit.
5. A pure heart provides the finest soil for the bestowment of God's gifts.

IV. MAN'S ACTIONS CONTROL THE RECEPTION OF GOD'S GIFTS (vs. 22-25)

1. Man should listen carefully so that he can receive full details for action.
2. Guidance for future actions are dependent upon obedience at present.
3. Listening is not sufficient, it will bring a person into greater condemnation unless the words heard are put into action.
4. Happiness is certain to the person who puts God's directions into operation (v. 25).

V. GOD LOVES TO BESTOW GIFTS UPON MAN SO HIS CHILDREN SHOULD KEEP THEMSELVES IN A STATE AND POSITION WHERE THEY CAN RECEIVE THEM

The Spirit and the Believer

(Ephesians)

I. HE IS THE SPIRIT OF PROMISE TO THE BELIEVER (1:13)

1. All Scripture was inspired by the Spirit of God (2 Tim. 3:16, 17)
2. He makes the promise real and actual to the individual believer.

II. THE SPIRIT IS THE SEAL TO THE BELIEVER (1:13, 14; 4:30).

1. Not sealed in the idea of permanent impossibility to sin.
2. The seal of witness of the acceptance by God (Rom. 8:16).
3. The seal of ownership of God.
4. The seal of protection to the believer as long as he does not, by his choices and actions, grieve the Spirit away (4:30).
5. The assurance of divine protection in the face of the enemy.

III. THE BELIEVER HAS ACCESS TO THE FATHER BY THE SPIRIT (2:18, 22)

1. He leads them in the paths of righteousness.
2. He prompts the desire to please the Father.
3. He opens the way for the believer to come to the Father.
4. He presents the position for the believer (Rom. 8:27).
5. He makes the heart the habitation of God.

IV. THE SPIRIT IS THE REVEALER OF TRUTH TO THE BELIEVER (3:4-6)

1. The Holy Spirit is the Spirit of Truth (John 15:26).
2. Christ said that He would guide the believer into all truth (John 16:13).
3. The Spirit illuminates and makes clear the truth given by Christ.

V. THE SPIRIT GIVES STRENGTH TO THE BELIEVER (3:16)

1. By abiding in the heart of the believer (Rom. 5:5).
2. By refreshing the soul of the child of God.
3. By giving definite and certain directions in the midst of conflicts.
4. By giving grace for every burden and care.

VI. THE SPIRIT PRODUCES UNITY AMONG BELIEVERS (4:3, 4)

1. A unity of life in Christ Jesus.
2. A unity of purpose in the work of love.
3. A unity in love to God and man.
4. A unity of hope in final reward.

VII. THE BELIEVER BEARS THE FRUIT OF THE SPIRIT (5:9)

1. Producing the natural result of the divine nature that was implanted by the Spirit.
2. Revealed in the goodness of character.
3. Manifested in standing for the truth.
4. Displayed in righteousness of motive and act.

VIII. THE BELIEVER CAN BE FILLED WITH THE SPIRIT (5:18)

1. The Spirit abides in the heart of the regenerated believer but is hindered by the presence of carnality in the self-life.
2. The Spirit reveals the nature and detriment of carnality to the believer.
3. It is the glorious privilege of the believer to be cleansed from all sinful nature by the Spirit and thus be filled with the Spirit.
4. There is no danger of any person having too much of the Spirit.

IX. THE SWORD OF THE SPIRIT IS THE BELIEVER'S OFFENSIVE WEAPON OF WARFARE (6:17)

1. This is the Word of God.
2. It is the Sword of the Spirit and

as the believer co-operates with the Spirit He will wield the Word through Him.

3. The Word of God is the most effective when used in the power of the Spirit.
4. Jesus used the Sword of the Spirit in the hour of His temptation.

X. THE BELIEVER IS TO PRAY IN THE SPIRIT (6:18)

1. The Spirit desires to be the partner of the believer in prayer.
2. He especially promises to help in prayer (Rom. 8:27).
3. He will make the prayer of the believer helpful toward man and effectual before God.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Spiritual Family Life

GOD is the Author of the family. It is an institution through which He perpetuates and preserves the race. It is the unit of society, the basic institution of human life in all of its forms. God is interested in the family, and in family life. Since He has adopted it, we may be sure it is the best institution that even He could devise for the accomplishment of His purposes among men. When we are as interested in it as He is, and have some measure of His appreciation of its value we will put forth greater efforts in our co-operation with Him in seeking to make it what He would have it to be. In such co-operation is our one hope of success. Six thousand years of experience has demonstrated that the building of the family, is far too great an undertaking for man alone. Its development is a mutual affair, demanding the efforts of both God and all interested in the upbuilding of the family.

