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The Preacher's MAGAZINE

O CHURCH of Christ, your hour is upon you. Will you know your day of visitation and receive your Lord as King and follow Him? Or will you, like Israel, continue in blindness, hardness of heart, reject Him and His command to evangelize the world, and be cast aside as Israel was cast aside and destroyed? Even now the face of the world could be changed, civilization could be transformed, insane nations could be restrained, peace could penetrate through the darkest storm areas of the world, if only the Christian Church should give herself as the Lord gave Himself to the one work for which He came, and the one work to which He has sent us; for He "came to seek and to save that which was lost," and He said to His nascent Church, "As the Father hath sent me, even so send I you."—EARLE V. PIERCE, D.D., in *The Watchman Examiner*.

The Preacher's Magazine

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The Preacher's Family

BY THE EDITOR

HERE is no other calling that demands quite so full a consecration of everything related to man as does the calling of the preacher. Men in other callings are free to draw lines between their business or their professional lives and their private and domestic lives. But the preacher can make no such distinction. Negotiations for mating a church and a preacher do not go far until one of the interested persons, representing the church, asks, "What about the preacher's family?" And the answer to this question is often the deciding factor. It is never possible to answer this question by saying, "Well, you know you are not calling the preacher's family. You are engaging the service of the preacher himself." This is not possible. The questioner and those he represents know they are calling both the preacher and his family. They may want the preacher so much that they will take him in spite of his family; but if the decision is at all close, they will much more likely call him because of his family.

There is no way to get away from the fact that the preacher's family will either help or hinder him in his work. If his family is exemplary, even though not gifted, the preacher's doctrine has a practical reinforcement that cannot be disregarded. If his wife is slovenly or indifferent, and if his children are wild and irreverent, the preacher will have to preach exceedingly well to be heard above the influence of his household.

It is no use for us to say that this is unfair, for we have to meet the situation as it is and not as we wish it were or as we think it should be. As though to prove that privilege and promotion go along with responsibility, it is shown by statistics that parsonage children, in com-

pensation for their position as "speckled birds" in the church or community, have a better chance than have others to accomplish what the world calls "making good." A study of "Who's Who," made in 1934 by the Research Department of the Church Federation of Sacramento, California, brought out the following: "It is reported that a minister's son has one chance in twenty of being listed, a physician's son one in 105, a farmer's son one in 608, and an unskilled laborer's son one in 48,000." This is fate's answer (shall we not indeed say, God's answer) to the preacher's child who may be disposed to complain that everything he says and does is watched and criticized, while the child of the neighbor can do the same things, and worse, without being in any way desocialized.

Efforts to escape by pure default are not very successful. The bachelor preacher is at a discount in a Protestant church. Even the childless people are handicapped and classed as subnormal. The home is the place for children. One of the peculiarities of life is that people who do not have time to do things usually do them better than do those who think leisure and ability so essential. One child can easily become a greater care and be a heavier draft on time and nerves and patience and influence than would a half-dozen children. As to the modern idea that one child has, or a few children have, a better chance in life than has one among many—well, the figures just do not sustain the theory. Children in large families have a better chance for making good than do those who are the victims of too much attention. The idea that a preacher will spend a period of his life attending to his family and then, after the children are established for themselves, will give unhindered service to the church, falls down in the practical test. The period when children are normal in the home is the period when the preacher must do his life's work, if he ever does it. No, the preacher must do his work either with the help of (or in spite of) the hindrance of his family.

A little while ago I, the grandfather of five, sat at a table where an inexperienced father and mother struggled and blushed over their two young children. At length I remarked (much to their relief I hope), "It is a strange thing that the hard jobs of the world are all committed to people who do not know how to do them. Here am I with a lot of experience and many theories about training children, and no children are committed to my care. Here you are, with little experience or knowledge in such matters, trying to train these children,

And by the time you learn how, the job will be finished or passed on to others." God seems to lay more stress on youth and freshness than on maturity and wisdom. But it is like that all the way around. None of us are allowed to do big things after those big things have ceased to challenge us. Life is a school, and we teach others better when we ourselves are learning. Don't worry, your children will make it all right, and in the meantime they are the instruments for making their parents richer and wiser. They are the best teachers you will ever have.

But all we have said is justified by the fact that example is a close competitor of precept, if not, indeed, superior to it, in all that has to do with making people wiser and better. If the

pastor has a well-ordered home and well-behaved children, he will do a lot of good in the community; even though he may be but a mediocre preacher. I do not think the preacher can legitimately appeal to his children to do one thing or another just for their father's sake. Even if they did it for that reason, it would not help much. The only way is the hard way. The time for the preacher to begin is when he is picking the mistress of the manse—not all women are adapted for preachers' wives. And the way to continue is to go straight on with the proper mixture of discipline and love—learning as he goes; and, by the help and grace of a loving God, the preacher's family can both save itself and help to save others.

Thoughts on Holiness

Olive M. Winchester

The Holy Seed

But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof (Isaiah 6: 13).

IN the ministry of the Prophet Isaiah two truths were very outstanding. On the one hand was the sublime conception of the holiness of Jehovah, the God of Israel. The title repeatedly used by Isaiah for deity was "The Holy One of Israel." Over and over again he reiterates this great fundamental fact. It stood out pre-eminently in his call where we have the *trisagion*, the exclamation, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory." The reaction of Isaiah to this revelation of the divine holiness, in the realization of his own sin and that of the people, indicates that this attribute of Deity had an ethical content and indicated the intrinsic purity of the Godhead.

On the other hand in relation to the people was the doctrine of the remnant. While judgment was to fall upon the land for its sins and iniquities; yet just as when a tree is felled, its vitality remains in its roots, so from the purging process of judgment a portion of the people would come forth purified and made whole.

A HOLY SEED

The characterizing feature regarding this remnant, as to its nature and being, was that it

was to be holy. One of the false conclusions drawn by the Hebrew people was that because they were members of the chosen race they were inheritors of the kingdom of God regardless of their personal status in relation to sin. They might be a people "laden with iniquity," as Isaiah describes them; nevertheless their standing as the people of God remained unimpaired, so they thought.

Over against this pernicious attitude rang the challenge of the prophetic message. It was sounded forth in the northern kingdom by Amos and Hosea and in the southern kingdom by Isaiah. The call came, "Cease to do evil, learn to do well." The people were warned that the multitude of sacrifices offered was of no avail, their oblations were in vain and incense was an abomination. What they needed was a moral reformation, then, though their sins might be as scarlet, they should be as wool.

Thus the truth is clearly set forth that externalities in religion of themselves do not avail. An official membership in the church body and the performance of rites of worship have no inherent worth if they have not as their basis a clean heart. The goal that Isaiah held out for his nation was that it was to be holy. God was seeking for a holy people. It might be that only a remnant would be left that could qualify, but that remnant would constitute the true people of God.

This has ever been the goal for the Church of God and ever will be. While church member-

ship is resultant of Christian experience, and worship springs from the same source, these do not constitute that experience. The heart must enter into the possession of a holy nature before it can be accepted as right in the sight of God.

MADE HOLY THROUGH PURGING

In foretelling the holy seed to be brought into being in Zion and Jerusalem the prophet delineated the manner in which this was to take place. Speaking of the work of the Branch of the Lord he states, "And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem shall be called holy, even every one that is written among the living in Jerusalem, when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and by the spirit of burning" (Isaiah 4: 3, 4).

The figures used here are very specific; first there is washing, then there is purging, and finally there is the burning. Each one of these figures indicates a thorough work in the removal of sin, and the cumulative effect of all three could hardly be more expressive. In the lives of the holy remnant sin is to be exterminated, it is to be burned out of the heart and life.

This same thought of purging by fire is presented in the vision received at the time when Isaiah was called. Realizing his own uncleanness, as he stood in the presence of the divine holiness, and confessing the same, there flew to him one of the seraphim with a live coal from off the altar and laid it upon his mouth telling him that his iniquity was taken away and his sin purged. Fire becomes the agent of purification; so one writer commenting thereon says, "As earthly fire burns away external impurity, so the heavenly fire burns away the defilement of sin, first from the lips, but through them from the whole man."

Thus did the great Prophet Isaiah foresee the truth so specifically taught in the New Testament, the cleansing from all sin, and thereby the establishing of a holy people who are set apart as peculiarly the Lord's own. This was his ideal for the Hebrew nation of his day and is the ideal for the church today.

RELiance UPON THE LORD

In the times of distress that fell upon the nation the king and the nobles often sought help from foreign peoples. Ahaz turned to Assyria for help and then again in the days of the great Assyrian invasion, the nobles made a covenant with Egypt known as the "covenant with death and hell." Over against his policy Isaiah exhorted them to seek Jehovah. To Ahaz

he said, "If ye will not believe, surely ye shall not be established." Then upon the dissolute nobles who sought unto Egypt for help he pronounced a woe.

When, however, the holy seed should be raised up, then no longer would they "stay upon him that smote them," said the prophet, referring to the alliance made by Ahaz, but they would stay upon the Lord; that is, they would trust in the Lord and rely upon Him in times of danger and distress. "Mankind was in danger of practical atheism," recounts one writer, "of placing, as Isaiah tells us, the ultimate faith which belongs to a righteous God in this brute force; of substituting embassies for prayers, tribute for sacrifice, and the tricks and compromises of diplomacy for the endeavor to live a holy and righteous life," but all this would cease when the faithful remnant purified by the Spirit's burning should come into being.

As was the case in the days of Isaiah, so is it today. There comes the temptation to rely upon worldly policies and to resort to petty chicanery instead of trusting in the Lord. Sometimes worldly affiliations are made to foster even the work of the Lord. All such are not becoming to a holy life. One great evidence that the heart has been transformed is the supremacy of faith and the renunciation of anything that has a semblance of the "tricks and compromises of diplomacy." Manipulation ceases and prayer and faith take its place. So the prophet exhorted:

Trust ye in the Lord for ever:

For in the Lord Jehovah is everlasting strength.

Thus does Isaiah teach us the doctrine of the remnant, a holy seed, springing forth from the original stock, but purified and purged by the refining fire and ever ready to trust fully in the Lord, "the Holy One of Israel." The picture drawn is like unto the Apostle Paul's vision of the glorious Church not having spot or wrinkle or any such thing. Yes, the two are one and the same, the prophet peering down through the ages beholds and the apostle sees the beginning of the reality in his own day. The consummation full and final still awaits in the future, but the gathering together of the holy people is now in process and the day will come when indeed the race will enter into its fullness of redemption and, with a new heavens and a new earth, there alone will dwell righteousness.

"The Christian life is a race in which all may gain the prize, and it is also warfare in which all may gain the victory. Paul says, 'We are more than conquerors through Him that loved us'."—Selected.

The Man and the Preacher

Paul S. Hill

THE preacher must first of all be a man. That is he must be such a person as will demand the respect of his fellowmen. We use different adjectives to describe men of different types and characters: he man, manly man, gentle man, lordly man, strong man, trained man, crude man, and even mere man. Some of these adjectives describe the qualities necessary in a preacher man and some of them describe a character that will prevent any man from being a preacher. It is with the favorable adjectives in mind that we repeat the first sentence, "The preacher must first of all be a man."

It has always seemed strange to us that preaching should ever be looked upon as a soft job that did not require manhood. It is the biggest business and the hardest job in the world and its demand on manhood is great and constant. Any man who looks at the preaching business as a soft snap and acts toward it accordingly will thereby wholly unfit himself for its accomplishment.

The business end of the church demands a man of ability. There are problems to solve that contain within them the elements of great victory or lasting defeat. Cross currents run in about every church, people of uncertain piety have sometimes carried undue influence in board meetings, wealth and worldliness have frequently attempted to lead into a broader road for the church to travel, bad business moves and inefficient business methods have created financial difficulties, cliques and factions have disintegrated the solidarity of organization so that the church no longer moves as a unit in the accomplishment of the King's business; people get to milling around without any sense of directed effort and consequently are confused and their powers for service dissipated. These problems contain elements of total defeat if they are not met in a manly way; on the other hand the minister who can face them and through able leadership bring order and solidarity out of the confusion will have to his credit a victory and lasting blessing to the community he serves.

Church problems demand manhood on the part of the preacher. And let us add to manhood the word honest. Honest manhood. Tricky methods of settling financial problems never commend themselves to the business men of the church and community. Anything less than an up-and-above-board method of dealing with

difficulties will always have a contrary reaction and thereby increase the sum of the problem.

It does seem that the preacher should be about the highest type of business man there is in the world. His business is at once delicate and large. It extends, just as a business proposition, from the pennies of the children in his parish to the far reaches of the outposts of foreign missions, and everything in between. The financial aspect of his work is but a part of it. It has also an educational aspect, and a recreational, and a hospitable, and a political. The many sided problems of the ministry demand a man as a minister.

But just because a man can fill this order it does not follow that he is a preacher. There are many able and honest business men who love God and His kingdom who would qualify in the business part of church management but they cannot preach. And that brings us to the matter of preaching. It takes a man to manage and lead a church, but that does not mean that because he is a man, honest and efficient he is a preacher. If he is not a preacher he cannot preach regardless of what else he can do. What we want to emphasize is a *man* as a *preacher*.

As a man the preacher moves efficiently in the business world. He is respected socially and educationally. He is looked up to as religious and good. He is considered a real man among men. But as a preacher he is more than all these. He is a man of God with a heart on fire of love for the people and with a message from God for them which constantly stirs him to endeavor. He is more than a man: he is a preacher.

It takes a man to preach. Dudes, social climbers, play boys, or soft lazy-bodies and silly brained beings who wear pants can never preach. Preaching is hitched up to manhood and it takes a man to accomplish the business of preaching. How can we portray a man who is a preacher? How can we describe the preaching of a man? A man, honest, efficient, big, fearless, commanding. He knows he is a man. What of his preaching? Heavenly, unctuous, scriptural, strong, clean, simple, pronounced, passionate, a message from God to dying men. Back of his preaching is a life of communion with God. Prayer is real and vigorous. Faith is far-reaching and strong. Trust in God is simple and childlike. God is real and heaven always near.

Who has ever been able to describe a preacher's heart? A manly man with a heart full of preaching. Messages from God that flow into it and demand an expression through preaching.

Preaching is the first consideration of the preacher. No, it is not the sermon but the preacher. Not homiletical construction of a sermon but the delivery of a message from God. Messages of law to the lawless, love to the loveless, peace to the disturbed and restless.

A preacher's heart is wonderful. The story is told of a young preacher who went into the church of a great preacher who had been dead for some years. He stood in its pulpit, walked its aisles, and tried to imagine himself as that great preacher. Finally he found the great minister's study with its table and books and the old worn Bible. "Tell me," he said to the janitor, "did you ever see the old preacher in his study?" "Yes, many times," was the reply. "Tell me how he sat, and how he read." The janitor placed him in the great preacher's chair and opened the old preacher's Bible before him. "Now read," he said. The young man started to read. After a little the janitor said, "Now weep." The aged janitor had well nigh looked into the heart of that great preacher. The Bible, the tears, the message, the preaching. A man and a preacher.

The Miracles

THERE were two periods that were characterized by miracles, one in the days of Moses, the other in the days of Jesus and His disciples. Each of these periods was about forty years of duration, and each stood at the beginning of a permanent change in matters of God's kingdom on earth. The period under Moses stood to introduce to the world the supernatural elements of revealed religion as was later embodied in the Hebrew religion; the period under Jesus and His disciples stood to reveal God in His Son and to introduce the New Testament dispensation and the Christian Church.

Each of these periods was about the same duration. That of Moses began with the burning bush and continued into the conquest of Canaan by Joshua when they gradually subsided, being replaced by the visible national life of the Hebrews was a direct product of the miraculous period. The period of miracles under Jesus and His disciples began with the ministry of Christ, and continued through the days of the early church, when they gradually were rendered of less use by the New Testament Christian Church with its writings and forms, which were a direct result of the period of miracles of Jesus and His disciples.

The scope of the miracles was the same in both periods: the miracle working power came

against things, men, natural forces, animals, demons and devils, false religions, pagan deities and powers of various kinds, organized and unorganized. Always the miracles were wrought by the immediate presence of God, and natural laws were superseded by spiritual forces for the occasion. At no time was natural law destroyed, but always came back to operate when the miracle was accomplished.

There were three things characteristic of each miracle; an immediate help for a needy people or cause; a credential for the miracle worker and the cause of God he represented; and a lasting result continuing through the years in some permanent form either as an established truth or teaching ministry relating to the character of the miracle. This last result is important for in each period this result came as a fixed miraculous climax built up of all the miracles performed during the miraculous period. The miracles of Moses resulted in the big miracle of Israel as a nation with its supernatural revelation and divine laws. The miracles of Jesus resulted in the written New Testament, the established Christian Church; and most of all the revelation of God in Christ redeeming the world. Christ himself is the greatest miracle of all. All the resulting things of the miracles of Jesus point ever to Christ the greatest miracle of the universe.

The miracles supplied a credential for the miracle worker and the cause he represented, but we like to think that the miracle had as its first objective an immediate help for an immediate need. The Israelites in Egypt needed immediate help. They were in danger of losing their Abrahamic covenants and promises through dimming faith in the true God. Surrounded by polytheism they were imbibing deeply of pagan ideas and forms of worship. Their physical condition as slaves of Pharaoh was pitiful. They needed immediate help. The miracles of Moses met this immediate need. All the gods of the Egyptians came into the arena to fight against the God of Moses and were all defeated. The gods of the River Nile, the sacred fish, the natural forces such as wind, light, hail, darkness, were all brought low. The cattle, crops, pagan priests and kingly powers were all affected by the miracles wrought to render immediate help to the physical and spiritual needs of the Israelites. Their immediate need was threefold; they needed to know that God was a Person rather than a mere force; they needed to know that He was of holy moral character, absolutely kind and good; and they needed to know that He was separate from His creation and not a part of it nor it a part of Him. These three needs were met by the miracles of Moses in Egypt and in the wilderness. The series of miracles under Moses were gathered into one miraculous and lasting result, namely Israel as a nation with supernatural revelation and divine laws.

Incident to the performance of these miracles came the divine credential to Moses. Only a man of God could do these works. The miracles brought him to the attention of all as a messenger from God. Both the man and the cause he represented were credentialed by the great miracles wrought by him. Egyptians as well as Israelites saw him and knew that he represented the God of Abraham, Isaac and Jacob. From Moses they gathered the idea of the true God. Israel believed. Egypt clung to polytheism. Either way of response or attitude toward Moses taken by any, the divine credential was his, and as such has come to us as one of the credentials of our Bible.

Thus we have in the period of miracles under Moses the meeting of immediate need, the divine credential of the miracle worker, and the lasting result of the series of miracles. Each miracle by itself had a lasting result, and these results were built into one large and permanent factor of human history.

