

threat against his life that is the occasion of his being here.

III. It is enough. Elijah is taking matters into his own hands, or seeking to. He forgets that he is God's servant, and not God his servant. It is not for him to say, 'It is enough. That is God's prerogative. It is not for Elijah to say when he will die.'

IV. Take away my life. It is not the taking away of Elijah's life that is needed, but the restoration of that life to normal, and to its proper ordering. Life in the hands of God, properly directed by Him, is most desirable. It would not be easy to imagine a man more appreciative of life, and more desirous of it, than was Elijah when rightly related to God and to His will for him. When life is not worth living it is because we make it so. And this we may do if we will.

V. For I am not better than my fathers. It is a sad day in the life of any man, when he so speaks. Here is the point of breaking down of many a promising life. To live worthily, there is much that one must rise above in this world. When a man gets to the point that he is willing to surrender his ideals, and live on lower levels, such as many others occupy, he is in great peril. The wise man aims at living the lives of those who are above him, not of those who are below him. Under no circumstances should noble ideals be surrendered. The way to the heights is not easy. It is the one way worth traveling. The surrender of noble ideals is a climax of wrong thinking.

The Cure for Spiritual Despondency

Return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be king over Syria; and Jehu the son of Nimshi shalt thou anoint to be king over Israel; and Elisha the son of Shaphat of Abel-meholah to be prophet in thy room (1 Kings 19:16, 17).

There is a way into spiritual depression. There is a way out of it. This we should never forget. The one thing to do when one gets into such a depression is to get out of it, not as Elijah tried to get out of his, but to let God bring us out of it, as He brought Elijah out of his.

I. Elijah was not only running away from Jezebel, but he was running away from his post of duty; from God. But God had not forsaken him. It was not Elijah that sought God under the juniper tree, but God that sought Elijah.

II. Elijah had lost confidence in himself. He had lost confidence in everything and everybody. But God had not lost confidence in him. God had not lost confidence in Israel, in men and nations.

III. In his discouragement Elijah had left his post of duty. He could see nothing

more for him to do there. God was going on with His work with Israel, with the nations.

IV. Not only was God going on with the work, but He needed Elijah in its doing. We may come to the place where we think there is nothing more to be done, nothing more for us to do. Hold steady. See what God is going to do. See if He is as discouraged as are you. You are ready to quit. Is He? You are despondent. Is He?

V. The cure for spiritual despondency is getting into the presence of the God

who knows no despondency; who knows the end from the beginning; who knows many ways of which you know nothing.

The cause of spiritual despondency is getting things out of God's hands into ours. The cure for it, is getting them out of our hands, into the hands of God where they belong. Life was never more worth living to Elijah than during the years that followed these events. The training of Elisha, and much of his most important work was done during this period. There is no discharge in this war.



No. 858



No. 664



No. 902

FOUR-PAGE FOLDERS WITH COLORED PICTURES

Four-page folders with attractive Christmas designs printed in colors on first pages. Size 5 1/2 x 8 1/2 inches when folded. These folders can be printed, multigraphed, or mimeographed inexpensively and with effective results.

Many churches use them for the Christmas Sunday bulletin. Others use them for the Sunday school printed Christmas program. Again, many pastors use them for their printed Christmas message to be sent out to members and friends.

100 or more, 1 1/2 c each; less than 100, 2c each

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

The PREACHER'S MAGAZINE

IF YOU warn the brethren of these dangers you will be a good and faithful servant of Christ Jesus, inwardly feeding on the lessons of the faith and of the sound teaching of which you have been, and are, so close a follower. But worldly stories, fit only for credulous old women, have nothing to do with.

"Train yourself in godliness. Exercise for the body is not useless, but godliness is useful in every respect, possessing, as it does, the promise of Life now and of the Life which is soon coming. Faithful is this saying and deserving of universal acceptance: and here is the motive of our tolling and wrestling, because we have our hopes fixed on the ever-living God, who is the Saviour of all mankind, and especially of believers.

"Command this and teach this. Let no one think slightly of you because you are a young man; but in speech, conduct, love, faith and purity, be an example for your fellow Christians to imitate. Till I come, bestow your attention on reading, exhortation and teaching. Do not be careless about the gifts with which you are endowed, which were conferred on you through a divine revelation when the hands of the elders were placed upon you. Habitually practise these duties, and be absorbed in them; so that your growing proficiency in them may be evident to all. Be on your guard as to yourself and your teaching. Persevere in these things; for by doing this you will make certain your own salvation and that of your hearers."—WEYMOUTH, (1 Timothy 4:6-16).

The Preacher's Magazine

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

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

J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

The Ministry a Calling and a Profession

THE EDITOR

WITH some the ministry is altogether a calling. With some it is altogether a profession. With many it is mixed in unbalanced proportions. With some it is a calling at one period and a profession at another period of life. And, strange to say, it is often the earlier periods when the purer motive is in the ascendancy. Within the last few weeks a minister under disfavor with his brethren in the ministry complained to me that he could not abide a sentence of silence because he had to feed his family and knew no way of making a living except by preaching. Within the same space of time a preacher has written me a letter begging for a pastorate on account of his desperate economic needs and his inability to make a living at secular employment.

Everybody knows a preacher and his family must eat bread and wear clothes, and everybody knows the preacher can do better work if he is adequately supported. But when it becomes evident that the ministry has become a matter of bread and butter in the question of motives we all feel instinctively that something is wrong.

Rightly interpreted, all proper vocations are callings, and every life is a sacrament. But there is a latitude in ordinary vocations that does not apply to the minister. When the farmer turns to merchandise we may question his judgment, but we do not cast doubt upon his motives. But when the preacher turns to life insurance or real estate we charge him with coming down from his great task to something like its shadow and limping substitute.

Going back to the cross roads, we do not challenge the young man who chooses banking as a means of making money or politics as a road to fame or farming as the way to independence. But we expect the preacher to take up his work as a means for saving souls, and we can tolerate no other motive as either a substitute or a supplement—it must be that and nothing else. This, in substance, is what we mean when we distinguish the ministry as a calling and leave other work in the common class of vocations or professions.

And yet there are professional aspects to the work of the minister. A call to this work is a call to prepare for it, and preparation for the ministry is both general and specific, and specific education means a profession. There is a technique in the minister's work—there are approved methods of pastoral visitation and pulpit exercise, and technique means profession. And the farther along the preacher goes the better he is prepared for his specific work and the less he is prepared for the other occupations in which men commonly engage.

This is a rather lengthy approach, but the purpose is the setting forth of two things: (1) the seriousness of entering this calling, and (2) the seriousness of playing fast and loose with it after one has entered it. On the first point little enlargement is required. No man should take this office upon himself with anything less than a clear conviction that it is God's will for him. If there is doubt, have patience to fulfill a more extended time of apprenticeship. Be a local preacher and yet keep on with your usual occupation. If God does not push you out, serve in the capacity of a lay preacher to the end of the way. Do not rush to ordination. Take time to test the evidences and to make sure you have the gifts as well as the graces required of a minister. God will bear with you or else He will hasten the means for your assurance.

But the second point is the one that concerns us most. In the early days when the preacher is conscious of nothing much except that he is dedicated to the noblest calling given to mortal men he will rise above the hurdles that block his way by the sheer force of his spiritual vision and vitality. Later, as the professional phases loom brighter the dangers are greater. There is the danger of becoming professional in spirit by the loss of true apostolic burden, by the assuaging of the spirit of sympathy, by the unconscious feeling that you "have arrived" and can do your work well, and finally by the growing conviction that you have merited standing and support by what you have already done.

There comes a time when the preacher awakens to the fact that he has passed the last side road and that he cannot now ever make a success of any other vocation. He may rejoice in this as a sort of sealing of his love service or he may grow festive under it and flounder and "invest" and tiddle with secularism. There is no safe age in any life, much less in the life of a preacher. Living is a dangerous business at best, and no life is finished until the liver is dead.

If only one can keep the freshness and vision of youth when he comes to the maturity and experience of age! If only one can apply the vigor of the morning to the sharp tools in hand at eventide! If one can but join birth and death with a chain of welded links, each link a year in a life unmarred by insincerity or vacillation! Surely no ideal can be higher!

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Longsuffering as a Fruit of the Spirit

Now the fruit of the Spirit is . . . longsuffering (Gal. 5:22).

WE have followed the first triad of Christian graces springing forth from the presence of the Spirit in the heart, graces which are potential with the fullness of the Spirit bestowed in the experience of entire sanctification and which grow and develop with the maturing of the experience. Love, joy and peace, the triad we have considered, have been regarded by one writer as Christian habits of the mind in the more general aspect, stated in an ascending scale, with love as the foundation, joy the superstructure and peace as the crown of all.

We now turn to the second triad. While the former triad was subjective in its nature, this second one is objective; it has to do more particularly with our relationship with our neighbors. First among these graces is longsuffering.

THE NATURE OF LONGSUFFERING

It is necessary to get a definite concept of the term itself. Many words we use with somewhat of a hazy idea of their meaning, but when it comes to translating them into a definite specific concept, differentiating from other similar words, we find ourselves somewhat at a loss. Thus it may be with this term. We turn therefore to some of the definitions given us. This is what we find. One writer gives two senses in which the word is used; first, "to persevere patiently and bravely in enduring misfortunes and troubles" (Heb. 6:15; James 5:8) and second, "to be patient in bearing the offenses and injuries of others; to be mild and slow in avenging; to be longsuffering, slow to anger, slow to punish." Then the same writer continues to define by contrast with an allied term, that is, endurance, stating that while endurance is the temper which does not easily succumb under suffering, longsuffering is the self-restraint which does not hastily retaliate a wrong. The one is opposed to cowardice or despondency, the other to wrath or revenge. A note is added saying that while this distinction applies in general, it is not true without exception.

Seeking further for definitions of the term we read that longsuffering is "a long holding out of the mind before it gives room to action or passion—generally to passion: 'forbearing one another in love,' as St. Paul (Eph. 4:2) beautifully expounds the meaning which he attaches to the word. Anger usually, but not universally, is the passion thus long held aloof; the longsuffering one being one 'slow to anger.'" One more definition may be added which states, "It has always the same general meaning, the which its etymology suggests, that is, 'steadfastness of soul under provocation to change,' the specific meaning differing according as that which is endured is thought of impersonally, and the word signifies simply 'en-

durance,' 'steadfastness' or personally, so longsuffering includes forbearance, endurance of wrong or exasperating conduct without anger or taking vengeance."

From the above we conclude that the heart and core of the word longsuffering is the bearing with provocative circumstances with calmness and without revenge or passion given in return. Truly this can come only as a fruit of the Spirit in the life, it is not born as a natural impulse.

SCRIPTURE EMPHASIS ON THE THOUGHT

Turning to the Scripture we note the prominence of this thought, expressed sometimes by other terms, but ever the same injunction. In the Book of Proverbs we read the following, "The discretion of a man deferreth his anger, and it is his glory to pass over a transgression" (19:11), and "By long forbearing is a prince persuaded, and a soft tongue breaketh the bone" (25:15).

Coming to the New Testament we have longsuffering set forth as one of the qualities of love in the thirteenth of 1 Corinthians, and in the second epistle written to the same group it is one of the factors by which we are to approve ourselves as the ministers of God (2 Cor. 6:6). Moreover it appears in other Pauline epistles for in Ephesians (4:1, 2) we find the apostle urging that they walk worthy of the vocation wherewith they are called, "with all lowliness and meekness, with longsuffering, forbearing one another in love." Then in Col. 3:12, 13, comes the word of admonition, "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering, forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

Writing to young Timothy, Paul calls attention to the fact that this young disciple of his had known and witnessed that he himself had manifested this grace in his life, and moreover he exhorts the young minister, "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 3:10; 4:2).

Thus this grace of the Spirit was a very prominent one in the writings of the great apostle. He felt that it must characterize Christian living, and be practiced by Christian preachers. Only in this way could they fully glorify God and honor His name.

IN DOCTRINAL EXPOSITION

In dealing with the fruit of the Spirit William McDonald, an outstanding holiness minister of the last century, gives about as full an exposition as anyone in his book, "Another Comforter." He approaches the subject by asking questions and the first question is "What is longsuffering?" This he answers very much along the line that we have discussed, so we do not need to quote him. The next

question is "But what is the limit of our forbearance?" His answer in this case is interesting. "The limit of God's longsuffering with us." Then he continues with a further exposition which we feel is worthy of our consideration. "Longsuffering," he says, "is not stoical insensibility to wrong, nor constitutional fortitude; but a temper of soul which is the fruit of the Comforter. We are tried on every hand. Some try us by their folly, some by their ignorance, some by their malice, and some by their jealousies and envyings. We are very susceptible of irritation. Anger is eloquent, and revenge is sweet: but to stand calm and collected; to suspend the blow which passion was urgent to strike; to drive the reasons of clemency as far as they will go; to bring forward fairly in view the circumstances of mitigation; to distinguish between surprise and deliberation, infirmity and crime, or, if need be, to leave God to be both the judge and the executioner, this is Christian patience!"

Then again he comments, "We commend to our readers the language of St. Basil: 'Has anyone made use of injurious expressions respecting you? Reply to him in blessings. Does he treat you ill? Be patient. Does he reproach you? Is the reproach just? If it be, condemn yourself; if not, it is but a breath of air. Flattery could not really impart a merit to you if you have it not, nor calumny give you faults that you do not actually possess. Does he tax you with ignorance? In showing yourself angry, you justify the charge. Does he persecute you? Think of Jesus Christ. Can you ever suffer as He suffered?'"

Longsuffering then as set before us in the Scripture is one of the Christian graces. It does not shine forth in spectacular glamor but is like the adornment of a meek and quiet spirit, not obtrusive, but is distinctly characteristic of a true Christian and marks the perfect man. May we not have more of this grace?

Some of the Essentials for a Constructive Pastorate*

J. E. Redmon

I.

WHAT ARE SOME OF THE ESSENTIALS FOR A CONSTRUCTIVE PASTORATE?

FIRST, the pastor must be God's man, in God's place.

Second, the pastor must build around the Lord Jesus Christ, and not around himself, impressing the members that he is as a bird of passage and may be moved at any time as God elects.

Third, the membership committee should always be recognized when receiving members into the church, the candidates should be fully acquainted with the general and special rules of our Manual, pledging themselves to comply therewith, they should be in the experience of justification and fully believing in and seeking after the experience of entire sanctification. The pastor's anxiety for members should never induce the lowering of standards or rounding the corners, we must have members who love our church and are anxious to comply with our Manual. We should be very careful in receiving members from other denominations ascertaining the fact that they really desire to be Nazarenes, and are anxious to comply with the polity of our church and her doctrines. While the church is described as a workshop, and has the unfinished as well as the finished products, yet all must love God and the salvation of souls, being impressed that this is our objective. All must be employed and kept busy, realizing that the work of the church is the greatest and most important work in the world.

Fourth, the church services should be spiritual, and love the predominating factor; such a church will grow spiritually, financially, and numerically.

*Paper read at District Convention by pastor at St. Petersburg, Florida.

II.

WHEN NECESSARY TO MOVE?

A pastor should think more of the will of God concerning himself than of place or position. A pastor should be close enough to God to know the leadings of the Spirit and know when to leave a church from that standpoint. Next, when his usefulness begins to wane, his members cease to boost for him, and he has opposition in his recall vote. A pastor should never contend to remain with a church when there is opposition, for in so doing he will divide or split the church, and will eventually have to leave anyway; seldom or never does a pastor repair a church which he has divided or split. God pity the pastor who has no place to go because of the reputation which he has built for himself. The world is our parish, the fields are white unto harvest, lift up your eyes and look, we have no time for contentions, there are hundreds of vacant churches and many open doors; be a man and move out into the great harvest field. Have the District Superintendent put you in a home mission campaign and dig out and pastor a church—you probably need that experience to help you succeed more fully in a pastorate.

III.

HOW CAN A PASTOR LEAVE A CHURCH IN THE BEST POSSIBLE CONDITION FOR HIS SUCCESSOR?

First, by giving an honest report at the District Assembly of his finances and membership. In so doing he is protecting the church and his own reputation; camouflage may help to succeed in a carnal warfare but never in a spiritual.

Second, leave the church in the same condition you would wish to find the one to which you anticipate going, that is doing unto others as you wish to be done by.

Third, when a pastor leaves a church, he should leave, bag and baggage, moving out of reach of the membership; never carry on a regular correspondence with any of the members of the church. Also refuse to receive tithe money or offerings from them, for in so doing he is robbing the local, District and General Budget of that church. Our conscience should forbid us doing such a thing. Boost for the new pastor, encourage the church that God will take care of you—begging for sympathy will never get you anywhere in the grace of God. Confide in your District Superintendent; he knows the churches on the district and will be glad to help you. Get the church in the very best condition you possibly can when necessary to leave, and leave like a man.

Fourth, a pastor should never attempt to have anything to do with the securing of a pastor to follow him; leave that to the church board and the District Superintendent. The Superintendent is acquainted with the need of his churches, also the

available preachers; let them ask for his advice when needed.

Fifth, young pastors should appreciate the advice of older and more experienced pastors who have been successful. You may reject this advice and learn by experience, but many times it is extremely costly.

Sixth, there is always an open door and many calls for the services of a successful pastor or evangelist. Study your own case, be a success. We are already overloaded with those who are failures; keep out of that class.

Seventh, an independent nonco-operative preacher is soon banished to nonentity without a trial or legal action being taken.

Eighth, I hope that the members of the St. Petersburg church here present will copy this and read same to the membership of the entire church on their return.

Conserving Results Through Teaching*

A. Elwood Sanner

THE MAJOR question which this paper seeks to answer is, "How may we conserve to a place of permanent usefulness those individuals who are now under the teaching influence of the church." This will include all persons in every department of the local church, whether they are converted or not.