The Bible is a Book for the family. It is God's Book of instruction for activity in family affairs. It is a history of such affairs, showing the effects of the use of right or wrong methods in its development. It is the Book with which every member of the family should be made acquainted as soon as he is able to be made acquainted with any book. No more important institution exists than the family. What it is, all else tends to become.

Someone may be saying, "Why is this simple story of Ruth in the Bible?" Because it deals with the most important institution known among men—the family. Because of its stupendous importance in the outworking of God's plans in the hearts and lives of mankind. Among many other things it gives us light on the lineage of David, and of his greater Son, our Lord and Savior Jesus Christ. He is the Son of David; the Son of Abraham, as well as the Son of God. This simple story points us to some of the

greatest epochs in human history, and God's dealings with mankind. It illustrates the work of our Kinsman Redeemer. In this office Boaz was a type of Christ in His great redemptive work. It was through him that Ruth was brought to her own. This would have been a far different story if there had been no Boaz—no Christ of whom he was a type. In the life and experience of Ruth we see something of the value of right living. Without such living she would not have had her place in this picture. Spirituality in its members should be the outstanding objective in the development of the family.

Spiritual Family Life

And they came into the country of Moab, and continued there (Ruth 1:1-3).

In every human being there is an outer and there is an inner man or woman. In the experiences of the people of the Book of Ruth we see this illustrated. The outer experiences of Elimelech and his family correspond with those of Boaz and their other kinsman. All seem to have been men of considerable material substance. It was what was within these men and their families that had its place in determining the nature of their choices and activities. There were advantages in remaining in Canaan. There were advantages in going down to Moab. Two families remained in Canaan. The sequel showed that there were far greater advantages in remaining in Canaan than there were in going down to Moab.

I. *The account seems to intimate that the family of Elimelech was possessed of considerable of the material things of life.* That they were men of considerable wealth. In the tests of famine there were hardships to be endured, obstacles to be overcome, serious matters to be considered. These things, rightly responded to, have their place in the development of character and the unfolding of per-

sonality. Two immediate courses of action were before them. One that of remaining in Canaan and trusting in God for deliverance. The other that of going down to Moab, where there was pasturage for their flocks and herds. The trends in the land of Canaan would have been helpful spiritually. Those in Moab were in the opposite direction.

II. *There were disadvantages in either way of deciding.* The famine was a serious threat to their material possessions. Sustaining flocks and herds would be a serious matter and attended with difficulties. Moab was rich in pasturage and seemingly offered excellent opportunities for the preservation of their material possessions, wealth such as seems to have been theirs. In Canaan, the emphasis was upon the preservation of the moral and spiritual values of life. In Moab it seems to have been upon the preservation of things material. The atmosphere was not for but against the preservation of things spiritual.

III. *Social advantages would have been conducive to the development of spirituality in Canaan.* Such trends would have been in other directions in Moab. The family had two sons, soon to become of marriageable age. To have remained in Canaan would have been of great benefit to them. Seeking safety for their sheep, they exposed their sons to serious dangers. Material possessions have their place in family life, but sons and daughters have a far greater place. It is folly to imperil the interests of the greater for the advancement of the interests of the lesser. Temptations were strong that in Moab, choices of wives would be made contrary to the will of God and to the best interests of all concerned. Going down to Moab meant exposure of members of the family to serious perils and great dangers.

IV. *Possibly these things had been considered by the family.* The decision was made to go down to Moab. There is no intimation in the account that counsel was taken with God concerning this matter. They were living in a time when there was no king in Israel, and people did what seemed right in their own eyes. There is no evidence that counsel was taken with God concerning the marriages of the two sons. Too great interests are involved in family life to make safe such important events without counsel with God. Had these people taken counsel with Him a far different story might have been written concerning their experiences. Counsel with God should be taken in all affairs pertaining to family life as well as to individual life.

