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Editor

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Reverence in the Church

The Editor

LIBERTY is at a premium in our churches, and we have to take care that it does not deteriorate into license. Usually there is demonstration of one kind or another in a spiritual meeting, but we must watch that demonstration shall not become a substitute for spirituality. Most of us preach in plain church buildings where the lights are bright, the windows are clear or white, the instrument which leads in the music is a piano, and the seats are "benches" or opera chairs. It is therefore the more important that we should guard against the intrusion of a secular atmosphere in which irreverence can easily take root. Ministers who have the assistance of robed choirs, pipe organs, arched chancels and cathedral architecture have to war against deadness and formality. But not many of us have their problems to meet.

Perhaps it would be useless to suggest that there is advantage in clerical garb. Not many of our ministers would know how to get started to wearing clerical garb on Sunday morning. But it does seem that all of us could afford to stick to dark colors for the pulpit on Sunday morning. In most of our churches we could make suggestions about the arrangement of lights, the seating of the choir and some other simple matters that would assist considerably in improving the tone and make the meeting house seem more churchlike.

But I am thinking now especially of the preacher's own example. The service of the church is pre-eminently a service of worship. Part of the service, as the prayers, the hymns, the offering, and the testimonies is going out toward God. The other part, as the scripture reading and the sermon, is reversed and comes from God to us. If the "going out" part is made the occasion for exhibitions of various sorts in which erratic "song leaders" carry on a choir practice or effect a demonstration of entertainment. Or if it is a time when special musicians exhibit their art, at least that part of the service is worse than lost. If the minister moves about in a nervous and dramatic manner, indulges in whispered conversations with a brother minister in the pulpit or makes erratic remarks he should not fall out with the young people for "disturbing the service."

The minister, as leader of the service of worship, should not be satisfied with merely getting through with a meeting. He should have regard to the permanent results that true worship effects in the lives of those who take part in it. On this point Bishop Thirkield says, "But because we are Christians, and the One whom we worship is the God and Father of our Lord Jesus Christ, we know something of His character. He is like Jesus. Our communion, therefore, cannot have been real and vital if some marks of that character were not stamped upon us when we were conversing with Him. This makes possible a human test of successful worship. Has it had any effect in making the worshipers more like Jesus Christ? His faith, His good cheer, His compassion for the suffering and oppressed, His confidence in the power of love, His willingness to accept the cross of sacrifice for the redemption of the world and His utter goodness should and will show in the worshipers. Not all at once, of course, for such transformations take time, and the process has more or less to begin over again with each generation and each individual. But if the corporate worship of the churches is bringing this trend into human life, we may thank God and rejoice, for we know our labor is not in vain in the Lord."

Those Physical Attractions

J. LOWELL GEORGE

When it should be my lot—or privilege to choose a life companion, two features immediately stand out in my thinking as factors which would, to a greater or less degree, have a bearing upon my choice. The first would be the spirit of the individual, and the second would be the natural physical attractiveness of that individual. The spirit, being the inner character of the person, is the most important, naturally, and much has been written concerning personality. Physical attractiveness might be classed as a lux-

ury, a desired asset, something which can add to personality and aid one in making immediate contacts with people; in other words it is an attraction. Yet how much more am I made to admire that individual who may be more or less unattractive but who is able to add to his or her attractiveness by neat, nonextravagant and becoming attire.

Traveling as we have this summer, singing and speaking in some forty-five different churches over Colorado and northern California, a few things have made themselves known to me. Someone has said, "If you wish to find the Church of the Nazarene in town hunt out the building which looks the most like a barn." A harsh statement, but how true it is in so many cases!

Upon seeing a church building with no paint to speak of, no shrubs, flowers or lawn, broken window panes, a church building dusty and untidy on the inside, a basement with dirty windows and with an odor which makes a person wish he were elsewhere, causes me no wonder when the people say that it is hard to get anyone to attend the meetings. I think that it is not a disgrace to have a poor church building but when the physical attractions of that building are abhorrent to an individual the result is tragic.

If "cleanliness is next to godliness," let us practice it. Let us put some extra time on seeing that the church building is clean and attractive inside and out. Spend a little money, if necessary, for paint, shrubs or whatever is needed. It is certain that if the church building is made attractive to the outsider and he begins to show interest in the "church made attractive," it will be a paying proposition. It is true that the church without the divine blessing of God upon it offers nothing to the sinner. Just as the Spirit-filled church is the means of drawing the unsaved to Christ, so are the physical attractions of the church building an aid in drawing people to the house of God.

EXPOSITORY

Expository Messages on Christian Purity

Olive M. Winchester

"IN THE IMAGE OF GOD"

And God said, Let us make man in our image, after our likeness (Gen. 1: 26).

WE have been considering various texts which treat of the subject of Christian purity or holiness, and we feel that basic to all such considerations is the original status of man as he came from the hands of God. Whatever was the goal in the creation of man will no doubt set a standard and ideal for man in his recreation through grace. For we feel that in creation we have not only the thought for man immediately but man ultimately. The plan of redemption wrought before the foundation of the world bridged the broad span of man's sin and fall across the tragedy of the blighted life of the human race to the new heavens and new earth wherein dwelleth righteousness. In between these two stands man under grace renewed after the image of Him who created him and prepared for the final redemption.

IN KNOWING SPIRITUAL VALUES

Man blinded by sin with his understanding darkened does not know the good. He may have some dim sense of good; he may feel some inner striving for some high ideals in his life, but when it comes to real knowledge of the ultimate good he does not know it.

How much the faculty of knowing functions in the sin and in righteousness in our lives is not always fully understood. The Scriptures give us gradations of sin and evil according to the measure of the operation of the cognitive faculty accompanying the power of choice. Let us hear some exhortations from the Book of Proverbs:

"How long ye simple ones, will ye love simplicity?
And scoffers delight themselves in scoffing,

And fools hate knowledge."

(3: 22, R.V.).

"O ye simple, understand prudence;
And ye fools, be of understanding heart."

(8: 5, R.V.).

The significance of the word in this connection is of one who has never developed his faculty of understanding, and accordingly is easily led astray. This line of thought is carried on in the Old Testament presentation of sin and in the next step we find a man going into sin because he is void of understanding; then we have the man who carries his conduct beyond the bounds of reason, and finally as the climax to this phase a sinful man who uses his mind and understanding for evil and makes evil a subject of premeditation. These are not the only sinners described in the Old Testament by any means but they do represent the class of sinners who err in that they seek not to know spiritual values.

As sin is grounded in part in faulty faculties of understanding, so in the operation of grace we learn of the mind being enlightened and being renewed in knowledge. From these considerations therefore we conclude that man in his original state and condition had a knowledge of spiritual values. That this knowledge was full and complete we need not assert, rather would we feel that while it was still unhampered by the stain of sin, it had potentialities which the understanding of man today does not have, yet those potentialities were still undeveloped.

Another fact remains to indicate that man had originally a knowledge of spiritual values, the residue of knowledge which exists in man unredeemed, which is part of the heritage of the restraining power of redeeming grace, or preventient grace, indicates a greater range; it is only a broken

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fragment, marred and distorted and at times vitiated to a great degree, but it indicates that its source bespeaks better things.

FREE CREATIVE WILL

We find that our text is prefaced with the statement, "And God said, Let us make." All through the narrative in the first chapter of Genesis we have either a direct fiat, "Let there be" or we have the creating and the making of different forms in nature and in the world of living creatures. God, as a free creative will, calls in being matter and life on the one hand and on the other He shapes these original entities into various forms in nature and the animal world and in man.

In man we see this power, not to be sure in extent, but similar. How often have we stood in wonder at the creations of man. We call them creations because they are such wonders of skill. They are not in reality creations, for creations imply the bringing into being that which had no existence previously, but because of their marvelous functioning they appear to be creations. In the realm of science what wonders are wrought! In the world of literature how does the mind of man work pouring forth products of active thought.

When we come to the choice of the good it is true that the will of man here is not free unaided, but through prevenient grace and the assistance of the Holy Spirit or rather would we say that the assistance of the Holy Spirit is the manifestation of prevenient grace, man can make the choice of the good unto life eternal.

Here again then we have the present status of man as indicative of his original status. If now he is enabled through grace to accept the offers of mercy and thereby enter into communion with God his Maker, would we not conclude that originally he was created with this power in greater measure. It was not bound by sin. On the other hand there was need of the sustaining power of the Holy Spirit, for man is a dependent creature in his relation to the Godhead and ever has been, but his creative willing could operate more sensitively and within it a greater impulse for the good.

AN IMMORTAL SPIRIT

As the ultimate act in the creation of man in our account given us in this early narrative we see the inbreathing of God in the lifeless body formed from the dust of the ground and man becomes a living soul. If we follow the major stages in creation we find first the creation of some entity which is the basis of matter, then we find the creation of new stage of life when the animals are brought into being and finally there is the third major creative act when man is animated by this inbreathing. Accordingly we may read-

ily assume that while man in his body may be like the beasts that perish there is something in his inner being that transcends and abides unto eternity. This fact is borne out by other passages of Scripture.

The image of God then stamped on man is not only in the functioning powers of his person but in the very nature of his person. As endowed with the faculty of knowing and with the possibility of free creative will, we have certain functioning powers, but when we come to this inbreathing we have to do with the very being of man, his spirit nature, man is like unto God in that he is a spirit being.

A HOLY BEING

Thus far in our thought we have been discussing for the most part the natural image in man. It is true that sometimes there seems to be a crossing from the natural image to the spiritual image. This must needs be so for man is one; he functions in various ways, but he is essentially one, therefore one cannot departmentalize him. But man is not only possessed of a natural likeness in his being and its functioning that bears the image of Him who created him, he also bears the spiritual image.

In that man bears the spiritual image it must needs be that man came forth from the hand of his Creator as a holy being. We read that God looked upon all that He had created and behold it was good. Now while the term good does not seem to convey unto us ordinarily such a high type of virtue as holiness, we must remember that the designation good is somewhat of a relative aspect. Anything is good in its particular field and relations, and man could not be ultimately good, standing as he did in relation to God, unless that attribute included holiness.

We see then in the dawning of creation not some creature emerging from the darkness half man and half submerged with the trappings of animal heritage, but a man glorious in his being with the stamp of the divine upon him. If the psalmist could speak of man as he saw him fallen and vitiated by sin, saying:

"Thou hast crowned him with glory and honour": how much more could it be said of man in the beginning? and shall not this beginning of the life of man on the earth set a norm and standard for man as he is to be when redeemed by grace?

Thus we behold man as he stands coming from the hands of God. What God would have man be, He makes him. His nature undefiled by sin and untainted by evil, holy and righteous challenges man down through the centuries to accept the offers of grace that he may be renewed unto the image of Him who created him.

HOMILETICAL

A Preaching Program

Orval J. Nease

April 4—Morning

GOD'S GOOD MAN

He was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord" (Acts 11:24).

SCRIPTURE READING—Acts 11:19-26. See also Acts 4:36, 37.

INTRODUCTION

1. The Bible considers "good" a superlative title.

"Well done, thou good and faithful servant."

2. In modern times the title good in disrepute.

a. It has come to mean an insipid, colorless, anæmic, passive character.

b. The word has fallen among thieves and has been robbed of its vestments.

(1) The gentleman about town who is a hale fellow well met but none too careful about his morals at times but is smiled upon and called a "good" fellow.

(2) The "good" man in plays, on the stage, and on the screen, in novels and in conversation has been the "holier than thou" sort of person too often using his staid form of goodness to hide meanness.

(3) The "good" man has been the brunt of jokes until the term good has not only been robbed of its true meaning but has too often become undesirable.

3. The title "good" is a title of strength.

a. It has red blood, brawn and heroism in it.

b. It means all that Christian means.

c. The Bible declares that Barnabas was a good man.

Why does the Bible call Barnabas "good"?

I. BARNABAS WAS A MAN WITH A LARGE HEART

1. We first hear of Barnabas giving his all to the church (Acts 4:36, 37).

a. He evidently was a reasonably well to do man (v. 37).

b. Was in Jerusalem during Pentecost.

c. Caught the contagion of pentecostal spirit.

d. Gave himself and all he had.

2. Barnabas recognized God as owner.

a. Recognized that the cause of God had a claim on his possessions.

b. Recognized that possession was not ownership.

3. Does God require that every Christian give all?

a. Yes, in the sense that he recognized that he is God's steward.

b. Yes, in the sense that he holds himself and his God entrusted possessions subject to the will of God.

c. Yes, in that he handles those possessions as a trust from God.

"A man can be liberal and not good, but a man cannot be good and not liberal."

II. BARNABAS WAS A MAN OF FAITH

1. He had faith in God.

a. A living, active, virile faith.

b. A faith that made eternal values real.

c. A faith that inspired constant active interest in kingdom affairs.

2. He had faith in men.

a. Some take pride in their cynicism.

(1) Constantly critical, skeptical of the worth of others.

(2) Some men feel called upon to dig up the past of others.

"It is usually unsafe to trust a man who constantly distrusts others."

b. He could help men because he believed in them.

(1) It was Barnabas that found the new convert Saul when the Jerusalem church was "still afraid of him, and believed not that he was a disciple" and no doubt saved him to the church (Acts 9:26-29). See also Acts 11:25.

(2) It was Barnabas that stood by young John Mark who left the first missionary party and returned to Jerusalem (Acts 13:13; Acts 15:36-39). And saw Mark become the author of one of the Gospels as a result.

c. It is Christlike to believe in men.