Let us now understand the implications of the word *teaching*. The Church of the Nazarene is developing the conviction that teaching is not something apart from the church, but that the church, through its various departments, is a teaching agency. This means that not only the Sunday school, but also the Young People's Society, the Hi-N.Y., the Junior Society, the Missionary Societies, the Boys' and Girls' Clubs and even the regular services are engaged in the fulfillment of Christ's great command, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you."

Our problem, stated in one sentence, is: we have, in the various departments of our churches, boys and girls, young men and young women and adults whom we wish to conserve to a place of permanent usefulness; how may we, through the teaching agency of the church, accomplish this end?

I. THE OBVIOUS CONSERVATION VALUE OF TEACHING

Several Sunday mornings ago, before the Sunday school hour, I was walking down one of the streets of our city in the immediate vicinity of the Roman Catholic Church. At that particular moment, one of the burdens of my own heart was how to increase the

*Paper prepared for the Midyear Convention of the Northern California District, by pastor of Chico church.

attendance of our own Sunday school and church. As I came in sight of the church of Rome, I observed the number of cars parked on the streets near the church. Many of the cars were recent models and comparatively expensive; moreover, the number was enviably large. Of course my own spirits burned with a desire to see such a sight on the streets near the Church of the Nazarene. I was forced to remark to myself that the Roman Catholic Church is doing the job more successfully than we are. At the same time I remembered some startling statistics to the effect that the Roman Catholic Church has established in the United States more than 6,500 elementary schools and more than 1,500 high schools; besides this, the church maintains many universities, colleges and hospitals. Please remember that I am linking the excellent attendance at the Roman Catholic Church with the extensive system of education that church maintains. Despite the fact that none of us could recommend the doctrines and beliefs of the Church of Rome, we must admit, that the church is certainly producing Catholics on a large and effective scale. How are they doing this—chiefly through the tremendous emphasis they place upon the teaching and education of the church.

We cannot honestly deny that the church, through its teaching agencies, has the ability to conserve persons to Christ and itself.

II. THE INESTIMABLE VALUE OF CRISES EXPERIENCES

At this particular juncture we must unhesitatingly stress the incalculable value of definite experiences of grace in the conservation of persons to the church. At the same time that we recognize the importance of education through teaching, we must note that

religion, in the strictest sense, can never be taught; religion, regarded as the unspeakable gift of salvation wrought by God in His blessed Son, must be received from the Holy Spirit.

It is at this point where the current movement of religious education has definitely gone awry. The basis for the entire movement of modern religious education, as presented in the majority of churches and university centers, is this conviction: "It is not only possible, but entirely natural for the child to grow gradually, through nurture and training, into a consciously rich religious experience; just as it is possible for him, by the same method, to grow into a scientific or literary experience." Again, "It is beyond question true that a full, vital, rich religious consciousness can be developed by a process of normal growth without the necessity of conversion or any emotional upheaval." I have quoted directly to you from a recent book, famous in the field of religious education. (George Herbert Betts & Marion O. Hawthorne, *Method in Teaching Religion*, Chapter 1. Abingdon Press.)

In a very large sense, the current movement of religious education has fallen prey to an ancient heresy known in the fifth century as Pelagianism. This condemned doctrine taught that we are born not with a carnal, sinful nature, but with a nature susceptible alike to good or evil; that the soul is, at birth, in a sort of moral equilibrium. Hence, according to this belief, the church should teach a child never to be other than a Christian, thus rendering conversion unnecessary. The early church, under the inspired direction of St. Augustine, fought and condemned this doctrine as blasphemous to the Holy Word of God. Yet the modern church has returned to the grave of this ancient error, resurrected it, dressed it in more respectable clothing and presented it to a gullible religious world.

This especially concerns us, for we, too, wish to place the correct emphasis upon the value of teaching and training; but, also, we must determinedly refuse to allow mere teaching or training to usurp the rightful place of crises experiences in religion.

To be sure, a child's acceptance of Christ may not bring the great outward changes that the conversion of an iniquitous worldling will bring, but we must recall that *all have sinned and come short of the glory of God*; hence, he who would enter the kingdom of heaven, no matter what age he may be, *must be born again*.

III. A PROPER CORRELATION OF TEACHING AND EVANGELISM IS NEEDED

All of this demands that we relate properly the respective fields of teaching and evangelism. As it is true that the development of Christian character demands something more than the altar, it is also true that we should shudder to think of dispensing with the altar. The modern church, in many instances, has forgotten the altar in favor of education; and, on the other hand, we have often neglected to place the correct emphasis upon teaching and training in the development of adequate Christian character. Can we get these together? Let us try. May we not

say that teaching should be the handmaiden of evangelism? Is it not true that teaching should point the way to the cross, seek a decision for Christ, and aid in the permanent maintenance of life upon that new level?

IV. WHAT TEACHING TO CONSERVE MUST INVOLVE

During the remainder of this paper, as we think of teaching, let us think of it in these terms—*teaching to conserve*. Let us now seek to discover what teaching to conserve demands of the teacher.

Teaching to conserve demands of the teacher:

1. A Vital Relationship with Christ.

No person should be entrusted to mold the religious conceptions of a child or older person who does not possess a clear experience of grace. All of the Christian graces so necessary to effective teaching are born of this experience; if this is absent, there will be no passion for souls, no fervent loyalty to the whole church, no true understanding of the task, no passionate determination to labor with patience against discouraging obstacles. Unless a person knows positively that God for Christ's sake has forgiven his sins and that he is walking in all of the light, he has no place in the teaching program of the Church of the Nazarene.

Teaching to conserve demands of the teacher:

2. A Sworn Allegiance to the Whole Church Program.

Nothing arouses greater discouragement in the heart of a pastor than for one of his assistants to be interested only in the particular part of the church in which he has a little responsibility. That person who is solely concerned over his Sunday school class, or who is solely concerned over his Young People's Society, or who is solely concerned over her Missionary Society has a narrow viewpoint and is unfit for a place of responsibility in the teaching program of the church. You have met that Sunday school teacher who sought to make a little church of his class; you have met that leader of another auxiliary organization who considered his department to be of such importance that he found it impossible to co-operate with the whole church program. That person is unworthy of the responsibility with which he is entrusted. Even though a person of that type may seem to exercise influence, or may seem to be a diligent worker, he is entirely out of place in a position of responsibility, for his work is destined to fail. Any work that is built around a personality is assured of an early death, for it has no force other than its leader to carry it on indefinitely. A teacher should be interested in the whole program of the church in order that his work may be conserved for permanent value. For instance, I know personally of a teenage class that at one time boasted of thirty-five active, regular members; the teacher of that class, despite all of his apparent spirituality and diligent labors, built the class not around the church but around himself. As a consequence, now, not more than one person of that original class can even be found in the Sunday school. Teaching to conserve demands of the teacher a sincere desire to co-operate with the whole church program.

Teaching to conserve demands of the teacher:

3. A Gripping Passion for Souls.

This is born of one force: a living relationship with Jesus Christ as Lord and Savior. If this concern over persons is absent, nothing of value will ever be accomplished. A teacher without a passion for souls will insist that his task is impossible and prove it to be so; a teacher with a passion for souls will insist that the same task is a glorious opportunity and prove it to be so.

Teaching to conserve demands of the teacher:

4. An Incisive Understanding of the Goal of His Work.

Surely the greatest hope we could have for a person is that, first, he should understandingly accept Christ as Savior and Sanctifier; second, that he should find a place of permanent, valuable service in the Church of Jesus Christ.

Surely teaching to conserve could have no more worthy goal; and, with this goal in view, correct teaching can find in the life of anyone a place to minister.

Teaching to conserve demands of the teacher:

5. An Intelligent Comprehension of the Nature and Basic Laws of Teaching.

If one is interested in teaching to conserve, he must realize that teaching is not such unless learning ensues. The task of teaching is not complete until the pupil has learned. No matter how well one prepares what bit of truth he may have to present; no matter how eloquently that person may present his message, he has not been teaching unless someone has been learning. No method of teaching is of value unless it causes the pupil to learn.

Obviously it would be impossible in this paper to present all of the intricacies of the laws of pedagogy, even if the author were acquainted with them. However let us sketch a few of the broad, basic principles without which teaching cannot succeed.

The following principles are taken from Luther A. Weigle's text entitled, *The Pupil and the Teacher, An Abridgment, Part Two—Teacher*, pp. 89, 90.

(1) The principle of self-activity. "Not what you tell a pupil, but what he thinks as a result of your words; not what you do for him, but what he does for himself; not the impression, but his reaction upon it—determine his development. You cannot put ideas into his head; your words are but symbols of the ideas that are within your own. He must interpret the symbols and from them construct his own ideas. Teaching succeeds only in so far as it enlists the activity of the pupil."

(2) The principle of apperception. This simply means that a person never forms an idea out of entirely new material; he relates the new with the old to construct the new idea. In other words, a teacher must present his thoughts to the pupils not in terms of his own words and habits of thought, but in terms of the words and habits of thought of his pupils. For example, when Christ was teaching the multitudes, He spoke in terms of those things with which they

were most familiar—the lily, the mustard seed, the sower in the field; when He called Andrew and Peter, he did not speak to them in the terms common to Matthew, the tax collector; he spoke to them in their own words—"I will make you fishers of men." Christ did not stop with their ideas; He used them to present a deeper thought. This is the principle of apperception, the relating the new with the old.

(3) The principle of adaptation. This is closely allied to the preceding principle. The teacher who heeds the worth of this principle notes that a child or youth is growing and developing; that at one age a child is interested in those things that would not interest him at a later age. Thus, the Beginners department can use physical activity to advantage; the Primary department, stories; the Juniors, handwork; older persons, assigned work.

As meagerly as these principles may be stated, they represent basic laws a teacher must recognize and obey. Each situation will demand a different application of the principles, but the laws remain fundamentally the same.

Teaching to conserve demands of the teacher:

6. The Will to Live in the Realm of Practical Reality.

In many instances it has been true that persons have been interested in Teacher Training work only to the extent of obtaining the seals; they have failed to apply worth while theories in the realm of exacting reality. These persons have divorced theory from reality and have been blissfully satisfied with dreaming about the work from the pages of a book.

Teaching to conserve will recognize, first, that one may learn worth while suggestions from study; second, that theories in the book are of no value unless they work; third, that worth while, practical suggestions must be put into successful practice or they are valueless.

Hervey Allen, in his ponderous work, *Anthony Adverse*, makes Napoleon Bonaparte say this: "The greatest fault of humanity is its failure to make *I think* or *I plan* become *I do*. We human beings have a perverse affection for theory divorced from reality. The reason why so many men of hard practicality have little use for people who have 'read it all in a book' is that many times those persons know nothing about putting their theories into actuality. Here is where the Sunday school teacher must tighten up the belt of his will and purpose to put into actuality the goals he sees before him. We know where we are going; we know at least some of the ways we should take to get there, so let us not dream about it—let us go there!

The best thing to give your enemy is forgiveness; to your opponent, tolerance; to a friend, your heart; to your child, a good example; to your father, deference; to your mother, conduct that will make her proud of you; to yourself, respect; to all men, charity.—SELECTED.

A Ministerial Necessity

PAUL S. HILL

A MINISTER must get along with people. The reason is obvious: if he cannot get along with them he cannot help them. Regardless of how much theology he knows, or how well he can sing, or how loyal he is to his denominational program, his ministry will be a tragic failure if he just cannot get along with the people.

And the minister must get along with people and stay with them and among them instead of withdrawing himself from them and living by himself. Another person who does not like the people of his neighborhood can, in a measure, withdraw from them and become seclusive. If the people around his part of the country do not suit him for his friends he can make friends some other place. The world is wide and he can find more congenial people some other place. But not the minister. He must meet and mingle with all the kinds there are in his community and get along with them all, and not only get along with them but be friendly to all and look for them to be friendly in return.

To get along with people is a ministerial duty and achievement. About everybody will tell the minister the faults and failures of about everybody else and it really is a ministerial conquest and heroic warfare to hear everybody's faults, frequently enlarged, and still have faith in them and for them. Indeed blessed is that minister who can have everybody's faults told him and still believe that there is a beautiful and friendly humanity around him that will respond to the preaching of the gospel. A minister needs almost to have two pair of eyes, one pair to see small on faults and the other pair to see big on virtues.

The minister's position is different from that of other professional men. The doctor meets people and treats their diseases. The lawyer meets them and takes their side in litigation, but the minister meets them sick and well, in the law courts and out of them, meets them all just as they are, and has to protect both them and himself against what he has been told about them. We mean he must protect himself and them against the influences that are at work that would tend to make it impossible for him to deal with them as a Christian minister should and of course hinder the response from them that the ministry should receive. To get along with people as a minister should, it means to meet them when about everything bad has been told about them and not be ministerially influenced by the slanderous gossip. The people must feel that the minister believes that there is something to them, and about them, that is worth cultivating, and which the grace of God can bless and develop.

To listen too seriously to what is told him about the faults of people is a step toward ministerial failure so far as getting along with them is concerned. To come to an understanding that he will have to get along with all sorts of faulty people is a step toward good ministerial success. Any minister who tries to correct the faults of people by what other

people have told him will likely result in more snakes than he can kill. What faults cannot be corrected under Christian teaching and the nurture of grace can hardly be corrected any other way.

Woe Is Me, for I Cannot Sleep!

PASTORS, entertainment committees, hosts and hostesses please take notice: Please, please, for sake of that revival, and in the name of humanity, give your evangelist a bed fit for a human being to sleep upon.

I am an evangelist—just now it is near midnight—tomorrow is Sunday, and I have a full, hard day ahead of me, and I need rest to be at my best for the revival, but instead of sleeping, I am sitting up on the edge of what some people might call a bed but what is only a nightmare to me. It has no head, no foot and no springs! Hard ridges run from end to end of this abomination which my well-meaning hosts have wished off on me.

Traveling from meeting to meeting, I sleep (or try to) in a different bed each place. Some have no springs. Some have hills and valleys. Some have gone stylish, and boast of permanent waves, while others are just plain hard. It may be that there are straws that break the proverbial camel's back, but it is often lack of them that breaks mine. Woe is me! And so I roll and toss—groan and sigh, and threaten to return to the pastorate. In the dark, still hours of the night when all is quiet, except my creaking bed, and all asleep except me, I rise betimes (as I am doing now), take my pen in hand and try to solace my aching nerves and outraged bones, my breaking back and sore ribs, by writing, studying, or just vainly sighing for the good old days when I could sleep.

Why is it that so many good people are careless about the evangelist's bed? They stuff him with rich food—feed him on the best in the land—praise him, and extol his merits, and then, after a hard service, when his nerves are strung up like taut wires, send him away to a cold, cheerless room to try to get some much needed rest by lying, not sleeping, upon a bed that an angel would weep over.

A grumbling, complaining evangelist is a burden, and no one wants him to ever return, so he must take his medicine, and through sleepless nights and restless days head onward toward a nervous breakdown and an early retirement from the ministry.

Have mercy! Have mercy, pastors, and do unto others as you would be done by! See that your evangelist has a good and a comfortable bed, and he will be able to give you better service.

And all the evangelists said, "Amen."

A LONG-SUFFERING EVANGELIST.

"God is the Ever-near."

"Nearer is He than breathing, nearer than hands and feet."—TENNYSON.

GENERAL CHURCH PROGRAM

CHURCH SCHOOLS

Orval J. Nease

A Training Program

R. R. HODGES

THE need of trained leaders is becoming more and more recognized. Workers in each division of the church are meeting conditions that demand keen thinking and a clear understanding of the underlying causes. Young people who for five days each week are under the tutorage of skilled teachers demand a comparable understanding of their needs by their leaders on the Sabbath day. These same young people are meeting delicate problems of life such as the previous generation never met. To help them meet these conditions demands leaders who can sense the need, discover the remedy and apply it properly. The need of trained leaders is appalling.

While all agree on the need of trained leaders, the manner of getting these leaders is quite a different matter. If we could get a few talented and trained leaders to "join" our church, that would be fine. If our colleges could "turn out" enough qualified leaders and "hand them down" to us, we would rejoice. But many have not yet come to recognize the fact that if we are to have an adequately trained lay leadership it must be developed in our local church. New needs are constantly arising and our present staff of leaders is changing. These demand new recruits from time to time and call for a consistent training program year by year.

To properly meet the need, a training program should be a part of each year's regular program. Just as we plan for evangelistic campaigns for each year or twice a year, so we should plan some definite time during the year to be given to training our leaders. Shipshod planning here will not produce any better results than it will in promoting any other agency of the church. In the yearly calendar of special events and activities adequate time should be allowed for the training work.

The extent of this yearly program of training will depend largely on local needs and situations. In the past we have thought largely or exclusively of training for the Sunday school teachers and officers. A larger conception is beginning to break upon us. We are coming to recognize that leaders in every department of the church need training. The Young People's Society has recognized this need and is promoting a Study Course for its membership. Perhaps if some members of the church board had studied church finances a little their churches would make better progress. A study of the principles of ushering might help some churches to achieve a better standing in

the community. Personal evangelism and visitation is an important adjunct to the successful church, if properly done. In churches where all the nice rooms are given to adults and the children pushed off into the corner or to the basement it is apparent someone has not learned to apply Jesus' standard of values. The outstanding doctrines of our church and the meaning of church membership should be studied by every Nazarene whether he is a teacher or officer or not in the Sunday school or in any other organization of the church. The adequate local program is one that is planned to fill discovered needs in the local church.

Confining our thinking to the Sunday school, the first step in providing an adequate training program is the scheduling of regular workers' conferences. These should include all the teachers and officers of the school. In the departmentalized school the department workers should meet monthly and the entire group of workers meet, perhaps, every three months. The successful workers' conference calls for careful planning. Time for discussion should be given to the problems of the entire school. Attention should also be given to the personal problems of each teacher and class.

A second step in providing adequate training is a working library of books. A teacher who is reading good books is one who is learning to do a better job in his class. One pastor has provided a rotating list of books. At his workers' conference each teacher receives a book which he is expected to read within one month. At the next conference he returns this book and receives another. The books are selected carefully, a devotional book alternating with a methods book. Not only is the school increasing in efficiency, but the attendance has grown beyond the capacity of their building to accommodate. A chart shows one class making rapid strides numerically where the teacher decided to organize his class after reading a book discussing this topic. A reading teacher is a developing teacher.