V. *In the experience of Naomi, at least, we see something of the value of early religious training; such as was appointed for the family by God.* In so far as the forms of religion were concerned, Naomi seems firmly to have remained in her attachments thereto. There is no intimation of any swerving from them, or to the people or the gods of the land. There seems to have been a lack of vital force in her convictions, that would have made them a power in her life. As a family they were acting on their own judgment and walking in their own ways.

VI. *They went out from Canaan full.* The family was intact. Material things seem to have been normal. Seemingly they departed for the land of Moab early in the period of the famine. The objective seems to have been the preservation of their material resources. They seem to have been foresighted as well as forehanded. The decisions they made were indicative of their inner condition, their essential character.

VII. *Their lack seems to have been in vital spirituality;* spirituality of the aggressive, determining sort; the kind that would have a power in their lives. They seem to have appealed to the better classes of society in Moab. This is indicated in the marriages of the sons. There seems to have been a lack of that fervor of devotion to God that would have been a barrier between themselves and this idolatrous people. Their appreciation of material values would have a favorable effect upon this wealth loving people. Coming to Moab for the preservation of their material resources would have had its appeal also. The temptations that beset this family are of a sort that appeal to many in various circumstances in life. When it comes to proper estimates of relative values we all need help from God. This family lost about everything that appealed to them as having real value. Their experience is a warning to others who are exposed to similar temptations. Spirituality that is a positive force in life should be the objective of all who are aggressively interested in the development of spirituality in family life. Half-heartedness wins nowhere. It takes all there is of us to win in the worth while things of life.

Children in the Family

The name of the man was Elimelech, and the name of his wife Naomi, and the name of his two sons, Mahlon and Chilion (Ruth 1:2).

The world is bidding for the attention and the possession of every member of the family. Moab by its fertility and abundant pasturage

made its successful bid for the older members of the family of Elimelech. Other groups of the family resisted the appeal. Elimelech yielded to it. In its efforts to debauch the tastes of men and gratify them as such, the world is spending multiplied millions in advertising, and the production of products for such gratification. Systematically the things that debauch, demoralize and degrade mankind are kept before them in their most alluring, deceptive and attractive forms. The forces of evil are leaving no stone unturned in the promotion of their evil designs upon every member of the family. Our only safety is in Christ, and in His way of living.

I. *There are no more important members of the family than the children.* They furnish the parents with their opportunity to reproduce themselves in their lives. It is through them that they will make their future contribution to the welfare and well-being of their fellowmen. It is a glorious thing to live, and then to live on in the lives of others. That this may be our happy portion the governing choices of our lives must be of the Spirit and the lesser choices in harmony with them. The ideal of the family should be life for the glory of God and the good of men. Whatever furthers this should be exercised; all else should be excluded.

II. *Parental influence should be good in the family if it is to be good beyond the confines of the family.* The objective should be the spirituality of every member of the family. This will demand consistent Christian living on the part of the parents. Concerning the precepts taught in the family of Elimelech we are not informed. We may assume that they were good. But children are imitative beings, and they need more than perceptive teaching. They need examples to follow. Revealing tests will come and parents must be ready to meet them properly. Such a test had come to the family of Elimelech. The spirituality that did not give the older members of the family strength to resist the temptation to go down to the land of Moab, did not give the younger members strength to resist the temptation to marry Moabitish women. There was very much more involved in this movement than the feeding of flocks and herds.

III. *The period of youth is an impressionable period; a time when childhood training is tested to its utmost; when it is put to the proof by severe tests.* Whoever enters this test ill-prepared must encounter grave perils. Lack of proper childhood training lies back of much of the weaknesses and failures of youth.

Sailing the stormy sea of time is a business that demands thorough preparation if it is done successfully. The failures of these younger members of the family were in the nature of reflections of the failures of the older members.

IV. *Youth is a period of action; a time of special urge to do things.* It is a time when most important decisions must be made. The choosing of life occupations; the choice of life companions; the choosing of ways of life and living. A time when life is made or marred. To come to this period of life without due preparation is in the nature of a tragedy. The decisions made by the unprepared often result in tragedy. Of all periods that must be diligently and wisely improved, those of infancy, childhood and youth are most important. With a good start in life, living is well begun. Without such a start, perils are increased.

V. *It is a period of self-discovery; of the discovery, development and perfecting of the powers with which God has so richly endowed us.* Without these discoveries life is denuded of much of its meaning; of many of its possibilities. It is beginning of disillusionment in many ways; of intimate acquaintance with the stern realities of life.