The miracles of Jesus were performed in the same arena of things, men, natural law, demons, devils and earthly powers. Nor should we fail to mention sin and death. All were met by the great Worker of miracles and all bowed to Him.

And here also we like to think of the miracles of Jesus as springing up as an immediate help for the needy rather than as a necessary credential for the divine Son. He met the blind, and sick, the demon-possessed and sinful, the dying and the dead. He gave help for their immediate need. Their need was for a Christ just such as He. He was the answer. He answered them religiously, physically, mentally, spiritually—every way. "He spake and answered them." We like to think of the miracles of Jesus as being prompted as an answer to an immediate need.

But, as in the case of Moses, the miracles of Jesus were a divine credential. He said, "Believe me for the very works' sake." His miracles called the attention of all the world to Him as the Son of God whom He claimed to be. It is impossible to rehearse all the strength of the credential accomplished through the miracles of Jesus. His entire miraculous life and ministry stand forever to identify Him as the Son of God, the Christ of the Hebrews, the Savior of the world.

And also out of the miracles of Jesus has culminated a lasting and permanent order of faith and hope for the world. The New Testament and the New Testament Christian Church are with us permanently. The atonement for sin is an accomplished fact. The Holy Spirit is outpoured, the historic Christ has changed the world.

Miracles always have been scattered through the history of men but there are no periods when they were so numerous and so meaningful as in the days of Moses and the days of Jesus and His disciples.

N. Y. P. S.

S. T. Ludwig

"Win Ye"

THE fall and winter emphasis of the Nazarene Young People's Society is *WIN YE*. This follows the periods of *Tarry Ye* and *Go Ye* carried out in the month of September.

The General Council feels that these are the days for us to recapture the spirit of evangelism which has made the church so effective for Christ in the beginning days of her history. Nazarene youth may continue to demonstrate the "faith of their fathers" by carrying the gospel message with courage and zeal in this day of slackening spiritual effort. Our task is to win souls for Christ. This is our major objective. No adequate substitute can be found. For us it is *win souls* or die! We are geared to no other program.

As the local pastor you have the interest of your young people at heart. You can greatly encourage their evangelistic efforts by frequent counsel and inspirational assistance. See to it that the results of the "Go Ye" survey do not die. Arrange for your young people to make frequent calls and contacts with the unchurched youth reached by the survey. Perhaps you can help your N.Y.P.S. to organize a "youth night" some Sunday evening so many young people from the community will be attracted to the service. The gospel of Christ sincerely proclaimed under the anointing of the Holy Spirit, will have its effect upon youth.

Your kind co-operation in this united effort for the fall and winter months will be appreciated. God bless you!

Hidden Results

The story is told of a woman who had a rare rosebush. She worked over it for weeks, but saw no results of her labor. One day she observed a crevice in the wall near the bush and noticed a small shoot of the rosebush running through the crevice. She went to the other side of the wall, and there she found her rose blooming in splendid beauty and her labor rewarded. Some of us have to work year after year, seeing little if any results, and the message comes not only from this rosebush but from God: "Work on. Do not be discouraged. Your work is blooming on the other side of the wall. There is no such thing as wasted time or labor in the service of God."—"The Bottles of Heaven," by Revilo.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

God the Immutable One—"For he is not a man, as I am, that I should answer him, and we should come together in judgment" (Job 9: 32). We cannot change God by argument nor by our puny demands; we must adjust to His ways or take the consequences.

Wits' End—"Why does God give light to a man at his wits' end, a man he has hemmed in?" (Job 4: 23—Moffatt). To those who persist in believing, beyond wits' end is God.

Looking Out for Number One—Mark 10: 17-31.

Gardens in the Desert—Isaiah 35: 1.

The Revival We Need—Psalm 85: 6, 7.

The Giving Christ

The sun beat down on the village,

And in at the open door;
But the Carpenter's hands were busy,
For the Carpenter's folks were poor.
The sweat was bright on His forehead,
As He cut and planed each length;
For, to feed and to clothe His dear ones,

The Carpenter gave His strength.

The Carpenter stood in the city,
And the helpless about Him lay;
The lame man shouted for fleetness;
The blind man sobbed for the day.
And healing flowed from His fingers;
At His touch the weak grew brave
For, to heal and to help the helpless,
His "virtue" the Carpenter gave.

On a little hill, Golgotha,
Men set the cruel tree;
And crucified the Carpenter
For all the world to see.
They tore His sacred body
With thorn, and nail, and knife:
For, to save the life of the world,
The Carpenter gave His life.

—Iowa Nazarene Messenger.

Revivals and National Defense

"There is not a peril menacing this nation today that in some form or other has not been met and overcome by revivals, great general revivals, during the past. These perils gather strength and reappear from time to time. So must the revivals of religion."—BISHOP CANDLER, in "Great Revivals and the Great Republic."

The Price of Light

A poor, blind woman in Paris put twenty-seven francs into a plate at a missionary meeting.

"You cannot afford so much," said one.

"Yes, sir; I can," she answered.

On being pressed to explain, she said, "I am blind, and I said to my fellow straw-workers, 'How much money do you spend in a year for oil in your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.'

"So," said the poor woman, "I found that I save so much in the year because I am blind and do not need a lamp, and I give it to shed light to the dark heathen lands."—Iowa Nazarene Messenger.

Test of Greatness

Great persons do not think any duty small. They see more clearly than smaller individuals do the value of the least thing done quietly and sincerely in the service of God.—*Christian Index*, Atlanta.

Treasures of Scripture

In the seminary of the National Holiness Mission in China a special season was set aside for memorizing scripture. The seminary students as well as the helpers, including the cook and the gatekeeper, took part. It was required that in order to gain recognition a selection from each of four sections be memorized. A number memorized whole sections rather than an elective portion. Some of the scripture portions suggested in each section are of interest. The first section included six of the parables of Jesus. Section two consisted of five favorite Psalms; section three from the Epistles included Romans 8: 1-21; 24-39; 12: 1-12; 1 Corinthians 13; Hebrews 13: 1-17 and 1 Peter 4. Section four was from the Old Testament and included Exodus 20: 1-21; Isaiah, chapters 53 and 55; Ecclesiastes 11.

The New Church in Japan

On October 17, 1940, at a great mass meeting attended by 25,000 Protestant Christians, it was definitely decided to establish a united church. The rising national consciousness and the

demand for unity in the nation seemed to the Japanese Christians to make this move imperative. A commission on church union, composed of 80 members, representing 42 large and small denominations and Christian bodies, was set up. This commission spent six months in continuous study, exploring every phase of this complicated problem.

The name of the new united church is "The Church of Christ in Japan." The forty-two denominations and Christian bodies have been merged into eleven branches, one of which is composed of the Wesleyan holiness groups. The ultimate objective is that these denominational families will gradually become assimilated into one church. All new members received into the fellowship are received into the new church as such, and not into the particular branch. Thus, it seems, in no longer than a generation the complete assimilation will have taken place. Meanwhile all denominational names are dropped and the title for the new church is used for all alike.

Nine departments of administration govern the new church: the department of general affairs, of finance, of home missions, foreign missions, religious education, women's work, social welfare, publication and pensions.

Bishop Abe, formerly of the Japanese Methodist Episcopal Church, heads the new organization. He states for us the essential tenets of faith of the church in Japan:

"This church accepts the Holy Scriptures of the Old and New Testaments as its basic standard of faith and conduct.

"In conformity with the Apostle's Creed and in harmony with the confessions of faith in the uniting churches, we designate the following as the prime essentials:

"The triune God—Father, Son and Holy Spirit—as revealed in the sacred Scriptures, forgives sin, justifies, sanctifies and endows with eternal life, all who believe in the atonement of Christ, the Son, who died for the sins of the world and rose again.

"The church is the body, in which those who have been called by grace, worship, observe the sacred ordinances of baptism and the Lord's Supper, proclaim the gospel and in hope wait for the coming of the Lord."

Could such a simple statement of Christian orthodoxy be accepted by the denominations of America?

"I just want to express my appreciation for THE PREACHER'S MAGAZINE. I can say that I deeply appreciate the new magazine. I find it to be a great help to me."—S. H., Indiana,

"The Man Who Is Leaving God and Christ Out of His Life must write his own biography somewhat as follows: For me to live is wealth, to die is poverty. For me to live is pleasure, to die is pain. For me to live is honor at the hands of men alone, to die is shame. But happy is the man who seeks wealth, honor and pleasure only in as far as they are in keeping with his search for Christ and his Spirit. Such a one can then write this biography: For me, in spite of all my failures, to live is Christ, and to die is eternal gain."—F. D. TYNER.

I Didn't Go Back

By H. S. PALMQUIST

One Sabbath Day I chanced to be
In a city far from home.
And what I saw that Sunday morn
Produced this humble poem.

I found a church not far away,
And, as my usual rule,
I dressed, and started on my way
To go to Sunday school.

No one came forth to welcome me,
No hand to grip my own.
Small cliques were gathered all
around,
And I was left alone.

And at the end of every pew
Sat men in fine array,
Nor did they move to give one room;
I had to squeeze my way.

They started half an hour late,
(And then the start was weak!)
The leader rubbed his sleepy eyes
As he got up to speak.

They sang two songs, and then had
prayer,
They read the lesson o'er,
Then, off to class, exactly like
Each Sunday morn before.

The scholars galloped off to class
Like cattle on stampede.
And curiously I watched the race
To see who'd take the lead.

For noise and din, that Sunday school
Would take the prize, no doubt.
I feared the noise of banging doors
Would blow my ear drums out.

When finally the classes met,
(On hectic separation)
The teacher said that she had found
No time for preparation.

And as she talked I sat and thought
Upon my wretched state.
And I was glad they started out
At half an hour late.

—Iowa Nazarene Messenger.

Sermon Shorts

Remember the kindness of others;
forget your own.

He who receives a good turn should
never forget it—he who does one
should never remember it.

He is noble only who in word,
thought and deed, proves himself a
man.

The religion of Jesus is the experi-
ence of God on one's soul, love in
one's life, sacrifice in one's steward-
ship, and service in one's ideal.

If you want to put the world right
start with yourself.

Friendship is the only thing in the
world concerning the usefulness of
which all men are agreed.

Poverty of purpose is worse than
poverty of purse.—EARL RINEY, in
Church Management.

Ten Commandments for Speak- ers

I. Thou shalt not take the time of
the speaker or group if thou art the
chairman or conference leader.

II. Thou shalt not run over the time
given thee on the program.

III. Thou shalt not have too much
vitamin "I" in thy message.

IV. Thou shalt not make a long,
tiring introduction to or an apology
for thy message; thy hearers want the
message.

V. Thou shalt not make wild, un-
provable general statements; be sure
thou speakest the truth.

VI. Thou shalt speak briefly, clearly,
to the point, and stop there.

VII. Thou shalt speak only good of
thy neighbor, his congregation, and
every good cause.

VIII. Thou shalt speak of private
things privately and public things
publicly.

IX. Thou shalt be a booster, not a
knocker, an originator, not an imi-
tator.

X. Thou shalt not depend upon
thine own meager knowledge for thy
message but shalt gather data from all
legitimate sources, classify and pre-
sent it.—*Gospel Trumpet*.

Where Is the Key?

This question was asked in my
presence by a professional man, a
doctor, who wanted to get inside his
office. He had an emergency case, a
patient who was suffering intensely
and who demanded immediate atten-
tion. The patient was like the doc-
tor, just outside the door, but neither
of them could enter, and all because
of the lack of a little key. However,
after a few minutes' fumbling in his
pockets, the doctor found the key
which unlocked the door to instru-
ments, drugs, etc., which soon brought
relief.

This incident set me to thinking
about our church. Is it not true that
many people are sorely in need of
spiritual help, but there seems no way
to get to them. Some are antagonis-
tic, some take merely a passive atti-
tude toward our church, at any rate
they are not being reached. Is there
not a key some place which, if we
could find, would unlock to a needy
world the blessings of the gospel of
Christ?

I am firmly convinced that there
are many which are not being reached
who could be reached. I am also con-
vinced that the key that will open up
whole communities to our church is
the Sunday school. If we have a poor,
weak, draggy, lifeless, and almost
Christless Sunday school, the com-
munity will be closed to the call of
our church, but if we have a live,
energetic, enthusiastic, wide-awake,
spiritual Sunday school, the com-
munity will respond.—*Colorado Dis-
trict Booster*.

Sentence Sermons

By BUFORD BATTIN

If we will, God will. If we won't,
the devil will.

Men are not lost for the lack of
truth, but for love of falsehood.

Do not wait for a larger field, en-
large the field you already occupy.

Promptness gives others confidence
in your ability.

An ounce of experience is worth
a ton of theory.

The wages of soul winners are sure
and are paid in the coinage of eternal
life.

To believe yourself forgiven while
you love sin and live in the practice
of it, is to believe a lie.

A religion that is void of emotion
is dead.

Jesus can seek and save a lost soul,
but there is no power that can restore
a lost opportunity.

Perhaps what you feel to be a call
to the mission field is, after all, only
the normal state of feeling that should
be in the heart of every believer.

Heaven means holiness perfected.
Hell means carnality perfected.

It's a good thing to have money
but it's a good thing to sit down once
in a while and think of some of the
things we might lose which money
cannot buy.

Thou shalt not covet thy brother's
experience. Get one of thine own.
God hath it for thee.

A religious experience is necessary
for the performance of religious serv-
ice.

Thousands die a few feet from Cal-
vary.

The only man among the twelve
apostles who did not become a mis-
sionary became a traitor.

The Preacher's English

Leewin B. Williams

Pronounce these words correctly:

- PENAL—*pe-nal*, not *pen-al*. Italic letters indicate accented syllables.
- PASTORAL—*pas-tor-al*, not *pas-tor-al*, nor *pas-to-ri-al*.
- PLENARY—*ple-na-ry*. This word means full, complete, entire, as a committee with *ple-na-ry* powers. The dictionaries recognize a second pronunciation, *plen-a-ry*, but preference is given to the first.
- IMPOTENT—*im-po-tent*, keep the accent on the first syllable, not *im-po-tent*.
- MALEFACTOR—*mal-e-fak-tor*, a secondary accent is on the first syllable.
- GETHSEMANE—*geth-sem-a-ne*, pronounce the last syllable as if spelled *knee*.

Place modifiers at the correct place in a sentence:

- Wrong: I only saw two.
- Right: I saw only two.
- Wrong: He only went to the store.
- Right: He went only to the store.
- Wrong: Please get a fresh bucket of water.
- Right: Please get a bucket of fresh water.
- Wrong: She wore a new pair of gloves.
- Right: She wore a pair of new gloves.

Adjectives and adverbs have three degrees of comparison:

- positive*
 - high
 - bold
 - beautiful
 - useful
- comparative*
 - higher
 - bolder
 - more beautiful
 - less useful
- superlative*
 - highest
 - boldest
 - most beautiful
 - least useful

When comparing two persons or things use the comparative degree; thus, John is taller than James. She is the tallest of the three. He is the wisest man I know. Of all his accomplishments his skill at painting was the least useful.

Do not use double comparisons: A more sadder picture I never saw. Say, a more sad picture, or a sadder picture.

MIGHTY—Use this word properly. It means having great power or authority. It is rightly applied to Deity, or great things of nature; as, A mighty avalanche buried them.

Do not use this word for *very*. Do not say, "I am mighty tired." "I have a mighty weak voice." "That is a mighty little thing to grumble about."

LESS—FEWER. *Less* is applied to quantity; *fewer*, to numbers. We may ask our grocer for *less* sugar and *fewer* potatoes.

Wrong: We had less people out to the service (say fewer).

Right: The less you say the fewer will be your mistakes.

CORRECTION: In this department of the October issue, the word AHASUERUS was wrongly marked. It should be—a-has-u-e-rus, a secondary accent on the fourth (not third) syllable.

While actions are always to be judged by the immutable standards of right and wrong, the judgments we pass upon men must be qualified by considerations of age, country, station, and other accidental circumstances: and it will then be found that he who is most charitable in his judgment is usually the least unjust.—SOUTHEY.

HOMILETICAL

A Preaching Program for November, 1941

W. B. Walker

The writer of "The Preaching Program" for this month was graduated from Bethany-Peniel College, Bethany, Oklahoma, in 1920; also he took some work in Phillips University in Enid, Oklahoma. He has served pastorates in Duncan, Oklahoma, Texarkana and Wichita Falls, Texas, Ashland, Kentucky, just recently has closed a six-year pastorate in Haverhill, Massachusetts, and is now in the beginning of his second term as pastor at Duncan, Oklahoma. He served on various district boards in the Abilene, Kentucky, and New England Districts. He is the author of three books, "The Value of the Soul," "The Art of Prayer," and "Gleams of Immortality"; the manuscript for the last-named is now in the hands of the Nazarene Publishing House.—MANAGING EDITOR.

SUNDAY, NOVEMBER 2, 1941
MORNING SERVICE

Entire Sanctification

TEXT—*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ* (1 Thess. 5: 23).

INTRODUCTION

Men often speak of entire sanctification as though it were something so mysterious and incomprehensible that very few people know its real meaning. There are many theories of sanctification. No sane person can make an honest pretense of believing the Bible without believing in some sort of sanctification. According to Cruden's Concordance the words, "sanctify," "sanctified," and "sanctification" are found one hundred and sixty-four times in the Bible. Practically all religious people believe in some form or theory of sanctification. There are six theories of entire sanctification.

1. Justification and sanctification are experienced simultaneously. Those who hold to this theory are often heard to say, "I got it all when I was converted."
2. Sanctification is attained by growth in grace.
3. Sanctification takes place at death.
4. Sanctification takes place after death in purgatory.
5. Sanctification is imputed.
6. Sanctification is an experience subsequent to regeneration, and conditioned upon entire consecration and faith and is the privilege of every believer.

In our lesson we have three fundamental facts about entire sanctification. These are facts that should ever be emphasized in our preaching. Let us notice them prayerfully.

I. ENTIRE SANCTIFICATION IS A SECOND WORK OF GRACE

We do not need to go outside the letters of Paul to the Thessalonian Christians to discover this fact.

1. The church was in God the Father and the Lord Jesus Christ (1 Thess. 1: 1).
2. The church manifested works of faith (1 Thess. 1: 3).
3. The members of the church followed the Lord, had joy in the Holy Ghost, and were ensamples to others (1 Thess. 1: 6-8).
4. The membership had received the word of God (1 Thess. 2: 12).
5. The members loved each other (1 Thess. 4: 9, 10).
6. The members were not in darkness (1 Thess. 5: 4).
7. They rejoiced (1 Thess. 5: 16).
8. They prayed (1 Thess. 5: 17).
9. They gave thanks (1 Thess. 5: 18).
10. They quenched not the Spirit (1 Thess. 5: 19).
11. They despised not prophesying (1 Thess. 5: 20).
12. They were rational (1 Thess. 5: 21).
13. They abstained from all evil (1 Thess. 5: 22).