III. BARNABAS WAS THOROUGHLY MISSIONARY

1. Some early disciples were trying to keep the gospel and the church Jewish.

2. Barnabas believed this a universal gospel.

a. The Gentiles appealed to Paul and Barnabas to have the gospel preached to them (Acts 13:42, 43).

- b. Paul and Barnabas turn to the Gentiles (Acts 13:46-49).
3. Barnabas helped make up the first missionary party.
 - "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:1-4).
 - a. The world's first missionaries.
 - b. Every missionary station today a silent monument to that first missionary party.

IV. BARNABAS WAS A MAN FULL OF THE HOLY GHOST

1. This explains his other characteristics.
 - a. Being filled with the Holy Ghost he was led by the Holy Ghost (Acts 13:2).
 - b. A Spirit-filled man is a believing man.
 - c. A Spirit-filled man is a man of a world vision.
 - d. A Spirit-filled man is a man of a large heart.
2. He was genuinely spiritual.
3. Not surprising to have the inspired writer conclude the history of this man with, "And much people was added unto the Lord."

CONCLUSION

1. Some things we may never possess.
 - Genius, greatness, etc.
 - Goodness may be ours.
 - Goodness is divinely imparted.
2. Let us covet earnestly the best gifts.
 - "Goodness" is the fairest flower that grows in the soul's garden.
3. Goodness and faithfulness the basis of future reward.

April 4—Evening

THE GARDEN WITH THE BROKEN WALL

I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo, it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down (Proverbs 24: 30-32).

INTRODUCTION

1. The Bible a picture book.
 - a. The oriental mind thought in pictures and thus expressed itself in allegories, metaphors, similes and illustrations.
 - b. The Greek and Hebrew languages in which the Bible was originally written are picture languages.
 - c. The Old Testament abounds in incidents, types and figures that graphically portray New Testament doctrine and experience.
2. The writer of Proverbs in the passage of our text pens the picture of the morally slothful.
 - a. It is a realistic picture.
 - b. It is a modern picture.
 - c. We should consider the lessons it teaches "The man in the garden with the broken wall."

I. EXCUSES GIVEN FOR MORAL FAILURE

1. Excuses for failure.
 - a. "No need to hurry, the season is long, seed will grow any time."
 - (1) "I am too young. Religion is for the old."
 - "I must sow my wild oats."
 - (2) "I can get saved any time."
 - b. "The soil I have is too hard to work."
 - (1) "A man cannot be in business today and be a Christian."
 - (2) "A man who has to work among ungodly companions can't be religious."
 - (3) "No one is saved in my home."
 - c. "Capital controls the market so that the little man does not have a chance."
 - (1) "I am just afraid that I can't hold out."
 - (2) "I do not want to be a hypocrite, when I start I want the real thing."
 - (3) "Why could I not have had a better chance?"

Illustration—"O God, why didn't you give my boy a chance?" cried a mother as the casket of her son was being lowered. He had been killed in an accident. But the fact was, he was a child of a Christian home, had attended the church since infancy and had but recently gone through a revival, but refused to yield.

- d. "Too many thorns and nettles."
 - (1) "I have too many temptations."
 - (2) "Why does God permit evil if He wants me to be good?"
2. The fact remains he had everything necessary to success available.
 - a. He had a garden plot.
 - His own heart; the world of service.
 - b. He had fertile soil.
 - Every man's heart receptive at some time.
 - c. He had sun and rain.
 - God sends these.
 - d. He had a protecting wall.
 - No beasts could overrun his garden, nor robbers, unless he permitted.
 - e. His garden was in a favorable community.
 - (1) He had the example of other gardens and gardeners all about him.
 - (2) The evidences and testimonies of success in every direction.

II. THE REAL REASON FOR MORAL FAILURE

1. He refused to work.
 - a. Work means perspiration and callouses.
 - It means diligence and intelligent action.
 - It means energy expending and back-bending.
 - b. It is a false idea to expect "something for nothing."
 - c. The true reason was moral laziness!
 - Define: "Moral inertia."

2. Christian fruitage demands labor.
 - a. It is every man's duty to be a worker.

"Earn bread by sweat of brow."
"He who will not work shall not eat."
 - b. The soil must be cultivated to produce fruitage.
 - (1) Only wild plant life grows without cultivation.
 - (2) Some have thought the altar ends cultivation labor.
 - c. Working at our religion.
 - (1) Would you have faith? It must be cultivated!
 - (2) Would you be a man of prayer? You must work at the task!
 - (3) Would you have divine love? You must be a great lover!
 - (4) Would you be magnanimous? You must be a great giver!
 - (5) So with all religious development and fruitage. Dig out the weeds, break up the soil.
3. There is no substitution for energetic exercise of the spiritual faculties.
 - a. Soul wealth cannot be inherited.
 - b. Soul wealth does not come through luck.
 - c. Some men are too lazy to be Christians.

III. THE RESULTS OF MORAL LAZINESS

Note what laziness did for the man of our text.

1. Kept him from raising a crop.

No seedtime, no harvest. No flowers, no corn, no fruit.
2. Filled his garden with weeds.
 - a. What does a man have to do to raise weeds? Nothing at all!
 - b. "You can *gravitate* toward hell!"
3. Moral disintegration set in.
 - a. The wall of the garden broken.
 - b. The breaking down of moral fences.

This is the tragedy of modern America!
 - c. No standard of conduct. Little moral conscience.
4. A byword to all who pass.
 - a. The broken man sitting in the door of his hovel.
 - b. The mockery of moral failure.
 - c. The tragedy of moral failure.

CONCLUSION

"He can who thinks he can," by the grace of God. Note verse 32:

"Look" at the man of the garden with a broken wall.

"Consider it and receive instruction."

April 11—Morning

THE DESERT ROAD TO GAZA

And an angel of the Lord spake unto Philip, saying, Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert. And he arose and went (Acts 8:26-27).

SCRIPTURE READING—Acts 8:5-8; 26-40 See also Acts 6:1-7 and Acts 21:8.

INTRODUCTION

1. Philip was one of the foremost of the early Christians.
 - a. Chosen deacon (Acts 6:5).
 - b. A lay preacher whose persistent message was Christ (Acts 8:5).
 - c. Many were the miracles done by him (Acts 21:8).
 - d. He is referred to as Philip the Evangelist (Acts 21:8).
2. The divine summons to Philip.
 - a. To leave the revival in Samaria.
 - b. To follow the desert road to Gaza.
 - c. He meets and preaches to "a man of Ethiopia."

Let us note three meaningful suggestions:

I. HIGHWAYS TO GAZA

1. Three roads led to Gaza.
 - a. Gaza, an old Philistine city.
 - (1) The largest town in the south of Palestine, near Jaffa.
 - (2) The road to Egypt still runs through it.
 - b. Three roads led from Jerusalem to Gaza.
 - (1) One by Ramleh.
 - (2) Another by Beth-Shemesh.
 - (3) The third by Hebron and Beit Gebrin.

Through rocks and hills and desert. A way of loneliness and no population.
 - c. The choice of road left with the traveler.
2. The call to Gaza.
 - a. Good sense might have made it plausible to remain in the Samaritan revival.

It is easy for one's logic to support one's desire.
 - b. One had best hesitate about choosing life's path without first consulting God.
 - c. The report is that "He arose and went."

Hesitation after the voice of God is clear is disobedience.
3. Finding God's highway of life.
 - a. Many roads have the same destination.
 - (1) One road to Gaza was the short, straight road for those bent on business.
 - (2) Another was the path for those of leisure and sight-seeing intent.
 - (3) The third road by the desert was more circuitous where heavy caravans wound their way.
 - (4) But all led to Gaza.
 - b. Life's roads to heaven lead through diverging experiences.
 - (1) Some are called to travel through pleasant experiences.
 - (2) Some have heavy burdens that load them down.
 - (3) Some are called to the desert road of sorrow, loneliness, and struggle.

- (4) Thank God, all lead to heaven!
c. "The way is set before us."

II. TRAVELING THE DESERT ROAD

1. The desert road is a lone road.
 - a. It is often the way of suffering.
 - b. It is often the way of heartache.
 - c. It is often the way of tears.
 - d. Suffering, heartache and tears always emphasize the aloneness of life.
2. The desert road is a rough, laborious road.
 - a. Steep ascents and precipitous descents.
 - b. Heavy burdens to be borne.
3. The desert road is a hot, dusty road.
 - a. The arid plains of temptation.
 - b. The waste places of disappointment.
4. The desert road is a long road.

"There are so many hills to climb upward,
I often am longing for rest,
But He who appoints me my pathway,
Knows just what is needful and best.

"I know in His Word He has promised
That my strength it shall be as my day.
And the toils of the road will seem nothing,
When I get to the end of the way."

—CHARLES D. TILLMAN.

III. COMPENSATIONS ON THE ROAD

1. Renders the satisfactions of obedience.
 - a. It is God's way for me!
 - b. "I delight to do Thy will, O God."
 - c. "He knoweth the way that I take" (Job).
2. Provides a place of distinct service.
 - a. Remember, others are traveling this desert road.
 - b. They may not be able to interpret life's disappointments, in terms of the Father's will.

'Twas so with the Ethiopian eunuch
(Acts 8:30, 31).
 - c. You may be sent this desert road to interpret God to men (v. 35).
 - d. You are sent this way to proclaim Jesus (v. 35).
3. Consciousness that Christ also traveled the desert road.
 - a. His was the lone way.
 - b. The way of suffering.
 - c. The way of the Father's will.
4. The desert way often brings us to an oasis.

Springs by the highway of life.

CONCLUSION

God's way is the best.
For God's way leads home.

April 11—Evening

A WOMAN WITH A PAST

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water (John 4: 10).

Read carefully, John 4: 1-45.

INTRODUCTION

1. The man on the well curb.
An old well, Jacob's.
A young man, tired and alone, Jesus.
2. A woman with a past.
Attired in cheap and soiled finery.
Environed with a crimson past.
Impoverished by burnt-out affections.
3. Two souls athirst.
Jesus said, "Give me to drink."
Woman said, "Sir, give me this water."

I. THE TRAGEDY OF IGNORANCE

"If thou knewest" (v. 10).

1. The blindness of ignorance.
 - a. The intervening "if."
 - (1) The mockery of it—"so near."
 - (2) The tragedy of it—"so far."
Jesus weeping over Jerusalem cries, "If thou hadst known in this thy day" (Luke 19: 42).
 - b. The blinding effect of ignorance.
 - (1) The woman knew not the Christ.
 - (2) He was nearer to her than He had ever been before.
 - (3) Perhaps nearer than He would ever be again.
 - c. Ignorance may be wilful.
"No one so blind as he who will not see."
2. The Christ who knows.
 - a. He knew this woman.
 - (1) "He must needs go through Samaria," (v. 4) for this lone woman.
 - (2) He knew her shattered romances.
"Orange blossoms dipped in pitch."
 - (3) He knew her longing heart.
She brings her empty water pitcher.
She longs to be pure again.
 - b. He knows all men.
 - (1) The longing of the human heart.
Greeks said, "Sir, we would see Jesus" (John 12: 21).
 - (2) This dissatisfaction of the soul is the hopeful thing about a sinner.
 - (3) Christ would go out of His way to contact a thirsty soul. David said, "My soul thirsteth for God, for the living God" (Psa. 42: 2).
3. The appeal of the Christ.
 - a. An appeal to intelligence.
"If thou knewest."
 - b. An appeal to emotions.
Awakening of remorse, "He whom thou hast is not thy husband" (v. 18).
 - c. An appeal to the will.
"Go call thy husband and come hither" (v. 16).

II. THE GIFT OF GOD

"The gift of God and who it is that saith to thee" (v. 10).

1. The failure of Jacob's well.
 - a. Jacob's wells.
The wells of Abraham and Isaac (Gen. 26: 15-25).

b. Earth derived wells will not satisfy.

"Whosoever drinketh of this water shall thirst again" (v. 13).

(1) Wells of pleasure and pride.

(2) Wells of business and prestige.

"Vanity of vanities, all is vanity" (Ecl. 1: 2).

c. The labor of earth's wells.

"Come hither to draw" (v. 15).

Journeying for the water.

2. "Greater than our father, Jacob" (v. 12).

a. Divinely imparted—"That I shall give him" (v. 14).

b. The wells within the heart—"Shall be in him" (v. 14).

Note: See John 7: 37-39.

Illustration—Dr. Jowett tells of an old English castle that was built over a living spring. However besieged, the supply of water could never be cut off.

c. Unfailing supply.

"Springing up into everlasting life" (v. 14).

3. Source of this living water.

"From whence hast thou this living water?" (v. 11).

a. The gift of God (v. 10).

b. Comes through Jesus Christ.

"That I shall give him" (v. 14).

c. The man at the well curb, "Who it is" (v. 10).

d. May be had for the asking.

"He would have given thee" (v. 10).

III. THE HEART'S OUTCRY

"Sir, give me this water, that I thirst not, neither come hither to draw" (v. 15).

1. The woman discovers Jesus.

a. "Thou, being a Jew" (v. 9).

b. "Thou art a prophet" (v. 19).

c. "Thou art the Christ" (v. 29).

2. The woman faces her past.

a. Jesus' tactful approach.

"Go call thy husband" (v. 16).

"True worshippers" (v. 23).

b. The woman's evasion.

(1) A half-truth—"I have no husband" (v. 17).