VI. *It is not a period of the exercise of matured and perfected powers.* It is one in which guidance by older and wiser heads and hearts is greatly needed. It is a time when activities are likely to be impulsive in their origin; unwise in their objectives; ill-advised in their methods. A period when good judgment is needed. Judgment which can come only with properly developed powers. A time when the failures of earlier years will bring forth their undesirable fruits.

VII. *It is a period when the advice of matured minds and experienced persons will be much needed and probably little sought.* A time when confidence in the good judgment of parents, which they have seen and proved, will be of incalculable value. It is a time when the young must begin to think for themselves; when many do not get the help they sorely need. A time when youth's respect for parental wisdom and instruction is put to its severest tests. A time for which they should be preparing themselves, as well as preparing their children. These sons of Elimelech came to such a time, and for some reason were unprepared for it. Why we are not told. They were in a strange country, among a strange people, seemingly they acted upon natural impulses in matters where they needed the most careful counsel, and married Moabitish wives. Both

followed their father in death. The curtain is not lifted, and the whys are not revealed, but the facts are before us. They went the way that multitudes of others go. What might have been a spiritually minded family failed of that desirable objective. Lessons are here for us under the guidance of the Spirit.

Going to: Coming from Moab

I went out full, and the Lord hath brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me? (Ruth 1:21).

We do well to ponder the fact that the most of religious failure occurs in family life, and through lack of the use of the means of grace necessary to its preservation. Christianity is vastly more than a Sunday affair. It is an everyday affair; an all time affair; an everywhere affair. Naomi's husband had died in Moab and her sons had died there without issue. In so far as she was concerned the name of Elimelech was no more. They had lost everything they had gone down into Moab to save, and vastly more. It was a chastened, humbled, impoverished Naomi who returned to Bethlehem, a complaining Naomi. Seemingly she had left, a sweet spirited, prosperous, hopeful woman. She returned a saddened, embittered woman. She went out with everything seemingly in her favor. She returned with everything seemingly against her.

I. *There was a famine in the land; a time of opportunity; a challenge to spiritually minded people; a time of necessity, of blessing if properly improved.* A time for which we are to prepare in days of prosperity. Seemingly, the family of Elimelech took the way of worldly wisdom; the easier way. It was when there was a famine in the land that Abraham went down to Egypt and got into trouble there. On a similar occasion he went to the land of the Philistines and had a similar experience. Isaac followed in his footsteps and suffered likewise. The way to the spiritual heights is not an easy, but a rugged way. Boaz remained in the land and was prospered of the Lord.

II. *Naomi had her part in the going of the family into Moab.* Just what it was we are not told. She seems to have been a resourceful woman. It is likely that her part had been important. In her experience we see something of the value of early religious training. In so far as the forms were concerned, she seems not

to have swerved from her early training. It seems to have been in the attitude of the family toward material things that weakness was in evidence. With vital, heart loyalty to God, all would have been different.

III. *Naomi went out from Canaan full; with a happy, prosperous husband and two promising sons.* Everything was being done with an eye to material prosperity and the avoidance of material inconvenience. From the point of view of the family the movement seemed to be the right one to make. If there was no more to life than material possessions their action might have been justified. But there is vastly more to life than that which is material. The things that are seen are temporal. The things that are not seen are eternal. The material is the passing. Things spiritual are enduring. The things that pertain to the inner man are vastly more important than the things that pertain to the outer man.

IV. *There was a considerable stir when the family left Canaan for Moab; there was no small stir when Naomi returned.* Naomi's motive in returning corresponded with her motive in going. She had heard in the country of Moab how that the Lord had visited His people in giving them bread. There was bread in the land. The experiences of the family in the land of Moab had been entirely different from what Naomi had expected them to be. The women were saying something like this; "Is this the Naomi who went out from us some ten years or so ago?" It was the same woman, but a vastly changed woman. A woman who had learned some bitter lessons by grievous experience. She was emptied of all she had counted dear when she left. She had

been a poor creature when she left, but was unconscious of it. Stripped of these possessions, there was little left. She seemed as another woman.