Leadership training classes have an important part in any carefully planned program. The wide variety of units offered permits a selection to fill the local needs. Every church should have at least one leadership training class each year. More classes are better. Some schools now have a regular program of four or five classes each year. In the larger schools several classes may be conducted simultaneously with one or more schools being held regularly each year. Schools should be planned well in advance of the time of meeting and announcement made so that people can adjust their social life and business appointments to the time selected. Observation indicates that the more intensive type of class meeting is better. Classes can be held six nights a week for one week, three nights a week for two

weeks, two nights a week for three weeks or one night a week for six weeks. If local conditions warrant the class may meet for a shorter period for one night a week for twelve weeks. The two or the three weeks' plan appears from the results reported to be the best plan. But whatever the local conditions are, no church can afford to fail in holding at least one class each year. Every class pays big dividends.

The pastor is responsible for initiating plans for this training program. Some pastors think they are too busy to carry on this work. If they could just realize that they would be increasing themselves several fold in training others they would see it as a wise investment of time. Some pastors are working themselves to death trying to do everything and their members are starving to death for something to do. Every time a pastor can get a layman or woman to do a task he accomplishes two things. He relieves himself of the responsibility of doing that task and also helps the lay person to develop Christian character.

But the layman feels the need of knowing "how" before he tackles a job. It is not always a lack of interest when a layman neglects to do a task he is asked to do. He may feel incompetent. His pastor owes him the confidence that comes from training. Pastors have been seen who not only neglect to plan a program but actually hindered its development when proposed by the chairman of the church school board or the Sunday school superintendent. The period of usefulness of those pastors is limited by their own lack of foresight. Athearn, a noted religious educator, is quoted as saying that a pastor who could not train his leaders is not prepared for his task. If an adequate training program has not been made for your church, have a meeting of the church school board at once and plan it. Then execute it like your very life depended upon it. If the Department of Church Schools can assist you in any way, a request addressed to them will bring an early reply.

Promoting Our Church Paper

BESIDES the thirty single subscriptions, our church receives a bundle of one hundred each week which a *Herald of Holiness* carrier distributes to one hundred homes each week and to another set of one hundred homes the next week just like a newspaper boy runs his regular route. There are two hundred homes that get the *Herald of Holiness* every other week.

To distribute them, we roll within our church bulletin and with a small rubber band around them they may be easily thrown and will keep in good condition to read.

The *Herald of Holiness* newsboy is distributing the *Herald of Holiness* each week to a list furnished by the pastor. For this service he will receive a trip to the N.Y.P.S. Camp and Institute, expenses all to be paid by the church.

The value received is reflected in the fact that a

few have been directly won to God as a result; others are welcoming us into their homes and a foundation is being laid in their minds and hearts for future reaping. Our Sunday school has grown from an average of seventy-five to an average for the first four Sundays in January of 123.

If one-third of our churches would carry on an advertising program of this kind, it would put our *Herald of Holiness* subscription list over the 100,000 mark.

MARK F. SMITH, Pastor,
Grace Church of the Nazarene,
Kansas City, Missouri.

Valuation of Church Property

LEEWIN B. WILLIAMS

NO doubt the tendency of ministers and church officials in making up the statistical reports for our District Assemblies is to overestimate the value of church property. We have no committee with authority to scrutinize these reports; and, consequently, our property statistics are considerably "padded," not purposely, of course, but from lack of experience in making estimates. A young church finds an abandoned church that can be bought at a "bargain." Probably the church originally cost \$50,000, or more; but the community has changed, the congregation wants a larger church, or a different location; an undesirable element may have moved in, or the church may have failed. We step in and purchase the church at a low price. About all the competition one has in buying such property are the gas stations. If the neighbors object to a gas station, then the congregation has a hard time finding a buyer. In making up the annual report, what value should be placed on such property? It will be argued all around that it is worth more than was paid for it, and an estimate is usually placed on the property above the purchase price.

Again, a church may stand in the path of business. The building may be old and greatly depreciated, yet the land has become valuable for business purposes. Many churches in downtown areas have been sold at prices that enabled the congregation to build a modern edifice in a location where real estate values were not high. It is not a simple matter to determine what value should be placed on such property.

VALUATION METHODS

In estimating the value of property, three methods are recognized. The government (for tax purposes) requires that the lowest estimate must be used. These methods are as follows:

1. Cost,
2. Market value,
3. Replacement value.

The first method, cost, means exactly what was paid for the property, no matter how big a "bargain" the church thought it got. This is the method gen-

erally used, particularly with small buildings. In the erection of church buildings frequently much labor, material and supplies are donated. As the amount of loans and insurance a building will carry depends on its cost, it is quite proper that all such donations of real value—such as were needed and would have cost the church money—should be added to the cost.

The second method, market value, means the price the property would bring on the market between a willing buyer and a willing seller; that is, when there is no forced sale. A sale at auction frequently does not represent the true market value.

The replacement value means exactly what the term implies. A building may have cost much more when it was erected than it will cost to put up a similar building today, or vice versa. This method, of course, is not practicable for church property.

If the cost or market value of property, after making due allowance for depreciation and obsolescence, is not known, then an appraisal should be made. An appraisal is based upon experience, therefore, it is necessary to have men who are experts in such matters to make an estimate. Men who deal in real estate are frequently called upon for this purpose. As repairs, depreciation and obsolescence have much to do with the value of property these subjects will be treated in a subsequent article.

If you are interested in securing a used set of *The Pulpit Commentary* (51 volumes), which the owner states is in fairly good condition, for thirty dollars cash, plus transportation charges, address Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Missouri.

ILLUSTRATIONS

Carelessness Concerning the Souls of Men

When I was pastor of First Church, Minneapolis, Minnesota, one day I walked into Brother G. E. Johnson's grocery store. At this time he was a beautifully converted and sanctified man, had a good Christian wife and two lovely saved girls. Brother Johnson was born in Sweden, and he came from military stock, but in his early manhood he left home and came to America. He plunged deeply into sin and drank the dregs of human woe. For more than twenty years he gambled, smoked, drank intoxicating liquor and indulged in all the grosser forms of sin. He lived in the dens of Chicago. Cigarettes, dope and liquor sapped his physical strength. He did not draw a sober breath for twenty years. He was so far gone physically at the time of conversion that he could not retain in his stomach a tablespoonful of milk. Dead drunk on Washington Avenue, Minneapolis, he stood in the street meeting and talked back to the mission workers as they testified and sang gospel songs. Someone spoke kindly to him, took him into the mission, stayed with him until four o'clock in the morning, and about daybreak the light of heaven broke into his soul and the burden of sin rolled away. He was later gloriously sanctified and joined the Church of the Nazarene. I had the privilege of receiving him and his entire family into First Church, Minneapolis.

The call to the ministry was upon him. He obeyed. After a while he was ushered by the Spirit into the evangelistic field. He and his daughters and his good wife went over the nation and won multiplied thousands of souls to Christ and he died suddenly in the midst of a great revival and went to his reward, but hear now these sad words, "Brother Wordsworth, I could have been won to God twenty years sooner if someone had spoken to me about my soul." I shall never forget these words as long as I live. And I recall that David said, "No man cared for my soul." Finney said, "Millions of souls will be in hell because of the carelessness of the church." Lord, have mercy on us!—Submitted by E. E. WORDSWORTH.

Love Covers a Multitude of Sins

Who ever heard of an affectionate mother going around among all the neighbors saying, "Did you know that my daughter has fallen? She has lost her virtue and is morally depraved? Did you know that my son was arrested for being drunk? Did you know he was so drunk he tried to kill a man the other night? And did you hear about him beating up his good wife and children and he would not let them come in the house on that awful cold night? And, Mrs. Neighbor, I have come over to show you all the birthmarks and scars on my child. She also has many mental defects; in fact she is almost idiotic." Is this what a true mother does? No! the mother covers a multitude of blemishes, shortcomings and weaknesses of the child because of her love. She would let her blood freeze in her veins rather than expose her child.—Submitted by E. E. WORDSWORTH.

Love Never Faileth

Sam Hadley, who had been saved from a terrible life of sin and degradation, later became a mission worker in the Bowery, New York. During the time that Hadley had charge of the mission an unvirtuous and sin-besmirched woman known to mission workers as the "old hag" would come to the mission for food and money. Other mission workers laughed at Sam's "freshness." They told him he would soon learn better. She "worked" all the missions like that and thus got her living. Sam always replied, "There are no hopeless cases with God." And his Bible said, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Sam quoted to them this passage and kept on feeding the "old hag" and giving her money. This continued for many months. But Sam also tactfully talked to her about salvation, prayed for her, but received nothing but abuse. But one night the "old hag" fell on her knees and confessed her sins and was gloriously converted. She asked Hadley's forgiveness. She later became a very efficient worker in the mission, "Love never faileth."—Submitted by E. E. WORDSWORTH.

Unbelief: Often Due to Unrepentance

Charles Spurgeon tells of the minister who was walking in the woods of North Canada one summer evening in meditation, when he missed the trail and wandered farther than he had expected to. Presently he came upon a large clearing where a young infidel was making a lecture against the fact of God. There was a large congregation gathered to hear him and at the conclusion of his address they applauded loudly. The young man, waxing bold, then asked if anyone could answer his arguments. For a moment there was silence, then an old woodsman arose and related the story of how just yesterday he had heard as he walked along the bank of a certain river the screams for help from one whose boat had capsized in the stream. He went on to tell how the drowning man had prayed for God to have mercy upon him and save his poor soul. As the old woodsman sat down he said, "And that, ladies and gentleman, is the young

man who has just addressed you and whom only yesterday I saved from drowning."

Too many so-called unbelievers lose all their boasting and unbelief when they face some real crisis where they need God.—Submitted by R. E. PRICE.

Standing the Test

It is said that Napoleon once ordered a coat of mail. When the artisan completed it, he delivered it to the emperor, who ordered him to put it on himself. Then Napoleon, taking a pistol, fired shot after shot at the man in armor. It stood this severe test, and the emperor bestowed upon the maker a large reward. We are reminded of the Apostle Paul when he wrote to the Ephesians and said, "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Eph. 6:11). The panoply which is mentioned here refers to the armor of the heavy troops among the Greeks; those who were to sustain the strongest attacks, who were to undermine the foundations of walls, storm the cities and bare the breast to the foe. The Christian's armor as found in Ephesians, chapter 6, will stand the test. It is both offensive and defensive.—Submitted by E. E. WORDSWORTH.

Ramblings from the Roving Correspondent

No one thing in the entire gamut of church activities gives me as much concern as the altar service. I sometimes think that we are less efficient there than anywhere else. And it is here as everyone will admit, that we need to be particularly effective. The increasing emphasis placed upon the necessity of trained Sunday school workers is encouraging but our altar services, which are certainly far more vital, are conducted with no plan, no organization, no training, and no required qualifications. What can be done about it? I don't know. I wish someone would give me the solution. I do think that some simple improvements could be effected without making them too revolutionary.

I knew a pastor, wise and courageous both was he, who selected from his membership certain men and women to work with seekers at the altar. I don't remember that he experienced any unpleasant reaction because of this plan. Men and women are selected as Sunday school teachers. A few men are picked to serve as ushers. Why should any individual, especially a saved and sanctified man or woman, fuss because he or she is not included in a selected list of workers? Such a picked group could be given a short course in personal work. They could be instructed in the proper use of the Bible in dealing with penitents. And that is important! No seeker should be permitted to leave an altar without having some Scripture read to him. I have frequently quailed at the absence of instruction, at the seemingly haphazard and free-for-all methods at our altars. Something should be done about it!

Conscience

On my way to preach in a revival meeting at Carrington, N. D., I noticed a group of cars near a strawstack in a field some little distance from the highway. Advancing among the silent, gazing men I there saw lightly covered with straw, just as they had been sleeping, two men cold in death. Their heads were crushed. They had been murdered in their sleep. The guilty person had left no clew as to his identity. Months later in a distant city, a transient applied for a bed at the police station. He was given a room near the night office. Policemen heard him pacing the floor restlessly in the night. Martinson, chief of police and an old Salvation Army worker, understood the working of a guilty conscience, suspected the transient and held him for questioning. He confessed that in a threshing crew two men had pestered him, hounded him, tormented him till he hated them with murderous hatred. He heard that they were sleeping at the strawstack, sneaked up on them in the darkness and with a broken pump handle killed both before either wakened from sleep. Memory, a guilty conscience, remorse drove sleep from the guilty man's eyes. He was glad to confess.—Submitted by IRA E. HAMMER.

My father died leaving my mother with six of us children to provide for. One day one of my brothers had to have a pair of shoes. Mother told me to see what the price would be; and I told her \$2.50. She took her Bible and went to the barn. After praying for some time I heard her coming to the house singing. I went to meet her, and she said, "You can get the shoes tomorrow for God gave me the witness we would have the money then." Just as she was telling me that, our dog chased a rabbit past us and it ran into a hole. I set a trap in the hole and next morning I had a skunk in the trap. My cousin came over and gave us \$2.50 for it just as it was in the trap. Mother said, "Praise the Lord, there's the money for the shoes."—Submitted by LOY SNOW.

Divine Healing

We were a group of preachers homeward bound from a District Assembly. While on the way one of the men became very sick and was suffering intensely. All were sympathetic, but that did not seem to help much. Suddenly the driver of the car said, "Brethren, the thing we ought to do is to stop here on the road, lay hands on this man, and pray the prayer of faith for his healing." The car was stopped just off the highway on the open prairie. They had a great time in prayer around that preacher. The glory came down with assurance that God had answered, and that assurance was so clear and definite that the prayer broke up with a time of shouting and rejoicing. However the pain did not cease. The rest of the day and the following night suffering continued. But the preacher's faith never wavered; he was still believing God for his healing. Suddenly the next day, while still traveling, he was a well man. Divine healing is not always instantaneous at the time of prayer. It is no less the work of God and the result of the prayer of faith if it be delayed or is gradual.—Submitted by IRA E. HAMMER.

I awoke one morning in a mood not at all pleasant because the dust was blowing ferociously and everything was dark. I got up, turned on the light, but there was no light. I called the light plant, but found everything to be all right there. We looked at our meter and found that some dirt had gotten behind the fuse. How many times we are in darkness because the storm of life has caused something to get between our heart and God. Yet the power is still there as it was in the light plant, but we cannot reach it because of the dark spot in our heart.—Submitted by ZITA MAE HOLMES.

BOOK CHAT



P. H. Lunn

THAT prolific writer and compiler of books for ministers—William H. Leach—has added another volume to his list. This one is THE MAKING OF A MINISTER (Cokesbury—\$1.50). It is not a book of pastoral theology as the title might suggest but rather one that deals with the practical problems which confront a wide-awake minister in any one of his 365 busy days. Here is a definitely worth while book that deserves a place in any denomination's course of study for undergraduate ministers. And there probably is no minister, no matter what his record of service but who could profit considerably from the suggestions found in it. Each one of the fourteen chapters deals with one particular field of ministerial preparation or activity. Chapter one, logically enough, discusses the minister's background. Then follows (2) The Minister's Background; (3) The First Years of Disillusionment; (4) The Minister's Economic Security, and what tragic smash-ups could have been avoided by many good men had they followed advice given here; (5) The Productive Years; (6) The Ethics of the Parsonage; (7) The Minister in His Community; (8) The Leader in His Church; (9) The Minister as a Pastor; (10) The Minister's Personal Evangelism; (11) The Minister in His Pulpit; (12) Ministerial Ethics (sound advice and invaluable counsel here); (13) The Destruction that Wasteth at Noonday; (14) The Recessional, (in which retirement and its adjustments are discussed). In the Book Man's judgment this book merits A1 rating.

Sir Charles Maston whose earlier book, "New Bible Evidence," has had an enviable circulation is the author of another book on the same theme, THE BIBLE COMES ALIVE (Revell—\$2.00). Students of archeology will welcome this new volume covering the latest discoveries in archeological research. The book needs no commendation. The author's name is sufficient. Neither does a book of this kind lend itself to a brief review. We merely announce it for the benefit of those of our readers who are interested in this subject.

Obey—It Is God's Plan for You

E. G. SLEMMER

So he went and took Gomer, the daughter of Diblaim (Hosea 1:3).

HOSEA obeyed God. Throughout his life and ministry he seems to have been singularly devoted and true. Why God should thus condemn his servant to a life of sorrow may seem strange to us, but an intimate study of Hosea's career will reveal many things of value to all.

Hosea obeyed implicitly God's command of verse 2 even though it seems obviously to have been against all reason and righteousness; and for most of his life he knew sorrow and anguish because of Gomer's unfaithfulness. See, then, how God has prepared him to see as He sees and to speak as from the heart of God while pleading with that wicked

and adulterous nation. His very suffering made him the more powerful pleader for Israel to return to her first love—to God who had wooed her from the land of bondage and the desert of suffering. How tender must have been his cry when, speaking for Jehovah while his heart thrills with anguish for Gomer the unfaithful, he exclaims, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel?"

How necessary it is that a true prophet must understand the heart of God. The minister of righteousness today is but a dismal failure whose eyes are not opened to see as God sees, to feel as God feels, and to love good and hate evil even as jealously as does Jehovah himself. His way with mankind now may not be the same as He used with Hosea, but the man of God who is not especially prepared, by some method, to think, feel and act as God thinks, feels and acts as deceiving himself when he thinks the hand of God is upon him for service.

Can you see sin as God sees it—"a monster of such hideous mien" that a holy God cannot look upon it with any degree of compassion? Can you see a line of demarcation between a sinner and his sin? And, while you see sin in all its hideous loathsomeness and hate it as God hates it, can you still love the sinner to such a degree that you will agonize before God for his deliverance; really suffering as Hosea did—as Jesus did—that you may stand between him and death for his salvation?