Paul prayed most earnestly and sincerely for these people to be sanctified wholly. If they already were in possession of the experience of sanctification, the prayer of the apostle was mere mockery. Why should he pray for a people to receive a blessing that they already possessed? And if they did not receive the experience of sanctification when they were converted, then the experience must come as a second crisis to the soul. The only people who testify definitely to sanctification are those who received it as a second work of grace. Truly this experience follows the application of the blood of Jesus in regeneration.

II. ENTIRE SANCTIFICATION IS A DIVINE WORK

"And the very God of peace sanctify you wholly."

1. God is the originating cause of sanctification (see the text and Jude 1). Holiness was God's choice for us before the morning stars sang together. Before the

foundation of the world was laid, the Lord caused our sanctification (Eph. 1: 4).

2. Jesus is the meritorious cause (Heb. 12: 13; Eph. 5: 25-27).

3. The Holy Ghost is the efficient cause (2 Thess. 2: 13; Romans 15: 16).

4. The Bible is the instrumental cause (John 17: 17).

5. Faith is the conditional cause (Acts 15: 8, 9; Acts 26: 18).

III. ENTIRE SANCTIFICATION IS A THOROUGH WORK

Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

There are three realms. All our activities, whether they be spiritual or natural, are performed in these realms. There is the realm of the spirit, the realm of the soul and the realm of the body. Man is likened to a three-story building. There is the basement, the body. The first story is the soul, and the third story is the spirit. Thus the apostle is here praying for the threefold condition of man. Let us notice these different realms of man.

1. The spirit. Conscience is in the realm of the spirit.
 - a. A sanctified spirit means a sanctified conscience. The Spirit of the Lord purges the conscience from dead works to serve the living God. Thus to possess a sanctified spirit we must have a cleansed conscience. How important to have a conscience void of offense toward God and toward man.
 - b. A sanctified spirit means a sanctified will. There are two departments to the human will.
 - (1) The power of choice. "Choose ye this day whom ye will serve." The Lord has put the power within us to make choices in life. We can accept the Lord's call and become Christians, or we may reject the voice of the Spirit and be lost forever.
 - (2) The power of determination. We have the power within us, or the determination to go through at any cost. A soul will not go very far in salvation unless he is determined to go through regardless of what comes or goes.

2. The soul. The soul is the seat of affections and understanding. This is the realm of imaginations, emotions and tastes.

- a. A sanctified soul means sanctified affections. This is the realm of love, attachments, likes and dislikes.
- b. A sanctified soul means sanctified thoughts. This is the realm of imaginations. No person is purer than his thoughts. Tell me what a man thinks today, and I will tell you what he will do tomorrow. Thinking is really talking to ourselves.

c. A sanctified soul means sanctified taste. The taste of the mouth determines the kind of food taken into the body. The inner taste of the soul will determine the nature of nutriment that is taken into the moral and spiritual life.

3. The body.
 - a. A sanctified body is controlled by the sanctified heart. The physical body is controlled by the inward Spirit. Thus the body does not control the inward Spirit, but the inward Spirit should control the body.
 - b. The sanctified body is fully dedicated to God and His service (Rom. 12: 1).

(1) Hence a sanctified body means a sanctified tongue. The tongue should be controlled by the inward Spirit of God.

(2) A sanctified body means sanctified eyes. It will enable the eyes to see in the direction of God's will, and sincere service to dying humanity.

(3) A sanctified body means sanctified hands. They are hands that labor for God—hands that handle sacred things with reverence and respect.

(4) A sanctified body means sanctified ears. Yes, ears that will listen for the voice of God. This means the complete destruction of the old sinful self. The body stands for self.

CONCLUSION

Oh, the far-reaching blessing of entire sanctification! A sanctified spirit, embodying the conscience and the will. A sanctified soul, which purifies the affections, the thoughts, the desires, the emotions and the tastes. A sanctified body that is under the control of the indwelling Spirit of God. What an experience! It is a present privilege, a present necessity and a present enjoyment.

EVENING SERVICE

The Unchanging Christ

TEXT—*They shall perish; but thou remainest; and they shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail* (Heb. 1: 11, 12). *Jesus Christ the same yesterday, and today, and forever* (Heb. 13: 8).

INTRODUCTION

The first three verses of chapter one tell of God's gracious revelation to man. Jesus Christ is God's great revelation to this sin-blighted and sin-bound world. Without His coming into the world we should know nothing whatever about God. Hence, all we know about God is through Jesus Christ our Lord. The Master said, "He that hath seen me, hath seen the Father." He was God manifested in the flesh. In these three verses we have the progressive steps of this revelation.

1. Jesus was appointed heir of all things.
2. Jesus was the creator of all things.
3. Jesus was the express image of the Father.
4. Jesus upholdeth all things.
5. Jesus purchased human redemption.
6. Jesus has become the mediator of men. We shall consider the following thoughts:

I. THE CHANGEABLE THINGS OF THIS WORLD

1. The universe is perishable. "They shall perish" (v. 1).
2. The world shall wax old like a garment (v. 2).
 - a. A garment covers a man—so do the heavens.
 - b. There must be substance before a garment can be made—Christ made the heavens out of nothing.
 - c. A garment must have a form or fashion—so shall this excellent one.
 - d. A garment stands in need of mending.
3. The world shall be changed. "They shall be changed" (v. 12).
 - a. There are agencies of destruction now operating in the world: (1) Water; (2) Frost; (3) Fire.

These are all eating away portions of our world. There are new agencies at work in God's material world that tend toward dissolution. Yet, we are told that Christ, "Upholdeth all things by the word of his power."

b. There are changes taking place in the solar system of the universe. Changes are said to be going on in the sun, the moon and the stars. It cannot be avoided when there is motion. Day by day the alteration progresses. We are told that many stars have already burned out, and that the moon and sun no longer burn and glow as in former times.

- c. There are changes taking place in human beings.
 - (1) The human body changes every seven years.
 - (2) The habits of people are constantly changing.
 - (3) The customs of people are ever changing.
 - (4) The tastes of people are subject to change.
 - (5) The attachments of people change.
 - (6) The fashions of people change.
 - (7) The sentiments of people change.

Thus about all that we have to do with is subject to change. This is a changeable world in which we live; and we human beings are constantly subjected to change and decay.

II. THE UNCHANGEABLENESS OF CHRIST

The Hebrew poet said, "But thou art the same, and thy years shall not fail." James said, "The Father of lights, with whom is no variableness, neither shadow of turning" (James 1: 17).

1. His nature is unchangeable. The essence of His glorious personality is unchangeable.
2. His counsels are unchangeable.
 - a. "The immutability of his counsel" (Heb. 6: 17).
 - b. "The counsel of the Lord standeth forever" (Psalm 33: 11).
 - c. "Nevertheless the counsel of the Lord shall stand" (Prov. 19: 21).
3. His attributes are unchangeable.
 - a. "His companions fail not" (Lam. 3: 22).
 - b. "His mercy endureth forever" (Psalm 118: 1).
 - c. "His love is everlasting" (Jer. 31: 3).
 - d. "His righteousness is forever" (Psalm 111: 3).
 - e. His "truth" endureth forever (Psalm 117: 3).
 - f. His judgments fail not (Psalm 119: 160).
 - g. His Word abideth forever (1 Peter 1: 25; Luke 16: 17).
4. His offices are unchangeable.
 - a. As Prophet.
 - b. As Priest.
 - c. As King.

III. THE UNCHANGING ATTITUDE OF CHRIST TOWARD HUMANITY

1. He is unchanging in awakening sinners to their lost state (Eph. 2: 1).
2. He is unchanging in His mercy to pardon guilty sinners (Col. 1: 14). The guilty and defiled may be graciously pardoned through the unchanging mercy of Christ. Men need mercy and not justice. The law says cut him down, but mercy says he shall be pardoned. Glorious work of human redemption!
3. He is unchanging in His willingness to adopt redeemed sons and daughters into the family of God. Paul says, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Rom. 8: 15). Think of torn and tattered human beings being fully pardoned and gloriously adopted into the royal family of God. Once belonging to the devil, but now safely housed in the family of God. Marvelous transaction!
4. He is unchanging in His willingness to save to the uttermost (Heb. 7: 25). Jesus can save from the lowest and vilest place in the devil's kingdom to the highest place in God's kingdom. Where sin abounded, grace doth much more abound. Blessed unchanging Christ to save believers from the ravages of carnality to the heights of perfect love. It is full salvation that saves from the roots of a fallen nature to the sublime heights of holiness and righteousness before Him.
5. He is unchanging in His willingness to deliver the people of God in time of severe temptation. Many are the temptations of the righteous. There are enemies to face, problems to solve, and sore trials to endure. The enemy is ever alert to deceive, to frustrate and to defeat the people of God. But Jesus is unfailing in His marvelous grace when it is most needed. He is able to keep that which we have committed unto Him against that day. He is able and willing to bring us into glory.

CONCLUSION

Jesus is unchanging and is able to properly govern the destiny of the nations of earth. His Church is unchanging in its mission to the world. Christ is unchang-

ing to sustain and keep His Church in the midst of turmoil and strife. We should put our trust in Him who is unchanging in His attitude toward us. Over a Mohammedan tombstone are these words—"HE REMAINS." When we apply this inscription to God, it will bring sweet comfort to the bereaved. Friends may die, fortune may fly away, but God endures—*He Remains*.

SUNDAY, NOVEMBER 9, 1941
MORNING SERVICE

Growth in Grace

But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ (2 Peter 3: 18).

INTRODUCTION

Peter was one of the foremost apostles. He was impulsive and eccentric, but in him were many admirable traits of character. He was either strongly for or against a thing. He utterly refused to let the Master wash his feet, but when he changed his mind he said, "Not my feet only, but my head." But after Peter's pentecostal experience he became as solid and dependable as a rock. He was always exceedingly interested in the spiritual progress of believers everywhere. His epistles abound with exhortations to Christians to go forward. The text seems to be the climax of these exhortations. Let us notice the following things:

I. THE IMPORTANCE OF CHRISTIAN GROWTH

1. Growth is necessary in the vegetable kingdom. In the mere plant is the embryo of the tree. Under normal conditions the plant will grow.

2. Growth is also necessary for physical development. We are amused and interested in playing children. How interesting to watch them play with their dolls! But when they become old enough, we expect them to give up their dolls and take on the heavier responsibilities of life. And if they continue to be only interested in rag dolls and childish toys we become alarmed and have them examined. Paul says, "When I was a child, I spake as a child, I understood as a child, but when I became a man, I put away childish things." Hence, when we see a Christian still playing with the childish things of life we fear that he has not grown in grace sufficiently to become a man.

3. Growth is vastly necessary mentally. Perhaps you have heard the statement, "He has the mind of a child." You have doubtless seen people who were developed physically, but failed to grow mentally.

4. But it is far more important to grow spiritually (2 Peter 1: 5-9). The altar does not settle everything. It is at the altar that we receive a definite experience of grace in regeneration and entire sanctification. Yes, it is at the altar that we part from sin to walk with the Lord. Of course it is at the altar that we drive some stakes that will never be pulled up. But the Lord expects us to grow and mature in the Christian life after receiving grace in the heart. We cannot grow grace into the heart, but we grow in grace after receiving grace.

5. The importance of Christian growth is voiced in the strongest language in the Bible. The Lord said to Moses, "Go forward." Jesus said, "First the blade, then the ear, then the full corn in the ear." Paul says, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." Jude says, "Building up yourselves upon your most holy faith."

II. THE EVIDENCES OF SPIRITUAL GROWTH

1. It is manifested in an increasing desire to pray. Just as a good appetite is an indication of a healthy body, so a desire to pray is an evidence of the soul's spiritual progress. A poor appetite to pray is a warning of dangers ahead. It is an evidence of a poor spiritual condition within. Paul says, "Pray without ceasing." As the soul

progresses spiritually there will become apparent a deepening desire to pray and wait before the Lord.

2. There will be a growing appetite for Bible reading. As children desire milk to satisfy their physical desires, so the growing Christian will desire the sincere milk of the Word. It is utterly impossible to be a growing Christian without reading and studying the Word of God.

3. A deepening concern for the progress of the work of God. A waning interest in the work of the Lord is a sure sign of spiritual disorder in the soul, this concern will take us to the prayermeetings, the Sunday school, and the preaching services of the church. The newborn soul turns its feet toward the "house of prayer" as naturally as the birds of the North feel the inward urge to fly to the South in the winter.

4. A growing spirit of humility. The growing Christian is humble. He feels his need of God. He says, "I am weak and needy, but through Christ I can do all things." He takes an humble attitude before God and man.

5. An increasing dependence upon God. The growing Christian realizes more and more that it is not by might, nor armies, but by the Spirit of God.

6. A spiritual radiance on the face. While the growing Christian will not be conscious of his own radiance, yet his face will beam and glow because of Christ within. Moses and Stephen had this heavenly radiance in a large measure.

7. An increasing spirit of praise. David said, "Let everything that hath breath, praise the Lord." The growing Christian will be lifted up to the gates of praise. How it recommends true salvation to others! The growing Christian will more and more offer sincere praise to the Lord for the little things of life.

8. A growing conformity to the will of God. The growing Christian finds the sweet will of God his supreme joy and delight. He may have some difficulty in finding out the will of the Lord, but he never draws back from performing it. He finds within his soul an uncomplaining and uncomplaining submission to all the will of the Lord.

9. A growing burden to bring men to God. It is utterly impossible to grow in grace without discovering a deepening desire to pray and work to bring a lost world to the Lord. Newborn souls often run over with a compassion to bring their loved ones to the Lord. When this desire does not deepen and increase, there is ample reasons for alarm.

III. THE CONDITIONS FOR SPIRITUAL GROWTH

Growth implies life, and that life requires culture. Life is characterized by receiving and giving. There are four things necessary to the growth of plants.

1. *Light*—Not many plants will grow in the dark and murky places of the earth. And not many Christians can hope to grow in grace by staying away from the services of the church. The Word of God is the light of the Christian. And this light is as necessary for the progress of the Christian as light is for the plant. The Word shines in the dark places. And we should prayerfully walk in the light as God turns it across our pathway.

2. *Heat*—Few plants will grow without proper heat. The soul of the Christian must build its conservatory on the south side of the temple of truth. This will make the soul of the Christian a divine sunflower. Flowers open to the sun, and the heart of the Christian will open its heart to Christ. The soul needs the glowing fire of Christian experience with Christ to make proper advancement in the way of life.

3. *Moisture*—Moisture is absolutely essential to plant growth. And what moisture is to the plant, the Spirit

of God is to the Christian. There should be frequent anointings of the Spirit. The soul should not be permitted to become dry and lifeless. It is exceedingly dangerous to endeavor to live the Christian life and make real progress without the constant guidance and blessings of the Spirit of the Lord.

4. *Air*—Impure air will affect the vitality of a plant as truly as it does the lungs of an animal. The life of God in the soul cannot thrive save in the atmosphere that is congenial with its heavenly character. It must move in the air that is higher and purer than of the earth. If we would grow in grace we must surround ourselves with the elements of a divine life.

Perhaps I should be a little more explicit about the essentials of Christian growth.

- a. Read your Bible reverently and prayerfully.
- b. Attend church regularly and worshipfully.
- c. Take more time for secret prayer and waiting before the Lord.
- d. Always give your testimony when an opportunity is presented.
- e. Be watchful of: your words; your actions; your thoughts; your conscience; your heart.
- f. Render Christian service for others.

CONCLUSION

May we thank God for the time when we bowed at the altar and received His glorious pardoning grace and His sanctifying Spirit. But let us remember that we are to work out our own salvation. Because we once said yes to the Lord does not guarantee spiritual growth. We are to nurture and cultivate our soul in order to grow and to come up to the full expectations of the Lord. The Lord has set in operation certain spiritual laws to be observed. We will grow into a perfect Christian if we observe these laws. But if we disregard these fundamental laws of growth, we need not expect to make genuine progress.

EVENING SERVICE

The Man with Stiff Knees

TEXT—*And a certain man lame from his mother's womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple (Acts 3: 2).*

INTRODUCTION

Pentecost had come. Thousands of people were won to Christ. Immediately following Pentecost other thousands were brought into the fold. The infant Church grew from a mere handful of believers into a mighty army. During these glowing days of spiritual progress Peter and John went up to the temple "at the hour of prayer." Prayerfully consider the following thoughts.

I. THE CRIPPLE

1. Note his location, "At the gate of the temple." He was no fool. He doubtless knew the philosophy of benevolence. The kindest and most sympathetic people in the world are praying people. A person who loves the Lord with all his soul, mind and strength will also love his neighbor. Nine-tenths of all the money raised for benevolent purposes, and for the support of the glorious gospel of Christ comes from the pockets of those who "go up to the temple at the hour of prayer." Hence, the cripple was in the ideal place to receive definite material help.

2. His condition, "Lay at the gate." He was born crippled. He inherited his condition from the common stock of human nature. When his eyes beheld the light of day, there was a cripple tendency in his moral nature. He was now above forty years of age. Doubtless he could express David's words in the most eloquent language, "Behold I was shapen in iniquity, and in sin did my

mother conceive me." He was born with a nature that was unlike God. Men have not only acquired actual sins that need forgiveness, but have also an inherited nature that needs cleansing. The moral twist in our nature needs to be straightened out.

3. His vocation, "To ask alms." Both the place and the time selected by this man indicate that he was both shrewd and thoughtful. Here is a picture of humanity begging alms at the very door of the church. The story sheds light upon the moral condition of humanity. On every hand men are reaching out lean and nervous hands for moral health to grapple with life's problems. The world is dying for moral health. Many are asking for spiritual alms from the church. Jesus says to the church, "Give ye them to eat." While the church does not have silver and gold to hand out for the physical needs of men, yet it should possess moral power to heal men.

II. THE CURE

1. It was instantaneous. "Immediately his feet and ankle bones received strength." He was not put on a long treatment—his cure was wrought immediately. This is a picture of salvation. Perhaps there are many steps leading up to regeneration or entire sanctification, but when the Lord touches the soul it is instantaneous. The Lord is to be praised for not putting us on a slow and gradual treatment that stretches across the years. Thus, the work of salvation is wrought in a moment.

2. It was thorough. "Yea, the faith which is by him hath given him this perfect soundness in the presence of you all." When the Lord heals our sin-sick soul of its maladies it is a perfect cure. The soul is given moral soundness. The work of salvation is a thorough work—no halfway work—no half-turned cake. When the sinner comes to Jesus, he is fully pardoned of his sins. And when the believer fully consecrates his all to Jesus, he is fully cleansed from carnality. It is a complete work of grace. Paul says, "Ye are complete in him."

3. It was divinely wrought. "Be it known unto you all, and to the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." Even angels cannot convert a sinful soul. The brightest angel in yonder world cannot blot out the sins of a poor sinner, nor sanctify the nature of a believer. It is a divine work—wrought by God himself. Only God can speak the word that brings perfect peace to the troubled soul.