V. *Naomi's complaint was that the hand of the Lord had been against her; she did not realize that she had been lifting up her own hand against herself; that she had received just what she had put herself in the way of receiving.* What she had asked for in a very real sense. Her material poverty was tragic. Her spiritual poverty seems even more so. Manifestly she was capable of becoming a power in her home; with her loved ones; with the people of the community in which she lived. In some way she had been betrayed into missing her opportunities for the discovery and development of her powers. The loss of material possessions was serious. The minimizing of spiritual possibilities was far more serious.

VI. *When the family left Canaan, everything indicated that the Lord had dealt bountifully with them in matters material.* They had allowed their material prosperity to obscure some of the more important issues of life. The goodness of God should have stirred their hearts with gratitude, and drawn them closer to Him—made keener their sense of dependence upon Him. Had they taken a proper attitude toward God, and maintained it, things would have been different. It is likely that there would have been no thought of going down to the land of Moab. The fault was not in God's dealings with them, but in their failure to properly respond to them. And in this there was much in the way of human failure. Their experiences are a warning to others who are tempted to follow in their footsteps.

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VII. *One of things that contribute to the success of those who would become spiritually minded, is that of so developing our powers that we better understand the voice of God; His manner of dealing with us; to exercise our spiritual powers normally.* Success in the realm of nature demands such a development of our natural powers. Success in the spiritual realm demands such a development of our spiritual powers. It is through such development that we are able to so co-operate with God in His efforts on our behalf that His purposes may be worked out, rather than hindered by our failures in these matters. In things spiritual few things are more important than intelligent co-operation with God in His dealings with us. Blundering on our part may seriously hinder God in His efforts on our behalf. His dealing with us is vastly more than a one-sided matter. It is one in which we have our part to perform, and only as we do this intelligently will we reach the heights of spiritual attainment.

Ruth's Choices

When she saw that she was steadfastly minded to go with her, then she left speaking unto her (Ruth 1:16-18).

Though young in years, Ruth was no novice in making right choices. In the good providence of God she seems to have early formed the habit of

making good choices. She had not injured, or ruined her powers by misusing them, but had developed them by properly using them, thus profiting by right use from the beginning. Blessed indeed is the person who has made such a start in life. There is no indication in the account that Ruth had bad habits to overcome. There is much to indicate that she had started right, and held steadily to that course. Someone may be saying. "But, can't we be forgiven for our wrongdoing?" Thank God we may so be. But being forgiven for wrongdoing is a vastly different thing from being saved from wrongdoing, we are saved from the consequences of such doing. Having been guided into right doing, we enjoy the benefits of right doing. God puts no premium on sinning. The less of this we do, the better it will be for all concerned.

I. *In the experiences of Ruth we see something of the benefits of right choosing; of right living.* The earlier in life we learn that we were not made to be sinners, and that sin is contrary to and destructive of every fiber of our being, and seek in every way conformity to the will of God, the better it will be for all concerned. We do well to keep in mind that the background of our lives is a most important matter. No one has ever had occasion to regret having formed a good background to his life. Multitudes have had to regret their failures to so do. Orpah was under similar

influences to those of Ruth in the family of Elimelech, but she turned back to her people and to their gods.

II. *The decision of Ruth and the firmness with which she made it is an indication of the character she had been building across the years.* Great decisions are not made by undeveloped personalities. Where there is a noble decision, there is nobility in the one who makes it. The words in which Ruth expressed herself are indicative of the greatness of her soul. In the person of Ruth, we are given glimpses of one of God's great women of all time. She was the kind of woman God delights to put on exhibition as illustrative of the power and sufficiency of His grace. In her we see something of the glory of God in our creation, and the heights to which we may rise by His grace.

III. *Ruth reached the splendid heights she did by putting herself in the way of reaching them.* She had trials, her discouraging, disheartening experiences, but she did not allow herself to become discouraged, disheartened, or despairing. She made the experiences of her life as stepping stones to the better things before her. She walked with God, strong in faith, radiant in hope, indomitable in courage and strength. Temporal things were kept in their places, and made to become subservient to the interests of the better things of life.

IV. *Ruth was industrious.* Poverty was not a disheartening, but a challenging thing to her. It was an indication of the fiber of her character; the temper of her soul. Character of the worth while sort is not built by the indolently minded and inclined. It takes good metal to produce good character, just as it takes good metal to produce other good things. The better the metal, the better the product. Character is not the result of accident, but of well directed effort long put forth. It is the product of industry, that discovers and develops and uses the good qualities with which God has so graciously endowed us.