When you are able to do this, you are indeed a man of God. When you are willing and ready to do this, you are a child of God. When you do this, you stand as a prophet of God and will accomplish the salvation of some for whom Christ died. Until you are able and willing and ready to do this, though you profess to be a man of God, you will be but a pitiful failure and your ministry will be a byword even in the mouths of sinners.

If God has called you, let Him prepare you. Your Gomer may not be of flesh and blood, but if given of God it will prepare you for successful ministry.

"If we suffer, we shall also reign with him" (2 Timothy 2:12).

Valuable Help for Stewardship Committees

The Layman Company, which co-operates with all denominations, will send for one dollar, to any committee or individual, on approval a package containing over 500 pages of pamphlets, bulletins and tabloids, including three playlets, "The Scriptural Basis for the Tithe," and an account book; also a proposal for a Ten Weeks of Tithe Education at so low a price that distribution to an entire church through ten weeks costs only three and a half cents a family.

When you write please mention the PREACHER'S MAGAZINE; also give your denomination.

THE LAYMAN COMPANY, 730 Rush Street, Chicago.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Keeping Out of the Rut

There is always the peril threatening the preacher that by following his particular interest he will find himself in a rut in his preaching. It is comparatively easy to fall for the temptation to become a specialist on an interesting theme, such as prophecy, divine healing, or the divinely ordained destiny of the Anglo-Saxon race. But interesting and even important themes do not constitute a well balanced or all time spiritual diet. The great themes of the gospel that relate vitally to the interests of time and eternity need to be stressed recurrently. The *Free Methodist* suggests a list of some such central themes which must constitute the main track of preaching. A preaching plan which makes large place for these great themes will do much to save us from the rut.

The Existence of God.
The Inspiration of the Scriptures.
The Humanity of Christ.
The Deity of Christ.
Christ in Prophecy.
The Birth of Christ.
Christ as Our Example.
The Teachings of Christ.
The Atonement.
The Resurrection.
The Personality and Deity of the Holy Spirit.
The Work of the Holy Spirit.
The Depravity of Man.
The Judgment.
Immortality.
Future Rewards.
Future Punishments.
Repentance.
The First Experience in Grace.
The Second Experience in Grace.
The Witness of the Spirit.
Growth in Grace.
The Love of God.
The Fatherhood of God.
Satan.
The Lord's Supper.
Baptism.
The Sabbath.
Light.
Faith.
Delusions.
Prayer.
Worship.
Holiness.
Christian Standards.
Christian Living.
Evil Speaking.
Stewardship.
Death.

Grace.
The Church of Christ.
The Early Christian Church.
The Second Coming of Christ.
And, the editor suggests, there are fifty more of great importance.

The Fire of the Holy Ghost

It is fire that prevails. For fifty days the facts of the gospel were complete, but no conversions were recorded. Pentecost registered three thousand souls. It is the cause that sets men ablaze which wins converts. Gladstone's fiery passion routed parliaments and slew the giants of oppression. Wesley, Whitefield and General Booth wrought wonders by the fire kindled of the Holy Ghost. Men ablaze are invincible, hell trembles when men kindle. Sin, worldliness, unbelief, hell, are proof against everything but fire. The Church is powerless without the fire of the Holy Ghost. Destitute of fire, nothing else really matters. The one vital need is fire. How we may receive it, where we may find it, by what means we may retain it, are the most vital and urgent questions of our time. One thing we know, it comes only with the presence of the Spirit of God, himself the Spirit of Fire. God alone can send the fire. It is His pentecostal gift.—SAMUEL CHADWICK.

When the Holy Spirit Fills

(John 14:16-20, 26; 15:16; 16:13)

When the Holy Spirit fills; He imparts knowledge, of Christ's relation to the Father and of the believer's relation to God through Christ; He fills the mind by bringing to it the sayings of Christ; He determines utterance—"Ye shall bear witness"; He strengthens with might the inner man and works within complete cleansing from inward sin; He guides the soul into truth in all its fullness.—J. R. PIRR in *The Wesleyan Methodist*.

Titles of Deity in the Old Testament

These various titles suggest different aspects of God's character in relation to His creatures. They do not represent different gods or tribal "deities" as higher critics assert.

1. Elohim, translated "God"—used of God as Creator.
2. Jehovah, translated "Lord"—God in relation to man, the Unchangeable One (Gen. 21:3).
3. El—God, the Omnipotent.

4. Eloah—God who is to be worshiped (Deut. 32:15, 17).

5. Elyon—the Most High God (Gen. 14:18).

6. Shaddai—the All Bountiful One (Gen. 17:1).

7. Adon, translated "Lord"—meaning Master or Ruler.

There are various combinations of the above, bearing their special significance in every place.

"Jehovah" or "Lord" is Deity, especially as the Friend and Companion of man. The name of Jehovah is combined with ten other words, forming the "Jehovah titles."

1. Jehovah Jireh (Gen. 22:14).—"The Lord will provide."

2. Jehovah Ropheka (Ex. 15:26).—"The Lord that healeth."

3. Jehovah Nissi (Ex. 17:15).—"The Lord my banner."

4. Jehovah M'Kaddishken (Ezek. 20:12).—"The Lord who sanctifies."

5. Jehovah Shalom (Judges 6:24).—"The Lord my peace."

6. Jehovah Ze Baoth (1 Sam. 1:3).—"The Lord of Hosts."

7. Jehovah Zidkenu (Jer. 23:6).—"The Lord our righteousness."

8. Jehovah Shamma (Ezek. 48:35).—"The Lord is there."

9. Jehovah Elyon (Psalm 7:17).—"The Lord Most High."

10. Jehovah Roi (Psalm 23:1).—"The Lord my Shepherd."—*The Methodist*.

Six Points on the Christian Tongue

In a document recently discovered, written in John Wesley's own hand the following set of principles governing the speech life was drawn up and agreed to by a group of Wesley's preachers.

1. That we will not listen to, or willingly inquire after, any ill concerning each other.
2. That if we do hear any ill of each other we will not be forward to believe it.
3. That as soon as possible we will communicate what we hear, by speaking or writing to the person concerned.
4. That till we have done this, we will not write or speak a syllable of it to any other person whatever.
5. That neither will we mention it, after we have done this, to any other person whatever.
6. That we will not make any exception to these rules, unless we think ourselves obligated in conscience to do so. (Signed) John Wesley, Charles Wesley, John Lumbath, Jonathan Reves, Joseph Connelly, Thomas Maxwell, John Haines.—*Christian Advocate*.

Presentee Evangelism

The supreme business of every Christian layman is finding the unsaved and telling them the good news of salvation. Let every Christian be in his pew. No absentee can be an evangelist.—*Bulletin*, First Church, Detroit.

Prophecies Fulfilling

It would seem that the scenery of the world stage, on which world events are to be enacted, is being set by invisible forces for some great drama; and the various nations, or characters, are moving to their positions, all according to the plan—the plan outlined in prophecies that are thousands of years old.—SIR CHARLES MARSTON.

Before the hills in order stood,
Or earth received her fame,
From everlasting Thou art God,
To endless years the same.

The New Roman Empire

Standing in Rome in the spring of this year I realized how the history of mankind is viewed and judged in intervals that are too short and therefore inadequate. The history of a millennium comprised only a few successions of generations. What becomes exhausted in the present can rise up again in the same time. The Italy and Germany of today are proof of this. They are rejuvenated nations that one may describe as new in this sense.

But this youth does not rest on new soil, but on old historic soil. The Roman empire begins to breathe again; however, though historically and infinitely younger, it is likewise no new creation in its national new form.

* * * *

The new Italian Roman empire and the German empire are in all truth very old creations. People do not need to love them, but no power in the world can any more remove them.—ADOLPH HITLER at Nuremberg, September 12, 1938.

Anti-Christ Propaganda?

A dispatch by Religious News Service from London lists twenty-two points from an anti-Catholic, anti-Christian, atheistic leaflet circulated among Hitler youth in Austria. Among the propositions laid down were these:

Christianity is a religion for slaves and fools. For example it says, "The last shall be first" and "Blessed are the poor in spirit."

Christianity is equivalent with communism.

Christianity puts Niggers on an equality with Germans.

The church is international. German culture was on a high level before Christianity and has been annihilated by it.

Christianity was always heterogeneous and hostile to the German people and their unification.

There is no Christian culture. Christianity was nowhere desired, but pushed itself in everywhere.

Christianity has corrupted Germans, acquainting them with conceptions, such

as theft and adultery, which were previously unknown to them.

Christianity is an alternative to Judaism and also made by Jews.

Jesus was a Jew.

How did Christ die? *Whimpering* on the cross. And how did Planetta (the murderer of Dollfuss) die? He cried out, "Heil Hitler! Long live Germany."

The Ten Commandments are the expression of the lowest human instincts.

A good people does not need a Savior; only a bad people.

Nero was quite right to persecute the Christians.

—*The Christian Evangelist*.

The Word Endures

And the grand old Book still stands;
And the old earth,
The more its leaves are turned and pondered,
The more will it

Sustain and illustrate the sacred word.—DANA.

Futility

There is nothing so characteristic of our age as the sense of futility that has taken hold of many minds. We have had our way and now we find we don't want our way. We have practiced self-expression and have come to the conclusion that we do not like the self which we are trying to express. For many life turns gray and meaningless.—E. STANLEY JONES.

A Preacher Needs—

The preacher of today needs the courage of a Luther, the compassionate spirit of a Phillips Brooks, the tireless industry of a John Wesley, the missionary passion of an Adoniram Judson, the force and fire of a Savonarola. And there can be no fire in the pulpit unless the preacher starts it and is willing to be consumed by the conflagration.—EDGAR D. JONES in *Exchange*.

For Thee

FRANCIS R. HAVERGAL

I spent long years for thee,
In weariness and woe,
That an eternity of joy
Thou mightest know!
I spent long years for thee,
What hast thou spent for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love.
Great gifts I brought to thee,
What hast thou brought to me?

Oh, let thy life be given,
Thy years for Him be spent;
World-fatters all be riven,
And joy with suffering blent;
I gave myself for thee:
Give thou thyself for me.

For Your Bulletin

Little Things

Little self-denials, little honesties, little passing words of sympathy, little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold, which, when woven together, gleam out so brightly in the pattern of life that God approves.—CANON FARRAR.

Is There a Difference?

A small boy, who was a member of a mission band, confessed with shame that a quarter for peanuts looked as big as a pinhead, and a quarter for missions as big as a cart wheel! Have you grown up?—*Kansas City District Voice*.

Where Come Missions?

Did you know that in Canada the ratio of expenditure for cosmetics as against missions is three to one? Missions occupy about the same position in national expenditure as dog licenses. What about the good old U. S. A.?

Unappreciated Advice

Advice is offensive, not because it convicts us of any fault which has escaped our notice, but because it shows us that we are known to others as well as ourselves; and the officious monitor is persecuted with hatred, not because his accusation is false, but because he assumes the superiority which we are not willing to grant him.—JOHNSON.

The Eloquence that Counts

"Don't say things. What you are stands over you the while and thunders so that I cannot hear what you say to the contrary."—EMERSON.

Temptation

Temptation is a fearful word. It indicates the beginning of a possible series of infinite evils. It is the ringing of an alarm bell, whose melancholy sounds may reverberate through eternity. Like the sudden, sharp cry of "Fire!" under our windows in the night, it should rouse us to instantaneous action, and brace every moral muscle to its highest tension.—HORACE MANN.

Fortune

Fortune came and loudly knocked
At my door, with cheery hail;
But alas, for Fortune's labors
I was over at my neighbor's
Pouring out a hard luck tale.—ANONYMOUS.

Be Constructive

A good thing to remember
And a better thing to do,
Is to work with the construction gang
And not the wrecking crew.—SELECTED.

HOMILETICAL

Beginning with this issue "The Preaching Program," providing sermon suggestions for each Sunday service of the year, will be contributed by Rev. J. Glenn Gould, pastor of First Church, Cleveland, Ohio. He has been requested to prepare these suggestions in more detailed form than a mere skeleton—more in the nature of a "sermon heart." This he has done admirably in the material submitted for this issue. The entire year's sermon suggestions will cover a variety of themes, it will be a pattern for the average pastor to follow in his preaching program. Rev. Gould has been raised in the Church of the Nazarene, is the son of a Nazarene minister, and has had outstanding success as a pastor and preacher. We are sure our subscribers will be pleased with the material presented.—MANAGING EDITOR.

A PREACHING PROGRAM FOR JANUARY

J. GLENN GOULD

SUNDAY, JANUARY 1, 1939
MORNING SERVICE

THE INTEGRATED LIFE

SUGGESTED SCRIPTURE LESSON—Psalm 27:1-6; Phil. 3:7-14.
TEXT—One thing have I desired of the Lord (Psalm 27:4).
One thing I know (John 9:25). This one thing I do (Phil. 3:13).

I. We use the word "integrity" so frequently in its secondary meaning that its basic significance is not often brought home to us. Analysis of its root meaning reveals the fact that it is derived from the word "integer"; which means "a complete entity; a whole number in contradistinction to a fraction or a mixed number." Therefore, the word "integrity," in its fundamental meaning, denotes the "state or quality of being complete, undivided, or unbroken." In consequence, the integrated life is a life that is well-rounded, complete, undivided; one that is organized around a fixed and dominating principle.

1. There is nothing more tragic than a life in which this necessary quality is missing; a life that has been and now is a continual process of disintegration. Everywhere are men who have never found their proper place in the economic life of the world, and as a result are shiftless and thriftless. They have never found the occupation for which they were best suited, with tragic results. Others there are whose social and marital lives have been disorganized and demoralized by this same fateful omission. They have never acknowledged any high and noble principle by which they dare to live, and the results have been woefully tragic. Still others have never found their way in spiritual and eternal matters; and their religious experience has been a prolonged series of meaningless and fruitless floundering. And all of these deplorable failures in the fine art of noble living have been due to the lack of co-ordinating and controlling principles around which life could be integrated.

2. On the other hand, what rare and heavenly beauty there is in a life that has a high and holy objective, a clear sense of direction, and a loyalty to the noblest principles of worth while living. Perhaps the finest example of that sort of living is the life of our Lord. At twelve years of age he was conscious of a divine commission. His temptation experience in the wilderness demonstrated that He would not be turned aside from the task the Father had committed to

His hand. With utmost devotion He held Himself to the Father's will; and when it became clear that He must die on a cross, He set His face resolutely toward Jerusalem. What a nobly beautiful life our Lord lived, integrated around the principle of unswerving loyalty to the will of God!

3. We all envy such a life as that, and wish it were possible for us to imitate the sort of integrity that filled the mind and soul of Jesus. We all acknowledge that life's only comfort, peace and joy are found in the integration of our lives around those same high and holy principles that proved to be so compelling in the life of Jesus. But so frequently we dismiss the matter there, overlooking completely that God has not only made such integration possible to us by His grace, but actually requires that we shall live in our sphere as loyally and devotedly as Jesus did in His.

Now, it is such a unifying of life that is set forth in these texts, so widely separated in the Scriptures, but so strikingly related in principle. "One thing have I desired," declares the psalmist. "One thing I know," testifies that man born blind. "This one thing I do," asserts St. Paul. Standing here on the very threshold of a new year, it will profit us to investigate this glorious possibility in the realm of noble Christian living, and adopt it as our objective during the twelve months before us.

II. "One thing have I desired of the Lord."

1. It is certain that this is not a natural state either with David or with me. By nature we are in that willful state described by St. Paul when he said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did . . ." It is not native to the soul that a man accept one supreme hunger as the one to which he will pay heed, and that a hunger for God.

2. There is a process of conviction by which the claims of God and eternal things lay hold on the soul of man. Awakened by the Holy Spirit, brought by the Spirit's gracious ministry to the place where one sees his need of God, one comes to the moment when his soul cries out its consent to God's will and God's way; and the distracting and conflicting claims that are natural to the soul give way before a new integration around the blessed will of God.

3. And you will note that that new integrating principle in the life of the psalmist centered in God. He had one supreme desire, and only one, and while he expressed his desire in threefold form, it can be seen easily to center in God. It was (1) that he might dwell in God's presence—"that I may dwell in the house of the Lord all the days of my life"; (2) that he might see God's face, "to behold the beauty of the Lord"; and (3) that he might hear God's voice, "to enquire in his temple." Such was the dominating principle around which his life was integrated.

III. "One thing I know."

1. Let us now make a mental leap over into one of the most fascinating scenes in our Lord's ministry. Christ and His disciples had come upon a man who had been blind from birth; and the compassionate Savior showed him mercy forthwith. He put clay upon his eyes and instructed him to go to the pool of Siloam and wash. And the Word says, in its forthright fashion, "He went . . . and washed and came seeing."

At once the news of this remarkable healing was broadcast. His neighbors and friends rejoiced in his good fortune. Even the Pharisees might have found something to commend in this astonishing deliverance if only someone other than Jesus had wrought it. As it was, they had only one thought—to discredit the episode as far as possible. And since the healing itself could not be gainsaid, it was the Healer against whom their malignity was directed. All this occurred on the Sabbath; and to heal thus on that holy day in the eyes of the Pharisees was a mortal sin. Prompted by the deep-rooted depravity of their evil hearts, they endeavored by every

cunning device to break down the testimony of the man born blind; but to no avail. To the suggestion that Christ was a sinner, he gave this ringing testimony, "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see."

2. God has no argument more completely unanswerable than the man with an experience. The enemies of Christ may attack our doctrines and seem to demolish our reasoning. By cunning and chicanery they may seem to answer all our labored arguments. But the man who can cry, "One thing I know!" is bound to have the final word. Christian experience is the court of last appeal.

3. And it is certainly that Christ is able to give to men. In fact He alone is able to give it. The world is seeking it elsewhere in vain. The man who has met Christ has had a soul-transforming experience; and from that hour possesses a quietness and confidence that can withstand all the buffeting of time and circumstance. Christian experience gives one a fixed principle around which life and character can be integrated.