(2) A theological argument. "Where should men worship?" (v. 20).

(3) Jesus patiently answers her questioning.

c. The woman's humbling acknowledgment.

"Sir, I perceive thou art a prophet" (v. 19).

"Told me all things that ever I did" (v. 29).

3. The woman loses her past.

a. Her testimony (v. 39).

b. Samaritans believed because of her testimony (v. 42).

c. She had found the well!

d. She had forsaken her old waterpot.

"The woman then left her waterpot" (v. 28).

CONCLUSION

1. In oriental cities where water is scarce the water peddler cries, "The gift of God; who will buy?" We cry, "The gift of God; who will take?"

2. It is said that on the desert men in search of water will separate just the distance a man's voice will carry. When water is found the cry is passed from man to man, "Water," "Water," "Water." We pass along the cry.

April 18—Morning

THE CLOUD BELOW THE HORIZON

And he said, to his servant, Go up now, look toward the sea. And he went up and looked, and said, There is nothing. And he said, Go again seven times (1 Kings 18:43).

SCRIPTURE READING—1 Kings 17:1-7; 18:41-46.

INTRODUCTION

1. A national crisis had arisen in Israel.

a. Ahab was king over Israel.

b. Ahab had caused Israel to sin (1 Kings 16:30).

c. Baal worship was prevalent.

d. A three-year drouth had brought much suffering.

e. God was dealing with Israel.

2. A most crucial period in Elijah's life.

a. In answer to the prayer of the prophet the heavens gave no rain.

(1) Elijah had denounced Ahab and Baal worship.

(2) Elijah was fed by ravens by the brook Cherith.

(3) Elijah entertained at the home of the widow of Zarephath.

(4) Nation was angry with the prophet.

b. The test by fire on Mt. Carmel (1 Kings 18:17-40).

(1) The failure of the prophets of Baal.

(2) The fire had fallen upon Jehovah's altar.

(3) The people turn to God.

c. The test by rain on Mt. Carmel (1 Kings 18:41-46).

(1) Elijah had promised rain.

(2) The king was notified the drouth was ended.

"There is the sound of an abundance of rain" (v. 41).

(3) Alone on Mt. Carmel Elijah prays for rain (v. 42).

(4) Elijah's servant looks for clouds and reports repeatedly, "There is nothing" (v. 43).

I. THERE IS NEED FOR A FAITH CONTENT TO BE JUST FAITH

1. This age is characterized by self-confidence.

a. The world demands demonstration.

b. Days of scientific observation.

Prediction of rain based only on barometric readings.

- c. Men boast their ability to read the sky.
Some in religious circles are confident of their ability to read the prophetic sky.
2. Faith makes its confident stand upon the promise.
- a. Faith believes the promise because it believes the God of the promise.
- b. Faith cherishes the promise and waits expectantly.
"Faith is the *substance* of things hoped for, the *evidence* of things not seen" (Heb. 11:1).
Faith is the inner evidence of the answer.
- c. The world needs faith that is content to be just faith.
3. Real faith has no question marks.
- a. Some talk of the faith that inquires.
- (1) Certainly faith need have no fear in facing facts.
- (2) There is something unsatisfactory in such an attitude of faith.

Illustration—Modern editions of Doubting Thomas that must thrust fingers into nail prints. Only an indulgent Lord would accept such.

- (3) There is a finer conduct of faith than inquiry.
- b. Uncompromising confidence characterizes faith at its best.
- c. Faith often needs the challenge of contradictory reports.
- (1) Send the servant out to scan the sky.
- (2) Don't hold your faith so lightly as to endanger it by a negative report.

II. FAITH CONFRONTED WITH CONTRADICTORY EVIDENCE

1. Elijah was not praying by the barometer.
- a. Prayed looking into a cloudless sky.
- Illustration*—No doubt a white square flag was floating upon the staff of the weather bureau on Mt. Carmel. "Do not pray until the flag changes," some say.
- b. The servant scans the sky.
- Note—Tradition declares that Elijah's servant was the son of the widow of Zarephath whom he had raised from the dead.
- (1) "There is nothing."
Conclusive and brief.
- (2) "There is nothing."
He was sure before he looked.
- (3) "There is nothing."
Mere confirmation.
- (4) "There is nothing."
Carefully formed conviction.
- (5) "There is nothing."
Hoped to encourage his master.
- (6) "There is nothing."
Utter weariness.
- (7) "No larger than a man's hand."
- c. The faith of the prophet cried. "Go again."

- (1) "There is nothing" will chill the blood of anything less than genuine faith.
- (2) "Go again, there is a cloud forming out there."
- (3) "Go again, some clouds hang low on the horizon."

2. Real faith not dependent upon signs.
- a. Signs are not given as the cause of faith. Faith is rather the cause of signs.
- b. In the face of explicit promises God may for a time withhold signs.
- c. It does not take a large cloud to satisfy faith.
Without even looking at the cloud himself, the prophet cries, "Go tell Ahab."
3. God's promises are better than signs.
- a. What want we more than God's Word?
- b. The church must take a bolder stand upon the promises.
- c. Dost thou believe?
Then listen for the rain which can be heard in the very promise itself.

III. FAITH SEES THE CLOUD BELOW THE HORIZON

1. Failure is an unknown thing for faith.
- a. Say you, "There is nothing?"
"Look again." There is God.
- b. The confident church laughs at the report. "There is nothing."
The church has something. We have God's Word!
- c. We are expected to presume upon the promises.
The world awaits a confident church.
2. Faith must stand without the cloud.
- a. Delay is not denial.
Do not confuse delay and denial.
- b. Remember, God has spoken.
I am not called upon to explain the actions of God.
I am called upon to believe Him.
When I believe Him, any need to explain Him vanishes.
- c. "Not faith in God because of the cloud, but faith in the cloud because of God."
"You may think God does not hear you. And withholds the gift you seek. Then just learn to trust His silence. When the Master does not speak. Let your faith new courage borrow, For His promises are true. Just remember on the morrow, He'll take you through, He'll take you through."—JAMES V. REID.
3. Faith alone could hear the rain.
- a. The cloud below the horizon.
- b. The message of faith.
"The sound of abundance of rain."
"Go tell Ahab."
- c. The world has always stood in respect of the character of genuine faith.

Illustration—Blind man with spittle-moistened clay upon his eyes, stumbling toward the pool.

Paul, at midnight in shipwreck, cries "Sirs, I believe God."

CONCLUSION

We honor great scholars, great inventors, etc.

It is time we honored great believers.

"Say you there is nothing?"

Go back again and again! For there is God!

April 18—Evening

THE MAN NAMED LEGION

And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many (Mark 5: 9).

INTRODUCTION

1. The lesson story (Mark 5: 1-20).
 - a. Gadara controlled the mountain on which it was built and the country and seaport down to the sea.
 - b. Gadara was inhabited by a half heathen folk who raised swine for Roman soldiers.
 - c. Christ, crossing the Sea of Galilee for rest, found a demoniac whom He healed and made a missionary.
2. Christ's miracles were very often twofold.
 - a. Miracles of bodily healing.
 - b. Miracles of soul-healing.

Note Mark 2: 1-12.
3. Christ's miracles of bodily healing are always illustrative of soul-healing.
4. The miracle of the tomb-dweller of Gadara was twofold and is illustrative of soul-healing.

I. THE CONDITION

1. Possessed of an unclean spirit (v. 2).
 - a. No expression better describes the human heart without Christ. The human heart is God's temple and has been usurped by uncleanness.
 - b. "An unclean spirit."
 - (1) Unclean minds and deeds arise from unclean hearts (Prov. 23: 7).
 - (2) The heart is the home of uncleanness (Matt. 15: 19; Luke 6: 45).
 - c. "Possessed."
 - (1) Controlled by uncleanness.
 - (2) Yielded to uncleanness.
2. Dwelling among the tombs (v. 3).
 - a. The place of isolation.
 - b. The place of condemnation.
 - c. The place of fear.
 - d. The place of death.
3. Untamed by men.
 - a. Man's attempts to control sin.
 - (1) By binding (v. 3).

Legislation and incarceration do not cure sin.
 - (2) By taming (v. 4).

Education and reformation do not tame sin.

- b. History holds the record of man's attempts and tragic failures to control sin.

II. THE COMMAND

1. The man recognizes Jesus afar (v. 6).
 - a. This ability to recognize Jesus was his hope.
 - b. The fact of his ability to recognize Jesus would be the basis of his condemnation if he failed to go to Jesus (v. 7).
2. Christ speaks with authority.
 - a. Only Christ has authority in the presence of sin.

"All power [authority] is given to me in heaven and in earth" (Matt. 28: 18).

"He taught them as one having authority" (Matt. 7: 29).
 - b. Christ and Christ alone has power.
 - (1) To forgive sins (Luke 5: 24).
 - (2) To make the unclean clean. "I will: be thou clean" (Luke 5: 13).
 - (3) To enable men to be sons of God (John 1: 12).
3. The word of power.
 - a. To the demoniac, "Come out of the man, thou unclean spirit" (v. 8).
 - b. To the woman found in adultery, "Neither do I condemn thee; go and sin no more" (John 8: 11).
 - c. To the repentant thief, "Today shalt thou be with me in Paradise" (Luke 23: 43).
 - d. To Lazarus in the tomb, "Lazarus, come forth" (John 11: 43).

III. THE CONFESSION

1. A confession of his own condition.
 - a. "We are many" (v. 9).

He acknowledged his heart to be possessed of uncleanness.
 - b. Jacob's confession of name was a confession of character.

"My name is Jacob" (Gen. 32: 27).
2. It was a confession of faith in Christ.
 - a. "Jesus, thou Son of the Most High God" (v. 7).
 - b. Peter's confession of Christ.

"Thou art the Christ, the Son of the living God" (Matt. 16: 16).
 - c. Such confession is a revelation and is the basis not only of the church but of all individual salvation.

IV. THE CONDEMNATION

1. "They that fed the swine" (v. 14).
 - a. "They were afraid" (v. 15).
 - (1) They had reason to be afraid before, but now the man was "sitting, and clothed and in his right mind" (v. 15).
 - (2) The vision of this man cleansed made them conscious of their own uncleanness.
 - (3) The presence of the Christ made necessary a choice relative to their attitude toward him.

Was this not true with Pilate?

- b. "And also concerning the swine" (v. 16).
 - (1) Their commercial interests were affected.
 - (2) That revival cost too much.
- 2. "They began to pray him to depart" (v. 17).
 - a. The prayer for Jesus to leave.
 - b. This prayer was answered.
 - c. History does not record that He ever returned.

V. THE CONSECRATION

- 1. The prayer of the cleansed man.
 - a. "That he might be with him" (v. 18).
 - b. Characteristic of all who are cleansed.
- 2. The command of Jesus.
 - a. "Go home to thy friends and tell them" (v. 19).
 - b. This is the method of the gospel.
- 3. The obedience.
 - "He began to publish in Decapolis how great things God had done for him" (v. 20).

CONCLUSION

The home of demons became the home of Christ.

April 25—Morning

Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee (2 Tim. 4:14).

SCRIPTURE READING—2 Tim. 1:1-18.

INTRODUCTION

- 1. A call to memory.
 - The danger of forgetting former experiences; former responsibilities, and former achievements.
- 2. The heritage of Timothy.
 - The faith of his grandmother, Lois.
 - The faith of his mother, Eunice.
- 3. "The faith that is in thee."

I. THE INNER FIRE

- "The gift that is in thee."
- 1. The "gift" within.
 - a. Some have interpreted this to mean the gift of prophecy—of preaching.
 - b. Others, the gift of the Holy Ghost.
 - "It was customary for the apostles to lay their hands on those who received the Holy Ghost."
 - c. Others, declare it refers to the "unfeigned faith." Which his mother and grandmother before him possessed.
 - d. This verse a climaxing verse and brings to bear on Timothy the heart of the entire exhortation.
 - e. It is no less than the sum total of God's grace shed abroad in the heart and represents the believer's consciousness of divine favor.
- 2. Paul refers to this inner testimony as though it were latent fire.
 - a. "Stir up"—renew, kindle.

- b. Old Testament writers looked upon this inner gift as fire.

- (1) God appeared to Moses in *burning bush*.
- (2) God dwelt amidst His people in the tabernacle above it in a *pillar of fire*.
- (3) To Elijah on Mt. Carmel God *answered by fire*.
- (4) Jeremiah said the word of God burned as *fire in his bones* (Jer. 20:9).

- c. New Testament refers to God and inner grace in similar terms.

- (1) John Baptist preached that believers should be "*baptized with fire*."
- (2) At Pentecost "*cloven tongues like as of fire*" sat upon the believers.
- (3) The writer of Hebrews declared that God "*maketh his ministers flames of fire*" (Heb. 1:9) and that "*God is a consuming fire*" (Heb. 12:29).

- 3. Men of the impassioned heart are to be rightly understood when they speak of God and God's grace within the heart in terms of holy fire.

- a. Quakers talked of the inner light.
- b. Seth C. Rees and John T. Hatfield insisted "we must have the fire."
- c. Dr. P. F. Bresee was ever insisting that the church individually and collectively must "get the glory down."