4. It was abiding. The cure remains after the preacher leaves town. Days brought their testings and burdens, but this man's cure was abiding. The abiding work of salvation does not depend on the changing scenes of this world. The Lord comes in to abide. His abiding is not dependent on feelings, favorable situations, nor pleasant things. This man received a cure that lasted till the next revival. The passing days did not stiffen his knees again. There is a work of grace that will survive the storms and trials of life. This grace will save us from being tossed and driven by every wind that blows. Of course this abiding is conditional. There are certain spiritual laws that must be observed if we would keep true to the Lord. There is a work of grace for the heart that does not burn out with the passing years.

III. THE RESULTS

1. "He leaped up." He did not have to pull himself up by some object, but without any assistance he leaped up. He leaped from his helplessness, from his disappointments, from his horrible disease, from his sins and from his inactivity. Thus the regenerated soul leaps from the depths of its degradation, from soul deadness, from unrighteousness unto righteousness and from the power of Satan unto God.

2. "He stood." Formerly he could not stand without leaning and trembling. Now he stands ready for action. He stands not as a beggar, but as a worker for God. How we need converts who will stand! And in every walk of life we need men who will stand. We need men who will stand for the faith of our Fathers—men who stand for their convictions—for holiness of heart and life—for the Word of God, and for the Church.

3. "He walked." This was a new exercise for him. Enoch walked with God for three hundred years, and at the end of the day was closer to heaven than the earth. The cripple walked in love, in fellowship, in ways of duty, in the light of God's Word, and he made straight paths for the lame to walk in. His walking was indicative of life, of activity and progress. Perhaps it also refers to his plodding. In the Christian life there are three things to remember: (a) Flying; (b) Running; (c) Walking. We have our moments when we are soaring and running, but we also have seasons of walking and plodding. Although we walk, we need not faint.

4. "He entered with the apostles into the temple." He worshiped the Lord. At the gate of the temple he had received many alms from the people, but now he enters the temple to receive alms from the Lord. There are two things to note regarding his worship. (a) We learn from this story the place where saints should make their residence. When this man's stiff knees were straightened out, he went into the temple with the disciples. "My feet shall stand within thy gates, O Jerusalem." (b) This story also reveals whom newborn souls should choose for their companions. Thus the jailer brought Paul and Silas into his house, and Lydia constrained Paul and his companions to abide in her house. The newborn soul should seek his companions among the saints of the Lord.

5. "And praised God." (a) He tenderly loved the human instruments that led him to the Lord, but he did not praise them. (b) He praised the Lord for limbering up his stiff knees, and for strengthening his weak ankle bones. Thus the element of praise should constantly flow from our hearts. David said, "He hath put a new song in my mouth, even praises unto our God." Moral health should bring spiritual satisfaction and genuine happiness to the soul. The Psalms abound with songs of thanksgiving; and the New Testament is packed full of praise unto the Lord.

CONCLUSION

Friends, there are no sinners too hard for the Lord to save. Jesus can perform a work of grace in the heart that is beyond the efforts of men. We should praise the Lord more and more for what He does for us. Let us worship the Lord in the beauty of holiness. Oh, that we shall keep our churches centers of holy fire!

SUNDAY, NOVEMBER 16, 1941

MORNING SERVICE

Thankfulness and Courage

TEXT—*He thanked God, and took courage* (Acts 28: 15).

INTRODUCTION

I suppose you will recall the history that clusters around this text. Paul had longed for many years to see Rome and impart needed information and blessings to the Christians there. But often he had been hindered by Satan and circumstances. He was tried before an ungodly ruler and appealed his case to a higher power. Thus the Lord permitted him to go to Rome, but he went as a prisoner. His prayer was answered, but not in the way he expected it. Therefore, many of our prayers and longings are answered, but not in the way perhaps that we expected. Many of our prayers are answered in spirit, but not in the letter. During the an-

cient days a godly mother was at her wits' end to know how to handle her rebellious son. And while she was asleep he sailed away. In her sorrow she said, "If I cannot control him at home, what will he do in that wicked city?" But after his departure he fell under the influence of a godly preacher, and was led to Christ. The mother's prayer was answered in spirit, but denied in the letter.

There are two thoughts to which I wish to call your attention:

I. THANKFULNESS

"He thanked God."

1. Thankfulness is a duty. We are living in an unthankful age. But the Bible is full of exhortations to thanksgiving.

a. It is a duty to ourselves. Gloom and despondency are injurious, while a merry heart doeth good like a medicine. Sunshine is good for health as all medical men know. Patients in hospitals are put in sunny rooms. We should value the sunshine, for no person grows strong in Doubting Castle.

b. It is also a duty to God. Thankfulness glorifies the Lord. And this is the greatest business of life.

c. It is our duty to the world. Religion was created to make the world happy. To be gloomy is to say that salvation is a failure. Truly this gloomy and sad world needs the sincere spirit of sunshine and cheerfulness of Christians.

2. There are many reasons why we should be deeply thankful.

a. We should be sincerely thankful for our natural liberty. We should be thankful for the stars and stripes of our national flag. The flag under which we live makes our religious liberty possible. We should be thankful for the brave soldiers who fought to make this a country of free speech, and religious liberty. Many times we fail to be as thankful as we ought for the great privileges that are ours through the sacrifices of our forefathers.

b. We should be deeply thankful for the plan of human redemption. Salvation has been provided at a tremendous cost. We should stand in holy awe before the cross of Christ. God placed the first human pair in the garden of Eden with all its lovely environments. Satan tempted the pair and they fell from those lofty heights of holiness to the dust of disobedience and disappointment. But the Lord met the tragedy with a promise of a Redeemer. In due time Christ came and died for the guilty. Over the Judean hills the heavenly host sang that joy had come to the world. Christ spared not Himself, but went to the cross willingly to redeem man. The Master-bought us back from the devil's pawnshop. Thus the plan of human redemption is complete, and every sinful man who walks the dusty roads of earth can come to the provisions of God and receive blessed rest and happiness in the Lord. Let us be thankful for our salvation. It was provided at a tremendous cost. How thankful we should be!

c. We should be thankful for the person who led us to Christ. Let us be thankful for the man or woman who prayed for us, and brought us to the glorious gospel of salvation. This great salvation delivers us from the pit of despair and lifts us to the lofty heights of full salvation. What a deliverance! We should always look upon the person who led us to Jesus with a great deal of appreciation.

d. We should be thankful for a spiritual church home. The Lord raised up the Church of the Nazarene for just such a time as this. Her services are spiritual, her ministers preach a positive gospel, and there is blessed fellowship within her gates. The church should be like a home—a place of fellowship, understanding and Christian

worship. It is a place where we can invest our sanctified talents to bless a bleeding world. Yes, the Church furnishes an outlet for real Christian service. Truly the Church is God's great institution to save and to sanctify the world, and to finally bring it to heaven. We should be thankful unto God for the Church of the Nazarene. We should be thankful for its pioneers, for its doctrines, for its polity, for its message, for its passion and vision for a lost world, and for its sweet fellowship.

e. We should be thankful for God's grace that has enabled us to keep true to Him through the years. There have been many trials, and peculiar situations, but His grace has been sufficient. If we have failed anywhere along the line it has not been because of a lack of grace on God's part. Truly His grace is sufficient!

II. COURAGE FOR THE FUTURE

"And took courage." Paul took off some time and thanked God for traveling mercies, but he courageously faced the future.

1. The future will have its troubles for us all. The future held for Paul imprisonment and death. While the future will bring its troubles and disappointments, yet we should be on our guard not to make trouble. There are too many people who borrow trouble from the future. We should not permit future trials and sorrows to rob us of our present joys.

2. We should take courage for the future trials and difficulties. They will come—there is no possible escape. We should prepare to meet them. The future will bring its peculiar battles, struggles and problems. But let us look up and take courage as Paul did. Paul was courageous even though he knew the future held some strange and baffling mysteries. We should ever keep before us the promises of the Lord. Remember that when the sun goes down, then will the stars come out. The stars are never visible till the sun goes down.

3. We should take courage for our future years' work. There will be much to do. There will be broken hearts to heal, sorrowing lives to comfort, blighted hopes to mend, and discouragements to face. There will be souls to save, believers to sanctify and missionaries to support. Yes, there will be financial loads to bear, and human relations to consider. This is a weary world, and it is reaching out nervous hands for the Bread of Life. This broken-hearted, and sorrowing world needs Christ. The world was never so hopeless and war-ridden as now. Rulers were never so powerless to bring order out of ruin as now. But there has never been a greater opportunity to preach Christ and His fullness as now.

4. We should take courage to face the peculiar darkness of these last days. Darkness is hanging across the face of the sky like a pall of night. Gloom and war are stalking through the world. Starvation and famine are walking across this world as messengers of destruction. No serious minded Christian can read the following passages without asking God for courage to face the future: Matt. 24: 6-8; 1 Thess. 2: 3; 1 Tim. 4: 1-3; 2 Tim. 3: 1-5. But as the darkness of these closing days of this age hang over this sin-cursed and bleeding world, let us take courage for the day is soon coming when the Lord shall descend from heaven with a shout. Then the saints shall be caught up to be with the Lord. The dead saints will be raised, and the living ones shall be changed. Blessed day! Glorious day of awakenings!

5. We should also take courage for death. It is on our track. And as bloodhounds seek to apprehend the criminal, so is it on our track. There will either be a hole dug for us in the ground or an opening in the sky. Death is a serious thing (2 Tim. 4: 1-8). We should prepare for it.

6. We should take courage for our future glories. Truly there are future glories that await us by and by. The poet said, "There are no disappointments in heaven." The Lord has promised us a city. And there will be no sin. Sorrow and death are not known in that clime. Eyes have not seen, ears have not heard, and neither has it entered the heart of man the wonderful things that the Lord has prepared for us.

CONCLUSION

Yes, let us face the future with courage. Jesus will be an all-sufficient helper in the future as He has been in the past. We will have the same Bible as the immutable and indestructible Word of God in the future. We will have the same blessed Spirit as an unfailing guide. We will also have the same glorious gospel to preach. And we will have the same blessed hope to inspire us in the future. What glorious prospects!

EVENING SERVICE

The Carnal and Spiritual Mind Contrasted

TEXT—*For to be carnally minded is death, but to be spiritually minded is life and peace* (Rom. 8: 6).

INTRODUCTION

The Roman letter is a masterpiece of the consecrated skill of a master logician. It is about the most perfect piece of argument that has ever been known. The first five chapters give us an incomparable picture of sin. In the sixth chapter the apostle carefully guards against the danger which might beset one who accepts the true justification without appreciating its fullness. He says, "Shall we continue in sin that grace may abound? God forbid. How shall we that are dead to sin live any longer therein?" In the eighth chapter the apostle has a great deal to say about the flesh and the carnal mind. There are two thoughts to which I wish to call your attention.

I. THE CARNALLY MIND

"For to be carnally minded is death."

1. The carnal mind is the root of sin (Heb. 12: 15). Doubtless the carnal mind is at the bottom of every sin committed among men. Thus carnality is the cause of all outward sin.

2. The carnal mind remains in the heart of the unsanctified.

a. It causes an inward warfare in the Christian (Gal. 5: 17).

b. It also causes a doubleminded condition in the Christian (James 4: 8).

3. There are some very striking characteristics of the carnal mind recorded in the Bible.

a. Impatience (James 1: 4).

b. Pride. "Pride goeth before destruction, and a haughty spirit before a fall."

c. Sinful anger (Eph. 4: 31).

d. Division (1 Cor. 3: 1-5).

e. Death.

There are several different kinds of death recorded in the Bible. The fruit of carnality is death.

(1) It is death to holy ambitions. Holy ambitions are commendable, but unholy ambitions are ruinous and damnable. Thus to be carnally minded means death to holy ambitions.

(2) It is death to high and noble purposes (Col. 3: 1). Daniel purposed in his heart that he would not defile himself with the king's meats. The person without a noble and a high purpose in life will utterly fail.

(3) It is death to spiritual discrimination. To be carnally minded is to become so confused that one is unable to discern between right and wrong. To the person who is pure, all things are pure. Yet, to the person who is

vile, all things are corrupt. It is absolutely possible to be so dominated by carnality that the person is unable to differentiate between right and wrong.

(4) It is death to hope. The apostle says, "Without God and hope in the world." So long as the heart is dominated by carnality, there is no possibility of the soul coming out on top of circumstances. And when hope ceases to stir within the heart, then come gloom and despair.

(5) It is death to a godly influence. "And many be defiled." "No man liveth to himself, and no man dieth to himself." How important to live free from carnality! How blighting is carnality to a good influence! No carnally minded person will wield a wide influence for good over others.

(6) It is death to happiness. The person who is properly connected and adjusted to God's will is perfectly happy. And the soul who is out of harmony with God's will is unhappy. Carnality in the soul causes dissatisfaction and unhappiness. Thus carnality is death to true happiness in the soul.

(7) It is eternal death. To continue under the domination of carnality, the inherited disease of the soul means final destruction (Rev. 20: 14). When a person is led and driven by the cruel master of carnality, it will mean eternal ruin.

II. THE SPIRITUALLY MINDED

"But to be spiritually minded is life and peace."

1. The spiritually minded have life. There are many different kinds of life in the world. The first result of being spiritually minded is life.

a. It is a settled life. Paul expressed this truth in these words, "But none of those things move me." Again the apostle says, "Stablished unblameable in holiness." And James says that the doubleminded person is "unstable in all his ways." Holiness settles us in God. We become a permanent fixture in the kingdom of God. We are not tossed about with every wind of doctrine that blows, nor with the trials and testings that come our way.

b. It is a submitted and resigned life to all the will of God. Jesus said, "Not my will, but thine be done." Paul says, "All things work together for good, to them that love the Lord." The spiritually minded person lives a life submitted to the Master. The will of God is the supreme thing in his life. Christ truly is the center of his life.

c. It is a satisfied and contented life. Paul says, "I have learned in whatsoever state I am, to be therewith content." Again he says, "Godliness with contentment is great gain." David said, "He satisfieth the longing soul, and filleth the hungry soul with goodness." There is a definite experience of grace in which the soul is truly satisfied in God. The world cannot satisfy the soul, but the soul can be satisfied and contented in the Lord. How we need to be genuinely satisfied these days. We may be satisfied in a moment with the mighty grace of God coming into the soul. But we learn a great deal of contentment by the things we suffer. But there is a confused and discontented mind and soul that the Lord blessedly satisfies with His grace and power. Paul says, "I have learned." What a lesson! He graduated with high honors.

d. It is a life free from resentment. To be spiritually minded means the absence of resentment. He that hateth his brother is in death. The apostle says, "Love one another, for God is love." You cannot be spiritually minded and carry resentment and hate in your heart toward any person.

e. It is a life of courtesy. "Be courteous to all men." No person ever lost anything by being courteous. Many a load has been lightened by courtesy. Many a discouraged soul has been lifted into the very gates of heaven by Christian courtesy. Thus the first result of being spiritually minded is to have life—real spiritual life.

2. The spiritually minded have peace. What a word! How the world needs real peace! What kind of peace comes to the heart that is cleansed from all sin?

a. It is the peace of spiritual restfulness. David said, "Rest in the Lord." And the apostle said, "There remaineth therefore a rest to the people of God." Blessed rest! We can rest upon the bosom of His peace. Everything may be going to pieces about us, but we can find blessed peace in Him. It is imported rest and quietness in God.

b. It is the peace of reverence. Thus the spiritually minded soul feels and expresses a spirit of reverence for the house of God, and for the things that are holy. There is also a holy reverence toward God. "Hallowed be thy name." Truly the house of God should be a place of happiness and holy reverence. The spiritually minded person will handle the things of God in a spirit of sincere reverence and respect. Thus the perfect peace of God will bring a true spirit of reverence to the soul.

c. It is the peace of confidence in the Lord (Isa. 26: 3). The soul that is spiritual will trust the Lord. The world is shattered by the fall, and there are destruction and bloodshed, but the spiritual person has his trust in the Lord. There are so many things to rob us of our simple trust in the Lord. But we should trust the Lord like the lily. God is still true. And the future is just as bright as the promises of the Lord.

d. It is peace in affliction. "In the world ye shall have tribulation, but in me ye shall have peace." There are bodily afflictions, soul afflictions and many things to weight us down. But in the midst of affliction, God will give peace to the righteous. When the face is burning with fever, and aches and pain afflict the body, Jesus gives to the spiritually minded soul peace.

e. It is peace in death. David said, "Mark the perfect man, and behold the upright, for the end of that man is peace" (Psalm 37: 37). When our Master went to the cross and suffered the torturing death of a criminal He had peace. Many saints have passed on from this life to the next, but had peace in the dying hour. An old saint was severely ill. Part of the time he was conscious and the other part of the time he was unconscious. When he was conscious he was asked by a friend if he were thinking about Jesus. He replied, "When I am conscious I am thinking of Jesus, and when I am unconscious Jesus is thinking of me."

CONCLUSION

Let us remember there is a full deliverance from the ravages of carnality. The blessed grace of God will keep while living and God will not forsake us while dying. And after the trials and battles of life are over, we shall wing our way to those glorious mansions over there. In that land of eternal sunshine there will be no more trials and battles. Disappointments are never known there. There will be no more graves on the hillsides of glory. Truly there will be no carnality in that land. We must be freed from it here, before we can live with Him there. What a gospel!

SUNDAY, NOVEMBER 23, 1941
MORNING SERVICE

The Master of the Tempest

TEXT—*And when he was entered into a ship, his disciples followed him. And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves, but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm (Matt. 8: 23-27).*

INTRODUCTION

Jesus had healed Peter's mother-in-law of fever. Many were brought to Him for healing—none went away without being graciously touched by the Master. We also have in this chapter the test of discipleship. The Master did not make the way of the Christian an easy way. He did not remove the heroic spirit from salvation. There are three things in this story to which I wish to call your attention.

I. THE STORM

There arose a great tempest in the sea.

1. The disciples entered the boat with Jesus. The winds blew, the sky was overcast, and the little boat was tossed on the merciless waves. The whitecaps danced and played on the surface of the water, and the swells rose like mountains. The sea boiled and surged and foamed. The boat became the plaything of the wild elements of nature. The lightning flashed and the thunder rolled. It was a fearful storm—a great tempest. The waters completely covered the ship, and the disciples were terrified. All hope of escape was now passed. Only divine help can save them. God only can rescue them from the turbulent waves of the surging sea. Truly the disciples are in a storm. They cried out, "Lord save us, we perish." But the storms of life come to us all. There is no possible escape from the raging storms of life.

2. There will come the storms of affliction. "Many are the afflictions of the righteous." We may be strong in body today, but the storms of affliction will come upon us tomorrow. There are physical afflictions, mental afflictions and soul afflictions. The storms of afflictions are blowing now. The storms of afflictions will come whether we are saints or sinners.