V. *Ruth's marriage was a culminating point in the development of her splendid life and character.* By her industry she commended herself to Boaz, a mighty man of the family of Elimelech. By her virtue, nobility and loyal devotion to Naomi his heart was touched. She was a woman after his own soul's desire. The genuineness of her womanhood, the sincerity of her life, the beauty of her devotion to the things of God, to the higher ideals of life, had their appeals for him. Her opportunity had come and she was ready for it when it came. It had taken her all the days of her

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life to make this preparation, but she had used them wisely and well. She became a wife indeed and in truth. By her nobility of character, she blessed his soul; graced the home; gladdened the life of her husband, and brought him into everlasting remembrance in the hearts of men. She became a link in the chain of the genealogy of our Lord and Savior Jesus Christ. Godliness has its compensations. The inheritance of the family of Elimelech was restored. She was immortalized.

VI. *In her judgment, it is not at all likely that Ruth was blind to the weaknesses and failures of the Children of Israel.* Neither was she blind to the condition of her own people in Moab. The God of the people of Israel was the God of the universe to her. The gods of her own people were idols, and no more. The possibilities of a life of trust in the living and true God inspired her and filled her with hope. Her choice of the God of grace and glory, and of His people, and the land He had given them, was founded upon principles as unshakable as the Rock himself. It was the choice of a woman of sterling and substantial character. By the grace and power of God it was irrevocable. In this we see something of the value of properly matured character, and the worth of its development.

VII. *In Ruth we have a woman who found God; who found herself; who found her place in God's purposes, and filled it.* Great would have been our loss if this picture had been left out of the Word of God. She was a woman after God's own heart. Great artists do not put their persons on exhibition, but their works. In so doing they most effectively put themselves on exhibition. The great artists of the ages have immortalized themselves through their works. In them they live, move and speak. Ruth was a product of the grace and power of God. In her character she will live and bless mankind as long as there are men to be blessed. God will be glorified in and through her. Great artists are a blessing to the world of mankind, through the efforts of others to learn from them, and to rise to eminence with them. Ruth will forever be a means of blessing to mankind, in that many will seek to learn the secrets she learned and build characters as worthy as was hers. God is ever in need of people that He can put on exhibition, as products of His grace and power. The experiences of the family of Elimelech should serve us as warnings. Those of Ruth as of inspirational value; in showing us what is possible here and now, by the grace and power of God.

The Kinsman Redeemer

And Naomi had a kinsman of her husband's, a mighty man of wealth, of the family of Elimelech; and his name was Boaz (Ruth 2:1).

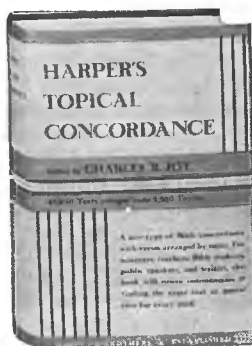
This would have been a sad story had there been no Boaz; no mighty man of wealth; no kinsman redeemer. Under the Jewish economy a man might sell himself into service to another under stress of circumstances. This sale would be valid until the year of release. Unless he was redeemed by a kinsman redeemer. This custom looked forward to our Lord Jesus Christ, who is the true kinsman Redeemer. Three things specially devolved upon the kinsman redeemer of those days. The redemption of the slave who had enslaved himself; the redemption of his inheritance; he was to be the avenger of blood where that was necessary. In the matter before us he might marry the widow of one who had lost his inheritance, and raise up a name for him. Here we see prefigured our Lord Jesus Christ, the true Kinsman Redeemer. The work was made possible by His sacrifice, and is made actual by His grace and power.

I. *The kinsman Redeemer was a mighty man of wealth.* Only such a one could perform this office. The

kinsman who was nearer than Boaz was unable to meet his obligation for lack of means to so do. Our Lord Jesus Christ is the true Mighty Man of wealth. He has paid the redemption price for the redemption of the entire race. But material wealth could not pay the redemption price of our souls. Nothing less than His own precious blood could pay that. His blood He freely shed that we who had sold ourselves into sin, might be redeemed.