II. THE SMOLDERING FIRE

- 1. Paul did not accuse Timothy of:
 - a. Putting out the fire. "Quenching the Spirit."
 - b. Or of misusing the Holy Gift.
 - c. Nor did he admonish him to seek new gifts.
- 2. Paul admonished Timothy to rekindle the fire already within.
 - a. A smoldering fire is an inactive fire.
 - b. A smoldering fire may extinguish itself.
 - c. A smoldering fire should have:
 - (1) An open draft.
 - (2) Clinkers, ash and dead materials removed.
 - (3) And plenty of fuel added.
- 3. Too many modern holiness people have "banked their fires."
 - a. A "banked fire" is a fire held in reserve with a minimum of activity preserved for the night. Covered with ash, a closed draft, to keep it inactive. A confession that the day is over.
 - b. Too many Christians are living with "banked fires."

III. THE REKINDLED FLAME

- 1. The holy flame needs to be burning brightly.
 - a. No power generated to operate the machinery of life and of the church when the fire is fading and low.
 - b. No warming influence that will melt its way in a cold world.
 - c. No consuming flame to burn the dross and debris that life's experiences accumulate.

2. Let the holy flame burn.
 - a. An impassioned love for God and men.
 - b. A living faith that lays hold of God and His promises in a grip of steel.
 - c. An undying service that expends itself for a lost world.
 - d. A flame of zeal that burns its way to enlargement of the heart until all the world is encompassed within a benevolent heart of concern.
3. Brethren, it is time to rekindle the fire.
 - a. History demands it.
 - (1) We are 2,000 years this side of Calvary and Pentecost and still the world is largely heathen.
 - (2) Holiness has been recognized as an active movement since the days of the Wesleys, yet today the church largely repudiates the doctrine and experience.
 - (3) Thirty years of history since the founding of the Church of the Nazarene and many feel there is now an "ease in Zion" stealing over the people.
 - b. A dying world without Christ demands it.
 - (1) Christ has commanded and commissioned us to go save men.
 - (2) Men are dying faster than they are being saved.
 - c. The hope of the soon coming of the Lord urges it.
 - (1) "At such time as ye think not."
 - (2) "Will he find faith on the earth when he comes?"
 - (3) What is done must be done quickly.
 - d. The only generation this generation of Christians can reach is this generation.

CONCLUSION

1. It is evident Timothy heeded Paul's admonition.
 - a. He flung himself against the need of a world.
 - b. He became a missionary who followed Paul to the last.
2. Shall we heed the call for renewed flame.
 - a. Remember it must be first renewed within.
 - b. That it may radiate without.

April 25—Evening

ALL MEN SEEK A HIDING PLACE

Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place (Isa. 28:17).

INTRODUCTION

1. Some facts are universally true.
 - a. Amid learned and unlearned of whatever race or clime.
 - b. Certain basic physical, mental and moral needs are universal.

2. All men know themselves to be sinners.
 - a. Men know that as such they are in peril.
 - b. Men recognize that they are unable to deliver themselves from sin and its consequences.

I. EVERY MAN NEEDS A REFUGE

1. A refuge from the accusing finger of his own conscience.
 - a. Conscience has as its aid the undying records of memory.

"Son, remember (Luke 16:25).
 - b. A man may callous his soul to the accusation of conscience, but the voice of conscience is never stilled.

Illustration—Herod, who had beheaded beheaded John, the Baptist, to satisfy the whim of a dancing woman, was troubled at hearing of Jesus for some said "that John was risen from the dead" (Luke 9:6-9).
 - c. Men often do unexpected and tragic things because of an offended conscience.

Illustration—Judas, troubled because he had betrayed Christ, dies at the end of a hemp rope, a suicide, Saul fell upon his own sword.
2. A refuge from the slumbering power of sin in the heart.
 - a. Sin dwells within the heart.

"Sin that dwelleth in me" (Rom. 7:17).
"Another law bringing me into captivity" (Rom. 7:23).
 - b. Sin cannot be trusted.

The nature of sin is deception and you must change the nature of sin to change sin.
 - c. Sin cannot be tamed, trained or educated beyond the possibilities of outbreak.

Illustration—Like the training of a jungle tiger or boa constrictor, they may revert and spring upon their trainer any time.
3. A refuge from the fears of death and judgment.
 - a. Death and judgment are inescapable (Heb. 9:27).
 - b. Death and judgment hold terrors for all under sin.

"The wages of sin is death" (Rom. 6:23).
"And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).
 - c. Any experience that calls man into account brings terror to the unfaithful.

Illustration—Our neighbor, an old man, when asked about death, replied, "It is an awful leap in the dark."

II. FALSE REFUGES AND HOW TO DETECT THEM

1. The nature of sin is to deceive.
 - a. The devil the arch-deceiver.

Deceived Eve in the garden (Gen. 3).

Is pictured throughout the Bible as subtle serpent (Gen. 3:1; Rev. 12:9; 20:2).
Appears to men as an angel of light (2 Cor. 11:14).

Is the father of lies (John 8:44).

b. The sinful heart is deceitful.

"The heart is deceitful above all things, and desperately wicked, who can know it?" (Jer. 19:9).

c. It is characteristic of the sinful heart to seek false refuge.

"When they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3).

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

2. False refuges enumerated.

a. A false hope of heaven.

(1) Self-righteousness.

"I am as good as folks inside the church."

"I keep the golden rule."

"Not by works of righteousness which we have done, but according to his mercy" (Titus 5:3).

(2) Living on memory.

Memory of a past experience—past grace.

Illustration—A man was asked what his hope of heaven was. He looked for his baptismal certificate hidden away in his trunk and found it moth-eaten.

(3) Trusting in any man-made institution or ordinance.

Baptism, the church, etc.

b. Presuming upon the Almighty.

(1) Presuming upon the goodness of God.

"God is too good to send me to hell."

(2) Based upon the righteousness of others.

Many a man has rested his hope of heaven upon the prayer of a godly wife or mother.

Illustration—A sidewalk character in Phoenix, Ariz., was wont to say, "Uncle Jim can never go to hell, Uncle Jim had a praying mother, and God will never let Uncle Jim go to hell."

(3) All will come out right in the end.

c. Bargain counter religion.

(1) Religious notions that promise escape from the consequences of sin without deliverance from sin.

Numerous isms and cults of the day.

(3) Religions that ignore the necessity of the blood of Jesus Christ in atonement for sin.

3. False refuges detected.

a. True refuge must do the following:

(1) Satisfy the conscience.

(2) Deliver from the present thralldom of sin.

(3) Must fortify in death.

(4) Must be derived from the Word of God.

A "thus saith the Lord."

b. These tests should be met before a promised hope of heaven is to be relied upon.

III. FALSE REFUGES SWEEP AWAY

"The hail shall sweep away the refuge of lies and the waters shall overflow them."

1. Life's flood waters.

a. Adversities and perplexities.

b. Reverses and disappointments.

c. Crushed hopes and bereavements.

Does your refuge stand the test of life?

2. The hail of coming judgment.

a. Are you willing to present your refuge to God?

b. Will it stand the scrutiny of judgment?

Illustration—The text sounds like a picture of the deluge. The deluge is God's picture of world judgment. God will bring down the last strong swimmer.

CONCLUSION

Christ is the true refuge.

1. No one promises like Christ.

"I am the way, the truth and the life."

"I am the door, by me if any man enter in, he shall be saved."

"Come unto me all ye that labour and are heavy laden."

2. No one is able to perform like Jesus.

"Wherefore he is able also to save them to the uttermost that come unto God by him" (Heb. 7:25).

Illustration—Israel had seven cities of refuge provided. Christ is our City of Refuge.

Christian Warfare

MELZA H. BROWN

1. Warfare our charge (1 Tim. 1:18).

2. Kind of warfare (1 Tim. 6:12).

3. Our enemy of war (Eph. 6:12).

4. Kinds of weapons (2 Cor. 10:4).

5. Our armor (Eph. 6:13-17).

6. Our captain (Heb. 2:10).

7. Some requirements. (Luke 24:49; Acts 1:8; 2 Tim. 2:4; Rom. 12:1; Luke 9:24).

8. Soldier life.

a. Self-denial (Luke 9:23).

b. Life of hardness (2 Tim. 2:3).

c. An example (2 Cor. 11:23-28).

9. The victory assured (1 Cor. 15:24-26).

10. Overcomers rewarded.

a. Shall eat of the tree of life.

b. Given a crown of life.

c. Eat of hidden manna and given a new name.

d. Have power over the nations.

e. Clothed in white raiment.

f. Made a pillar in temple of God.

g. Granted privilege of sitting with Christ.

11. The soldiers home (Rev. Chapters 21, 22).

Prayermeeting Suggestions for April

Lewis T. Corlett

(The following are questions that were used in a prayermeeting to very good advantage. The questions were given out ahead of time and the people were prompted to find the answers.)

Know Your Bible

1. What does the word "Bible" mean? (Ans. "Book")
2. How many chapters in the Bible? (1189)
3. Give the meaning of the word "Israel." (Prince of God)
4. Where is the Bible definition of faith? (Hebrews 11: 1)
5. What is pure religion? (James 1: 27)
6. Who offered the first prayer recorded in the Bible? (Abraham—Gen. 20: 17)
7. What Scripture passage implies that there was no rain before the flood? (Gen. 2: 5, 6)
8. What does the word "Genesis" mean? (Beginning)
9. Who was the first martyr? (Abel—Matt. 23: 35)
10. Who is called "The Gospel Prophet"? (Isaiah)
11. What Old Testament character possessed the greatest patience? (Job)
12. What man took 300 men and whipped a nation? (Gideon)
13. Who said, "Let us go up at once and possess it, for we are well able to overcome it"? (Caleb)
14. Who said, "If I perish, I perish"? (Esther)

Seven Words for the Child of God

1. Come (Isaiah 1: 18; Matthew 11: 28; John 7: 37).
2. Learn (Matthew 11: 29; John 6: 45; Romans 15: 4).
3. Follow (John 21: 19, 22; Luke 5: 27, 28; John 8: 12; 10: 27; 12: 26).
4. Read (Deut. 17: 18, 19; Neh. 8: 18; Isa. 34: 16; 1 Timothy 4: 13; Rev. 1: 3).
5. Pray (Luke 21: 36; Acts 6: 4; Eph. 6: 18; Phil. 4: 6; Col. 4: 2; 1 Thess. 5: 17).
6. Work (Neh. 4: 6; Mark 13: 34; 1 Cor. 15: 58; 2 Cor. 9: 8; Col. 1: 10; 2 Tim. 2: 15; Titus 3: 8).
7. Look (Phil. 3: 20; Titus 2: 13; Hebrews 9: 28).
"But Christ is all and in all" (Col. 3: 11).

—SELECTED.

Renewed

- Renewing of the Holy Ghost (Titus 3: 4-7).
Renewed in knowledge (Col. 3: 10).
Renewed in the spirit of your mind (Eph. 4: 23).
Transformed by renewing of your mind (Rom. 12: 2).
The inward man is renewed day by day (2 Cor. 4: 16).
They that wait upon the Lord shall renew their strength (Isaiah 40: 31).
Youth is renewed like the eagle's (Psalm 103: 5).
Renew a right spirit within me (Psalm 51: 10).
Renewed the altar of the Lord (2 Chron. 15: 8).
Renew the kingdom (Jesus shall reign) (1 Samuel 11: 14).

—SELECTED.

Spiritual Quickening

(Ephesians 2)

I. FROM

1. Death in trespasses and sins.
2. Walking according to the course of this world.

II. TO LIFE

1. By means of grace.
2. The agent—the Spirit and Christians working together.
3. The position—raises up to Him.

III. PURPOSE OF QUICKENING

1. Partakers of His life and riches.
2. Partakers of the promise.
3. Made citizens of the commonwealth.
4. Reconciled.

The Christian and His Bible

(Acts 8: 30-39)

I. READ IT—FORM THE HABIT

1. Regularly.
2. This eunuch had the habit.

II. DEVELOP A DEEP APPRECIATION FOR IT

1. As God's inspired Word.
2. As a living Book today.

III. ENDEAVOR TO HAVE SOME UNDERSTANDING OF IT

1. In the spirit of worship.
2. In meditation (He that willet to know of the doctrine shall know).
3. Through obedience.

IV. GOD WILL SEND HELP

1. Philip was sent to the eunuch.
2. Sometimes through the minister.
3. The Spirit is the Great Teacher and Revealer.

V. BIBLE DEVOTIONAL READING LEADS TO BETTER AND HAPPIER LIVING

Increasing the Light

(Proverbs 4: 18)

- I. By Increasing the Source of Light. This is not necessary for the Christian as God is the Light.
- II. Drawing Nearer the Light. The Christian can do this.
- III. Removing Obstacles that would hinder the light reaching the person in its entirety. The Christian must do this.
- IV. By Walking in the Light. The true child of God is doing this.

The Saint's Relationship to Christ

(1 Cor. 3: 23)

- I. His workmanship (Eph. 2: 10; Isaiah 43: 21).
- II. Temples of God (1 Cor. 3: 16).
- III. Priests of God (1 Peter 2: 9).
- IV. Servants of God (Rom. 6: 22; 1 Cor. 3: 9).
- V. Friends of God (John 15: 14).
- VI. Sons of God (1 John 3: 2).
- VII. The Sheep of His Fold (John 10).
- VIII. The Branches in the Vine (John 15).
- IX. The Light of the World (Matt. 5: 14).
- X. Ambassadors (2 Cor. 5: 20).