3. The storms of reverses will also come. Life is a frightful sea. And there are many different storms that break upon it. Wealth flees from some—others are without employment—positions are uncertain—plans are smashed—hopes are doomed.

4. There is also a terrible tempest of fears. Oh, the fears that are in the world today! "Fear bringeth a snare." Many have fears of their future security. The future with some is filled with dreadful forebodings. The future with some has no colored rainbow of promises. There are fears of sickness and death. Fears of old age—fears of being a burden to others. And some even fear the outcome of world conditions.

5. The tempest of unbelief and doubt is now beating against the boat of many. There is unbelief in the minds of some about the progress of the church. Has the church failed? Will the church meet the present crisis? Will the church endure the storms of world dictators and anti-Christian forces of the world? Will the Lord still send Holy Ghost revivals in this age? These are tempestuous days of doubt and unbelief. The very air we breathe seems charged with doubt. Our surroundings are materialistic and seem to take our simple trust in the Lord away. There is also a strong tendency to doubt other people's experience. Some have doubted the dependability of the Bible. Some are wondering if God still answers prayer today. Still others have thrown away their faith.

II. THE INDIFFERENCE

But he was asleep. The disciples came to him, and awoke him.

1. There are times when we are tempted to believe that Jesus is utterly asleep to our needs. Perhaps He seems to be indifferent to human suffering. Look at the suffering in the world today.

Thousands are being blown to pieces by bombs. The pale horse of war and destruction is stalking through the land. Innocent women and children are mercilessly

killed, while millions of dollars worth of property is utterly destroyed. Does God care? Is He concerned about all this?

2. There are times when He seems to be asleep to our material needs. On every hand we hear the cry of the needy and the suffering. There is still unemployment, hunger, discouragement, gloom and unrest in the land. Is the Lord interested in these things?

3. Some people are tempted to believe that the Lord is indifferent to our hopes. We plan things that never come to pass. Many of our hopes are doomed. Some of our dreams are never fulfilled. We have inward urges that are unsatisfied. Is man an organized lie? Do you believe the Lord will keep His Word with us? "He is faithful that promised." Where there are wings, the Lord has provided air to fly. Where there are fins, He has provided water to swim in. Where there are eyes, He has given light to see. He gives to the ear sound to hear, to perception he gives beauty to match it. Beloved, Christ is not asleep to our hopes and desires. Neither is He asleep to our bitter chastisements, and delays to answered prayer. He will come and will not disappoint us!

III. THE CALM

Then he arose, and rebuked the winds and the sea, and there was a great calm.

In the very beginning of our story we are told that a great tempest swept in upon the disciples, and at the conclusion of the story we are told there was a great calm.

Jesus matched the great tempest with the greatness of His power to calm the wild and angry waves of the sea. It was the greatness of His power against the storm—and He won the victory.

1. He arose and rebuked the wild elements of nature. The storm was fierce but His command brought the surging waves to their rest. How the disciples welcomed the calm! Even the wild elements of the material world obeyed His voice. Jesus can also calm the fevered elements of human nature. There may be storms of carnal passion that cover the soul, but Jesus can calm our stormy temperaments. He can calm the disturbing elements of guilt and carnality by forgiving the guilty and cleansing the carnal.

2. He can also calm the tempest of a biting and stinging conscience. Your conscience may be pricking you, and causing restless nights, but Jesus can speak the word that will purge the conscience and bring a blessed calmness to the soul. Ah, the conscience may bring trouble—some minutes and anxious hours! But Jesus can bring to the soul peace and joy without the biting and stinging remorse of guilt and condemnation.

3. Jesus can also bring a blessed calmness to the soul in resignation to His will. What a calmness comes to the soul that is fully surrendered and resigned to all the will of God! Someone said, "Submission is the soft pillow upon which the soul may recline." What a calm of hope! Jesus inspired the disciples to believe that the boat would reach the other shore in safety. What blessed prospects! He inspires us with the hope of a glorious immortality. Your soul may be filled with dreadful fears, but Jesus can speak the words of hope and cheer. This hope takes the sting out of the present—it fills the future with a blessed prospect. You may be in a fierce storm now, but Jesus speaks glorious words of assurance that our boat shall reach the other side safely. Soon our boat shall reach the other side of this life, where storms will never come, and heartaches will never be known.

CONCLUSION

The storm came to the disciples, and storms will come to us all. But remember that the disciples had Jesus on the boat. Beloved, the winds will blow, and the storms will beat against us, but thank God we can have Jesus on the

boat. His presence filled the disciples with blessed hope. His presence on the boat was the guaranty of their safety. Let us keep Jesus on our boat. His divine presence is our great need. The Lord said to Moses, "My presence shall go with you."

EVENING SERVICE

Man's Emptiness Crying for God's Fullness

TEXT—*Deep calleth unto deep at the noise of thy waterspouts* (Psalm 42: 7).

INTRODUCTION

The key words to this pathetic Psalm are "my soul" and "my God." Here we have two great deeps, and the one calleth unto the other. David was standing and looking at a deep and dark cloud. He heard the deep voice of the sea calling unto the dark clouds above. By the voice of the whirlwind a waterspout burst in the hills, flooding the river and again making for the deep of the sea. Perhaps such a sight gave rise to this line of thinking. Two deeps—one above, and the other beneath—the God of heaven, and the soul of man.

I. MAN'S SOUL IS A GREAT DEEP

As man is a spiritual and immortal being, there is in him almost fathomless depths.

1. Man has a great deep of need. David said, "As the hart panteth after the waterbrooks, so panteth my soul after thee." This is the language of need. Again David said, "My soul thirsteth after God." These are the expressions of hunger and thirst. It is the heart cry for true satisfaction. Apart from God "darkness is upon the face of the deep." The godless soul of man is but a yawning gulf of emptiness and thirst. This need is deeper than Jacob's well. Humanity may need better laws, better educational advantages, larger bank accounts, but the world's greatest need is God.

2. The soul of man has a great deep of possibility. In another place the psalmist says, "The heart is deep." There is a great deep of capacity in the soul for pain or pleasure, weal or woe. The depth of its capacity is the depth of its possibility. The soul is capable of thought, reflection, sorrow and happiness.

3. Man's soul is a deep of responsibility. The soul is of untold value. According to the words of the Master the soul is worth more than rolling worlds. It is more valuable than rolling plains, black land farms, increasing bank accounts, worldly honor, and the most valuable gems and rubies of earth. If the soul were not so priceless there would not be such a tremendous responsibility in the matter of its salvation. Man is endowed with the power of choice. He may choose the Lord and heaven, or he may choose Satan and hell. Hence, the responsibility of preparing for the future is of great importance.

II. GOD IS A GREAT DEEP

He is the living, Almighty, self-existent and eternal God. Who can by searching find out the limits of the Almighty?

1. God's thoughts are deep. David said, "And thy thoughts are very deep." His thoughts are perfectly consistent with His character. His character is holy and without blemish, and His thoughts are the same. His thoughts come out of the depth of His infinite mind. He cannot think evil. He does not look upon sin with the least allowance. The Prophet Isaiah said, "His thoughts are above our thoughts, and his ways above our ways."

2. God's wisdom and knowledge are deep. Paul says, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. 11: 33). Again the apostle says, "In whom are hid all the treasures of wisdom and knowledge" (Col. 2: 2, 3). God can as easily look into the future and tell of coming events, as we can look into

the past and tell of past events. He sees the end from the beginning. God has all wisdom and knowledge. Nothing is hid from Him. The central thought of the apostle in both of these passages is the deepness and fathomless wisdom and knowledge of God.

3. God's love is deep. His love is as deep as His fathomless heart. Who can fathom the love of God that brought God's Son from heaven, to this fallen and blighted world?

The love of God to this sin-smitten, devil-deluded, hell-bound and broken-hearted world is beyond the expression of human lips. The world has spurned His love, rejected His mercy, and disregarded His commands, and rushes on carelessly, heedlessly, to certain destruction. But still His love is ever in search of the lost and the fallen. The depth of this love no man has been able to fully explore. Men may travel from pole to pole of this earth, scale the highest mountain peaks, and explore the most remote places of the earth, but no explorer has reached the farthest extent of the love of God. Thank God for that love that will not let the sinner go.

4. God's resources are deep. He sent forth water from the flint rock to slake the thirst of the fainting Israelites. He is able to save to the uttermost every soul that will come unto Him. His arm is not short that He cannot save. He can save from the lowest depths to the highest heights. He can save from the vilest haunts of sin to the loftiest heights of full salvation. He can save from the darkest regions of the devil's kingdom to the marvelous light of God's kingdom.

He is able to make all grace abound to the child of God that is tempted of the devil. His grace is sufficient for every howling, blistering and blasting persecution from the enemy. Paul says, "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9: 8).

God's Son is the only one that ever met old Diabolus on the field of conflict and came out waving a victor's palm. His victory is the pledge of our victory. So fight on faithful, battle-scarred, burden-hearted and misunderstood soul for there is a better day coming!

III. ONE DEEP CALLETH UNTO THE OTHER DEEP

The deep of poor David's unsatisfied heart was calling unto the deep of God's fullness—and the deep of God's fullness was calling unto the deep of David's soul. Between our emptiness and His all-sufficiency there is a great gulf, but thank God it is not fixed. David said, "Out of the depths have I cried unto thee." This is the mind and work of the Spirit, for the Spirit searcheth the deep things of God. We ought to say to our souls, "Launch out into the deep."

1. The deep of human guilt is answered by the deep of divine forgiveness. All men have sinned and fallen short of the glory of God. All have walked in the paths of disobedience. All alike have sinned and incurred guilt upon the soul. We have not walked in the right direction. We have had our backs to God and His eternal glory. Truly we were headed for the breakers. All know the sad experience of having a guilty conscience. Ah, that restless mind and troubled spirit of coming doom! But so long as the conscience is not seared, God's Spirit still has access to the troubled soul. But the heavy-hearted soul may cry out of the depth of its emptiness and guilt, to the fullness of God and receive a glorious pardon of all sin.

2. The deep of human depravity is answered by the deep of divine purity. Every member of Adam's race is born with a bent to sin. There is a tendency in every child's heart to leave the things that are holy and cleave to the things that tend to destruction. There is a prin-

ciple in the unsanctified heart to sympathize with sin. This in the Bible is called by various terms, such as "the besetting sin," "law of sin," "carnal mind," "the sin of the world," and the "old man." But the soul that will cry out of the depth of a full consecration will meet the Lord who will sanctify the soul in His fullness.

3. The deep of human affliction is answered by the deep of divine comfort. David said, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Often God's true and tried ones are called upon to suffer affliction. Sometimes our bodies are borne down with disease. We like Paul of old may have a "thorn in the flesh," but God has promised that His grace is sufficient.

CONCLUSION

But there are human afflictions that are not occasioned by disease. Whatever our emptiness and needs are, God's fullness will fill that emptiness and supply the need. If we need light, there is the light that shines above the brightness of the sun to brighten our pathway and lead us aright. If we need leadership to guide us through the difficulties of life, His Spirit will guide us into all truth. If we need spiritual bread, He is the Bread of Life to the hungry and will satisfy the longing of every soul. If we need water to slake our spiritual thirst, Christ is a well of water springing up into everlasting life. If we need rest for our weary soul, there is a rest for the people of God. If we have a troubled soul and need peace there is a peace that passeth all understanding. If we need shade to protect us from the burning sun, He is our shadowy Rock. If we need purity, He is the Lily of the Valley. If we need spiritual fragrance, He is the Rose of Sharon. If we are weak and need spiritual power, He will endue us with power from on high. If we seem to be neglected and set aside by our loved ones because of our integrity and loyalty to God, He is a "friend that sticketh closer than a brother." If we need spiritual deliverance in time of trouble, He has promised to be with us in time of trouble. If we need hope to steer us through the troubled waters of this life, He is "the bright and morning star." If we are sick and distressed, and need a consoling hand to press our fevered brow, He will be our Rod and Staff to comfort us. If our hearts are lonely, Christ has gone to the Father and sent to us the Comforter to abide with us forever. If our hearts become sick and tired of a world that is war-ridden, Christ has gone to prepare for us a mansion, and will return to receive us unto Himself. If we fear the crossing of worlds in the hour of death, He said, "I will never leave thee, nor forsake thee."

SUNDAY, NOVEMBER 30, 1941
MORNING SERVICE

The Inspiration of the Holy Scriptures

TEXT—*All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works* (2 Tim. 3: 16, 17).

INTRODUCTION

It is not my aim to defend the Bible. This blessed Book needs no defense. Rather this sacred Book defends me. Many are crying out, "Defend the Bible, defend the Bible," as if it were in danger of being cast from the earth. The funeral of this Book has been preached ten thousand times. Men have thought it was buried, but it has never been buried yet. We have read this Book with confidence and hope. We may embrace its truths in faith and assurance. With Paul and the other writers of the Bible there was no doubt of its inspiration. Let us study the spiritual inspiration of this divine volume.

I. THE BIBLE IS A SUPERNATURAL BOOK

The apostle proudly says, "All scripture is given by inspiration of God."

1. It speaks with authority on every subject. The more we study the Bible the more we are impressed that it is a supernatural book. There is a voice of authority in it which cannot be found in other books. Great men have appreciated it. Daniel Webster after reading the Sermon on the Mount rose with a trembling form and a pale face and laid the Bible reverently on a table and said, "Those are the words of more than mortal men." Milton, the blind poet, said, "There are no songs to be compared with the songs of Zion and no orations like those of the prophets." The Bible is the only Book that speaks with authority on where our earth came from. It is the only Book which speaks with authority on the origin of man. It is the only Book that tells us what man is. The Bible grapples with the greatest subjects of all time. As someone has beautifully said, "The Bible is not a history, yet it gives the origin, progress and destiny of the human race. It is not a Book of science, yet it contains a storehouse of knowledge on scientific subjects. It is not a book on botany, yet it gives us beautiful pictures of the Rose of Sharon and the Lily of the Valley. It is not a work on geology, yet it speaks of the Rock of Ages. It is not a treatise on philosophy or psychology, but it is filled with philosophical truth and tells the future state of the soul. It is not a book on mathematics, yet it gives us a description of the most magnificent superstructure ever beheld—a city whose latitude, longitude and altitude have never been surpassed. It is no book on astronomy, yet it speaks of the sun and moon and tells of a day when stars shall sing together. It is not a book on poetry, yet it contains the most beautiful verses that ever fell from the lips of man." We have a Book so complete that nothing is passed over, and so profound that the mightiest scholar of all time may wonder and appreciate it, and yet it is so simple that the most ignorant, and even the little child can understand and receive blessed comfort from its golden pages. Wonderful Book! An inspired Book!

2. The Bible contains a message for all people. Its message is suitable for the spiritual wants of mankind. It feeds the mind of the laborer in his cottage, it satisfies the gigantic intellects of the ages. It has a message for the sinner to flee the wrath to come. It speaks to the struggling believer to come unto the second rest of entire sanctification. It speaks to the tempted and tried and points them to the Master who is able to succor all who will come to Him. Truly the message of the Bible is timeless. It belongs to every land. It does not belong to just one land or clime. The burdened, the blinded, the hopeless, the unappreciated, the rich, the unforgiven, the swearer, the liar, the rejecter, the unbeliever, the unsanctified, may all come and drink from the satisfying fountain.

3. The Bible has a message for people in every age. It is always an up-to-date Book. It is never out of date, nor behind the times. Its prophetic pages give us the news before the newspaper men ever dream of what is going to happen. Civilizations come and go, conditions change, and people change, but the Bible has a message for the people of today as truly as it did for the people in Martin Luther's day. The same God who met the needs of Noah and Abraham will meet our needs today.

II. THE BIBLE IS SUPERNATURALLY INSPIRED

1. The Lord inspired men to write the Bible. Adam Clarke says, "Good men could not have written the Bible if they would, and bad men would not have written it if they could." His argument was that again and again in the Bible there are claims to inspiration, and for good

men to claim their writings were inspired when they were not would be lying, and good men do not lie. The hand of God is seen in the fact that the writings of the Bible cover a period of fifteen hundred years, written by more than thirty-five different authors, and in at least three different languages. It was written by men from different walks of life—rich and poor, learned and unlearned. And yet when their writings are brought together they fit into one great volume of sixty-six books without friction or a jar. The Bible is the Word of God.

2. The Bible is an infallible revelation. It contains our duty. Since that God is its Author, we should not expect the Bible to be anything but an infallible revelation of God to man. Present world conditions are being poured into the mold of prophecy in a way that is amazing. Whatever we may need, we have a clear and unmistakable revelation of it in the Bible. It is God's biography. It informs us of men whose deeds were evil, and it gives the lives of men who were good. It does not conceal any of our faults. It is a true picture of our faults and our failures.

3. The Bible is an inexhaustible Book. When you read a book written by some human author, the more you read it the less interesting it becomes. But who ever mastered the Book of all books? The more we read it the more interesting it becomes. It is a Book that is so simple that even a child can understand it, and yet it is so profound that the most mature philosopher is unable to fathom it. The deeper we drill into the fathomless depths of this Book the more enriched we become. It has been read by the learned and the unlearned, the simple and the profound, the rich and the poor, and yet its fullest riches have not been exhausted yet. What a Book! Glorious, inexhaustible Book!

III. THE BIBLE IS SUPERNATURALLY PRESERVED

1. Men have tried to destroy it by tearing it to pieces. Men have tried for centuries to destroy the Word of God. They have lifted words out of sentences, lines out of verses, verses out of the chapter, chapters out of the book, and books out of the Bible. Men have ripped, torn, hacked, mutilated and tried to chop it to pieces. But still it remains today. God has supernaturally preserved it.

2. Men have tried to turn attention from the Bible by writing a better book. Years ago a man said, "Within an hundred years the Bible will be a back number." But before the century had passed away his books had become back numbers and the very printing establishment that published his books was publishing Bibles. It cost about \$17,000 to publish the works of Ingersoll on the mistakes of Moses. But people have ceased to read his works and publishers have ceased to print them, and you can buy his writings today for a song. But the Bible contains an account of the mistakes of Bob Ingersoll and is in greater demand than ever before in the history of the world.

3. Men have also tried to destroy the Bible by burning it. Someone has said that if the Bible were burned that it would be necessary to gather in all the copies of this blessed Book from all sections of the world and build a great bonfire. But still the Bible would not be destroyed. It would be necessary to burn all the prayers in which the Holy Scriptures were used, tear down all the pictures from the walls of the world that used passages, and go through the libraries of the world and take from the shelves all the books that contain scripture quotations. And then when all these were burned the Word of God would not be destroyed. It would then be necessary to burn every saint that memorized passages from that glorious Book in his childhood. And even then, it would be necessary to burn every sinner that has passages hidden in his mind that were taught him at his

mother's knees. Jesus said, "Heaven and earth shall pass away, but my word shall not pass away."