IV. "This one thing I do."

1. This is the testimony of the aged imprisoned Paul. He is nearing the close of a life of marvelous integrity. When we first see him, all his interests revolve around self as a center. But in one glorious moment with Christ all that is changed. The center of his life shifted then and there from self to Christ. And from the moment of that initial revelation down to his latest breath loyalty to Jesus was the integrating principle in his personality.

2. Here, nearing life's end, he is still facing a most enticing future, and declares his solemn determination, "This one thing I do." What was that purpose?

(1) To forget the past, in the proper sense. One must forget its sins, once they are covered by the blood. One must forget its failures, lest they destroy faith for success today. And one must forget its successes, lest they promote a feeling of overconfidence in self and underconfidence in God.

(2) To reach forth toward the things that were ahead. The apostle was always looking toward tomorrow. And if it so happened that tomorrow meant eternity, there would be even more cause for rejoicing.

(3) And, finally, he determined he would achieve his goal at any cost. There must be no failure. "I press toward the mark for the prize." Almost ready for his laurel crown was the aged saint. And so down to the end he was a man of rare and holy integrity.

V. Here, then, is the perfectly integrated life, the picture of what God wills you and I should be in 1939. One thing I desire, and that is the smile and favor of God, who loves me better than I know. One thing I know; that, whatever goes or comes, I am Christ's and He is mine. This one thing I do; forgetting the past, with all its defeats and victories, I face the untried possibilities of this new year and solemnly purpose to live it for Christ.

EVENING SERVICE

ONE MORE YEAR

SUGGESTED SCRIPTURE LESSON—Luke 12:49—13:9.

TEXT—Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down (Luke 13:8, 9).

1. This parable of our Lord occurs in a chapter laden with words of the gravest warning, and follows after one of the most faithful admonitions Jesus ever spoke. There prevailed in the first century, as also in our day, the misconception that misfortune is a sure mark of the displeasure of God. The evil suffer, while the good are exempt. And, so it was believed, the mere fact of suffering was sufficient evidence that the sufferer was of some "lesser breed, without the law," to use Kipling's phrase. This mistaken notion wrought its most serious harm in the minds of these religious fellows who were

constantly opposing our Lord. They reasoned, very directly and simply, that since misfortune had not visited them, they were therefore enjoying God's smile and favor.

1. It was against this smug and ill-founded complacency that Jesus directed His word of warning. Just who those slaughtered Galileans were, we do not know. And no clue is given as to the identity of the unfortunates upon whom the tower of Siloam fell. But Jesus' warning cannot be misunderstood. "Except ye repent, ye shall all likewise perish."

2. The Master then turned directly from that repeated warning to the parable that is before us tonight. It was a familiar and graphic picture He drew. His hearers had seen more than one situation like it in real life. The owner of the vineyard looked in vain for figs on his fig tree; and finally, in a gesture fully justified, he orders that it be cut down. But then the dresser of the vineyard puts in the plea of our text. An eloquent, moving plea it was, and it gained for the fruitless fig tree one year more.

The meaning of the parable was clear enough. That fig tree was the Jewish nation. The vineyard was God's peculiar dealings with Israel. In the very center of His favor they had lived for centuries, but were fruitless. And the owner of the vineyard, God himself, had ordered that they be cut off. But Christ, the vinedresser, pleads for them. And as a result, God in infinite mercy, had granted them one year more.

Of course, as history makes abundantly clear, the respite was in vain. The additional year did not change the situation materially, and in time the judgments of God broke upon them.

II. But there are some eternal principles involved in this situation that we would do well to hear and heed.

1. One of them is this: That to whom much is given, of him much shall be required.

(1) Certainly God had been liberal in His mercies to Israel. Theirs were the patriarchs and the fathers, the priests and the prophets. The Scriptures had made them rich above all other peoples. The benefits of the Lord had rained upon them without measure; and even God's judgments had been a mark of His love for them and His favor to them. And, finally, He had given them His Son, only to have Him rejected and crucified.

(2) But God has given infinitely more to us than He gave to Israel. We have an open Bible; not simply the law and the prophets, but the Gospels as well. Moreover, we live on this side of a finished atonement. Jesus has died once for all for our sins, and we are the direct beneficiaries of His suffering. But, in addition to Christ's redemptive work, He is at the father's right hand today making intercession for us. And finally, as a token of God's peculiar mercy to us, we have the Holy Spirit to plead with us and to bring to bear upon us influences that are calculated to bring us to salvation.

This being our situation, some measure of our responsibility to God can easily be seen.

2. Another eternal principle involved in this parable is this: That we cannot receive God's benefits and be exempt from His judgments.

(1) The owner of the vineyard expected fruit of his tree. His expectation was reasonable and well-founded. It was the nature of the fig tree to bear figs, and the bearing time was now three years overdue. He was certainly not asking too much of his tree, and his impatience was fully justified.

(2) God expected of Israel an ear attentive to His message and a heart to obey His voice. He had cared for them as a nursing father and comforted them with all the tender compassion of a mother. He had committed unto them the oracles of God, all of them designed to pave the way for the Messiah's coming. And He had every reason to expect that they would receive His Son.

(3) But God expects of us a yielding to Christ; a walking in the light He has given us; a disposition to obey His will.

After the ransom price He paid for us on Calvary, He has a valid claim on the love and loyalty of us all. To deny Him this is to mark us as ingrates of darkest hue.

3. *The third eternal principle is this: That a sentence of judgment impends at this very moment.*

Men without Christ are lost men, and are lost here and now. God is justly angry for the sins of men, and has spoken in judgment against them.

(1) "Cut it down; why cumbereth it the ground?" What a biting condemnation that is, as directed against Christ-rejecters! Cumberers of the ground! And yet, in view of His past mercies, and His infinite patience and love, that bitter sentence is entirely justified. When God looks at our sins, He has a perfect right in justice to say, "Cut him down."

(2) But here is another pleading voice, saying repeatedly and insistently, "One year more." It is the voice of Christ who so pleads. He is the minister of God's mercy, by whose pleadings the just wrath of a righteous God is held in check. And He pleads, "Let it alone this year also." Give that sinning soul another chance to repent and turn to God.

(3) But, faithful though Jesus is as an intercessor, it is clear that His pleadings can secure only a reprieve, and not a pardon. He can delay the execution of the sentence God has spoken, but He cannot of Himself set it aside. And many times even the reprieves that God gives us, for Jesus' sake, are made the occasion for new offenses. As the preacher declared, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccl. 8:11).

(4) Thank God, there is pardon for past sins and present deliverance from the power of sin. But if we ever enjoy it, it will be because the pleadings of Christ on our behalf are supplemented by confession and repentance on our part. Only by submission to the will and way of Christ can pardon and deliverance be ours.

III. One year more!

1. God, in mercy has given us one more year. We have just completed it. Many had only a part of it, or scarcely any of it. But we have had it all. Moreover, we have entered upon still another year, with all of its uncertainty and untried possibilities. We have been receiving additional mercy; and these gracious boons are with us still. And as our privileges increase, our responsibility increases in proportion. More and more it becomes apparent that there is only one way through for us—the way of yielding to Jesus Christ as Lord and Master.

2. And having had another year, what use have we made of it? And granting we shall finish the year we are now beginning, what do we propose to do about our obligations to God? God grant that at next year's end the searching eye of God will find in our lives the fruit He seeks! Then shall the Savior see the travail of His soul, and be satisfied.

SUNDAY, JANUARY 8, 1939

MORNING SERVICE

OUR LORD'S DEDICATION

SUGGESTED SCRIPTURE LESSON—John 17.

TEXT—*For their sakes I sanctify myself, that they also might be sanctified through the truth* (John 17:19).

I. Our modern age, has lost sight, in the main, of the supreme purpose of God in the gift of our Lord to earth.

1. Christ did not come to our earth to be, primarily, the outstanding exemplar of holy living and dying. It is true He did exemplify in His earthly career those virtues of holiness, courage, loyalty and fortitude that make His life, as someone has said, "the richest, fullest life our earth has ever known." It was not, however, that He might thus afford an unparalleled example of noble living, and merely this, that our Lord dwell among men.

Nor did Jesus live on the earth simply for the purpose of providing a moral idealism that would challenge the heroic in

us. There are those who look at the cross of Jesus and can see in it no religious value other than a stimulus to a similar courageous and devoted self-sacrifice. An interpretation of the career of Jesus that ends here falls woefully short of an adequate understanding of the depth of our human need and the infinitely glorious provision God has made to meet that need.

2. For the purpose of God in the gift of His Son to earth was a redemptive purpose, first, last and always. God gave His Son that men might be reached in their sin and shame and be lifted out of the depths of despair. Moreover, our Lord's life and death were redemptive in the sense that they make possible to mankind a complete recovery of the moral image of God, lost through sin. To put it tersely, the coming of Jesus provides pardon from our outward transgressions and cleansing from our inward corruption.

II. In this hallowed prayer Christ gives supremely significant expression to this divine purpose in His petition, "Sanctify them." In other words, "Make them holy. Recover them completely from every trace of selfishness and sin. Make them to be one with me in heart and purpose."

1. This expression is significant because it is expressed in the language of supplication. Jesus is addressing Himself to the Father. This is one of the very few instances in the Gospels where the content of Jesus' prayer is given us. We often see Him at prayer, but we do not often overhear Him as He prays. We bow reverently in the presence of a praying man, and pay earnest heed to his petition. How much more, then, should we attach the greatest importance and the deepest solemnity to this prayer of our interceding Savior?

2. It is equally significant—this prayer of our Lord—because it has for its beneficiaries "them whom thou hast given me." It is a petition in behalf of these men who have believed in Christ and have become His earnest followers. They had left much behind them to adhere to the cause of the Master. But they had received into their darkened hearts a light that "had never shone on land or sea." New men in Christ they had become. But now the Master addresses Himself to a deeper need in their hearts—a need for inward purity—of which they were becoming more and more conscious.

Yet not alone for that first generation of Christians did Jesus pray, but also for them "which shall believe on me through their word." Thus it is for us He prays—for us in this faraway time.

3. The Master's prayer is significant, furthermore, because of the burden of its request. "Sanctify them through thy truth." There are many for whom the term "sanctification" denotes so exalted a grace that they have dismissed the matter abruptly as irrelevant to our daily, earthly living. Nevertheless, Jesus is praying here that we might be sanctified. And I cannot find it in my heart to believe that He was trifling.

4. Moreover there is a tone of immediacy about the Master's petition that gives one the feeling that the hour of answer is at hand. This does not seem to be some "far-off divine event toward which the whole creation moves"; but rather a glorious dispensation of gospel grace that is even now available to hungry-hearted men.

III. Now, as though to validate this petition, our Lord moves on to a declaration of His own dedication: "For their sakes I sanctify myself."

What is our Lord's sanctification? And in what respects does it differ from our sanctification, for which He prays?

(1) There is a sense in which Jesus' incarnation was a dedication. To assume human form and thus identify Himself with sinful man involved the deepest humiliation. St. Paul has expressed it in classic form in Phil. 2:5-8 (I give it in the Weymouth version): "Let the same disposition be in you which was in Christ Jesus. Although from the beginning He had the nature of God, He did not reckon His equality with God a treasure to be tightly grasped. Nay, He stripped

Himself of His glory, and took on Him the nature of a bond servant by becoming a man like other men. And being recognized as truly human, He humbled Himself and even stooped to die; yes, to die on a cross." Could any dedication be more radical and far-reaching than this?

(2) Jesus' attitude toward that Nazareth home was a dedication. It was a humble home, poorer indeed than most homes of the day. Yet there He lived and labored; assisting Joseph, the village carpenter, and in all probability, after Joseph's untimely death, serving as the village craftsman Himself. We are told that He was obedient to His parents, even with the consciousness upon Him that a great work was His—a work that was wanting impatiently to be done.

(3) Moreover, His total ministry was a dedication. It was not easy to deal with stubborn and oftentimes stupid men and make of them saints and apostles. It was not easy to be hounded day and night by critical and hypocritical enemies thirsting for His blood. It was not easy to be drained constantly of His resources of compassion and healing virtues by the stricken who thronged Him. Yet He did it without repining because He was wholly and forever devoted to the Father's will.

(4) But supremely was His death a dedication. Indeed it was this that stood foremost in Jesus' mind when He prayed. The grim shadow of tomorrow's cross lay even now across His path. Time was carrying Him relentlessly on toward that fearful hour when, to be faithful to the Father's will, He must die and die horribly. Yet looking steadfastly at that cross, and with full consciousness of its implications, Jesus says, "I sanctify myself."

2. And to what purpose is it all? "That they also might be sanctified through the truth."

(1) Our sanctification differs fundamentally from His. He had no inbred corruption which required the fires of Pentecost to purge away, while we are unclean within. He had no lack of the indwelling Spirit, while we must be filled with the Holy Ghost. Our Lord's sanctification was a sacrificial and redemptive devotion of Himself to the incarnation and the cross, in order that we might be fully recovered in heart and life from the fearful pollution of sin.

(2) Consequently our sanctification could not be if His had never been. As really as ever was pardon the purchase of the blood of Jesus, so really is heart cleansing—sanctification—the purchase of that blood. "Christ loved the church, and gave himself for it; that he might sanctify and cleanse it."

3. Here, then, is an ocean of divine provision, offered freely to all who will accept its benefits. Everything it is possible to do God has done in Christ to effect our complete restoration to His favor and His image.

IV. And now, this personal question: *Have we entered into this glorious deliverance? Or have we nullified the cross of Jesus Christ our Lord?*

1. God's holy purpose can be vetoed by the human will. Despite a perfectly adequate provision in the cross of Christ, it requires the consent of the individual to make that provision effective in terms of Christian experience. The merit of Christ and the atoning blood of the Lamb can be rejected, and God's redemptive purpose as completely thwarted as though there had been no cross.

2. God has opened up before us this glorious vista of Christian possibility. He has provided a complete deliverance from sin through the suffering and death of His only begotten Son. He has promised us that we may be delivered from every hateful poison that pollutes the stream of our lives. We dare not draw back. Dr. E. Stanley Jones tells of a missionary in India who looked upon the baptism of the Holy Spirit as a somewhat unimportant matter. One day while preaching in a bazaar he was interrupted by a courteous Brahmin who held a New Testament in his hand. "May I ask you a question?" the Brahmin inquired. "Of course you may," was the missionary's reply. "I read in your New Testament,"

continued the Brahmin, "of a remarkable baptism of power which the disciples of Jesus received following their Master's ascension. My question is this: Have you received this baptism?" The missionary was overwhelmed with confusion and retired from the marketplace in chagrin. Straight to his compound he went, and into the privacy of his room, there to remain until this baptism was his. Hours later he emerged with a new light in his eyes and a new radiance in his soul. The prayer of Jesus had at last been answered in his life. Has it been answered for you?

EVENING SERVICE

A RELIGION MORE THAN HUMAN

SUGGESTED SCRIPTURE LESSON—2 Timothy 3.

TEXT—*Having a form of godliness, but denying the power thereof* (2 Tim. 3:5).

1. There is a note of solemn warning in these familiar words which we would do well to take seriously to heart. They set forth a tendency present among men in every age, and of which each of us at times is conscious: a tendency to allow religion to degenerate into a thing of creed to be believed and forms to be observed, but with no living spirit and saving energy whatsoever in it.

1. This tendency is quite obvious in the history of Israel. The revelation which God gave His people by His servant Moses possessed a priceless value. Its forms and ceremonies, administered by an anointed priesthood, were beautiful to behold and possessed a rich and lovely symbolism. But in time, these ceremonies came to be meaningless forms and the priests themselves came to be godless men. It became necessary for God to establish an order of prophets in order that His mind might be interpreted to Israel. And in Jesus' time the law and the prophets had become so devoid of meaning that men could profess sincere regard for them and yet live selfishly and hypocritically.

2. There can be no doubt that this tendency was evident in the first century church. Otherwise the warning St. Paul gives here could have no meaning. Within fifty years of the cross of Christ this glorious faith was undergoing the same inevitable process of decay and had begun to lose, in some lives at least, the mighty dynamic force it once possessed.

3. We are all witnesses to the fact that this devastating tendency is still at work in the life of the modern church. A Methodist bishop recently declared that it would be a beneficial thing if, once every hundred years, our denominational divisions were completely wiped out. For, he declared, the first generation or so of any movement adheres tenaciously to the ideals of the founders; the next generation forgets those ideals; and by the end of a century the church division is utterly without meaning. There is a measure of truth in his observation; and in so far as it is true, it is evidence of this fateful tendency set forth so forcefully in our text.

II. It should be clearly grasped, however, that form and power are not natural enemies; they are not mutually exclusive.

1. In fact the form of godliness is a thing of great importance. It is to religious faith what the skeleton is to the body; that is, it gives religion shape and semblance, and saves it from the aspect of a jelly-fish. The form of godliness expresses itself in the orderly and reasoned statements of our faith that we call creeds. It takes the form of good works and seeks to inculcate those gracious deeds of mercy and kindness by which religion becomes practical. The form of godliness gives reverent guidance to our practice of worship, and seeks to induce in the religious person that sense of awe and wonder that makes him tread softly in the presence of God.

2. All this is good and in its proper place is vitally important. But there must be joined to it the power of godliness if it is to have real meaning. Form and power are re-

lated as body and spirit. Body without spirit is dead; and spirit without body is shadow and inconsequential. And so is it with form and power. Form without power is dead; and power without form is dangerous. It requires the proper conjunction of the two if religion is to have meaning and saving grace.

3. And what an empty husk remains when the power is gone! The form of godliness, minus the power, may become a cloak for such a fearful catalog of sins as that contained in this context. Moreover there is a fatal tendency toward self-deception in such a state of heart. James has given us ringing warning: "Be ye doers of the word, and not hearers only, *deceiving your own selves.*" How easily the heart can be deceived! And with what a sense of false and carnal security one lives who is satisfied to merely hear and not do! Remember Jesus' words, "Why call ye me Lord, Lord, and do not the things that I say?"