Teach Us to Pray

(Luke 11: 1)

- I. A QUESTION
 1. Asked by praying people.
 2. Expresses a desire.
 - a. To know how to approach Deity.
 - b. To have a deeper spirit of prayer.
 - c. For help from God.
- II. CHRIST'S ANSWER
 1. Be sure of your relationships. "Our Father."
 2. Have a heart interest: "Thy kingdom come. Thy will be done."
 3. Have proper dependence: "Give us, forgive us, lead us."
 4. Do not give up easily, importune.
 5. Believe when you pray.

Christ as a Savior

- I. THE NEED—THE PLIGHT OF MAN
 1. Blinded by Satan (2 Cor. 4: 4).
 2. Ensnared by Satan (2 Tim. 2: 26).
- II. THE PROMPTNESS OF CHRIST
 1. In due time—God's time (Rom. 5: 6).
 2. In the fullness of time (Gal. 4: 4, 5).
 3. In fulfillment of prophecy (Matt. 1: 23 and many others).
- III. THE POWER OF CHRIST
 1. Highly exalted by God (Phil. 2: 9).
 2. Given authority (Matt. 28: 18).
 3. Able to save to the uttermost (Heb. 7: 25).

The Purpose of Missions

1. To share "the Good News" (Mark 16: 14-20).
2. To save men from sin (Heb. 2: 1-4).
3. To transform life (2 Cor. 3: 17, 18).
4. To lift life's level (Titus 2: 9-15).
5. To spread enlightenment (Acts 26: 16-18).
6. To create "New Men" (Eph. 4: 20-32).

—SELECTED.

Missionary Heroes

1. Men of Faith (1 Cor. 3: 1-9).
2. Men of Courage (2 Cor. 22: 21-33).
3. Men of Vision (Acts 2: 16-21).
4. Men of Compassion (Acts 16: 9, 10).
5. Men of Unselfish Zeal (2 Cor. 12: 14-21).
6. Brotherly Men (Acts 20: 17-35).

—SELECTED.

Bells of Blessings

(Psalm 33)

1. The Goodness of the Lord—Ever New (v. 5).
2. The Word of the Lord—Ever True (v. 4).
3. The Work of the Lord—Ever Good (v. 6).
4. The Counsel of the Lord—Ever Stands (v. 11).
5. The Eye of the Lord—Ever Seeing (v. 18).

—SELECTED.

Sermon Outlines**Successful Christian Life**

MELZA H. BROWN

TEXT—Joshua 1: 8.

1. No one should desire failure.
2. God never intended we should fail.
3. Failure means eternal loss.
- I. Success essentials.
 1. Foundation secure.
 - a. First principles correct.
 - b. Regenerated and sanctified.
 - c. Sin question settled forever.
 - d. Consecration eternal.
 - e. Should never need another.
 - f. A fixed heart. A life's purpose.
 - g. Serving God the business of life.
 2. Work at our calling.
 - a. Called to be saints.
 - b. A calling doesn't assure success.
 - c. Needed diligence, application, constancy.
 - d. Neglect and carelessness ruin any business.
 3. Increase our investments.
 - a. Put more into the business than we take out.
 - b. Question is not what we can get out but invest.
 - c. Invest time, talent, money, effort, thought, devotion, life.

4. Take an occasional inventory.
 - a. It is too late to check up when the sheriff notifies of foreclosure.
 - c. Samson should have taken inventory sooner.
5. What is your stock in grace listed at today?
 - a. Is it going up or down?

What Is Your Life

ARTHUR ELLSWORTH BARKLEY

For what is your life? (James 4:14).

INTRODUCTION—This is a great question, an important question, and a question that confronts us all.

I. WHAT IS LIFE?

1. Someone has likened life to a journey or pilgrimage.
2. Life is a voyage.
 - We must sail our vessel.
 - Not always smooth sailing.
 - We need a Pilot.
3. Life is a battle.
 - Constant warfare against elements that would destroy us—from the cradle to the grave.
4. Shakespeare said that "Life is a drama."
5. Life is a race.

II. EPOCHS IN LIFE

1. Birth.
2. Age of accountability.
3. Choosing a career.
4. Marriage.
5. Death.

III. LIFE—WHAT IT MAY BE MADE

1. A failure.
2. A success.
 - Enumerate some who have made failures of themselves and also those who have made a success of their lives, both from the Scriptures and from personal observation.
3. A stepping-stone.
4. A stumbling-block to others.
 - All have influence.

IV. LIFE MUST COME TO A CLOSE

We should so live that when our summons comes, we may be able to look back over a life well-spent.

Some people live so that they are not missed when they die. We should live a life so that when we take our departure, the world shall be a little darker because our light has gone out, and just a little colder because our warm, loving heart has ceased to beat.

Some Characteristics of a Christian

H. A. ERDMANN

Scripture—Matthew 18:1-3

INTRODUCTION

"WHO IS GREATEST?"

1. This seems to be a besetting sin of humanity. "Who is greatest among us?"
2. In school we used to study about great war generals until we all wanted to be a Napoleon or an Alexander.
3. Now stress has changed. Most successful farmer or business man is great; as Ford, Rockefeller, Morgan, etc.
4. In ecclesiasticism it is the preacher who can entertain best, or draw the biggest crowd.

I. WHAT IS GREATNESS?

1. Jesus did not use Himself, but a child.
2. He who would be great must be much like a child.

II. WHAT ARE THE CHILDLIKE CHARACTERISTICS OF A CHRISTIAN?

1. Helpfulness, servant.
 - a. Greatest who serves best.
 - b. Whether old or young, man or woman, rich or poor, let us all be like child and serve.
 - c. A real friend is one who stands by you when you need him. As Jesus and woman in adultery; gave her a new lease on life.
2. Helpfulness.
 - a. Bubbling with health, energy and zeal.
 - b. This is the characteristic of God's people. they can march on against the battlements of hell. A sick man cannot.
3. There must be a ring of sureness in our preaching and testifying.
 - a. We must know. "Once blind but now I see."
 - b. Paul's testimony, "I know whom I have believed, and am persuaded that he is able," etc.
 - c. Voice of certainty convinces.
 - d. Have I something to offer a downcast, sorrowing and bleeding humanity?
4. Every child wants to be like parent.
 - a. Though humble and of common people my father was my hero.
 - b. Child loves to tell what his father can do.
 - c. May our hearts be so full that we can but tell.
5. Who is greatest?
 - He that does the will of the Lord as Jesus said at close of Sermon on Mount.
 - May not ride in fine cars or live in fine houses.
 - Must be healthy, helpful, must know, must tell, must do.

A Wise Master-BUILDER

W. W. GLENN

1. Cor. 3: 10

INTRODUCTION

Paul likens the Christian life to a building. Each individual is a builder and the foundation is Christ. He intimates it is important how we build because the building will be tried as by fire. He says every man will be rewarded according to his effort in building. The text also shows that we become builders through the grace of God which is given to each of us. A glorious privilege indeed—to be furnished with the material, the opportunity to build, and then be rewarded for the building. Although a great privilege, it entails great responsibility. Some things entered into Paul's life that made him a wise master-builder.

I. A RUGGED FAITH IN GOD (2 Tim. 1: 12).

1. Knew whom he had believed.

Conviction necessary. Reason people do not stand, they never were really convicted. Jesus said, "It is hard for thee to kick against the pricks," etc. A man experiencing real conviction does not care to go over the route again. Feel pangs of hell!

(1) Met Jesus (road to Damascus). This essential! It changed his whole life. "Behold he prayeth." Persecutor changed to a saint!

(2) Knew him in sanctifying power (Gal. 2: 20). This is essential. Dead to self! No self-will! A tool in God's hands. Fits for service (2 Tim. 2: 21). It is the motive power, the dynamic!

(3) Knew him in keeping power, "I am persuaded" (2 Tim. 1: 12).

II. A DIVINE CALL (Acts 26: 16-19).

1. Deliverance from the people.
2. Salvation of sinners.
3. Sanctification of believers.
4. Obeyed the call (Acts 26: 19).

III. LABORED MORE ABUNDANTLY (1 Cor. 15: 10).

1. We must labor (1 Cor. 3: 9; 2 Cor. 11: 23). We are just what we are by the grace of God plus our use of that grace.

IV. PRESSED TOWARD THE MARK (Phil. 3: 14).

1. Supreme aim of his life. "This one thing I do" (Phil. 3: 13).
2. What was this mark?
 - (a) The whole will of God (Phil. 3: 12-14).
 - (b) The celestial city (Phil. 3: 20, 21).

V. HE HAD A GOD-GIVEN, CONSUMING PASSION FOR THE LOST (Rom. 9: 1-3).

1. Great heaviness, continual sorrow. So much so he wished himself accursed.

2. Put himself to great sacrifice for souls (1 Cor. 9: 19-22; 1 Cor. 10: 33). Went out of his way to win souls!

VI. HE FOUGHT (2 Tim. 4: 7).

1. We will have to fight!

(a) The devil. *Illus.*—Christian in "Pilgrim's Progress," seeing the wild beasts in the path, but when got to them found them chained. If we keep in the center of God's will, He will turn our weeping into laughter; our darkness into day (Psa. 30: 5).

(b) Formality. (Much prayer will heat things up!)

(c) Powers of darkness.

(d) Modernism and unbelief.

Opportunity

MELZA H. BROWN

1. The value of opportunity.

- a. My opportunities have been my chief assets.
- b. Many have longed for them after they passed.
- c. Rothschild's great fortune was built by the seizing of an opportunity. Ill. 42, in "Bottles of Heaven."
- d. A man became cattle king in Texas by seizing an opportunity.

2. Opportunity is often not appreciated.

- a. Many make no use of opportunities.
- b. Some long for the other fellow's while they do not use their own.
- c. Many never see or recognize them until past.
- d. Some ruin their opportunities by delay or slothfulness.

3. Wasted opportunities.

- a. Means tragic loss.
- b. Worse to have and waste than to never have.
- c. Once wasted can never be regained.

4. The greatest opportunity.

- a. A chance to become a child of God.
- b. Of eternal value.

5. The curse is upon the man who does not use his opportunity.

- a. The one talent man buried his opportunity.
- b. Jerusalem would not have its opportunity.

6. Time is opportunity.

- a. Every hour is valuable.
- b. Time settles eternity.
- c. One individual said, "Half of my possessions for one more hour."

7. Our opportunity is now.

- a. Others have passed.
- b. Ours may be almost gone.

8. The last opportunity for life and salvation comes.

- a. You have heard that before.
- b. Which increases your guilt and condemnation.

- c. Will you sit idly by and permit the last to pass?
 - d. Think of what is at stake.
9. The saddest regrets.
- a. If I only had.
 - b. The harvest is past and I am unsaved.
 - c. My opportunity is gone forever.

Winning Christ

W. W. GLENN

LESSON—Phil. 3.

That I may win Christ (Phil. 3: 8).

INTRODUCTION

The Christian life is likened unto a race, by the Apostle Paul. In the text he sets it forth as something to be won. In the ninth chapter of First Corinthians he so likens it unto a race and exhorts them to temperance that they might win the race. This is the greatest race man can run. Paul says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection." He does this that he might win with Christ.

I. IN ORDER TO WIN CHRIST

NEGATIVELY

1. We must not have confidence in the flesh (vs. 3-5). Blood or station will not avail. Morality not enough (Rom. 7: 18; John 1: 11-13; Rom. 7: 25; Rom. 8: 8).

2. We must not have confidence in the righteousness of the law (v. 9), (Prov. 16: 2; Prov. 21: 2; Prov. 20: 6). Man likes to exalt self. (*Illus.* Rich young ruler.) Legalistic righteousness!

3. We must not have confidence in good works (v. 6), (Titus 3: 5-8).

4. We must not have confidence in ceremonies (v. 5).

(a) Baptism—a seal of the covenant, same as circumcision of the Old Testament (Gal. 6: 16). Sacraments, foot-washing, etc.

POSITIVELY

1. We must count all things but loss (vs. 7, 8). Here is perfect surrender. Our plans, ambitions, will, ecclesiastical standing, etc. Paul a member of Sanhedrin! no doubt studying to be a rabbi. All swept away when he met Jesus.

II. TO WIN CHRIST MEANS

1. To know him (v. 10). Greek definition: "To absolutely know; to be aware of; to feel; to perceive; to understand."

(a) Know Him in the power of regeneration, "in the power of his resurrection" (Rom. 6: 4;

Eph. 2: 1; 2 Cor. 5: 17). This is the righteousness by faith (v. 9).

(b) In entire sanctification "and the fellowship of his sufferings" (v. 10). **DEATH TO SELF!** (Gal. 2:20). Suffer with gladness (1 Pet. 4: 12-14).

III. THE PURPOSE OF WINNING CHRIST

1. Attain unto perfection (v. 15). Gaze heavenward. Living for God alone (v. 20). Live here, now, as we will in heaven. Oh the shallowness of today! Any little gust of persecution, down people go! Paul said, "None of these things move me," etc. (Acts 20: 22-24). Rooted! Reason people fail, they are not looking at the invisible (2 Cor. 4: 16-18).

2. Attain unto the resurrection (v. 11), (Rev. 20: 6).

(a) Gives glorified body (v. 21). Perfect in mentality; physique. Hearts already perfect in love.

(b) This glorifies Christ (Heb. 2: 11-13). It is this that will cause Him not to be ashamed of us over there!

Suggestions and Illustrations

A. L. PARROTT

AFTER more than twenty years in the active ministry I am still convinced that it is the greatest calling any individual can have. There is a fascination and holy joy about it that thrills one beyond anything my poor heart has ever experienced. I love to preach the glorious gospel of the Son of God.