CONCLUSION

But we should not worry about the utter destruction of the Bible. It has been on the press about four hundred and fifty years. There are more than ten thousand copies printed every hour, and millions of copies have been sent abroad to other nations. There are more than *thirty million copies* of the Bible or portions of it sold every year. Blessed Book! A supernatural Book! A supernaturally inspired Book! A supernaturally preserved Book! A glorious Book upon which we may pillow our heads while living, and a blessed Book of comfort while dying!

EVENING SERVICE

The Closed Door

Lesson—Rev. 3: 19, 20.

TEXT—*Behold, I stand at the door, and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me* (Rev. 3: 20).

INTRODUCTION

I am to speak to you this evening on the "Closed Door." The door represents the human heart that is closed against God. The Book of Revelation is an interesting study of Christ and the closing days of this age. In it are many descriptions of these last days and the coming of Christ. The day is not far away in which the Christ shall set up His kingdom and the kingdoms of this world shall become the kingdoms of our Lord and His Christ. There are also many precious promises to the Church in this Book. But let us confine our thought to the closed door of the human heart, and the knocking of the blessed Christ.

I. THE POSITION OF JESUS

1. He stands at the door of the human heart. He stands as the One who has made the plan of human redemption possible through His own blood on Calvary. He has provided a full and free salvation for all men. After He provided salvation from all sin at such an infinite cost, He actually comes and takes up His vigil at the heart's door. He stands before the door of the heart and begs us to receive the salvation that He has provided. Is that not wonderful love! "Behold, I stand." He seems to put the emphasis on the *I*.

2. You remember Holman Hunt's great painting entitled "The Light of the World." The artist represents Jesus Christ holding the lantern in one hand and knocking at the old, weather-beaten, rusty-hinged door of a cottage. When Mr. Hunt had finished his picture, a friend of his said, "Why, you have left the latch out. How could He get in?" The artist said, "I have left it out on purpose. The latch is on the inside. If the door is ever opened and the Christ ever enters, it will have to be opened from the inside." Jesus Christ is a perfect Gentleman, and He will not force His way into your heart. He will not coerce or compel the door to be opened. But He stands there pleading and knocking. Here we have in this picture Christ standing as the Morning Star. The artist suggests the fact that the Master has been standing there all night. The dew of the morning is upon His locks—He has been waiting through the long hours of the night for some response—for the opening of the door. There are those whom Christ has been standing before their hearts for months and for years. Oh, that men would make up their minds and open the fast closed door to the knocking Christ! O soul, will you now open that door wide and say, "O Jesus, Thou who didst suffer for me on the cross, I welcome Thee to this heart of mine,"

II. HIS PLEA

This plea is really twofold according to His mission.

1. He says, "Hear my voice." If Jesus could only get our attention for a little while. If He could only get us to concentrate on His claim that He is making upon us and His call that He is sounding at the door of our life. He gently says, "Hear my voice and live." But how does Jesus speak? He speaks with a wonderful variety of voices.

a. He speaks to the inner ear by His Word. We cannot overemphasize the fact that we have in the Bible a finished revelation—God has spoken. He has spoken through holy men of old who were moved by the Holy Ghost. One reason why we do not need to depend upon such visions and dreams of those ancient days is because we have God's final word to men. In those days when these dreams and visions were given unto men there was no Bible. How does God speak? "Hear His voice," through the Word. Perishing soul, you may be down and out, but Christ is calling you through His blessed Word.

b. He also speaks by the Holy Spirit. Of course it takes the Spirit to impress us with the Word. This is often done outside the public meetings. Yet, in most cases it happens in the meeting where the Word is preached. A young man went to a great state university. He became an unbeliever and threw his faith overboard. He formed an acquaintance with a very wealthy but pious Quaker who lived on a beautiful estate. One day while the unbelieving young man was visiting his Quaker friend he took a walk through the beautiful woodlands walking along the bank of the Susquehanna River. As he walked along he was startled by a sudden voice ringing in his ears—"ETERNITY!" Looking around to see who was there he went on. Again the Voice spoke to him, "Eternity, eternity!" Again and again he looked around thinking surely somebody was near. The word kept repeating itself until he was so disturbed by it that he went to his host and told him. The Quaker told him that it was God's Spirit trying to direct his attention to the fact that it is not all of life to live nor all of death to die, and that he should reconsider this whole matter of the existence of God whom he would meet. Stephen Burlette was wonderfully born again and became a mighty soul winner. Eternity, eternity! God speaks by His Spirit.

c. God will hear us. When we cry out of the desperation of our soul the Lord will hear us. Down in the Southland a godly woman prayed for years that her husband would get saved. One day that woman sickened and almost died before her husband became aware of it. He was bereft of that wife who was the mother of his beautiful little daughter. A few nights after her passing the little girl could not sleep. The father had put the bed near his so that he might quiet her and comfort her as best he could. She could not sleep. She said, "Daddy, I am so lonely, and it is so dark—I want Mamma." He put out his fatherly hand and said, "Take Daddy's hand—Daddy is here even though it is dark. Go to sleep, daughter." Her quiet weeping soon stopped and her measured breathing assured him that she had fallen asleep. Then while he lay there in an agony of soul, God spoke to him and said, "Look here, just as you put out your fatherly hand to take the hand of your little girl and quiet her and comfort her, I am reaching out my hand—and if you will take it I will comfort you. And if you will give me your heart, I will walk with you through life. You may not get your wife back, but one day you will meet her beyond the shadows of the tomb." That is the way the Lord has to speak to some people.

2. He also says, "Open the door." All this appeal is to get us to open our hearts in order that He may come in and live with us forever. Now this door is your

will—as the house symbolizes your heart, so the door is the symbol of your will. You will have to do more than hear His voice and be affected by His appeal. Many hear His voice and admit their needs, but do not yield to Him. It is not enough to hear His pleading voice—there must be a definite decision, a present tense and resolute decision of the soul. There are people in the world of Christless opportunities who once had as good times to be saved as you have. It takes more than that—it takes a resolute decision in the now time.

III. THE PROMISE

We have seen His position, and we have listened to His plea, and now we shall consider His gracious promise. It is a glorious promise—it is a golden promise.

1. He promises to come in if we will but meet the condition of opening the heart. "If you will open the door, I will come in." There is no doubt about this. It is certain—He will come in. If we will but come to Him in contrition of spirit. Did you know the word "contrite" means pulverized? Lord, get the starch, the stiffness, the prejudice and all out of us. Get us down to the place where we are broken and pulverized—grind us to powder under the pressure of the truth.

2. Then He promises us fellowship. "I will sup with him." This is a beautiful oriental figure. It means there will be fellowship—mutual fellowship. Jesus says, "I will sup with him"—then He turns around and says, "He will sup with me." This means mutual fellowship—comradeship. Once Christ is outside our heart, but now He comes in to be our guest. But when He comes in He takes charge as the head of the house. Then He sets a wonderful table—"I will sup with him, and he with me."

3. He promises to supply our need. In other words He promises us victory. Where can we find that? Right here in the context. "Him that overcometh." There is holiness for you. Even the regenerate life is not the life of defeat. It is the life of victory, but the life of holiness is that in which there is deliverance from the defeating foe within our moral nature. A man may have average victory if he is regenerated, but in the sanctified life it is his privilege to have constant and abiding victory. Whatever your needs may be, Christ has promised to meet those needs and supply your lacks.

CONCLUSION

Dr. Mary Stone of the Bethel Mission in Shanghai tells the following incident. She had great concern to get the soldiers to Christ. There was much opposition. But she kept after them and said, "If you won't let me in, please let me pass out some tracts and scripture portions." But God moves and works in mysterious ways. One day a dog strayed into the Bethel compound and got hold of one of the Bibles. He started eating it, and when he was through went trotting off to the barracks with a leaf of the Bible in his teeth. One of the soldiers noticed it—he got hold of the pup, took this leaf and began to read. He wondered out of what book this leaf had come. He passed it around, and showed it to some of the other soldiers. He said, "I will guarantee this is from some book those missionaries have over there." He had never heard anything like this, but he was so curious that he made his way over to the compound and asked somebody if this was out of the book they had there. They said, "Yes, we have the whole Book, this is our Bible. Would you like to have one?" They gave him a Bible, and he took it over to his bunk and began to read it. As a result he heard the gospel preached in the chapel, and later brought other soldiers over there. Seventy soldiers were converted as a result. One leaf out of God's Word, carried by a pup meant the transformation of a soldier's barracks and the bringing of seventy of those soldiers into the kingdom of God.

ILLUSTRATIONS

Basil Miller

No Gift Is Too Great

"There is no gift too great," said the missionary, "when it is in the cause of God."

Too often we see how little we can do for the Lord, rather than how much. The measure of our sacrifice should be the uttermost part of our time, ability and possessions.

"Go back to America," Eltie Muse, India missionary, said to General Superintendents Goodwin and Williams, "and raise enough money to build us a cozy little home so that we can live longer to work for the Lord."

The Superintendents left India and by the time they were in England they received a cablegram saying, "Muse died of confluent smallpox."

She was buried in Bombay without fanfare, as becomes a simple-hearted missionary of the cross.

While she lay dying in the hospital her fellow missionary, Tracy, looked through the glass partition and she said, "Tracy, I'm going to die. I have a little request to make. Tell Mother I loved her to the end, and my Christ as well. You take my car. Tell the church that I did my best."

When we look up into the face of the Master can we say, "I did my best"? This best must be measured in the light of such a supreme sacrifice. God expects us to carry the gospel to others, whether missionary or lay worker, to the extent of our abilities.

My Exhausted Brethren

"What is the most interesting part of the sermon?" the preacher asked a little boy.

"The part where they quit," came the terse reply.

One preacher remarked, "It would be better to close the average sermon with these words, 'Finally, my exhausted brethren,' rather than to say, 'Finally, my brethren.'"

In this time of short sermons and fifteen-minute radio programs it is wise to look to the length of our messages. Dr. Chapman says, "The most important part of the sermon is what you leave out, and not what you put in."

The in-putting is easy, if we take the long and exhausting way; but the out-pulling is hard work, if we take the long way to build a great message.

Shut-off Power

"When I was a little boy," said Dr. Orval Nease, preaching at the General Assembly where he had recently been elected to the highest office in the church, "I used to think the Thornapple River in Michigan was the greatest river in all the world. I would visit it, as my father drove into town. I liked to go to the old mill and watch the water as it ran under the sluice."

On one particular day, the visit was made by this young lad, and there was too little power to turn the great millstones.

"I'll go down to the sluice," said the miller, and down he went to the waterway, which shunted the water from the river to the runway which directed the power against the great millwheel.

"I went along and watched him," said the preacher, "as he took a few sticks, some old leaves and brush, and

a little of this and that off of the mouth of the sluice. It wasn't much. No great logs as I suspected, but a little gathering of insignificants."

The miller went back to the mill and turned on the power, and this time the great waterwheels began to run, and the grist stones began to revolve and the meal poured out of the opening.

That tremendous power was shut off by a little debris, and so in our spiritual lives, in our souls, it is easy for a few things of the world to weaken our spiritual power. If we would be strong for God, we must keep the sluices which connect us with heaven open. There is no other way by which God can work through us but through holy lives.

Forgetting Forgiveness

"I can't live right," said the church member, "down here. It's too hard."

"What's the trouble?" asked the holiness preacher. "God will help you live right."

"I felt all right until I got here, for I had forgotten forgiveness; but your sermon brought it all back."

"Forgot forgiveness?"

"Yes, I forgot it. There is a person that I must forgive and I can't do it. As long as I forget to forgive then I feel all right."

"Unless you forgive God will not forgive you," said the minister.

There are far too many people who ease their consciences by forgetting forgiveness. We can drive the voice of conscience into a tiny room, lock the door, and drop the key into a well of forgetfulness. Then we cannot hear the voice speaking, prodding us to action. The better way is to find peace by forgiving and getting God's forgiveness.

"You can sleep soundly," said the missionary to the Chinese who complained that it was impossible for him to sleep since hearing about the missionary's God, "if you will let my God come into your heart and put you to sleep."

This is the better kind of sleep, the sleep which a clear conscience brings.

An Empty Mansion

"There's an empty mansion," rang the voice of Starlin Leavitt, court reporter of Austin, Texas, through his little home, "now waiting for me."

"You seem to be unusually taken with that new song, Starlin."

"Yes," he nodded as he sang on.

When he had finished with this popular song which the radio had just brought into thousands of homes and into his heart, he picked up the words, "That will be the last move for me."

Starlin was a faithful Christian who from his youth had walked with God, and heaven seemed to be a little nearer than usual. For many years he had devoted his life to God's service as a layman and often had worked in revival meetings, in charge of the music.

When he had finished "That will be the last move for me," he slumped over in his chair, dead.

God had kept him in an atmosphere where his soul had been tuned to heavenly influences. When his voice here was stopped with the burst of a golden throat he picked up the heavenly anthems.

This is the way to live. As if today were to be the last one spent on earth, keep your soul tuned to heavenly influences, where when the last note of your song dies you can pick up the first note in heaven.

Expository Outlines for November

Lewis T. Corlett

Conquering Faith

(Matthew 15: 21-28)

I. PEOPLE ALWAYS FELT FREE TO BRING THEIR PROBLEMS TO JESUS

1. He encouraged them because He went around doing good.
2. He drew people because He had a heartfelt interest in them.
3. He made honest people feel welcome in His presence because He had a tender sympathy toward them.
4. He had helped so many from different walks of life until all felt free to come to Him.
5. This woman, while not of Israel, came because she believed Christ would hear her and meet her need.

II. CONQUERING FAITH IS PERSISTENT

1. First she cried for mercy, made a request (v. 22).
2. When the Master remained silent she continued to cry until it began to bother the disciples (v. 23).
3. She ignored the seeming rebuffs of the Master and came worshipping Him (v. 24).
4. She was willing to be shamed and repulsed in order to get her desire (vs. 26, 27).
5. Her persistency prevailed with the Master and He acknowledged the power of her faith. "Great is thy faith."

III. HER FAITH CONQUERED BECAUSE SHE HAD A WORTHY PURPOSE

1. She sought nothing for herself, her request was unselfish.
2. She brought her daughter who was grievously vexed with a demon.
3. Faith to prevail must always spring from an unselfish purpose.
4. Faith, prayer, and all relationships of the individual must be subservient to the Master's will in order to prevail.
5. This mother could be persistent because she believed that it was always the divine will to deliver individuals from the power of demons.

Definitions

Genius is talent set on fire by courage.

Fidelity is simply daring to be true on small things as well as great.

Courage is the standing army of the soul; which keeps it from conquest, pillage and slavery.

—VAN DYKE.

6. Each child of God can be just as certain and positive in holding on for the salvation of others.

IV. CONQUERING FAITH HAS A WORTHY OBJECT

1. While not of Israel, this woman recognized Jesus as the Son of David (v. 22).
2. At all times she acknowledged His right to handle affairs as He saw best (v. 27).
3. She was convinced that Christ was able to heal her daughter.
4. She based her plea on Christ's great sympathetic interest in the welfare of people. "Have mercy on me."
5. The greater conception a person has of Christ and His ability, the easier it is to exercise faith.
6. Conquering faith always sees a conquering Savior.

V. CONQUERING FAITH IS ABUNDANTLY REWARDED (v. 28)

1. Rewarded in getting the attention of the Master.
2. Rewarded in being acknowledged by Jesus.
3. Rewarded in seeing her daughter made whole from that very hour.
4. Faith persistent will always get the attention of the Master.
5. Christ always rewards true faith. He may answer in a different manner from what is expected, but He will answer.

Prayer

(1 Timothy 2: 1-8)

I. PRAYER IS A PRIVILEGE THROUGH THE SACRIFICE OF CHRIST (vs. 5, 6)

1. By His mediation it is possible for man to approach God.
 - a. Man was a stranger and alien with no merit of his own.
 - b. Man was condemned to death and had no means whereby he could petition God for anything.
 - c. The death of Christ opened the door of mercy for fallen man and now he can come boldly through the ransom Christ has provided.
2. Through the sacrifice of Christ, God is able to hear the cries of fallen man and give aid without jeopardizing the moral law.
 - a. God had condemned man and could not accept his prayer without a proper medium.
 - b. God was under obligation to His own character to sustain the edicts of the moral law.
 - c. Christ became the Mediator between God and man, meet-

ing the requirements of the broken law and providing a means for God and man to have fellowship again.

II. TYPES OF PRAYER (v. 1)

1. Supplications—petitions:
 - a. For personal needs.
 - b. For the material needs of the kingdom of God.
 - c. For the general needs of persons and projects.
2. Prayers—devotional.
 - a. Regular times of communion.
 - b. Periods of meditation in God's Word.
 - c. Private and intimate fellowship with the divine.
3. Intercessions—pleadings for others.
 - a. Like Moses interceding for the Children of Israel.
 - b. As Paul felt toward his own race (Rom. 9: 1-3).
 - c. As Jesus did in the Garden of Gethsemane.
 - d. Bearing the salvation of others in a heart burden.
4. Giving of thanks.
 - a. A time of expressing gratitude for blessings received.
 - b. A period of praising God in fellowship and communion.
 - c. Expression of appreciation for answered petitions and benefits bestowed.

III. SUBJECTS OF PRAYER (vs. 2, 4)

1. For rulers and national problems.
2. For the Church and her interests.
3. For personal victory. "That we may lead a quiet and peaceable life in godliness and honesty."
4. For the salvation of the lost (v. 4).

IV. CHARACTERISTICS OF TRUE PRAYER (v. 8)

1. All people have liberty of access unto God—"That men pray everywhere."
 - a. All races and classes of people.
 - b. In temples, churches, homes, anywhere and everywhere.
 - c. All individuals have an equality in prayer.
2. The prayer of the Christian should be the adornment of a clean life—"lifting up holy hands."
 - a. Free from unchristian acts.
 - b. Performing actions according to divine requirements.
 - c. Hands free from sinful deeds.
 - d. Holy hands symbolize unselfish desires.
3. Effectual prayer comes out of a pure heart—"Without wrath and doubting."
 - a. A heart cleansed and purified by the blood of Christ.
 - b. A nature free from hatred and unbelief.