II. *The Redeemer must be our kinsman.* This Jesus became by His incarnation. Of Him Isaiah said, "Unto us a child is born, unto us a son is given." In the child there is a reference to His human nature; in the Son, to His divine nature. In His Personality He is able to make satisfaction for our sins—to pay the price of our redemption. As man He is able to reach us, and bring us to God by His grace and power. He was moved to this great sacrifice by love. He is love. It was love that moved Boaz to redeem the inheritance of Elimelech—that brought him into the marriage relation with Ruth. Not only was there love there, but there was likeness. Both Boaz and Ruth were lovely and lovable children of God. In due time the consummation of the relationship of Christ and His saints will be so

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consummated. There will be both love and likeness in this union. "We shall be like him."

III. *Ruth had to take the way that led to her union with Boaz.* The redemption of herself and her inheritance was not the result of accident. Our redemption through Christ will not be the result of accident. It will be the result of intelligent and purposeful seeking. When Ruth knew that there was a kinsman redeemer in the family she put herself in the way of enjoying the benefits of his work. And so must all who would enjoy the benefits of the work of our Lord and Savior Jesus Christ. The one thing that keeps mankind from the enjoyment of the benefits of His saving grace is their failure to put themselves in the way of such enjoyment.

IV. *Before her marriage to Boaz Ruth had served as a gleaner in his fields, and with his servants.* She had enjoyed the benefits of his service, of his kindness, of his hospitality. She had commended herself to him by her nobility of character, and beauty of life. She had proved herself worthy of the honor he later conferred upon her. While all of our goodness is by the grace of our Lord Jesus Christ, we must give evidence of the possession of that grace in our own characters and lives. This is not the condition of our redemption, but evidences of our enjoyment of its benefits. Fellowship with Him in service is one of these evidences. We must have His grace here if we are to have it hereafter.

V. *We must be restored to our inheritance here, if we are to enjoy it hereafter.* Whatever we are to be in the world to come, we must hope the earnest of in the world that now is. The grace that works here will work hereafter. The relationship that is real here, will be real hereafter. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." He will be the avenger of blood to all who fail to avail themselves of the benefits of his shed blood and fail to become partakers of His grace. In His grace we may go as far as we will in its enjoyment in this present world.

VI. *Christ, our true Kinsman Redeemer, came to earth in humiliation nineteen hundred years ago, and by His coming, became our true Kinsman Redeemer.* He took upon Him a perfect human nature. In so doing He became bone of our bone and flesh of our flesh. By His death on the cross He made possible our Redemption. In partaking of humanity He lived the

life among men that we must live. He understands by actual experience the problems that confront us and the best ways of solving them. He knows the limitations of the flesh; the difficulties we encounter in the discovery and development of the powers with which God has endowed us. He knows the workings of the human mind; the functions of the human heart; its affections, emotions, sensations, longings and all that goes into its complete operations. He knows weariness, hunger, the need of rest and sleep, and all the limitations of human flesh. He knows disappointment, sorrow, ill-treatment, the inappreciation and ingratitude of many that He had helped; the perverseness of disordered minds, and all that could come to Him in life. He has entered into fellowship with us, and now He asks us to enter into fellowship with Him. He knows how to sympathize with us in all that goes into the making of life as we have to live it here below. He knows loneliness. Even His brethren did not believe on Him, and His townsmen repudiated Him, and sought to take His life. He knows what it is to deal with human infirmities and the trying things connected with such dealing.

VII. *Peter tells us that the theme of the prophets was, "The sufferings of Christ, and the glory that should follow."* He is coming again in glory to reign on earth for a thousand years. As kings and priests unto God we shall reign with Him. We who have suffered with Him here shall reign with Him hereafter. It is then that our marriage relationship with Him will be consummated, and the marriage supper of the Lamb be celebrated. We who have borne with Him the reproach of the cross, shall share with Him in the glory made possible by His death on that cross. Here we know something of what it means to be children of God. There we shall know what it means to be heirs of God, and jointheirs with Jesus Christ. Here we know something of the riches of His grace. There we shall know the exceeding riches of His grace in the ages yet to come. Here we are in the beginnings of the enjoyment of His grace. There we shall have an eternity of this enjoyment. Here we have the earnest of our inheritance. There we shall have the inheritance itself. Here we know something of being spiritually minded. There we shall have an eternity of ever increasing spiritual mindedness. The exceeding glories of Christianity are yet to be ours. What we enjoy now is glorious. What we are yet to enjoy will be far more glorious.

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