It would be untrue for me to say that during these years we have not experienced hard, dry, dull and seemingly God-forsaken services but these have been the exception and not the rule. Just last Sunday night in our regular evening service God was present to help the preacher pour out his soul in sermon and exhortation and at the close of the service seven fine young and middle-aged people knelt at the altar and prayed through to definite victory.

As we listened to the shouts of victory around the altar and heard the ringing testimonies of those who had prayed through that night we found ourselves asking the question in our own mind, "Why are not all the services fruitful like this one? What was there about this service that makes it a success above the ordinary?" Many

contributing factors came to my mind but I am going to mention one thing. My own heart was stirred and greatly moved upon by the Holy Ghost. It seemed that my very bones were on fire and I poured, literally poured, out my soul before the people and God honors that something we call passion and soul burden. Brethren, my hardest job is to keep from preaching with a cold heart. Nothing but prayer and waiting before God will bring about the passion for souls, but without it preaching ceases to be preaching and is merely lecturing. My observation is that God usually moves upon my audience in about the same measure that He has moved upon my own soul. As we approach the place Paul reached when he said "I could wish myself accursed for my brethren," God begins to work in our midst. I want to more and more feel some of the compassion that Jesus felt. That is what the good shepherd does, "He gives his life for the sheep."

Special Days

In the matter of suggestions, I shall follow the same method that I sometimes follow in my preaching, preach to myself and let the audience listen in on the message.

I feel I can make more of special days if I will advertise them better and try to use them as a means of reaching those who are somewhat interested in our work. They have read in the general church advertising about the various denominations and are interested and perhaps will come to our church on a special occasion when it would be hard to reach them in an ordinary way. Now we do this in our revivals, but usually then an evangelist is there and the visitor gets an entirely different opinion from what he would in one of our regular services. There are thousands of hungry people who want what we preach and if we can but get them under the influence of the gospel it will prove to be today as in Paul's day, "The power of God unto salvation." Most of these special days such as Mother's Day, Boy's Day, Thanksgiving and numerous others will lend themselves to an evangelistic message like ours and it will be so different (or should be at least) that the visitors, many of them, will want to come back again.

Soon our great Easter service will be here. True we are going to have a General Budget offering, but that need not embarrass our friends that might be visiting our churches on that occasion. In fact it might be a means of tying

them to our work as nothing else apart from genuine salvation could. It is a known fact that if people put their money into a cause they feel they have an interest in that cause and will want to know about it from time to time. The offering should be an enthusiastic, whole-hearted affair on the part of our people. That will impress the "outsider" until he will naturally fall into line of march and be one of us in the great Easter offering. For one, I am going in to make this and other special days a time for rallying our friends and getting in a larger crowd and thereby bring more people within reach of my church. I shall plan my service leaving room always for the Holy Ghost to have full right of way, but on the main I shall know what I am going to do, how I am going to do it and when I am going to quit. I do not want to make the mistake of thinking that my friends or the friends of my members who have been invited out to hear me, will not know the difference between a well planned and properly balanced service and a hit and miss sort of program where loudness is depended upon to "put it over." Sure I want to be free in the Lord, but I have learned by experience that God blesses me more when I know what I am about than when I depend upon the inspiration of the moment to enable me to get the message. I know it is a bad impression if my visiting friends get the idea that I am making my sermon as I go or getting it from the inspiration of the folks in the pew.

Then, too, I am going to continue my lifelong practice of quitting when I get through and about the same time every Lord's day. Many of my people come on street cars or buses and if they miss "their car" they have to wait perhaps half an hour to get another and I have found if they do not know when or about when they can get out of the service they do not come. Then, too, some of them work in homes or have a member of the family who has to have his meals on time, and if I preach too long and that person has to go to work without the meal—well, brethren, this ought not to be.

Illustrations

Devotion is a great thing—devotion to a cause or to an individual. To be whole-heartedly devoted to God is what all of us want.

A little more than thirteen years ago a young man near Erie, Illinois, fell down a stairway and broke his back. In a little while the ambulance came from the Saint Anthony Hospital in

Rock Island to rush this young man off for an immediate operation in the hope of saving his life. Somehow this young man's collie dog got into the ambulance and rode along with his master to the hospital, and would have gone right into the elevator and up to the operating room, but was refused by the interne. When the young man saw that his dog could go with him no farther, though in the midst of great pain, he patted his faithful dog on the head, and told him to lie down and wait for him for he would be back in a little while. The faithful dog seemingly grasped the situation and lay down by the side of the elevator shaft while his master was hurried off to room for the operation. That night the young man died and his body was taken by the undertaker down another elevator. And although thirteen long years have come and gone, that faithful dog is still lying beside the elevator shaft at Saint Anthony Hospital in Rock Island, Illinois, waiting, waiting, waiting the return of his master. It was told me by a friend who had seen the dog that for a long time after the young man died every car that came down that elevator shaft this dog would jump up and look for the return of his master and friend. The dog is old and decrepit now, but the hospital authorities mean to allow him to stay right by the shaft in obedience to the command of his master and his faithful vigil until he dies.

Sometimes the colored folks get their words mixed, but usually their meaning is not so bad. A few years ago there lived in Springfield, Illinois, an old colored woman who knew the Lord. Rev. William Ashbrook, one of our charter members who has since gone to heaven, used to get Aunt Mary to wash for him. Brother Ashbrook, when taking and bringing the clothes, often talked to her about Jesus and religion. One day Aunt Mary became ill and was dying. She sent for Brother Ashbrook to come to her bedside. After Aunt Mary told him her experience and had a time of rejoicing, she requested a song.

"What do you want me to sing?" inquired Brother Ashbrook. The old lady quickly responded, "Brudder Ashbrook, I wants you to sing dat ole song 'Blessed Insurance Jesus Is Mine.'" Brother Ashbrook sang as she had suggested, "Blessed Insurance Jesus Is Mine," and Aunt Mary shouted the victory and soon went on to heaven. Yes, Jesus is insurance, not against fires that consume the material, but the fires of hell that burn but never consume the soul.

A few weeks ago as I was passing through St. Louis, they were dragging the Mississippi River for two bodies of people who had recently drowned. A lady had fallen into the river and was drowning. Her husband, eager to save her, threw himself into the muddy waters and they both went down to death. Some of you are not only going down yourselves, but you are dragging others down with you. The poor lady could not help it, but we can; for Jesus stands ready to throw Himself into the turbulent waters of death and save everyone who will let him (Isa. 25:11).

Many times men and women are in the very arms of death and do not know it until closed in upon. A few years ago a well-known theater building in New York City collapsed under the weight of four feet of snow. In that audience that night was an old miner whose ear had been trained for years in listening for sounds denoting danger. When his ear caught the notes of death (others paid no attention to them) instinctively he sprang to his feet and ran for the closest exit. As he went out the door he looked back over his shoulder and saw the orchestra director swinging his baton, not conscious of the fact that above his head were dust and fog from the falling building. He with hundreds of others was buried under the debris and wreckage of the Knickerbocker Building. Likewise many are singing and dancing to the tune of death but are unaware of his near approach.

"Seek ye the Lord while he may be found, call upon him while he is near." The recent heavy rains in and around Waco, Texas, remind us of a story that is told of a disastrous similar flood a few years ago. Heavy rains had swollen the little river that separated east Waco from west Waco. In these same streets a few days ago the water was fifteen feet deep. In these lowlands in the former flood a young Jew was asked to get into the rescue boat and be taken to safety. "No, I stay with my business," he said, and refused to go. In a little while his pitiful cries were heard as he begged for another rescue boat to come after him. "No," replied the head of the rescue party, "he had his chance, and now we dare not risk our lives to save him. He should have let us save him when we were there and wanted to take him to safety. Nobody is to blame now but himself." The little Jew died screaming for somebody to come. He stayed with his business too long.

PRACTICAL

Dealing with Seekers at the Altar

E. T. French

In What Respect Is the Minister a Priest?

THIS subject is of great importance as it has to do with the destinies of men. A success or failure involves eternity. I never have considered myself competent for this work, much less able to instruct others.

I think it will not be out of place for me to say that my supply of literature on this subject is very limited. I have read some good articles but failed to preserve them. I have but little available material outside of the Bible. The question arises, "Does it give us instructions as to how to conduct our altar services?" The fact of the case is, there is nothing said in the Bible about altar services as such.

We might at this point ask the question, "What is the purpose of the altar service?" My answer would be, "It is our method of helping souls through to God." Now while the Bible makes no mention of altar services, we do have some instances of different ones dealing with seeking souls. We have the case of the rich young man with Jesus Christ the altar worker, Pentecost with Peter as the worker, the Ethiopian eunuch and Philip, and Nicodemus and Christ.

These Bible cases may give us some light on the subject and answer questions as they arise.

My first suggestion is perhaps not worth mentioning. It is just this, "Give the seeker, especially the seeker for holiness, plenty of room." What could be more distracting than to have one person on each side of a seeker with arms around him or her? We want a seeker to get in touch with God, and if two or three persons are crowding in, it draws the attention and is confusing. The tendency is to get the human touch instead of the divine. This can be nothing else than confusing. Give the seeker plenty of room.

One outstanding problem at this point is to keep the proper person at this work or to keep improper persons from giving counsel at this

critical time. There are some who rush in where angels fear to tread, and this to my mind is one place where this happens. I still believe that too much talking is confusing to the seeker and care should be taken to avoid it. I presume it would be wise for an evangelist or pastor to train his workers. Sometimes pastors and evangelists do not agree, but all controversy should be avoided, especially while an altar service is proceeding.

If I had an altar full of seekers, and could have things go according to my judgment, there would be no talking with seekers at first. I would let God have the first opportunity. It might be that they would get through without any personal help from the human, which without doubt would be much better for them. I think the altar services are overworked anyway. It seems to be easier for most people to offer suggestions and counsel than to get down to business and pray against the terrible opposition of Satan. It ought not to take a lot of instructions for the average seeker in our church services. There probably are some exceptions which will be recognized if a little sanctified judgment is used.

I am convinced that if we could have more of the Holy Ghost power manifested, we would have less trouble at our altars. Seekers would be more interested and anxious to find relief. It would mean a strong faith on the part of the church with the preaching of the rugged truth. We need more of what struck Saul of Tarsus on his way to Damascus: good, old-fashioned conviction for sin.

The first thing I would do would be to urge the Christian people to pray, not so much for the seekers at first, as to pray for the Holy Ghost to break up the resisting force of Satan. I may not be understood, but oftentimes at my own altar and campmeeting, I have observed an almost impregnable rock of spiritual resistance. Praying is not easy. No one seems to think he has the

burden of prayer. Some are waiting for somebody else to lead, others seem to think at this time it is their mission to talk to seekers, a much easier task. It seems harder sometimes to get believers to pray than it is to get seekers to pray, yet it is to my mind of great importance to clear the atmosphere as much as possible. Few people seem to care for the task.

Coming to the matter of dealing with seekers: the first thing is to find out what they are at the altar for. We stand for two works of grace, thus two objectives, the one for salvation, the other for entire sanctification. To be consistent we should find out what the seeker is after. This would save some confusion in the praying of people if they would listen and heed. I have heard folks pray for sinners that they might be sanctified. I know that our wisdom is rather meager, but I think the Lord would be pleased to have us use what we have, especially around the altar.

It would be well at this time for someone, possibly the pastor, to pray definitely for the seeking soul following any information that may have been obtained—this before the seeker is asked to pray for himself. It is well to remember that there is a terrific battle on. The forces of hell are challenged and we need not expect victory without a battle. The believer or worker should accept the fact that much of the fighting must be done by himself. He ought to do it as the seeker is a stranger to any such exercise. If there is ever a place we need spiritual warriors, it is right here at the altar of prayer. Yet it is hard to get believers to do much even in the face of so great a need.

After a prayer or two for the seeker, urge him to pray for himself. This may not be easy, especially a seeker for holiness. I well remember my own experience at this point. How the brethren tried to get me to pray, but for some reason, I know not what, it seemed almost impossible for me to open my mouth in prayer. It may require some time to get a soul to break away in prayer.

It may bring some surprise when a seeker begins to pray from his heart. Perhaps when you asked him if he was saved, he said, "Yes." But when he begins to pray, he asks the Lord to forgive him and save him from his sins. This of course gives more information as to his real need and how to work for him.

It is often difficult to get a seeker to pray. I sometimes think that this is because of lack of

conviction, and I wonder if it would not be just as well, in the long run, to let him go with the understanding that if he will not yield he cannot be saved. This might result in a greater respect for the church and Christianity. This is a place, however, where we must tread carefully. A soul is in the balance. Here is a great demand for patience and kindness, but firmness. If greater conviction could be produced, much of the trouble would vanish.

From the Bible illustrations of dealing with seekers, there seems to be an absence of any prolonged pulling or coaxing to get folks to pray or believe. Take the case of the young man coming to Jesus. He was a very hopeful seeker. He came earnestly inquiring the way of salvation, evidently intending to get saved. He made an impression upon the Savior. Jesus loved him. He was obliged to tell him that he lacked one thing and he also told him what it was: "Sell all thou hast and give to the poor." The young man weighed the matter and decided the price was too great and refused to follow the instructions and went his way. So far as we know, there was no urging or coaxing to pray through or submit to the will of God. Some folks would probably say that under such circumstances the altar worker was a failure and evidently did not know his business. Jesus, according to that reckoning, lost the case. Take any of the Bible illustrations and that same absence of conversion is noticeable. The Bible recognizes the free moral agency of man and insists upon his yielding to God.