- c. A heart controlled by love and mercy.
 - d. A heart full of faith and the Holy Ghost.
- V. THERE IS A GREAT NEED IN THE CHURCH TODAY FOR MORE PRAY-ERS

Paul's Source of Joy in Suffering

(2 Timothy 1: 7-14)

- I. PAUL'S MINISTRY TO THE GENTILES BROUGHT PERSONAL SUFFERING (vs. 11, 12a)
 - 1. Caused by the prejudice of the Jewish people toward the Gentiles as a whole.
 - 2. Aroused and inflamed by the antagonism and opposition of the Judaizers.
 - 3. Some of this suffering was mental, but most of it was physical.
 - 4. Paul's reaction to this suffering gives an example and standard for all Christians under any and all suffering and adversity.
- II. PAUL REJOICED BECAUSE HE HAD A CLEAR CONCEPTION OF JESUS CHRIST—"Nevertheless I am not ashamed."
 - 1. He saw in Jesus the revelation of God (vs. 9, 10).
 - 2. Through Christ he had a certainty regarding future life. "Brought life and immortality to light through the gospel."
 - 3. Personal experience of salvation in and through Christ gave Paul courage and a feeling of pride in Christ—"I am not ashamed."
- III. PAUL REJOICED IN THE MIDST OF SUFFERING BECAUSE HE HAD MADE A PERSONAL COMMITMENT TO CHRIST (v. 12)
 - 1. His faith caused him to see himself in the light of God's standard (Phil. 3: 7, 8).
 - 2. Faith enabled Paul to have such confidence in God as to meet His requirements.
 - a. Accepts the holy calling and consecrated all to Him (v. 9).
 - b. Recognized that God is able to keep him and all he had (v. 12).
 - 3. His personal commitment to Christ brought such joy and happiness that he urged others to do the same (vs. 13, 14).
- IV. A SENSE OF CO-OPERATIVE MINISTRY MADE PAUL FEEL THAT GOD WAS ENDURING HARDSHIPS WITH HIM—"The prisoner of the Lord" (v. 8)
 - 1. He looked beyond the bonds that the Roman government had placed on him and enjoyed the spiritual liberty in Christ.
 - 2. He enjoyed the confidence and faith that comes from fellowship with the divine.
 - 3. He felt that he was a partaker with Christ of the afflictions of the gospel.

V. PAUL REJOICED IN SUFFERING BECAUSE HE SAW THAT IT WAS TEMPORARY (v. 10).

- 1. Made His outlook glorious.
 - 2. Christ had robbed death of victory (1 Cor. 15: 55).
 - 3. He saw that the sufferings of this present world would work out for him, "a far more exceeding and eternal weight of glory" (2 Cor. 4: 17, 18).
 - 4. Through Christ's revelation of immortality Paul had a clear knowledge of heaven (2 Cor. 5: 1).
 - 5. Paul was positive that Christ would look after his interests in "that day," the day of judgment.
- VI. ALL CHRISTIANS CAN HAVE JOY IN THE MIDST OF SUFFERING, ADVERSITIES, AND HARDSHIPS IF THEY FOLLOW THE EXAMPLE OF PAUL

Saying and Doing

In an old cathedral of Lubeck, in Germany, there is an old slab with the following inscription:

Thus speaketh Christ our Lord to us:
 Ye call me Master, and obey me not;
 Ye call me Light, and see me not;
 Ye call me Way, and walk me not;
 Ye call me Life, and desire me not;
 Ye call me Wise, and follow me not;
 Ye call me Fair, and love me not;
 Ye call me Rich, and ask me not;
 Ye call me Eternal, and seek me not;
 Ye call me Gracious, and trust me not;
 Ye call me Noble, and serve me not;
 Ye call me Mighty, and honor me not;
 Ye call me Just, and fear me not;
 If I condemn you, blame me not.

—Church Bulletin, St. Louis.

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Meeting Life's Issues

IN His infinite wisdom, God has so fearfully and wonderfully made man, and established him in so many relations: with Himself, with His fellow believers, his fellowmen, his family, his neighbors and with himself that life's issues are multitudinous as to numbers, complicated as to relationships, not easy to understand, and perplexing in many ways. The meeting of them challenges all there is of us, and demands more than there is in us. Meeting them often seems burdensome, and we are soon convinced that so doing is impossible with us in our present state apart from the help of someone wiser and stronger than ourselves. That Someone is God himself. And He alone is able to accomplish the task.

It would be folly for us to want the meeting of these issues to be minimized, and their so doing made easier and simpler. We need things just as they are to bring out the best there is in us, and to bring us to a realization of our possibilities in the use of the powers with which God has endowed us. Few indeed among us are ready to accept the challenges of life, undertake the meeting of its issues thankfully and graciously. The issues of life are so complicated, and the meeting of them is so difficult, that we are safe in assuming that God

designs that the meeting of them shall have its place in bringing human wisdom to its best estate during our sojourn here below. Human life is of such magnitude in the way of its possibilities that it demands such challenges to bring it to its best.

Our wisdom is to put our trust in the God who has brought us into being, who knows us as we can never know ourselves, and knows what will best contribute to the making of our lives what He would have them to be, and our service the best it is capable of becoming under present conditions. In His infinite wisdom He has a plan for our lives which can be worked out only through our co-operation with Him in its outworking. Our stay here is of brief duration, but of great importance in the fullness of our lives and living. Life well lived here, we may be sure, will have its place in making life well begun hereafter. Not only are we to think of life in terms of present experiences, but of it in terms of its entirety, and its eternal duration.

Meeting Life's Issues with God

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10: 22).

In meeting the issues of life, the meeting of the issues of our lives with

God must have our first consideration. Only as these are met, can we hope that others will be properly met. That our relationships with others may be properly met, our relationships with God must be so met. Meeting the issues of life in our relationships with God cannot be substituted for the meeting of the issues of our lives in our relationships with others, but it is in order to our properly meeting these issues with all others. Meeting these issues is God's expectation of us, and should be our expectation of ourselves. To expect nothing of ourselves is a pretty sure way to get about what we expect. If life is to be meaningful in its import, we must make it so. Meaningful lives are not the result of accident, but of rightly and well-directed effort.

I. *That God expects our lives to be made meaningful, and of value to Him, and to our fellowmen is evident from our text.* This does not contain a new expectation of us on the part of our Lord. It was what was expected of men under the law and the prophets. It has ever been God's expectation of mankind. It would be in the nature of a calamity if He had no worth while expectations of us. He who made us knows the measure of our abilities, and demands of us accordingly. Large expectations of us on His part should be for our encour-

Hymn of the Aged

Stay with us, Lord; the day has reached its close,
The shadows lengthen as the daylight goes;
We miss the friends of youth, now scattered far,
Shine Thou on them and us, Blest Evening Star!

Stay with us, Lord; we miss the hours of toil,
The limbs that ached, the hard unyielding, soil;
Others may reap—if harvest still delay;
'Tis theirs to break new ground, 'tis ours to pray.

Stay with us, Lord, that fears we may not know;
With failing strength our faith shall stronger grow;
To eyes now dim Thy face shall clearer be;
We drift on ebbing tide—but closer Thee.

Stay with us, Lord; the day has reached its close;
Only Thyself shall grant the soul repose;
Beyond the chill of night, across the bar
Comes Thy warm smile of dawn, Blest Morning Star.

—A. S. CARPENTER, in *The King's Highway*.

agement, and for the enlargement of our vision of the possibilities of life.

II. *"Thou shalt love the Lord thy God with all thy heart."* There is nothing unreasonable in this command. He does not demand the love of an ideal heart. We do not have such hearts. He does not demand of us who are less capacitated for love than others, a measure of love that is beyond us. We are to love Him with the hearts that we have. With many of us this is the difficult thing. If we could love Him in some great outstanding way, we at least think we would do so. But we are loath to offer Him the meager measure of love possible to our weak hearts. It is for this that He asks, and this He expects. He knows the character and measure of love we are capable of giving, and asks for that. By using what we have, our capacities for loving will be increased, and improved. He asks us to begin where we are capable of beginning.

IV. *"And with all thy soul."* *Man has a heart, but he has more than a heart.* He has a soul. The heart is especially the seat of the affections. Love begins there, and flows therefrom. Among other things, here is the seat of understanding, especially of the things of God. We are safe in assuming that the soul as here used, is the result of the new birth. It is not of the natural man that He requires these things, but of the spiritual man. Not only are there great differences in the hearts of men, but there are great differences in the souls of men. Great souls among men are like great peaks among mountains, few. It is to be feared that many of us, think that if we were just great souls, we would love God, with all we had. But God is asking, not necessarily for the love of a great soul, but from you, the love of your own soul. He knows its capacities and what it is capable of becoming. Give Him the soul love you are capable of giving Him, and you will give Him opportunity to work out His plans and purposes in and through you.

V. *"And with all thy strength."* We are safe in assuming that strength in its various ramifications is demanded here. Wherein do we have strength? Therein are we to love Him. Physical strength, mental strength, moral strength, spiritual strength. He would have the strength of our entire being. Again, with the most of us, our strength is small. We are hesitant in offering it. He knows the measure of our strength, and He is asking for what we have, not for what we do not have. Loving Him with all of our strength is the best way to have that strength increased, developed and used. God is not ask-

ing, that He may take from us, but that He may give to us. By obeying this command, we put ourselves in the way of enjoying the benefits and blessings of divine grace.

VI. *"And with all thy mind."* Great minds are few. Ordinary minds are many. Many among us are hesitant to offer Him what we have. It is for that that He is asking. He knows the measure of the mind for which He is asking, and wants the love of that mind. He has use for that mind, and a place for the owner of that mind to fill, and a work for him to do. From the humblest to the most exalted, He would have us love Him with all our minds. He desires the love of the lowliest mind among us. He knows exactly the value of that for which He is asking. Brother, sister, He is not asking you for what you do not have, but for what you do have. He is not asking selfishly, for His glory. He is asking for your good, and for the good of all concerned.

VII. *What better thing can you do than love the Lord your God with all your heart, with all your soul, with all your strength, with all your mind?* To what better use can you put your life while here below? Many are refusing to do this for the glittering baubles of time and sense, of the world, which are but passing fancies. God is calling us from the things that are of but fleeting value to the things that are of real and eternal value. Things that are of enduring value. To life building, rather than life destroying experiences. The things of time will perish with the using. They are of no enduring value. They are destructive in their tendencies. There is but one thing eternal concerning these things. That is their effect. They are eternal in their effect upon all who fail to avail themselves of the grace of God. Sin leaves its mark for time and for eternity. The effects of wrongdoing bring upon the wrongdoer, sufferings in eternal burnings. Heed the divine command, and spend eternity in heaven with Him who is now pleading for your love, with all who have availed themselves of the benefits of the grace of God.

Meeting Life's Issues at Home

"Train up a child in the way he should go; and when he is old he will not depart from it" (Proverbs 22: 6).

Home is one of the first institutions founded by our Creator. It is one of His finest gifts to men; one of man's choicest possessions. What it might have become had there been no fall, we have no way of knowing. What it has become since the fall, history declares. What it now is we are seeing for ourselves. That God designed

it to be a spiritual center is certain. No home is what it should be unless it is Christian. It comes to its best as it is Christian. No home is complete without Christ. One of the occasions of so many broken homes today, is that they are Christless. Nothing less than the grace of God can make possible an enduring home. The making of a home is a matter of such magnitude that few succeed in the work in any marked degree. The desirable thing is, the best home possible under the circumstances. We must build our homes with the material we have for their building. The question is not, Are we building the finest homes in history, but, Are we building the homes we are capable of building?

I. *In the building of our homes we must keep in mind that we must build them with the material at hand.* We may think, "If we were ideal people, we would build an ideal home." But we are not ideal people. We are ordinary people. Being such, not much can be expected of us, and we have no ground for expecting much of ourselves. With no prospect of reaching the best, we will put forth no special effort to succeed in this work. It is to be feared that this is a rock upon which many make shipwreck, and fail to get into the enjoyment of the better things of life. Some measure of success in home building is within the reach of the humblest among us. We must put forth our efforts to make this measure of success. Because we cannot rise to special eminence, is no excuse for not rising as high as we can.

II. *One of the important things about home, is the fact that it is the place where we all normally begin life.* It is there that we receive our first and most enduring impressions; our earliest conceptions of life. Few things—if any—have such a place in the shaping of our lives, as have home influences. Not all of us can have all of the culture and refinement in our homes that the rich may have, but the humblest among us may make the influences of our homes good, and helpful. Wealth and refinement have their values. They also have their perils. Material wealth has its place in the home, but there is wealth that far exceeds material wealth in value and usefulness. That wealth is available to all of us. If many of us were as eager to get that wealth, as some are to get material wealth, many of us might be far richer toward God than we are.

III. *In the home foundations are being laid for lives; the directions are being given for living; habits are being formed for lives; the practices of principles of life are being instilled*

into hearts and minds that will endure forever; life building processes are in operation. The most important work in human life is going forward. What is the character of that work? What will be the outcome of it? The destinies of the inmates of the home are being determined and shaped. The destinies of all who come under the influence of the home are being affected. Only God knows what will follow in the way of results of the home building efforts we are putting forth. Someone may be saying, "My home is my own, I will build it as I please." There is a sense in which home is a strictly private institution. There is another in which it is a public institution. One in which it is the business of everyone as to how it is built.

IV. *In an institution of such importance as the home; one in which its influence is so far-reaching, it is not difficult to see the importance of every inmate of the home meeting life's issues in it properly.* There are obligations resting upon the parents of the home. There are obligations resting upon the children of the home. While the training of the children rests mainly in the hands of the parents, the atmosphere of the home has its place in the effectiveness of this work. The influence of brothers and sisters is no small matter in the building of the home. That influence may be greatly helpful, or it may be the opposite. There must be a willingness on the part of the children to be trained. A work of co-operation on their part with the other members of the home in the accomplishment of this work.

V. *There must be a general recognition that the entire family is engaged in the home building business, and that every one has his place to fill.* Harmony is desirable if success is to be attained. Harmony—like other things—is not only a matter of fact, but it is a matter of degrees. Recognize what degree of harmony you have, be thankful for it, and make the most of it. An important part of home building is the development of a spirit of harmony. Since the fall, it seems that the most of us come into the world with a determination to have our own way about the things that pertain to life and living. One of the beauties of a well ordered home is that that spirit is changed to one of a spirit of helpfulness, of consideration for others, of recognition of the rights and privileges of others. One of the most disagreeable habits of human kind is that of selfishness. One of the finest is that of consideration for others. The inmates of our homes are the materials with which we must work.

VI. *Someone may be saying, "My folks are not of that sort."* Certainly they are not. But they are capable of becoming that sort, and the building of homes is the business of bringing out these possibilities, and making them what they are capable of becoming. It is the business of taking your home as it is, and making it what it ought to be. Human beings are capable of becoming many kinds of beings. The influences to which they yield have much to do in the shaping of their lives. They may rise to magnificent heights. They may sink to ignoble depths. One of the objectives in home building should be that of bringing its inmates to their best estate in their lives and their living. Influences outside the home are pulling in many directions. Influences in the home should be pulling steadily in right directions. Never has the world made more glaring and glittering appeals to childhood and youth than it is making today. Never has there been greater need of the stabilizing influences of the home, the anchorages that may be formed there. The young need every steady influence possible under present conditions.

VII. *Right home building is a task of such magnitude that the many are appalled by it.* Many start out with high aims, but when they encounter its difficulties their enthusiasm vanishes. The greatest thing in the world is the building of homes of the right sort. It is folly to think that such a task may be accomplished with little effort. The responsibilities incident to home building of the right sort, are among the challenges we need to put us to the test, and reveal to us the character of the metal of which we are made. There seems to be considerable of a letting down in this realm today. God still lives and some are facing the task hopefully, realizing that it will not be easily accomplished, but that it is a matter of such importance that its accomplishment is worth all it costs, and vastly more. Something is going to become of our children. God has given to us the privileges and responsibilities incident to their care. This is a gracious provision on His part. We need these responsibilities and should welcome them cheerfully. Efforts to substitute for them must forever prove unavailing.

In this stupendous work, we need to co-operate with God in the working out of His plans for our homes. We get His help when we put ourselves in the way of getting it. Building our homes according to His plans for them, is our one way to success in this glorious work. Let the Word of God be the man of your counsel,

the Spirit of God be your constant Guide, and prayer be your constant recourse in your home building operations. You do not need God to help you in building the kind of home you would like to build. He needs you in the building of the kind of home He would build for His glory, for your good, and the good of all concerned.

Meeting Life's Issues in Church

"Be ye therefore imitators of God, as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us an offering and sacrifice to God for an odor of a sweet smell" (Eph. 5: 1, 2, R.V.).

Christ not only gave Himself for us an offering and sacrifice to make our salvation possible, but He did so to make the Church a possibility. In the thinking of God the Church is of such importance that Christ himself is the living Head. As members of His Church we are members of His body, and should act in harmony with our adorable Head. Our bodies are for right functioning under the direction of our heads, and would be if our heads were sufficient for the task. As members of the body of Christ, right functioning on our part, is functioning in harmony with His will, and His purposes for us as such members. As members, the members of our own bodies function properly when they function in harmony with our wills, and with one another. Rightly functioning they are assets to us. Failing to so do, they become liabilities. They are valuable as they fill properly their individual places and perform their individual functions.

I. *The human body is fearfully and wonderfully made. It is so constituted that each part of it functions harmoniously with every other part of it.* These parts are under the direction of a head designed to be capable of properly controlling the actions of the entire body, the functioning of all of its parts. This figure gives us a fine illustration of what God designs the Church to be, and of what it should be to be a suitable instrument in the hands of God for the accomplishment of His purposes in His work among men.

II. *In all things, Christ is our great Example.* What Christ is as the Head of the Church, we should become as members of the Church. This will be true of us as we improve as imitators of Him. This is what God designs us to be as members of His body, His Church. There are mysteries here that are far too deep for us to fathom in our present state. It is our wisdom now to heed the admonition of our text, and be imitators of Christ. We do not understand the

simpler things of life. We should not be discouraged or disheartened because we do not understand the mysteries of the spiritual realm. A life devoid of mysteries in the matter of our understanding, would be altogether too simple to prove satisfactory to us as God has created us. Forever there will be mysteries we will be seeking to understand. And this is as it should be. In commanding us to be imitators of Christ, God would have us put our imitative faculties to their highest use, their proper use. It is no easy matter to get all of the members of our natural bodies to function properly. It is no easy matter to get the members of the Church to so function. Possibilities are always beyond present abilities for performance.

III. *"As beloved children."* This is the status of the believer before God. He is numbered among His beloved children. Redeemed through love, and of the outcome of love in action. No greater love is known among mankind than that of the love of parents for their children. The parents seek to live in their children, to perpetuate their lives in them. No higher hopes are known among men than the hopes of parents for their children. No greater expectations are common among us, than the expectations of parents for their children. No greater sacrifices are made, than the sacrifices made by parents for their beloved children. No greater efforts are put forth, than those of parents for their children. All that is true in the human relationships existing between parents and children, is true in God's relationships with His children, and vastly more, and that both for time and for eternity.