What is more, God's Word makes it clear that this subtle self-deception may persist until the judgment day itself; for many will stand before the judgment bar on that fearful day and be disposed to argue the matter with the judge on the throne.

III. However, there is a power of godliness that is literally a transforming thing.

It is this that makes religion a thing "more than human," in Mr. Wesley's meaningful phrase. Religion that begins and ends in mere orthodoxy is not of God. One may be ever so fundamental in his religious opinions; but if the matter ends there, he is undone. For a fundamentalism that has in it no saving faith by which the life is transformed is no better actually than the sheerest modernism. While our sympathies in the conflict between the historic orthodoxy and modernism are always on the side of the former, we must insist that doctrinal correctness is not the thing that saves from the bondage and power of sin.

1. But, thanks be to God, there is transforming power in our holy faith. It resides fundamentally in the person of our risen, glorified Christ. Alive again from the dead, Jesus declared, "All power is given unto me in heaven and on earth." The day of His seeming weakness, His apparent helplessness, is now a thing of the past. He could not save Himself because He would not. And since He did not save Himself, He is mightily able to save me.

2. The wonder of wonders in all this is that the "all power" of Christ is to usward who believe. For after making this forthright assertion that all power is His, He declares, "Lo, I am with you always." The Christ in whom is resident all of the power and grace and glory of the Father promises to stand by my side and deliver me.

(1) Because He is possessed of all power, He is able to "break the power of cancelled sin and set the prisoner free." St. Paul asserts this same truth in these words: "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Here are riven fetters and an open prison house, a jailer defeated in his purpose, and the law of sin and death suspended. It is indeed an uttermost salvation; and the man who receives it is a new creature in Jesus Christ. Before his conversion St. Augustine lived an outrageously sinful life, but was marvelously delivered in answer to the prayers of his saintly mother, Monica. One day after months of Christian living, Augustine met in the marketplace a woman who had been his mistress in the days of his shame. Instantly he turned and fled from her. But she pursued him, crying, "Augustine, Augustine, it is I, it is I!" Whereupon the fleeing man shouted back over his shoulder, "I am running because it is not I, it is not I!" So great is the transformation wrought in the heart by the power of godliness.

(2) But the power of godliness is capable of a deeper and more thorough work in the heart even than this. For the defiling taint of carnality, from which the stream of our

Christian living has been so frequently polluted, must yield before this power. Christ is able, wondrously able, to cleanse and sanctify the soul of one who yields wholly to Him.

IV. Now, granting all this is true, how may one deny this power?

1. There is only one real way by which it can be denied; and that is to consent to live without it. One need not deny it with his lips, nor speak out blasphemously against holy things, to be guilty of this offense. All that is necessary is that one be satisfied to observe the outward forms of religion without the saving power of religion.

2. I exhort to a religion of power. Do not be content with mere orthodoxy, and with the external ceremonies of Christian faith. Remember that the rites of the church can never save. All these are the shadow, of which power is the substance. Insist on a religion of form that is vitalized, energized and impassioned by the power of God.

SUNDAY, JANUARY 15, 1939

MORNING SERVICE

THE INFINITE MYSTERY

SUGGESTED SCRIPTURE LESSON—1 Corinthians 2.

TEXT—*But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.* (1 Cor. 2:9, 10).

1. The apostle uses an expression in this connection which opens a secret door into the treasure house of God's grace. It is the term "mystery." "We speak," he declares, "the wisdom of God in a mystery."

1. Every Corinthian knew exactly the allusion contained in that term. For those were the days of the mystery religions. The classic paganism of ancient Greece had broken down completely before the shattering criticisms of Plato and Socrates; and in its place there had arisen numerous mystery cults. Each of them was supposed to have some peculiar and sacred grain of truth which could be revealed only to those who had been initiated into the secret of that particular cult. No doubt many of these Corinthian Christians had been initiated into those mysteries, and had been recovered from their delusion only by the mighty hand of God.

2. But now, asserts St. Paul, in Christ alone is the true mystery. It is a mystery that is completely hidden from the eyes of those who know not Christ. It can never be discovered by the unaided human intelligence. No amount of study and reading and research can ever open the eyes of the mind and the soul to this precious mystery. The princes of this world have never understood it; otherwise, "they would not have crucified the Lord of glory."

Moreover, if this mystery is ever grasped, it must be revealed. But the wonder of it all is that it has been revealed "unto us by (God's) Spirit." We who have obeyed the gospel of Christ have had this hidden mystery unveiled before our minds and hearts. Thank God, the priceless treasure is ours.

3. It is most interesting to note the series of contrasts by which the apostle develops the thought of this text. In verse 1 he contrasts "excellency of speech and wisdom" on the one hand, with the simple "testimony of God" on the other. In verse 4 he places "enticing words of man's wisdom" in contrast with "the demonstration of the Spirit"; demonstration in this instance meaning convincing evidence. In verse 5 he places side by side the "wisdom of man" and the "power of God." And in verses 6 and 7 it is the "wisdom of the world" and the "wisdom of God" that are contrasted. Thus he comes to the apex of his thought, that what is non-existent to the natural man becomes the very fountain of life to the spiritual man. "God hath revealed them unto us by his Spirit."

II. Now, there are some limitations which the natural man cannot transcend.

1. The quotation in verse 9 is from Isaiah 64:4. As Paul gives it, "eye hath not seen, nor ear heard." The natural man gathers his knowledge of the world by means of his sense of perceptions. There are five approaches by which the world enters into communication with him. As Bunyan describes them, they are Eye-gate, Ear-gate, Nose-gate and Feet-gate. Anything that can be apprehended by any of these sense organs becomes part of the natural man's experience.

But there is much in our physical world that eludes even the most delicate of our unaided sense organs. There are sounds too high in tone for our rather clumsy ear-gate to let into our consciousness. There are light rays that we cannot see; as, for instance, the ultra-violet and infra-red rays, to say nothing of X-rays. Radio is another illustration. The waves of electrical energy are cutting constantly through our homes and through our bodies. But they require a rather delicate instrument by which they may be transposed into audible sound.

Now, declares the apostle, even more transcendent are the things which God hath prepared for them that love Him. They are all around us in lavish abundance; but for the natural man they do not exist. We are only now discovering what a different looking world polarized light can give us. And even more startling would be one's reactions if the eyes of his understanding could be opened to see as God sees.

2. Moreover, declares St. Paul, the imagination of man has never successfully invaded this field. "Neither have entered into the heart of man the things which God hath prepared." The human imagination is marvelous; but even the wildest imagination fails to keep up with man, to say nothing of keeping pace with God. Jules Verne wrote a book entitled, "Around the World in Eighty Days." But recently a man made that trip in less than a week. Now Mr. H. G. Wells has conceived a terrible "War of the Worlds." But even Mr. Wells has never dreamed of the things God hath prepared for them that love Him.

III. "But," declared the writer, "God hath revealed them unto us by his Spirit."

1. Indeed they must be revealed. They can never be found out by searching any more than leviathan can be drawn out with a hook. Research and investigation have accomplished wonders in solving such problems as the constitution of matter, the chemistry of food, the causes and cures of the diseases that curse our race. But research and investigation can accomplish nothing in this field. The grace of God can never be placed on a laboratory table under a powerful microscope, that its constitution may be determined. It is in the realm of the imponderables and must be revealed to the hearts of men.

2. And what is more, only God can reveal this mystery by His Spirit. One man who knows the blessed secret can never successfully convey it to another man. There is no magic password which one might whisper to his friend and gain him entrance into the mystery. Every man who gets this revelation will receive it directly from God by His Spirit.

3. When you think of this, friends, what a marvel it is that this glorious mystery should be revealed to us! "Unto me, who am less than the least of all saints," was Paul's way of describing his sense of wonder that God hath dealt thus with him. "We have this treasure in earthen vessels," he declares again. But the wonder here is that we have it; it is ours, this infinite revelation.

IV. But, finally, what are these things that are prepared for us?

1. It is not the wonder of heaven to which the apostle refers. I read this passage for a number of years before I realized that the things God hath prepared for us are not alone in heaven. There is much in the promise of heaven to make our hearts glad; and no doubt we will be discovering

new wonders as the years of eternity roll on. But it is not heaven to which this passage refers.

2. On the contrary, the subject of the Spirit's revelation is expressly declared to be "the deep things of God." There can be no doubt that this refers, first of all, to the wonder of redemption. We have not begun to grasp the magnitude of the privileges that are ours because of the fact that Jesus died an atoning death. We are the beneficiaries of the most amazing sacrifice the universe has ever seen.

These "deep things" refer, furthermore, to the glories of salvation. It is not merely privilege, but privilege into which I have entered with my whole heart. It is not only a marvelous provision of mercy and grace, but a provision which I have utilized to the full and by which I have become a new creature in Christ Jesus.

But to be properly converted, to be scripturally sanctified is only the beginning of a glorious matter. It then becomes our privilege to live a life of constant and holy fellowship with Jesus Christ. St. John puts it in this way, "If we walk in the light, as he is in the light, we have fellowship one with another [that is, we with God and He with us] and the blood of Jesus Christ his Son cleanseth us from all sin." That is not simply a promise by which an unsanctified heart obtains cleansing; it is equally one which the cleansed heart maintains fellowship. And the one condition is that one must "walk in the light." We quote that so often and so easily that we lose much of the vision of glorious fellowship envisaged by it. Certainly it is a part of the "deep things of God."

Here, then, is the infinite mystery. If you will open your heart to the fullness of Christ, this glorious revelation will be yours.

EVENING SERVICE

THE MARKS OF THE NEW BIRTH

SUGGESTED SCRIPTURE LESSON—John 3:1-17.

TEXT—*Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.* (John 3:3).

1. There is no more familiar expression in the New Testament Scriptures than these words. They form a part of the religious speech of widely diverse branches of the Christian Church, and are designed by their users to convey a variety of meanings. Despite the differing and oftentimes conflicting use that is made of them, the very fact that their use is so general is proof of the amazing power of suggestion in the analogy Jesus drew.

1. There is a certain disarming simplicity about the expression, "The new birth," that makes it secure in our thinking. Physical birth is so common a thing in this world that we seem to feel there is no mystery whatever about it. And if one enters the kingdom of God as naturally as he enters the physical world, the way to heaven becomes plain enough.

2. But the analogy Jesus used here is not so simple as it at first appears. In fact there is an astounding mystery here. For life is a highly mysterious thing. What it is in its very essence, and by what technique life begets life, there is no man wise enough to tell. There is an even greater mystery in this miracle of life through Christ Jesus. It is not at all strange that Nicodemus was incredulous. The probability is that, had we stood in his place, we would have been more unbelieving than he. Jesus frankly admitted that it was something that would resist explanation. "The wind bloweth where it listeth," he reminded Nicodemus, "and thou canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

3. But, be it simple or complex, this is the only way into the kingdom. We have Christ's own word for it. "Except a man be born again, he cannot see the kingdom of God."

II. But why should so radical and difficult an approach to the kingdom be necessary?

1. The reason is to be found in the fact that men by nature are dead toward God. Henry Drummond says that life is correspondence with one's environment; while death is the lack of that correspondence. If that be a sound definition, the man who is out of correspondence with his spiritual environment—God—can only be said to be dead. This is precisely what God's Word declares, "He that hath the Son hath life; and he that hath not the Son of God hath not life." No classification could be more clear-cut than that. St. Paul offers this word of explanation; "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

2. It is only by the miracle of the new birth that such can be made alive. And life can come only by the quickening power of antecedent life. There is no such thing as spontaneous generation in the realm, either of nature or grace. Neither wishful thinking nor pious resolution can give the vitalizing touch. That requires the finger of God.

III. Now, for the soul made alive there are certain distinctive and inevitable marks of the new life. What are they?

1. The first of them, without question, is the inner witness. "The Spirit himself beareth witness with our spirit, that we are the children of God." There is an inner consciousness, wrought in the heart by the Holy Ghost, that tells me I am born of God. It is the privilege of every seeker after the smile and favor of God to have wrought within him this assurance.

2. But there are other evidences set forth in the Scriptures as marks of the new life.

(1) One of them is an unswerving faith in Jesus as the Son of God. "Whosoever believeth that Jesus is the Christ is born of God" (1 John 5:1). Our only hope is in coming to Jesus as Lord and Savior and putting our destiny in His hands. And as this faith leads to experience, so surely does experience react upon and strengthen faith. I have never known a really converted person who had the least shadow of doubt about the lordship of Jesus. A heart experience of saving grace anchors one forever on the side of orthodoxy.

(2) A second mark of the life of God in the soul of man is a daily life that is clean and sinless. "We know that whosoever is born of God sinneth not" (John 5:18). It is very easy and glib to say that we all sin every day in word, thought and deed. But one cannot say that and still be scriptural. It is possible by the grace of God; to do daily the things that one knows will please God and to shun daily the things that one knows will grieve Him. This is what it means to live without sin, in the New Testament sense; and nothing less than this will satisfy God. The man who is born of God, therefore, is done with the business of habitual sin.

(3) Moreover, the new birth involves a complete transformation of heart and life. "If any man be in Christ, he is a new creature" (2 Cor. 5:17). St. Paul puts this in the very strongest of terms; and in order that no one should misunderstand his meaning, he adds, "Old things are passed away; behold, all things are become new." Radical though that may sound, it is verified by universal Christian experience. It is simply a fact, attested by many infallible proofs, that a man in Christ has been remade. God's creative labor did not end on the sixth day of the Genesis record, but is going on today. But instead of beginning with a chaotic universe, He begins with a chaotic life, and redeems and transforms and makes it anew.

(4) Still another evidence of the new life is a life of victory over the world. "For whatsoever is born of God overcometh the world" (1 John 5:4). The term "world" has a number of meanings, as employed in God's Word; but here it

means that unholy, God-forgetting spirit of the times. How many of our fellowmen are led about in continual bondage to this spirit! They dare not think their own thoughts or make their own decisions. Their first question and their final consideration have to do with what the people about them, or the folks in their social set, will think. It is a most galling and mortifying slavery. But in Christ is deliverance from it and victory over it.

(5) Finally, the new life of God in the soul will be attested by a love for godly associations. "We know we have passed from death unto life, because we love the brethren" (1 John 3:14). There is a rare and precious fellowship among men of kindred faith. Every Christian can testify that the blood of Jesus brings about a closer kinship among men than earthly ties. And a sure mark of this gracious inner transformation is a love not only for God, but also for God's people.

IV. And now, this very personal question: Have you been born again?

1. Has there come into your life a glorious hour of crisis when you know that you passed from death to life? Can you recall a definite time when you ceased to live for self and sin and began to live for Jesus Christ?

2. As you analyze your heart's experience, are these marks of regenerating grace present in your life? Is Jesus Christ Lord of all in your heart, and has He delivered you from habits of sinful living? Are you a new creature, living in a new environment? Is yours a life of victory over the world, and is there a consuming love within you for the people of God and the things of God? These are identifying marks of divine grace in the heart, and the absence of any one of them is occasion for misgiving.

3. If it is not clear to you that you are indeed born of God, I exhort that you make this gracious experience your own. Forget to stumble at the promise. Acknowledge freely the miracle of it. Submit yourself unto God.

SUNDAY, JANUARY 22, 1939

MORNING SERVICE

THE THRONE OF GRACE

SUGGESTED SCRIPTURE LESSON—Hebrews 4.

TEXT—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need (Heb. 4:16).

I. This priceless jewel of promise and exhortation stands in a most strategic place in this remarkable epistle. The thought the writer is driving home is that of the high priesthood of Jesus.

1. He calls our attention to this consideration as early as Hebrews 3:1, with the words, "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus"; reminding us later (in Heb. 4:14) that "we have a great high priest." He then proceeds to make four very distinct claims for the superiority of our Priest.

(1) First of all, He is "passed into the heavens," and thus stands closer to the fountain head of grace and mercy than any earthly priest ever could. Not in some sanctuary made with hands, which at best could be only a pale copy of some glorious original; but into heaven itself He has passed, now to appear in the presence of God for us.

(2) He is not One "which cannot be touched with the feeling of our infirmities," and so is not subject to the hampering limitations that hinder the efficiency of an earthly priest. Our High Priest possesses a boundless capacity for sympathy and compassion. He is keenly conscious of our infirmities and is deeply touched by them.

(3) Now, the reason for our Lord's capacity for mercy lies in the fact that He was "in all points tempted like as we are." He had an experience of temptation in the wilderness

more severe than we shall ever know, however hard-pressed we may feel ourselves to be. But that was not the end of His temptation. The Word says that the devil "leaveth him for a season." It was only for a season, however. Every step toward Calvary was taken in defiance of Satan's opposition. Yes, Jesus was indeed tempted.

(4) The most wonderful and heartening thing he says of our High Priest is that He was a victor. He was tempted, "yet without sin." By His victory He has demonstrated that Satan can be withstood; and He has blazed a trail to victory over which we may pass. With deep and rich meaning, therefore, the writer can say, "We have such a High Priest."

2. In view of all this, "let us therefore come boldly to the throne of grace." With an Advocate such as Christ Jesus to represent us before the throne, let us put aside our fear and approach God courageously and expectantly.

II. Now, we are told that in coming, our attitude should be one of "boldness."

1. "Boldness" is not an altogether fortunate translation of this word. There is just a hint of presumption in our English word "boldness" that does not appear at all in the original.

2. It might be better to render it, "Let us therefore come with frank confidence." An exact rendering would be "speaking everything." Now, that means simply this, that we have a right nøy to come to God and reveal everything that is in our hearts. We have acquaintances in whose presence we are reluctant to speak all that is in our hearts. Then we have friends who know the worst and the best about us, because we can trust them. God is such a friend; and in His presence we can truly unburden our hearts.

This suggests that about the throne of grace there is an atmosphere of friendship and understanding. Here a man can feel as much at home as he does by his own fireside.

But it must be a reverent approach. Reverence and confidence are not incompatible. One can come to God speaking everything, and yet tread softly as on holy ground. Confidence, you know, is a mutual quality. It can be only as persons trust each other. It is not only necessary that we have confidence in God; it is equally important that He have confidence in us.