One object that should be kept in view is leading the seeker to accept the demands of God. He absolutely must yield. If for salvation he must surrender and repent, forsaking his sins. If he is seeking sanctification he must consecrate his entire being to God and die out to the world. If there is no yielding there is no salvation. No matter what the claim is unless there is yielding, the sinner repenting, and the believer consecrating, there is no victory. The demand upon the seeker should be immediate yielding unto God. His ways should be pointed out and then we should insist that the seeker walk in these ways.

There is but little hope for a seeker if he refuses to pray as a seeker and pray aloud at that. My observation is that scarcely ever a person gets through who refuses to pray for himself. I do not consider it wise to give him encouragement to believe that he has received a thing. The

real difficulty is refusing to yield to the will of God.

One of the Bible conditions for salvation is the confession of sins. If we confess our sins he is faithful and just to forgive us our sins. This should be recognized in dealing with seekers but the question is, to what extent? Some have said every sin must be acknowledged in public; it must be dragged out and owned up. I am satisfied that this can be overdone. I believe that unless God lays the sin upon the heart of the seeker that it is not necessary to do more in public than a general acknowledgment of being a sinner. If there is a sin against a fellowman it should be acknowledged to him; if against the church, confess it as publicly as the sin is. I believe there is a limit to public confession. Take the case of the Samaritan woman at the well. All she did was to own up that she was guilty of what the Savior accused her and said, "Come and see a man which told me all the things that ever I did." The Ethiopian eunuch did nothing in the line of public confession or to the evangelist Philip. Take the case of Pentecost, no public confession was recorded.

The confession should be done but unto God and not unto man unless it is in order to obtain help to straighten out some wrong deal or sinful act of the past. The publican prayed, "Have mercy upon me, a sinner." He was accepted and went down to his house justified. The jailer said nothing about his sins in public, but believed on the Lord Jesus Christ and was saved. The prodigal son had his confession all learned by heart, but his father gave him scarcely time and opportunity to get it out. Thus it appears clear from Scripture that sins were to be confessed unto God.

In regard to entire sanctification, there should be the confession of carnality or a wicked heart. But the works of the flesh manifested in his life should be left for the Spirit to lead. There is a place for confession and it should not be neglected. I see no grounds from the Bible that it should be carried farther.

I was in one meeting which was disturbed more or less by young people throwing things about the church, especially during prayer. But the entire company came to the altar before the meetings closed. We refused to pray for them until they confessed openly that they had disturbed the meeting and were sorry for it. There

was sufficient conviction on that meeting so they did all we asked them to do. The next meeting in another place with the same brother we attempted some of these things but they would not work.

I am satisfied that the minister is not a priest in any sense that the seeker needs to confess his sins to him, only as he might want his help or guidance to make something right.

I do think it is well to ask a seeker if he will now give up his sins, if he will turn from them; in fact, if he will repent, for unless he does there is no salvation for him.

With the seeker for holiness there is the question of consecration. How far can we press the seeker along this line? I am not sure, but I think perhaps the case before you might have something to do in settling this question. Years ago there was more pressure brought to bear upon the seeker than now. Such questions as, "Will you put your business on the altar, your home, your family, your husband, your wife and money?" or "Will you go to Africa?" were asked the seeking soul. We do not hear that now, at least to the extent of other years. Personally, I believe that a worker should pray for wisdom along these lines. If this is the work of the Holy Spirit, we will not help matters much by trespassing on His field of activity. It does seem that the harder a seeker deals with himself the better he will get along with God.

How much can we do by way of urging a soul to believe the Word? I do not think that there is as much difficulty with a seeking sinner at this point. We would all agree that it is proper to show him from the Scriptures that he is included in the plan of salvation, and show him some promises in the Word of God for him, and hold on for him to see his privileges and lead him to accept them.

There appears to be more difficulty with the seeker for holiness. Why it should be is a question. Positively it may be because of a failure to appreciate the importance of the work of sanctification, a failure to see that it is holiness or hell. How much can we urge a seeker to believe? How about those usual questions that are so often thrown at a seeker? Do you believe that Jesus can sanctify? Do you believe that He will? Well, then, when will He sanctify? The poor soul cannot say anything else but "Now." Yet the heart has not grasped the truth and the experience has not become a fact in the life,

even though the worker looks around with that confident, satisfied expression which seems to say, "I got him through." I do not know which is the greatest object of pity, the seeker or the worker.

There is a serious danger at this point, namely, the leading of the intellect and leaving the heart. There is the possibility of a seeker's accepting the doctrine and teaching but failing to grasp the real experience. This might bring some measure of joy and satisfaction as it is impossible to make any move toward God or in obedience to God without resulting in some emotional reaction bringing a measure of contentment and peace.

This would result in a formal lifeless experience—one of the grave dangers to holiness and the Church of the Nazarene. There is a heart experience, a soul experience, an experience that affects the entire being and brings contentment with holy fire and soul victory.

There is a way through to victory and happy is the seeker who presses through until he realizes it. Happy is the worker who can lead a soul along until he strikes through. This is a delicate place. There is a work right in here that the Holy Spirit must do or it will never be done. We may talk the seeker into saying that he believes; we may sing until he says he believes; but that is not sufficient; his faith must lay hold of the promises of God until the Holy Ghost touches him and he knows it is done. Emotion and feeling will be a secondary matter. He knows it is done because it is done. That settled consciousness of a completed work is worth more than all else and we should not be satisfied with anything short of that.

Suppose we have a seeker that does not seem able to grasp the promise for victory: what can be done? This is an important place it seems to me. Too much urging may lead into the "take it by faith" error. I believe it is better to give them time to settle up with the Lord. I have heard a number of good, sanctified folks say that they were several days getting through to God. I am of the mind that if a soul is in earnest he will come back and if he is not, nothing is gained by prolonging the altar service. Stay with him as long as he wants to stay and will do anything. I am satisfied that the danger of losing him is less in letting him go than in urging him to claim beyond his consecration and submission.

When the altar service is over, ask all to testify to present attainments. If you have reason to believe that they really got something, urge them to testify, using Bible terminology.

A Message to Doubters

J. L. ROBY

It doesn't pay to take the devil's arsenic,
Nor let it sit around;
The best thing to do with such poison is—
To pour it on the ground.
Too many innocent ones, can't guess just why we doubt,
Nor do they think it proper when we pout instead of shout.
God is not dead, nor does He lie, like human beings do
His promises yield a million fold; His Word is ever true.
So let the devil have his say—just outside your head
Just take a mental attitude that to him you are dead.
Reckon that all the cares of life are hanging on the cross;
Let God be true; and all else false—count it refuse and loss!
The way to win is not to sin, in thought or word or deed;
If you really believe that God is true this little message heed.

A Note from a Preacher

In Mitchell, S. D., four large churches united for Sunday night services during the summer—Methodist Episcopal, Baptist, Congregational, Presbyterian. Altogether they have 2,300 members. A recent Sunday they had eighty-six in attendance. Rev. Wise preached to eighty-eight and has a membership of sixty. I believe it pays to preach holiness hot and take offerings. God help us to keep it up.—B. V. SEALS.

Robert Bruce had made several unsuccessful attempts to possess his kingdom, and was concealing himself in a cave from the presence of his foes. He watched a spider try six times to cast its silken thread from one beam to another before it finally succeeded at the seventh attempt. This sight fired his soul and revived his hope and he sat upon the throne of Scotland.

The Minister As a Servant of the People

William N. Harrington

If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever (1 Kings 12:7).

FIRST, let us consider the minister as a man; secondly, as a man in politics; thirdly, as a man of efficiency in preaching the Word; fourthly, as a man removing prejudice and winning the loyalty of people.

I. THE MINISTER AS A MAN

In the first place—to follow the sermonic habit—the preacher is a man. He has a man's work to do in the world, and he needs a man's heart of courage to get it done. Why should it be thought that the pursuit of goodness is an enterprise suited to pale and colorless individuals or that the proclamation of righteousness requires a thin and tenuous voice, an apologetic air and an assumed and strained mien that is neither natural nor becoming? How does it happen that the preacher should be caricatured as an utterly forsaken, woe-begone, shrunken and shriveled creature, whose abject attitude invites a kick and whose mournful countenance, in its complete lack of intelligence, suggests neither the repose of the soul-less sphinx nor the pathos of blank idiocy, but rather the sickly, constrained and embarrassed features of the gawk and provincial? It is so that the comic papers represent him. I am inclined to believe that this notion of the preacher has its rise in superstition and ignorance. The preacher in the apostolic church walks like a man, delivers his message in the language of men and moves across the stage as a strong, vigorous, commanding personality.

Peter, Paul, James, John—each is a clearly marked individual and stands erect with "bare, bold brow" and feet firmly planted on the solid earth. When these men preached, their audience said, "They are turning the world upside down." Their presence was electric with power and the energy of the elemental forces of nature was in their words and work. They had about them no atmosphere of weakness. They were as commanding generals on the field of conflict. It was not until ecclesiasticism was born that the

preacher was changed from the flaming herald and passionate evangelist into the religious official, belonging to an establishment, having an esoteric individuality, supposed by many to be endowed with peculiar and magical powers and having a sort of monopoly of heavenly and spiritual things which could be bestowed on others only through his priestly offices. Gradually, in this way, the preacher was farther and farther removed from the world of man until in the average thought he came to belong to another world and to have only the remotest connection with the affairs of this terrestrial existence. And so the preacher presently becomes as a heavenly visitant, who does not dwell in the skies and who is not at home on the earth. It does not take long to have this strange figure—at first revered, it may be, as being possessed of peculiar and magical virtues—it does not take long, when the thought of the preacher as a minister has supplanted the thought of him as a priest, to have this strange and uneasy figure converted into ridicule and caricature. And so the cartoonist finds in the preacher a model after his liking, and right well has the model been used.

If one is asked to talk about his work, he is not only pleased, but he feels himself to be master of the situation. He knows his work. He thinks in terms of his work. If he be a true workman his work in a very true sense is the revelation of the man. Allowing for the exaggeration, a shoemaker is likely to measure the world by shoe-strings, a grocer to think in terms of tea and sugar, a carpenter to put his universe together with the rule of thumb. The preacher can talk "shop" with the rest. And this leads me to ask, "What is the preacher's world?" Answer might be made that he is the messenger of religion, or to employ the very expressive figure of Ralph Connor, he is the "sky pilot." But when you begin to think of what religion means—that it has to do with life and the use of all things, that it claims all provinces of thought and activity for its territory—you will see that the preacher as a messenger of religion must be a many-sided individual and must touch life in one way or another at almost every point. The preacher by the very requirements of his office and work

must be cosmopolitan. It is strange that a different conception of the preacher should be entertained. Generally, however, he is regarded as provincial in that his range of thought is limited by certain subject matter denominated religious as contradistinguished from all the real and vital matters of human pursuit and endeavor, and consequently the world at large conceives of him as necessarily narrow in his tastes and sympathies and service. The explanation of this view of the preacher is founded in the entirely false and contracted conception of religion entertained by the average man. The religion of Jesus Christ has to do with all men and all things, and with all of a man—body, soul and spirit. And he who would proclaim that religion, must be "a man of the world" in a very different sense from that in which the phrase is used. There must be no realm that is foreign to his endeavors. The more he knows of life, the more effectively he can bring his message to meet the requirements of human needs.

II. THE MINISTER AS A MAN IN POLITICS

Should the preacher enter politics? Certainly not as a profession, but in the proclamation of righteousness he must necessarily have to do with the politician and with the affairs of government even as in preaching honesty, purity, love, he is declaring principles that touch every business and vocation of life. The preacher cannot be sidetracked during the week or given to understand that his business belongs to Sunday and the church. Every day is his day of opportunity; every realm is his field of service and duty; all places, if they be entered in the spirit of his Master, furnish him with a pulpit.

When the minister as a servant of the people, rightly views the political duties of a Christian citizen they immediately become as truly religious as any which he is called upon to perform. In fact in their influence and bearing upon the welfare of his fellowmen they are reckoned with his most weighty responsibilities and, if I may be permitted to say so, it is only by a narrow, provincial, false idea of religion that he can lower his plane of life in politics and still think himself innocent.

The belief that there are two distinct and separate departments to Christian life, in one which God is to be recognized and confessed, while in the other all the vileness and wickedness

of the world is to be winked at and considered permissible, is a wretched hell born deception. No grade of honesty, no controlling motives are right in a political campaign which would be wrong in the pulpits. If the minister of the gospel be a citizen and a true servant of the people he owes to his country the duties of citizenship.

"Render therefore unto Cæsar the things which are Cæsar's" (Matthew 22:21).

Nor is he, in any just sense, less religious when in the discharge of these duties than when he is praying for the salvation of sinners or the sanctification of believers.

Holy Writ reveals God fully as much at the helm of secular history as He is at the helm of what we deem church history. He is immanent in both. In fact the distinction made between secular and church history is more in name than in reality. All history is church history for it is the record of the progress of the kingdom of God in the midst of worldly antagonisms.

The external conditions of the church are largely shaped by the course of political events, and he who cares intelligently for the fortunes of the church, as a true servant of the people, must also care for the political affairs of his country. He cannot be otherwise than intensely interested for the character of its rulers and its laws. If providence be to him a reality, he will be a servant unto the people this day, and will serve them and answer them, and speak *good words* to them. Then they will become his servants forever. In other words he will be a man of earnest words and brave deeds in every effort to bring the national life into harmonious relationship with the government of the Divine Ruler.