IV. *"Walk in love, as Christ also loved you, and gave himself up for us."* The measure of Christ's love for us is shown in its manifestation. It was not only a love in word, but a love indeed and in truth. A love that found expression in the highest possible manifestation. In our measure, this is the sort of love He craves from us. As seen in its manifestation, there was no limit to Christ's love. He could have gone no farther; He could have done no more. It will take eternity to properly express our love for Him. Love is a matter of degrees. It is capable of limitless increase and improvement, as manifested in our finite selves. We imitate God when we walk before Him in the Spirit in which Christ walked before Him; where our love manifests itself in expression. We properly meet the issues of life in the Church when we not only walk in love before God, but in our relationships with our fellow believers.

It may seem to us that our brethren are not measuring up to these admonitions. How are we getting along in so doing? This is the important question for us. A good look at ourselves is a good antidote for any spirit of criticism we may indulge toward others. The admonition is not concerning profession, but performance. We do well to keep in mind that it is one thing to have life. It is another thing to realize the possibilities of that life. In His Word God reveals to us some of the possibilities of the life we have in Christ Jesus our Lord. It is a wonderful life, and its possibilities are far beyond our present attainments.

V. *"An offering and a sacrifice to God for an odor of a sweet smell."* It was in this that our Lord made our salvation possible. In the light of the infinite dignity and glory of His person, we see something of the magnitude of the life that is ours in Him. It is the greatest life with which even God Himself could provide us. A life whose possibilities far transcend our powers of understanding in our present infirm state. How we should rejoice that this is so! God has given us life that is not only unending, but exhaustless in its possibilities. Life that is now glorious, and that will continue to be even more glorious as the ages come and go. What Christ is to God, we are to become to Him in Christ. What we now enjoy is glorious. What we are yet to enjoy will be far more glorious. The life that is ours is all that God in Christ could provide for us.

VI. *The character of the offering Christ made of Himself to God on our behalf is an indication of the beauty and grandeur of the life that is ours because of His sacrifice.* It is an offering that has forever satisfied the heart, and the government of God. It is so complete that nothing could possibly be added to it. The life that is ours in Him is of such a character that no improvement could be made upon it. In no way could it be made better. We should not be discouraged because we have not realized all of the possibilities of this life. Because we do not comprehend its magnitude, or its glory. We are very far from realizing the possibilities of our natural lives, or of understanding their import. And this is true of those among us who have lived the longest, and gone the farthest in this direction. We are in the beginnings of the enjoyment of the privileges of the grace of God.

VII. *The grace of God that is ours in Christ, is as great in measure as the sacrifice that was necessary that it might be ours.* It is as inexhaustible as is its Source. Every admon-

ition in the Word of God may be met by the exercise of this grace. As finite beings there is no possibility of our exhausting it. In the realization of the possibilities of our natural lives, there has been a constant overcoming of difficulties; surmounting of obstacles; discovery and development of our God-given powers. What is true with regard to our natural life is true with regard to our spiritual life. The way to the heights is a rugged way. Few make outstanding progress in the realm of the natural. Fewer still seem to so do in the realm of the spiritual. But the room for progress is there. In His incarnate state, Christ reached the heights by seeking not His own way but the way of Him who sent Him. We will reach the heights by walking as He walked. By properly meeting the issues of life in the Church we will put ourselves in the way of such progress. The requirements of God for His people which seem so far beyond us in our present state will be reached as our state is improved by the grace of God. "All things are possible to him that believeth." This is vastly more than a mere formula of words. It is a statement of fact. That the greater things are still ahead of us, is a matter, not for our discouragement, but for our encouragement. The admonition, "Be ye therefore imitators of God," is an admonition to that which is possible to the humblest of His believing children. We are made for God and for godlikeness.

Meeting Life's Issues with
Neighbors
"Thou shalt love thy neighbour as thyself" (Luke 10: 27).

In the infinitude of His wisdom, God has related man to Himself, to his fellowmen and to the whole realm of nature. In the beginning he was created to have dominion over the lower orders of nature. Measurably this has ever been true of him. This universality of relationships is necessary to the bringing out of the possibilities with which God has endowed him. The greater the life the greater the difficulties in the way of reaching the limits of its possibilities. Having this life we must face these difficulties, and overcome them by the grace and power of God. It is useless for us to try to evade the responsibilities of life. In so doing we rob ourselves of the benefits that may be ours through facing them manfully, and meeting them cheerfully. God has made no mistake in confronting us with these difficulties. They are necessary that we may come to our own as He has designed that we should. God has given us a great task in our relationships with Him.

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Specimen of Type

Jehoiakim's evil reign. II. KINGS, 24. Jehoiachin succ

35 And Jē-hōi'-ā-kim gave the silver and the gold to Phār'-aōh; but he taxed the land to give the money according to the commandment of Phār'-aōh: he exacted the silver and the gold of the people of	B.C. 610. * ver. 23. 2 Called Jeconiah. 1 Chr. 24. 1. Jer. 24. 1. and Comiah, Jer. 22. 24. 24.	8 T Jē-hōi'-ā-chin u years old when he began and he reigned in Jē-rū' months. And his mo was Nē-hūsh'-tā, the El-nā'-thān of Jē-rū'-sā
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NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

He gives us a great task in our relationships with our fellowmen.

I. *The exclusiveness of the gospel of Christ is more than a matter of words.* It is a matter of fact, a matter that may be effectually tested. There is but one thing that makes possible the keeping of the first commandment concerning supreme love to God, and that is the grace of God. To all who are destitute of the grace of God, the keeping of this commandment is an impossibility. Such love to God is possible only where there is kinship with God. Our kinship with Him is vastly more than a matter of words. It is so far beyond mere words that it brings us into appreciable likeness to Him, and fellowship with Him; that it gives us a capacity for loving Him supremely.

II. *There is but one thing that makes possible our keeping of this second commandment.* The grace of God. Other things being equal, the more of the grace of God, the more effectively we can keep these supreme commandments of God. Cain's question concerning his brother Abel is a revelation of the attitude of the natural man in this matter, uninfluenced by the grace of God. "Am I my brother's keeper?" There was no disposition on his part to acknowledge responsibility in this matter. It is through a recognition of our relationship to other men, that a disposition to acknowledge responsibility for them is probable. The recognition of the fact that God is the Creator of us all tends to establish such a sense of relationship. To meet our obligations in this matter, the grace of God is a supreme necessity.

III. *Loving our neighbor as ourselves is not only a matter of fact, but it is a matter of degrees.* Loving ourselves is no easy matter. Intense selfishness—selfishness of any sort—is of a far different character from love. The effect of selfishness tends to be destructive, rather than constructive of love. Real love tends to the improvement, the betterment, the perfecting of its object. Nothing less than the grace of God can make possible the right quality of self love. This also is a matter of degrees, as well as a matter of fact. It is likely that the most of us—if not all of us—need great improvement in the matter of self-love. This commandment indicates that self-love is commendable and desirable. That it should be a standard for the measure of our love for our neighbor. What many are wont to call self-love, may be very far from love of any sort. Self-love of the right sort, will mean, God first, others next, self last.

IV. *We need a quality of self-love that will tend to our own upbuilding;*

our own improvement; our own perfecting. A quality of self-love that will lead us to co-operate with God in the accomplishment of His purposes in us, and through us. A quality of self-love that will tend to our loving our neighbors as ourselves. To manifestations of that love that tend to their improvement, their upbuilding, their perfecting. Such love would revolutionize the lives of many of us as individuals, and many of our institutions. Not self-development, but self-destruction seems to be the bent of many lives. The wicked shall not live out half his days. Human downfall is the result of wrongly directed human effort. Co-operation with the forces of evil, is the natural trend in the life of the natural man. Movements in the other direction are the results of the grace of God, operative in the lives of men by the Spirit of God. The observance of conventions that have been established through truths as revealed to men from the heart of God.

V. *Meeting the issues of life in the light of these commandments may seem burdensome.* But the better things of life come in no other way. Their benefits and their enjoyment, is no easy matter in a world like this. In making these requirements, God is seeking to do for us, the best that is possible, even to Him. He is not seeking to unnecessarily burden us, but to lead us in ways designed to meet our needs as human beings. Much is being said that would indicate that God will do for us all that needs to be done. And this is true. The question is, Will He do these things for us without our co-operating with Him in their doing? Will He do them in ways that involve us in no measure of responsibility concerning their doing? The way to the better things of life has never been—and never can be—an easy way.

VI. *Many seem to think something like this, "If I could just be some sort of business man, traveling widely, with wealth and large interests, as seems to have been true of this Samaritan, and could find a man somewhere in dire need, the helping of whom would be thought of and talked of everywhere, how ready I would be to help him!"* Have you ever had a neighbor in just such a condition? It is not likely that any of us will have such an experience. But how about the little neighborly kindnesses that are needed in many directions? There are always those who need our neighborly helpfulness. To what extent are you giving them your attention? "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."

VII. *Many seem to think that having material wealth would make it easier for them to reach the heights, and to meet the issues of life properly.* It is likely that the opposite would be true. It is not those things that can be purchased with material wealth that are the need of our neighbors. It is rather that which is the outcome of love, of spiritual well-being and wealth. We are not told here to supply our neighbor's material needs, as we supply our own. The command here given is obligatory upon our neighbor as well as it is upon ourselves. The obligation to meet the issues of life in the supply of one's own needs, is one of great beneficence. Removing this responsibility is detrimental to the best interests of normal mankind. This may be necessary under some conditions.

Normally it takes responsibility, and often—if not always—responsibility to the limit of our ability to meet it, to bring us to our own, and bring out the best there is in us. Normally, you are under no greater obligation to supply your brother's material needs, than he is to supply yours, where health and strength prevail. The man who does no more than supply the material needs of his family, is failing in the far greater task of supplying their mental, moral and spiritual needs. Human beings have vastly more than material needs. They need the ministry of love; the encouragements of love; the solace of love; the strengthenings of love; the things that are possible to love. God is love. The more Godlike we are the more love we will have, the more love we will manifest. Jesus came to this world, not with vast stores of material wealth, but with inexhaustible stores of beneficent love.

Meeting Life's Issues with Ourselves

For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord: whether we live, or die, we are the Lord's (Romans 14: 7, 8).

As men we are individuals. But we are individuals among other individuals. We meet the issues of life as individuals, as we meet them as members of communities of individuals. In this matter of meeting the issues of life, it is well for us to keep in mind that we are on our way to give an account of ourselves unto God. That life is in the nature of a stewardship, and that we must come to a time of reckoning therefor with the God, whose we are, and whom we serve. Having forfeited life as it was given to us at the beginning, we now

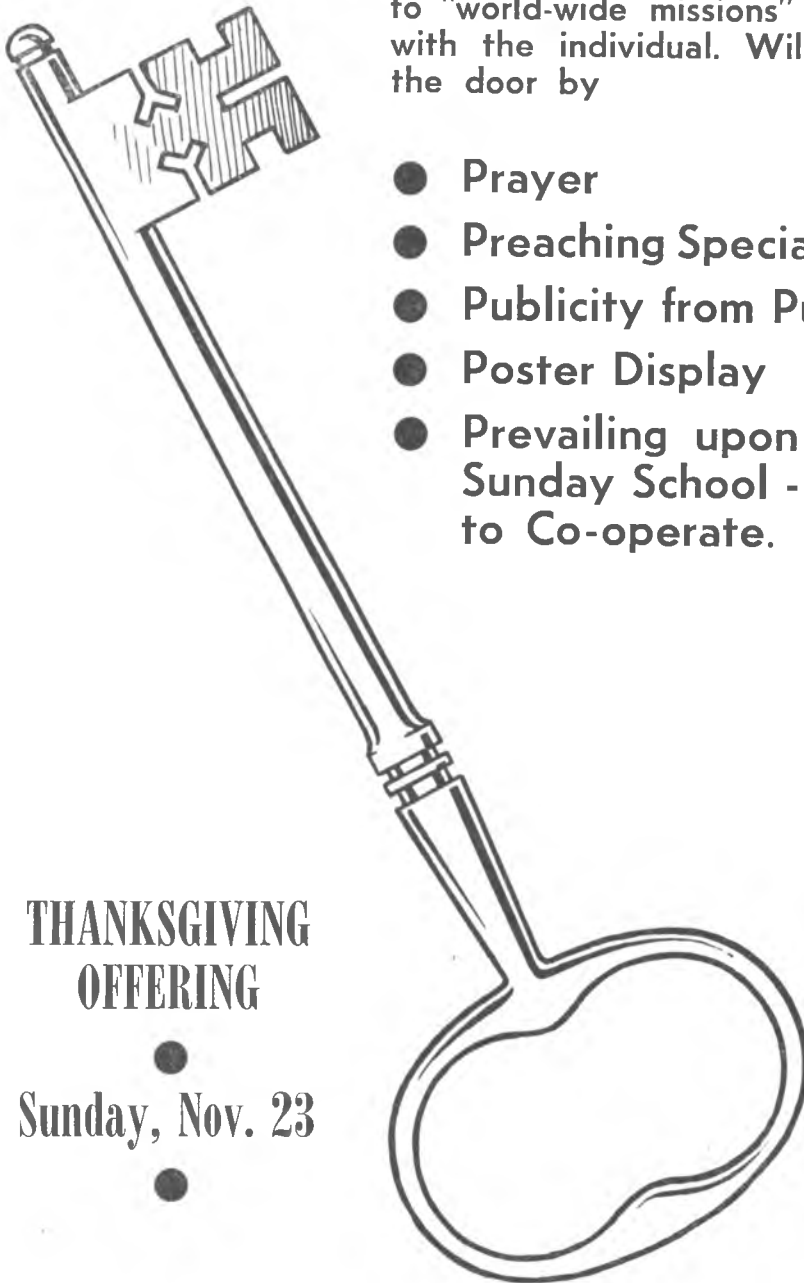
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have it as the gift of God, at the fearful cost of Calvary's sacrifice on the part of our Lord and Savior Jesus Christ.

I. *In thinking of ourselves as individuals, we are in danger of thinking of ourselves as living unto ourselves.* That is an impossibility in the world as God has created it. None of us liveth unto himself. None of us can so live. Man as a dependent creature is dependent upon others. Others are dependent upon him. There is no possibility of our succeeding in efforts to live unto ourselves. From the beginning to end, if our lives are normal, others are needed by us; others need us. We are dependent one upon another. We must make allowances for the infirmities of others, as we must expect them to make allowances for our infirmities. They need our help as certainly as we need theirs. They need our sympathetic forbearance as certainly as we need theirs. We were not made to be hermits, but members, one of another.

II. *"And no man dieth to himself."* While it is true that we cannot live unto ourselves, it is also true that we cannot die to ourselves. We come into the world and go out of it alone. The world is affected by both our coming and our going. As human beings, we are beings of influence. The world is different because of our coming. It will be different because of our going. In what measure? We have much to do in determining that. In meeting the issues of life with ourselves, we should seek to make it as much better as we can, under God, and by His grace and power. This we will best do as we best do His will concerning us.

III. *Meeting life's issues for ourselves in our relationship to God.* In this matter, we are in danger of taking things for granted. We need have no special concern, God will take care of us. The nature of that care and the degree of it, are conditioned, and much depends upon our

attitude toward Him, and our dispositions toward His will—our readiness to co-operate with Him in the bestowal of His care. In this relationship, no man liveth unto himself. We are getting at His hands, what we are putting ourselves in the way of getting. What are we doing in the matter of the reading, and studying of God's Word? What sort of prayer lives are we living? In what ways are we seeking to please Him, to have fellowship with Him? What sort of interest are we taking in the matter of His doing for others? In what degree are we seeking to know His will for us, to find and fill the place He has for us in life? What sort of an account will we have to render to Him in the day of accounting toward which we are hastening?

IV. *What sort of work are we doing in meeting life's issues for ourselves in our homes?* Many seem to think that home is a place where one does as he pleases. Let the other members have the same thought, and a sorry home will be the result. In the right sort of homes, each member of them, lives for the convenience of the other members. He questions himself as to how he can best promote unity, harmony, peace and love in the home. As to how he can best meet the issues of life for himself, that the comfort and convenience of the other members of the home may be advanced. Homes are places where selfish attitudes are out of place, and where unselfish attitudes are the order of the day. It is the one who most keenly feels his obligation to make his own contribution to the home life, and who most ardently seeks to so do, that gets the most out of his home life. One says, home is not interesting. What are you doing to make it so? What are you doing to make it interesting? We need the home, and the home needs us. We should make ourselves so necessary to the unity and order of the home, that we are an integral part of it, and our presence is necessary to its best functioning. Such members are in no hurry to get away from the home, and its sacred influences. They need the home, and the home needs them. They love the home, and the home loves them.

V. *Meeting life's issues for ourselves in the church.* Here again is a place where no man liveth unto himself. To undertake to so do is to sacrifice the normal benefits of church life. We are social beings. God has not only placed us in families, but He has placed His believing children in churches. That the church life, like the home life, is not always all that it should be, is certain. This indicates the need of a better meeting of

life's issues among the membership of our churches. The comparative few, who through personal sacrifice, and constructive effort, carry on the work of the church—humanly speaking—are the ones who get the most out of their church lives and relationships. The more we put into our church life and living, the more we get out of it. In this matter our question should be. "How may I best become the help in the church He would have me to become, and fill the place He has for me to fill therein?" There are not official positions enough in the church for all of us. But there are other places for every one of us. Many times there is scarcely enough official material to fill the necessary official positions. We may never be needed in any of them. But there are places for us. Too often, it is to be feared that desire for official recognition, has been the bane of lives which otherwise might have been sweet and wholesome, as well as helpful and usable.

VI. *Meeting life's issues for ourselves among our neighbors.* Here is another great field of usefulness for every one of us. The church should be a power in the community in which it is located. This may be especially true when the homes are powers in their neighborhoods, and the individual members are powers in their life contacts. Powerless churches, powerless homes, powerless lives, are sad things among the people of God. You may hold no commanding position among your neighbors, but you have a position among them, and a position to fill. It is as we fill these places and positions that we best meet life's issues for ourselves.

VII. *We meet the issues of life in its various realms of activity, as we best meet these issues as they pertain directly to ourselves.* One who would best meet these issues with God must cultivate a right spirit toward God and a right state of being before Him. There must be a right attitude toward the home, and a right spirit manifested in it. This is true of the church and the neighborhood, our fellow workmen, and all that goes into the making of life. This demands a continuous work on our part, of self-improvement; under God. In all of the relationships of life, there are challenging things, which beckon us on to the enjoyment of the better things of life. Only in our responses to the most challenging situations in life have we opportunities for reaching our best estate therein. Not only is God ours, but we are His. Not only do we need Him, but He needs us. Being His carries with it responsibilities on our part to be what He would have us to be.

It's Up to You

No one is beat till he quits;

No one is through till he stops;

No matter how hard failure hits,

No matter how often he drops.

A fellow's not down till he lies

In the dust and refuses to rise.

Fate may down him—bang him
around,

And batter his frame till he's sore;
But she never can say that he is
downed

While he bobs up serenely for more.
A fellow's not dead till he dies,
Nor beat till he no longer tries.

—Detroit Free Press.