III. In coming to God, our glorious objective is "the throne of grace."

1. The fact that it is a throne to which we come suggests power, majesty, sovereignty. All of those terms have a forbidding sound, as descriptive of a presence into which the ordinary man dare not enter.

(2) But the outstanding characteristic of this throne is "grace." It is safe to say that the Old Testament conception of God's throne gave little promise of hope to man. God was the infinite One who inhabited eternity. No one could look upon His face and live. It was a throne of dazzling glory; of infinite holiness; of eternal righteousness; of terrible judgment. But it was not regarded pre-eminently as a throne of grace.

But since Calvary all this is changed, and at that eternal throne grace is sought and found. I say, since Calvary things are different in the divine economy. Because of the suffering of Christ, a changed attitude toward men is possible on the part of God. In Christ He is reconciled, and justification is now our privilege.

IV. Our blessed purpose in coming is that we may "obtain mercy, and find grace to help in time of need."

1. How great is the mercy of God! No man can ever fathom its depths or scale its heights. It is inexhaustible. We receive it in forgiveness, when God, for Christ's sake, blots out our transgressions and promises that He will remember them against us no more forever. However indelible the defiling stain, however mountain-high our guilt may seem to be, however crushing our load of unforgiven sin, the mercy of God is equal to every demand. He forgives it all and puts it forever behind His back.

We receive God's mercy more abundantly in cleansing. For it is a part of the measure of God's compassion that He can reach to the very springs of our personality and cleanse from our hearts every evil affection, every ungodly temper, everything unlike Christ himself.

But it should be noted that no man ever gets beyond the need for God's mercy. The holiest man who has ever lived needs it constantly. For the best service we can render God, even prompted by perfect love for Him, must seem to Him to be hopelessly defective. Judged by the perfect law, when we have rendered God our very best, it must require a blanket of mercy to make it fully acceptable in His sight. We are conscious of some of our shortcomings; but we have many of which we are not at all aware. However, God receives all that we bring Him of love and willing service, and counts it acceptable in His sight. Herein lies the necessity for the continual intercession of Christ on our behalf, and the constant cleansing of the precious blood.

2. And how glorious is His grace! There is a wealth of meaning in the language used in this connection. Our Authorized Version gives it as "grace to help in time of need." Our most common experience is that of a need for grace. We are constantly meeting experiences that are too great for our resources. Left to our own devices, we must surely fail. But there is grace to help. Every experienced Christian knows the joy and comfort and sense of security he feels in drawing on his reservoir of grace.

But there is this further thought in the language of this assurance; that grace stands "ready to run at the cry of need." It is as though God had an emergency squad hard by the throne, ready to be sent forth at the first cry of need. Whenever one is hard pressed by the adversary, whenever he feels his strength ebbing, he can get instant help from heaven if he will cry.

There is this further implication in the language of this assurance: that grace is sure to help "in the nick of time." God is never too late with His reinforcements. He may not be one moment too early; but He is sure to be not too late. It may serve as a severe test of faith that God's assisting grace does not arrive until it is absolutely needed. But it is heartening to know that the gracious God's time schedule never breaks down.

Here is our most marvelous Christian privilege: that of turning instantly to the throne of grace; and thus obtaining mercy and finding grace to help in time of need.

EVENING SERVICE

THE TEARS OF JESUS

SUGGESTED SCRIPTURE LESSON—Luke 19:28-44.

TEXT—And when he was come near, he beheld the city, and wept over it (Luke 19:41).

1. Tears are so out of fashion in modern times that it is a bit difficult for the average man to appreciate this display of emotion on the part of Christ. Tears are supposed to be feminine, a sign of weakness, and are regarded as having no place in the emotional constitution of a manly man. A well-known preacher, referring to the theory concerning two Isaiah's, remarked rather facetiously that, "no matter how many Isaiah's there were, he was thankful that there was only one Jeremiah." For Jeremiah was the weeping prophet; the man who longed to weep day and night for the slain of God's people.

Yet we are told that Jesus reminded men of Jeremiah. There was a seriousness and solemnity about the career of our Lord that our age is poorly prepared to understand. His heart was filled with a compassion that made Him feel the sorrows and ills of all men, and suffer with them. It is very evident that Jesus felt there were some things in life serious enough to weep over.

1. Our Lord's compassion can best be understood if one remembers the age in which He lived on earth. It was, to the least, an age of inhumanity. There were no hospitals, no orphanages, no asylums. The insane were forced to live in the waste places, like the beasts. The sufferers lay by the wayside, begging. The homeless orphans presented a most pitiful aspect. There was little indeed of the "milk of human kindness" in Shakespeare's fine phrase. Everywhere man's inhumanity to man was glaringly evident.

What must the sympathy of Jesus have brought to such a world! The first kind word many a sufferer had ever heard was spoken by our Lord. And many a heart felt its first tenderness in His presence. He gave of Himself without measure and with no thought of recompense. But such compassion must have drained His reserves of physical and nervous energy until at times He felt Himself utterly spent.

II. Despite the grief and burden that filled Jesus' life, it is recorded only twice that He wept.

1. One of these occasions was at the grave of Lazarus. In the presence of the heart-broken family and the grieving friends, standing at the tomb of His dear friend, it is said that "Jesus wept." It was a tenderly human situation, similar to many we have seen in our lives; and Jesus felt most keenly the sorrow of His friends and sympathized with them in their great grief.

2. The other occasion is that recorded in this nineteenth chapter of Luke. It is the day of our Lord's triumphal entry. As Jesus rode along the way that led from Bethany to Jerusalem, he came around the shoulder of the Mount of Olives and there, spread out like a panorama before Him, lay the city of Jerusalem. He knew full well that the plaudits He was about to receive would soon be turned to maledictions; and that before the week was done His enemies would take His life. Jerusalem's hardness of heart, and her consistent rejection of the prophets of God, came over Him suddenly with overwhelming force; and the Word says that the Master burst into tears.

3. It is a notable thing, however, that there are two different words used by the evangelists to describe these two displays of emotion. At the grave of Lazarus the original says that "tears fell from his eyes." But in the presence of the rebellious city of Jerusalem, Luke declares that Jesus "wept and sobbed convulsively." The one word would indicate tears of sympathy, while the other denotes tears of anguish.

III. But why this heart-broken attitude on the part of Christ?

1. It is because of the helplessness of God. Christ could die to redeem men, but He could not compel their allegiance. God could give His only Son in the most awful sacrifice that this world has ever seen; but it is still possible for men to spurn the appeal of the cross. Death is a thing to shed tears over; but the stubbornness and rebellion of the human heart is the most deplorable thing in God's universe, and calls for tears of anguish.

2. How sadly inadequate is the average man's view of sin! Men are greatly exercised over everything but the thing that really matters. Have you ever noticed the things that most men consider are the greatest evils in our modern world? Ignorance is one. We have a notion that if our people were all educated, if our schools and colleges could only be made more efficient, all of our woes would disappear. Poverty is another. If the time will only come when there will be jobs and a reasonable competence for everyone, when old age will have a fair degree of security, all will be well with the world. Still another is suffering. Huge fortunes are being spent in an effort to wipe out disease and suffering. The medical profession, by its constant research, is discovering more and more of the causes and cures of disease. Bigger and better hospitals are being built constantly, all dedicated to the relief of suffering. Still others believe that death is the most terrible

thing that can overtake men. Every agency that will prolong human life is looked upon as a benefactor indeed. These are the views of our modern world.

But in God's sight it is sin that curses our race; not ignorance, poverty, disease and death, but sin. We are so inclined to "condemn suffering and condone sin." You will remember how David wept over Absalom's death; but there is no indication that he ever shed any tears over Absalom's waywardness and sin. Not so Christ. It was not human suffering, but human sin, that nailed Him to the cross. It is high time we recovered our perspective and began to look at this thing as God looks at it.

3. The thing that moved Jesus to such a moving display of emotion was this: That He could foresee Jerusalem's rejection of Him and His redeeming ministry; knew full well that they would have none of Him; realized fully that His enemies were even then plotting against His life. He knew all of this, and He knew also the fateful consequences this decision would have for His people. Yet He was utterly helpless to do anything about it. "How oft would I have gathered you," He cried, "but ye would not."

This is what I mean by the helplessness of God. And He is still helpless in this respect. There is an area in our personalities that He can never enter without our consent. To this extent we are the captains of our souls, the masters of our fate.

IV. But Jesus is still moved by the spectacle of the world's sin.

He died to recover men from the power of sin. He is not unconcerned about these other humanitarian interests in our world. But He recognizes that the underlying and basic evil in our world is sin.

Moreover He is pleading with the Father above even now, our Advocate before the throne. And while He pleads with the Father in our behalf, the Holy Spirit pleads with us in the Father's behalf. What a glorious, twofold intercession this is!

Yes, Jesus is yearning over us today, even as He yearned over Jerusalem in the first century. He has died for us, even as He died for them. And now he pleads with us tenderly, saying, "How oft would I have gathered thee!" What shall our answer be?

SUNDAY, JANUARY 29, 1939

MORNING SERVICE

THE WITNESS OF THE SPIRIT

SUGGESTED SCRIPTURE LESSON—Romans 8:1-17.

TEXT—*The Spirit itself* [himself, R.V.] *bearth witness with our spirit, that we are the children of God* (Romans 8:16).

INTRODUCTORY—There is no more precious truth in the realm of Christian experience than that of the witness of the Spirit. That men can be born of God and have within them a divinely inwrought assurance that this is so; that men can be sanctified, and possess an inward assurance equally clear; this is indeed one of the most precious ministries of the grace of God in their lives.

Yet, vital and priceless though it is, there have been periods in the history of Christianity when this truth has been almost completely obscured. Those were indeed the dark ages of the Church. It is significant, however, that every revival of our Christian faith has been marked by a renewed emphasis upon this important truth. And we today, in the midst of this modern apostasy, need to proclaim it anew.

Every sincere seeker has a hunger for assurance. The eternal well-being of one's immortal spirit is too important to leave in the realm of conjecture. When eternal destiny is at stake, as well as the highest and holiest relationship one can know in this present life, one quite properly wishes to be sure that his standing with God is secure.

Now the Word of God promises us that we shall know when we are born of God. If there were no other text in the Scriptures than the one that is before us this morning, one could find in this word alone all the assurance his soul craves. When we place beside it this other and equally definite statement of St. Paul's in Gal. 4:6, we discover that our assurance is made doubly sure. For there the inspired apostle declares, "Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father."

I. But this priceless truth has been as much a snare to some as it has been a release to others.

1. One reason for this lies in the fact that so many have preconceptions of the inner witness that lead them to dictate to God what that witness shall be. Unless certain phenomena accompany the Spirit's witness, they will not accept it as from God. It must be accompanied, they insist, by an audible voice, or a visible angelic presence, or some peculiar feeling, or some ecstatic utterance. And unless these preconceived earmarks of the Spirit's witness are in evidence, they refuse to acknowledge the Spirit's gracious witnessing ministry in their hearts. They must learn that God will not be dictated to by those who seek His grace and favor. He will never come to us on our terms, but only on His own. Beware how you rashly dictate to the Almighty; for you will most certainly discover that before you find God you will have to do in utmost humility the very thing you have so rashly vowed you would never do. This is true, not because God is stubborn, but rather because He is determined that we shall not be stubborn.

Another consideration which has made this truth a snare rather than a deliverance is that so many of us are in bondage to the experience of others; and frequently to our own past experiences. We have before our mind someone who has enjoyed what we conceive to be an ideal Christian experience. The witness of the Spirit has come to them attended by the very demonstrations that we believe would be most convincing to us; and so we have come to say, to God that only an experience like theirs will be acceptable to us. We forget completely that God is no copyist and in this holy business He never repeats Himself. There are many who at one time enjoyed a very gracious assurance of the grace of God in their lives. But after having broken with God, they return in time to Him; and many times they are apt to insist that God must evidence His grace in their hearts in a manner identical with their earlier experience. All such attempts to force the gracious God into our preconceived molds must of necessity meet with failure. Thus many a soul is not enjoying a clear inner witness which could easily be theirs if they would cease their attempts to dictate to God.

II. Now, what is the witness of the Spirit?

1. First of all, it should be said, that its detailed manifestations can never be classified or predicted. There is no way by which one can determine whether that witness will bathe the soul with an uncontrollable joy, or whether it will express itself in a new inner quietness and confidence; whether it will express itself in shouts of praise, or tears of joy, or a quiet radiance of soul and countenance. All of these details must be allowed to remain in God's hands, for Him to determine.

2. To come now to this question as to what constitutes the witness of the Spirit, it should be said that the Spirit's witness is threefold.

(1). The first phase of the witness may be described as the witness of one's own heart, and is that inward certainty that one has reached the point where he has done the last thing that is humanly possible to do to meet God's requirements. The sinner, seeking pardon and regeneration, must confess his sins, and must humble himself in a complete surrender to Jesus Christ. His confession of sin may be disposed of in a summary fashion, or it may require time and inner struggle. But when the last item of one's confession has been reached, it will not require the ministry of angels to inform that heart

that full confession has been made. In that instant the seeker will have the witness of his own heart that everything it is humanly possible for him to do has been done. The Christian, seeking the gracious experience of entire sanctification is faced with the necessity of making a complete consecration to the will of God. It is rather easy to yield those items in the outer fringe of our lives; but as one approaches more closely to the seat of his self-life, he discovers an increasing resistance. And usually it is only by dint of struggle, strong crying and tears, that one comes to the place where the last "Amen" is said to the will of God. When that final detail of the consecration is on the altar, however, there is born in the heart in that instant the assurance of one's own heart that everything it is humanly possible to do has been done. This experience—the witness of one's own heart—is not the witness of the Spirit in its fullness, but it is the first phase of that witness.

(2) The second phase of the Spirit's witness is the witness of God's Word. Now everything that one receives from God, whether pardon or purity, is received by faith in God's promises. Faith in God really means an acceptance of the promises of God. When one has reached in his seeking the point where he has the witness of his own heart, he must then step out on the promise of God. It may be the promise that God "is faithful and just to forgive us our sins" (1 John 1:9); or the promise that "the blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1:7). In either case one must leap out desperately into the middle of God's promise; not simply rise to a point of faith for an instant, only to fall back to a dull, dead level of unbelief; but to move onto the promise, determined to live and die there. Once the soul dares take God at His word, that instant he receives the grace he seeks, whether any particular emotional manifestation accompanies its reception or not. And when one takes God at His Word, he finds that the Word never will fail. This, then, is the second phase of the Spirit's witness: that God has promised His saving and sanctifying grace upon very definite conditions and I have met those conditions. The witness of God's Word is mine.

(3) The third and final phase of the witness is the inner manifestation. It is not necessarily simultaneous with these other phases, though it may be. But though it may please God for the inner manifestation to tarry, the soul who waits for it obediently and believingly will surely receive it. It may be that God will put your sincerity and your consecration to some test before He grants this manifestation. Or again He may prove the fiber of your faith by delaying its coming. But the soul that refuses to draw back will surely receive the manifestation. It is this manifestation that we usually hold to be the witness of the Spirit; but here it is seen to be the consummation of a three-fold process by which the Spirit brings His assurance to our hearts.

3. Moreover a proper exegesis of this text brings out this hidden: that "the Spirit Himself beareth witness (along) with our spirit." It is not simply the witness of the Spirit to my spirit, but rather the Spirit's witness along with my spirit. God's Spirit corroborates the witness of my own heart.

Furthermore, as Galatians 4:6 brings out clearly, the Spirit's Witness is to a work already accomplished in the heart. "Because ye are sons [already], God hath sent forth the Spirit of his Son into your hearts."

III. Finally, are all these phases of the witness always present in the day-by-day experience of the child of God?

1. What a fertile source of misunderstanding this is! Because feelings subside and at times disappear, so many conclude that the witness has been lost. In heaviness through temptation, in sorrow, sickness and depression, the soul is laid open to Satan's attack at this very point.

2. The three phases of the Spirit's witness are not always present to the same degree.

(1) The inner illumination may not be a continuous experience. It may come and go, depending on the state of one's health and emotions.

(2) But the witness of heart and Word are fixed and constant, waiting only to be invoked by the trusting soul. Feelings wax and wane, but God's Word remains settled and sure. And while one may not always be conscious of the Spirit's presence, he can be confident of that presence, and thus enjoy a walk of unbroken fellowship with Christ.

EVENING SERVICE

SUBURBS OF THE KINGDOM

SUGGESTED SCRIPTURE LESSON—Mark 12:28-34.

TEXT—*Thou art not far from the kingdom of God.*

I. It is somewhat refreshing, amid the hypocrisies that poisoned the speech of so many of Jesus' contemporaries, to find a man who is so evidently sincere as was this scribe.

1. The men of Jesus' day sought after Him from a variety of motives. Nicodemus sought Him most earnestly because he sincerely believed that God was with him. Something of the Master's freshness of spirit and nearness to God had gripped the heart of the man and he wanted to know Him better. Simon the Pharisee, sought Him in order to feast Him, but with no thought of ever bowing to Him; and he found in Jesus One who was courageous enough to rebuke his pride and haughtiness even while He was a guest in Simon's house. There were some who sought after the Lord in an attempt to justify themselves, as did the man for whose benefit Jesus told the story of the Good Samaritan. Still others followed after Him and engaged Him in conversation in the hope that some word might be uttered that would give them cause against Him.

2. There is every mark of forthright honesty about this scribe, however. His attitude toward the Master was one of the most respectful attention. It was Christ's deportment when under the fire of His enemies that aroused the scribe's interest. It is true the question he raised was one of the mooted points in the current rabbinical theological discussions, a question worn threadbare by constant repetition. And the answer of Jesus was the same answer He had given repeatedly. The striking point in the conversation, the thing that lifts the scribe above the commonplace, is found in his comment on the Master's reply, "Master, thou hast said the truth; for there is one God; and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices."