There are brethren of the cloth with the notion that they are to preach against sin just so long as it is kept separate and apart from politics, but are to cease their reproofs, denunciations, and warnings whenever it crosses the invisible line and becomes a political question. This notion is as false and selfish as its author, the devil.

Brethren, when vice organizes and rallies political parties to its support, the voice of the minister should be raised the louder. *We must deal with sin as sin.*

"We are not our own; we have been bought with a price." We represent not our own, but God's side of the controversy with wrong. We

are holy men. We stand firmly and uncompromisingly for the laws, warnings and proclamations of heaven. We speak good words, for the glory of our God and the deepest interests of the people. Our ministry is not confined alone to the sanctuary. It is not quite so much priestly as it is prophetic. Rightly viewed as followers of Christ Jesus, our ministries constitute the prophetic order and office under forms adequate and suited to the present day and age.

The prophets of the Old Testament in action illustrate the part that the modern ministry should play in public affairs. They taught that God had to do with politics. They warned the masses, rich and poor, learned and illiterate, governing and governed that sin made national by government sanction would wreck and ruin the nation.

"Righteousness exalteth a nation, but sin is a reproach to any people" (Proverbs 14:34).

They admonished unfaithful magistrates, and dissolute kings. Drunkenness, bribery, oppression of the widow and the fatherless, turning aside the needy in judgment, favoring the rich from fear of power or from hope of reward were rebuked with no uncertainty. They flayed dishonesty in business, selling worthless or injurious articles in trade, and they warned the professing church of God to keep clear of the sin of helping the ungodly.

When carnal politicians, regardless of the general good of the people, sought to control political affairs for personal benefits they raised their voices against their diabolic schemes, oft at the cost of disgrace and bodily injury. They never embraced the notion that they might exempt themselves from this unpleasant task because of the discomfort or inconvenience involved. They denounced as false prophets teachers who spoke alone for that which brought personal place and favor. They carried a "burden of the Word of the Lord" to the nation, and such in principle are ever the true messengers of God to man.

The hackneyed saying that "ministers should preach the gospel and keep out of politics" in so far as it is not mere "clap-trap" and make shift, reveals a lamentably narrow conception of what it is to preach the gospel.

That is an emasculated gospel which restricts itself to doctrinal dissertations and the logical homilies, and gives no place for instruction con-

cerning the relations of God and His government to social and national life.

Christ is not only the Savior of the world, He is the "King of kings, and Lord of lords."

(To be continued)

The Pastor's Scrap Book

I. L. FLYNN

LET IT PASS

Be not swift to take offense;

Let it pass!

Anger is a foe to sense;

Let it pass!

Brood not darkly o'er a wrong

Which will disappear ere long;

Rather sing this cheery song:

"Let it pass! Let it pass!"

Strife corrodes the purest mind;

Let it pass!

As the unregarded wind;

Let it pass!

And heartless souls that live

May condemn without reprieve;

'Tis the noble who forgive.

Let it pass! Let it pass!

If for good you're taken ill;

Let it pass!

O be kind and gentle still;

Let it pass!

Time at last makes all things straight,

Let us not resent, but wait,

And our triumph shall be great;

Let it pass! Let it pass!—SEL.

A prominent writer on the subject of modernism said, "It has put out the fires of revival, silenced the voice of prayer and made the shouting of Zion to cease. It has turned many a watered garden into a desert place and filled up the wells of salvation. It has slain souls by the thousands and turned whole sections of Zion into valleys of dry bones."

A BURDEN FOR SOULS

It is said of a great soul-winner that, "He saw souls standing on the verge of ruin; he heard in anticipation the wild shrieks of despair that will

go up from the lost, when it is too late, when the door shall be shut, when the harvest shall indeed have passed, when the summer shall have ended, and naught remains but a frowning judge, a burning hell and an awful eternity."

WHAT MARTIN LUTHER SAID

"I am afraid that the universities will prove to be the great gates to hell, unless they labor diligently in explaining the Holy Scriptures and engraving them in the hearts of youth. I advise no one to place his child where the Scriptures do not reign paramount. Every institution in which men are not unceasingly occupied with the Word of God must become corrupt."

REST

Rest is not quitting
The busy career,
Rest is the fitting
Of self to one's sphere.

'Tis the brook's motion
Clear without strife
Fleeing to ocean
After its life.

'Tis loving and serving
The highest and best;
'Tis onward unswerving
And this is true rest.—GOETHE.

Use Your Head

A woodpecker pecks
Out a great many specks
Of sawdust
When building a hut.

He works like a nigger
To make the hole bigger—
He's sore if
His cutter won't cut;

He won't bother with plans
Of cheap artisans
But there's one thing
Can rightly be said:

The whole excavation
Has this explanation—
He builds it by
Using his head.—SEL.

They Never Came Back

C. HAROLD RIPPER

IT WAS a beautiful morning in midsummer. We had cast our lines in the Neosho River before sunrise. For four hours we had watched our lines with that expectant diligence characteristic of the sport of angling. We had baited with worms, liver, doughballs, and rabbit entrails; but the fish would not bite. The sun rose higher and higher in the east, and the chances for catching fish that morning became more and more remote. At last, leaving my line cast far out across the river, I laid my rod upon the bank and walked downstream to chat with a companion. We had exchanged but a few words when I chanced to look back in the direction of my line just in time to see my rod and reel leap into the air and then plunge into the water. Breathlessly I ran to the spot where I had left the rod. I stared helplessly into the now quiet water. A feeling of remorse crept over me. The fish for which I had waited for four long hours had come when I was off my guard and had gone taking my rod with it. The fish was gone and would never come back.

The day was dry and hot. A Kansas wind had been blowing all day and everything in the church was covered with a film of dust. There were seats for two hundred and fifty people; but it was to be a week-night service and the attendance would scarcely reach fifty. No one would sit on the back seats on the right wing of the church. The janitor was in a hurry; he dusted all but a few back pews. A well dressed stranger entered the church that night and made his way straight to the dusty pews. Before sitting down he took a white handkerchief from his pocket and wiped the dust from the seat. The stranger never came back.

Rain had been coming down in torrents all Sunday afternoon. The pastor had made a drive to a nearby city, and because of a muddy detour had been delayed. He arrived at home just a little while before time for the evening service. Only the faithful few could be expected to attend church a night like that. With little preparation of either mind or heart he slipped an old outline into his Bible and went to the church. Ten strangers were at the service that night. The preacher was unprepared. The strangers never came back.

Personal workers had been trying for weeks to get John, a young man of eighteen years, to attend the Sunday school. He came one morning. The regular teacher was absent. A substitute teacher took the class who was utterly unpre-

pared. There was nothing vital brought out in the class. John never came back.

It is easy to resort to some defense mechanism. Fisherman, janitor, pastor and Sunday school teacher can each marshal good excuses in his behalf. It is easy to rationalize and argue that the fish would not have been caught anyway, that the dusty pew did not cause the stranger not to return, that the poor sermon did not keep the strangers from coming back, or that John had other reasons for not coming again. But what if these were the reasons? Thousands come once who never come back.

The Builder

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with your building here;
Your journey will end with the ending day,
You never again will pass this way,
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head—
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm, that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."

—UNKNOWN.

"No engineer would pour upon the gudgeons and pistons of his engine acids instead of oil, just for a change, because this would be in opposition to his knowledge of the laws of mechanics and spoil his machine. Yet he will pour wine and brandy and tobacco juice into his stomach and tobacco smoke into his lungs which are infinitely more delicate organs than anything of wood or iron."—DR. EDWARD JARVIS.

"For one devil that tempts the busy man there are a hundred circumventing the idle one."

Pulpit and Pew

B. H. POCKOCK

COME TO THINK IT OVER

It was said of President Theodore Roosevelt that someone happened into his office and there was all of his mail piled up, and other important matters which demanded his attention. But Roosevelt said, "I like my job." Oh, that we preachers will be so in love with our work that we will give ourselves untiringly to the great task of winning souls to Christ. This will make our work easy.

I take a good text so that if I preach a poor sermon my audience will not forget what my text had to say.

After all, the text is just a peg upon which we hang our message. It may be hard to confess it, but many of us take a text and preach from it and never get back to it. It might be said of us, "They went everywhere preaching."

This is no day for spectacular preaching or catchy themes. The people are waiting for simple texts and plain messages, for, after all, the world is full of common folks, and in the days of His flesh, they heard Jesus gladly. The days have not changed much, at least humanity, is the same today.

THE PLUGGING PREACHER

Preacher, are you willing to be the kind of a preacher for Christ and His Church as the willing and working horse is for his master? This will describe our case: "Now a plug is not a race horse, a high-stepping carriage horse, a hunter or a polo pony, but a steady, everyday work horse, plugging along from dawn to dark. His job is right there with four feet on the earth, not doing any circus stunts or looking for ribbons at a horse show." I wonder if we qualify? Let us die, if we must, in our harness and at our post of duty.

THE LEADER

Theodore Roosevelt said, "The leader for the times, being whatever he may be, is but an instrument to be used until broken, then cast aside, and if he is worth his salt he will care no more when he is broken than a soldier cares when he is sent where his life is forfeited in order that victory may be won."

DIED WITH IMPROVEMENTS

In my day I have seen a lot of preachers and churches die with improvements. It reminds me of the story I read a number of years ago about a German whose wife was in the hospital. He visited the hospital to inquire how his wife was getting along. The usual reply was, "She's improving." He kept this up for some time, and finally upon making further inquiry, the doctors and nurses informed the faithful husband that she was dead. "What did she die of," asked the faithful husband, "improvements?" It is true that we preachers need to improve upon our preaching. We must improve our English, our church buildings, our music, our singing. We must improve in our work throughout, but God forbid that we should die of "improvements."

I heard a Sunday school teacher say one night in prayermeeting, "I saw men in boys and I saw boys in men." "When I became a man, I put away childish things."—The Apostle Paul.

THE DOLLAR AND THE DEVIL

"In this world of frill and fashion
When the churches are so fine,
And the trademark of religion
Is the classic dollar sign.

"There's a rule that never faileth
And you'll always find it true,
When the Dollar rules the Pulpit,
There the Devil rules the Pew.

"There may be a lot of singing,
And an awful lot of prayer,

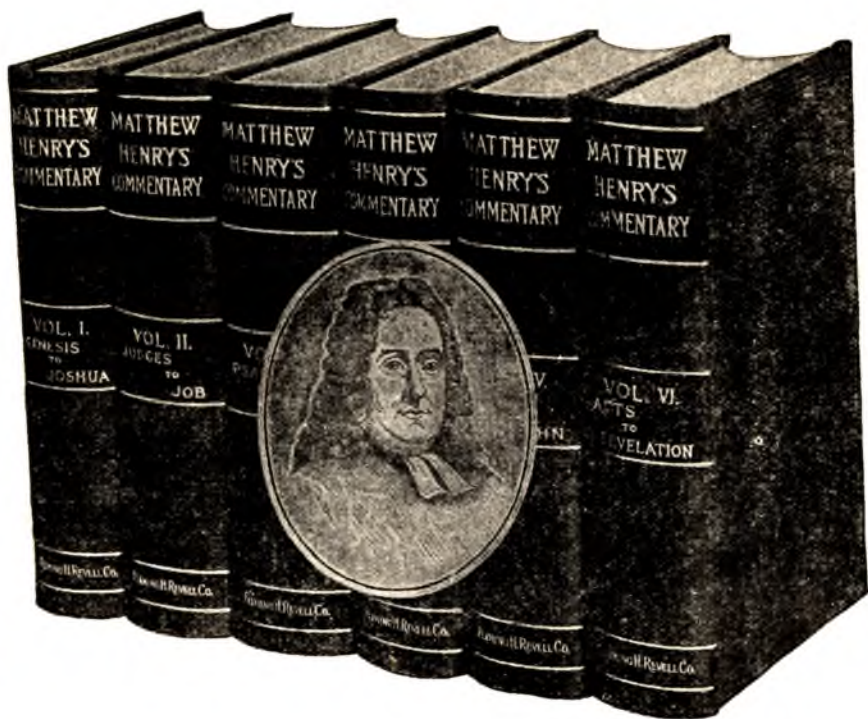
And the sermon may be answered,
By an "Amen" here and there.
But as sure as Joe's a Dutchman,
And Roe Shylock was a Jew
When the Dollar rules the Pulpit
There the Devil rules the Pew.

"When the Money gets to talking,
And the Master's voice is still
And the preacher swaps his sermon
For a twenty dollar bill.
That's the time old Mr. Devil,
Gets the churches in a stew,
When the Dollar rules the Pulpit
There the Devil rules the Pew.

"When religion goes to begging,
And the Bible is forgot;
And the preacher preaches nothing,
But a scientific rot,
Then the faithful old believers
They are getting mighty few
When the Dollar rules the Pulpit,
There the Devil rules the pew."—ANON.

They used to say, "The need of the church is Grace, Grit and Greenbacks." Then others have said, "Men and money" are the needs. But God says, "If I can find a man that will execute my judgments . . ." If God gets the man, He gets his pocketbook, his will, his mind, his *all*.

"Take my life and let it be,
Consecrated Lord to Thee.
Here's my silver and my gold
Not a mite would I withhold."



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