3. To have the insight to recognize that the outward forms of religion meant nothing if love for God and neighbor were not supreme in the heart—this marked him as a man of unusual spiritual perception. When Jesus heard his discreet reply, He said, "Thou art not far from the kingdom of God."

II. How typical is this scribe of literally thousands of our fellowmen today!

They live on the border line of the kingdom, but not inside. They are in full sympathy with the objectives of the kingdom and may, indeed, have accepted many of the ideals and practices of the kingdom as their own. But they have never consciously moved across the boundaries of the kingdom and given their hearts' allegiance to the Lord of the kingdom. They are in "the suburbs of the kingdom," as Dr. Ralph Washington Sockman expresses it, but are not actually citizens of the realm of God.

1. The merely moral man is a striking example of this very thing. He is clean, upright and honest in his dealings, and maintains a wholesome attitude toward his fellowmen. He is on the right side of every moral question; and his word is as good as his bond. Yet a man may have all this said

about him truthfully, and at the same time be outside the bounds of the kingdom. The young man who came running to Jesus with the question on his lips, "What good thing shall I do that I may inherit eternal life?" was this sort of man. He had been a keeper of the commandments from his youth, but was unwilling to pay the price of discipleship, and went away sorrowful. He was literally dying of respectability, outside the kingdom.

2. Then there are multitudes of people who are converted in head, but not in heart. They assent to the truth with their minds, and have adopted kingdom practices in their lives. They attend the means of grace and subscribe to the doctrines of the Christian faith. We have them in all our churches; always hearing the word but never doing it. They talk the language of the kingdom, and assume the attire of the kingdom, but are not in the kingdom. The scribe of this incident is a case in point; near the kingdom, but still outside.

3. Still others there are who know the truth full well and acknowledge its validity, yet steadfastly refuse to obey it. Such a man was Pontius Pilate. There is no doubt that Pilate was fully convinced of the innocence of our Lord. He could not stand before this unusual prisoner and believe the tissue of lies fabricated against Him. And in that hour Pilate stood close to the kingdom. If he had had the rare courage to come boldly out on the side of truth and justice, it is conceivable that his might have been an exalted name in the annals of the Christian faith rather than a byword and a hissing. But knowing the truth, he lacked the courage to do it. He was near the kingdom, but never stepped over the border line.

III. But where is the border line of the kingdom? And when does a man cease to be outside, and enter in?

1. It hardly need be said that it is not a matter of geographical location, or church connection. The dwellers in one nation do not have any advantage here over the citizens of other nations. Men with white skins are no more entitled to place in the kingdom than men with black skins. The members of one church have neither advantage nor disadvantage over the members of other churches when it comes to kingdom citizenship. There are people in all churches who are in the kingdom, and there are others in all the churches that are outside.

2. Moreover, there can be no compromise in this question of kingdom citizenship. There is no possible way that the boundaries of the kingdom can be moved out to include people who live on territory adjacent thereto, Germany may infringe in this manner on Czechoslovakia; but the boundaries of the kingdom will never prove thus elastic. There was a time in early New England Congregationalism when the younger generation in the church was found to be wanting in the experience of the grace of God by which men became "visible saints"; and a compromise, known as the "Half-way Covenant" was adopted, by which unconverted persons could be taken into fellowship. But no such compromise is possible in the kingdom of God. If a man ever gets in, he will move in deliberately; for the kingdom will never move out so as to include him.

3. But what must a man do to enter the kingdom? And by what process does citizenship become possible to him?

(1) He must subscribe from his heart to the ideals of the kingdom. The standards of kingdom living he must make his own. Every other standard—the false ideals of the present evil world—must be forever repudiated. The ideals of the kingdom of God, as expressed in the Sermon on the Mount and the thirteenth chapter of First Corinthians he must accept as the ideals of his life. But this is not enough.

(2) He must, furthermore, accept from his heart the rule of the kingdom. Henceforth his acting and his thinking must be to the glory of God. His ambitions in life and the objectives toward which he strives, must be regulated and determined by the will of God. The law of God, the mind of

Christ, the control of the Spirit become the ideals by which he must live. But even this is not enough.

(3) It is necessary that one who would become a citizen of the kingdom yield forever to the Lord of the kingdom. Kingdom citizenship is a relation of personal friendship and fellowship with Jesus Christ. It is not mere devotion to an ideal to which we are called to dedicate ourselves; but, rather, loyalty to a Friend. He has loved us with an infinite love, and proposes to save us with an uttermost salvation. Though we deserve hell, He promises us heaven. It is to Him that we swear allegiance, and loyalty to Him must be the controlling principle of our lives. There must be within us, as St. Paul put it, "Repentance toward God, and faith toward our Lord Jesus Christ." And thus it is that we move out of the suburbs into the city of God.

IV. What a tragedy that one can be so near and yet so far!

That one can live all his days close neighbors to the kingdom, but still outside! May be able, indeed, to see the towers and the palaces of the kingdom, but never enter. There are people who live within ten miles of Boston who have never seen Bunker Hill and Faneuil Hall. There are people who live within forty miles of Washington who have never seen the dome of the Capitol. And so many have been hard by the kingdom for a lifetime, but have never crossed its boundary and entered in. What a narrow chasm separates them from eternal hope! But is a chasm deep as hell. God grant you may consent to remain no longer merely a friendly and sympathetic neighbor to the kingdom of God, and become one of its citizens today.

Sermon Suggestions and Outlines

Christ, the Dayspring R. R. AKIN

The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace (Luke 1:78, 79).

INTRODUCTION

1. Only place in the Bible where Christ is referred to in this term, "the dayspring."
 2. It means "The first dawn of light."—WEBSTER.
 3. Sinners are groping in total darkness.
 4. Imagine yourself in a place of literal dense darkness.
- Illustration*—A certain expedition of men to the North Pole nearly perished or became insane because of such.

I. THE DAYSPRING FROM ON HIGH HATH VISITED US

1. Notice the place from whence He came.
2. What a privilege to have Him as our guest.
3. Describe His condescension to live among men.
4. Note the Holy Ghost is in the world today.

II. THE PURPOSE OF HIS COMING

1. "To give light"—to whom? "To them that sit in darkness." "He came to seek and to save that which was lost." He suffered without the gate that we might be sanctified. "To them that are in the shadow of death." Bring hope to the perishing. Bring comfort to the bereaved. Notice the benefits of the gospel light: (Analogy of light.)

2. "To guide our feet." "Thy word is a lamp unto my feet, and a light unto my path." Purpose of light:
 - a. Benefits our health.
 - b. A protection to us.
 - c. Enables us to see how to work. "Into the way of peace." Peace with God (Rom. 5:1). Peace of God (Phil. 4:7; Col. 3:15). Into the way of holiness (Isa. 35:8). "Walk in the light as he is in the light." Follow the light, stay in the light.

III. WE MAY KNOW THE HEAVENLY DAYSPRING

1. Have you pulled back the curtains of your heart for Him to shine in? Like the sun in the early morning as it peeps over the eastern horizon and sends its rays through the window.
2. Blessed is the man that keeps the light of the Shekinah shining on his soul.

A Citizen of the Kingdom

R. R. AKIN

TEXTS—Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, (Eph. 2:19). For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ (Phil. 3:20).

INTRODUCTION

1. Roman citizenship was acquired in various ways:
 - a. By purchase
 - b. By military service
 - c. By favor
 - d. By manumission (free).
2. Right once obtained, descended to children.
3. Privileges of Roman citizenship:
 - a. Could not be bound, imprisoned or scourged without a formal trial.
 - b. Right to appeal to the emperor or king at Rome.

4. Become an American citizen by birth or naturalization. Now what about becoming a citizen of the kingdom of God?

I. WHO IS A CITIZEN?

Definition—"An inhabitant of a state or place and one who enjoys its privileges; also one who owes allegiance to its government or supreme power in authority."—WEBSTER.

1. Our original home was Canaan or holiness.
2. We wandered away from home and in the fall became aliens.
3. A plan had to be set up to make possible our naturalization, Song, "Naturalized for Heaven."
4. The great scheme of redemption through the atoning blood of Jesus.
5. We can now live as a real citizen of the kingdom of God.

II. HOW DO YOU BECOME A CITIZEN?

1. Paying the price of repentance and restitution. Finding divine favor in Justification and Regeneration.
2. Final seal of God by the baptism with the Holy Ghost (Eph. 1:13).
3. Being adapted into the family of God, become full citizens.
4. We are subjects to the King of kings. A friend not a despot.

III. WHAT ARE THE PRIVILEGES OF A HEAVENLY CITIZENSHIP?

1. Pure and clean heart and abiding presence of Holy Spirit.
2. Right to appeal to Jesus, our Advocate, in time of need.
3. Fellowship with Jesus and with the saints.
4. Living in a realm of joy, peace, contentment and satisfaction.
5. Blessed hope of His coming to take us home with Him in the skies.
6. The assurance of the eternal mansion in heaven. "Blessed assurance, Jesus is mine, O what a foretaste of glory divine."

Expository Outlines for January

Lewis T. Corlett

Divine Love

(1. Cor. 13)

I. GOD WANTS ALL OF HIS CHILDREN TO BE PERFECTED IN LOVE

1. For it satisfies the inner nature.
2. Makes them fit for the Master's use.

3. The lesson gives a picture of divine love.

II. THE SUPERIORITY OF LOVE

1. To oratorical ability (v. 1).
 - a. Even of angels.
 - b. Love deals primarily with the heart nature.
 - c. Love provides the inner light and dynamics.
2. To the understanding of Scripture (v. 2).
 - a. To the gift of forth-telling.
 - b. The intellectual comprehension of biblical knowledge.
 - c. Love grasps the spirit besides taking the letter of the law.

3. To working faith (v. 2).

- a. Wonder working is not the greatest in God's sight.
- b. Achieving faith is not foremost with God.
- c. God asks for a heart filled with His love.

4. To benevolence and philanthropy (v. 3).

- a. Looking after the welfare of others.
- b. Self-denial and sacrifice.
- c. Even martyrdom.
- d. Love goes deeper and beyond all of these.

III. CHARACTERISTICS OF LOVE

1. Kindness in longsuffering (v. 4).
2. Love is comely and refined.
 - a. "Vaunteth not itself."
 - b. Does not overrate itself. "Is not puffed up."
 - c. "Doth not behave itself unseemly."

3. Love is unselfish.

- a. "Seeketh not her own."
- b. Places the interests of God first.
- c. Keeps the concern of the kingdom of God above the interests of self.

4. Lives in the realm of truth (v. 6).

5. Love endures. "Beareth all things," "Endureth all things."
6. Love is optimistic. "Hopeth all things."

IV. THE PERMANENCE OF LOVE. "CLARITY NEVER FAILETH"

1. Prophecies, tongues and knowledge are for a time (v. 8).
2. Man lives in the realm of partial knowledge (v. 9).
3. Man's vision may change but love remains (v. 10).

4. Love is more permanent than any other (v. 13).

V. ALL CHRISTIANS SHOULD HAVE THE LOVE OF GOD PERFECTED IN THEIR HEARTS.

Gladness

(Joel 2:21-27)

I. ALL MEN ARE SEARCHING FOR THAT WHICH WILL BRING GLADNESS TO THEIR HEARTS AND LIVES

1. The inner nature of man craves happiness and joy.
2. The heart of man cannot reach its point of development and efficiency without it.
3. Man is handicapped in service by a lack of gladness.

II. THE LORD IS THE SOURCE OF GLADNESS

1. In His character. Rejoice in the Lord your God (vs. 23, 27).
 - a. The greatest joy of all comes through the conscious knowledge of God.
 - b. The abiding presence of God makes joy and gladness constant in the heart.
 - c. Fellowship and communion with God produce an abundance of gladness.

2. Because of His personal interest in His children (v. 23).

- a. "He hath given you the former and the latter rain" (v. 23).
- b. God is in the midst to watch after the interests of the people (v. 27).
- c. God promises a program of restoration (v. 23).

3. Because of His deeds.

- a. "The Lord will do great things" (v. 21).
- b. He helped in material problems (v. 23).
- c. He helped to solve their problems.
- d. He promises to give future help and deliverance (vs. 25, 26).

III. MAN OPENS THE DOOR TO GLADNESS BY REJOICING (v. 21).

1. Opposite to fear.
2. The absence of doubt.
3. Man's attitude limits or assists God.
4. Trust in God releases divine power.
5. Gladness of spirit generates praise and thanksgiving which in turn open the door for God to bless.

IV. GOD WANTS TO HELP ALL MEN TO BE GLAD.

The Assurance of Knowledge

(Hosea 6:3)

I. THE SECRET OF KNOWING

1. Through the path of obedience. "If we follow on."

2. Through desire to know God. "To know the Lord."
3. Real knowledge comes through experiential relationship with God.
4. The reality of spiritual values becomes a certainty.

II. THE LORD PLANS TO GIVE THIS ASSURANCE OF KNOWLEDGE

1. He works according to law. "His going forth is prepared."

- a. All the promises of God are conditional.
- b. Man must follow God's directions to get God's blessings.

2. His dealings are always stimulating. "Prepared as the morning dew."

- a. Fresh as the morning dew.
- b. A new day with a new beginning.
- c. Light breaking upon the darkness.
- d. Sunshine of hope bursting forth.

3. His dealings are inspirational. "He shall come unto us as the rain, as the latter and former rain upon the earth."

- a. Refreshing the dry and thirsty land.
- b. Stimulating in producing germination.
- c. Moisture to bring to maturity.
- d. God's dealings are invigorating and beneficial.

III. MAN'S PURPOSE AND DESIRE WILL REGULATE HIS KNOWLEDGE OF GOD

1. Possible to all men: Thou shalt know, if . . .
2. Man's knowledge is conditioned on his determination.
3. God is anxious to give assurance and certainty in all spiritual realities.

Christ's Desire for His Children

(John 17)

"Great truths are lost to the Church by lower spirituality as well as by higher criticism."

I. CHRIST IS INTERESTED IN HAVING HIS FOLLOWERS PRESERVE THE HIGHEST DEGREE OF SPIRITUALITY

1. This is brought out in this, a portion of His last message.
2. A desire for them to have the best.
3. Christians can be useful only as they walk in the paths of obedience.
4. This desire is in the form of a prayer to the Father.

II. THE DESIRE IS A UNITY, YET THREE-FOLD

1. Prayer that His followers should be kept (v. 11).
 - a. Christ desires the continuation of each in grace.
 - b. Victorious living brings greater glory to God than starting.
 - c. Each child of God should desire the same thing as Christ did.

2. Also a desire for unity (v. 21).

- a. The greatest agency of power in the group.
- b. Unity with each other.
 - (1) One in purpose
 - (2) One in service.
 - (3) One in love.

c. Unity with God, perfected in the bond of love.

3. Bring them unto glory (v. 24).

- a. Means of fulfilling John 14:1-3.
- b. Complete fellowship. "Blessed are the pure in heart for they shall see God."

III. THE METHOD AND MEANS OF ACCOMPLISHING THIS DESIRE

1. Through sanctification (v. 17).
2. Purifying of the heart.
3. Having the moral nature made holy.
4. Being perfected in love.

IV. FOR ALL OF THE CHRISTIANS

1. Not only for their generation.
2. For obedient children of all generations.
3. For those who desire the best that God has to offer.

III. One of the reasons we do not enjoy our religion more, is that we do not understand it better. It is through right understanding of the Word of God that we come to right understanding of the divine purposes in our salvation. As we come to understand these purposes, our joy in the Lord is increased.

IV. Another reason that we do not enjoy our religion more is that we do not appreciate it as we should. Here again our help is in a better understanding of the Word of God. We will come into a better appreciation of saving grace as we come into a better understanding of Him who is the source of this grace. And this better understanding will come through a fuller knowledge, and better understanding of the Word of God.

V. The better things of the Christian experience and life are not back of us, but before us. They are not in the world, but in Christ. They are not in lax conformity to the Word of God, but in close conformity to it. Whatever our condition we should not shrink from revelations of our needs. These revelations are made that our needs may be supplied.

VI. The joy of the Lord comes with imitation of Him in whom it is found. It is increased as our knowledge of Him is increased, and His will is accomplished in and through us.

VII. The joy of the Lord is to be shared with others. Kept to ourselves, it fails in the accomplishment of the divine purposes in its giving. It is for God's glory, the good of His people, and the advancement of His cause (Nehemiah 8:10-12).

Progress in Grace

For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness (Colossians 1:9-11).

In His Word God tells us how to be saved and how to live after we are saved.

In both these particulars we need information. Rightly we consider the revelation of saving grace as most precious. Without it we would have been hopelessly lost. With it, all things are made possible to us. But the revelation of how to live the sanctified life is as precious in its place as is the revelation of how to obtain the sanctified experience in its place. God would have us know the importance of right living, as well as the importance of right experience. Progress in sanctifying grace takes four major directions. Progress in our knowledge and understanding of our sanctified experience. Progress and improvement and

Suggestions for Prayermeetings

H. O. Fanning

Prayer in Our Homes

Few things will be more helpful to us than that of encouraging our people to cultivate and develop an atmosphere of prayer in our homes. By this we will instill into the hearts and minds of our people, the benefits of seeing and considering the things of life in terms of prayer; and as subjects of prayer. This will tend to establish us in habits of prayer; in belief in the efficacy of prayer; and assurance of our heavenly Father's interest in all that pertains to our lives and living. An atmosphere of prayer is one of the home's strongest safeguards. No home is complete without it. Increasingly the home must be made the place of the salvation of its inmates, of their sanctification; the place of their establishment in grace, and in habits of holy living. The God who has ordained what the home should be, is able to make it so with our co-operation. God would have us make this beginning of the new year the beginning of the best year of our lives.

*Begin each day with prayer to God,
Live in accordance with His Word;
Beneath His kindly chastening rod,
Acknowledge Him thy gracious Lord.*

*Bring everything to God in prayer,
However great, however small;
Bring all things to the loving care,
Of Him who notes the sparrow's fall.*

The Joy of the Lord

The joy of the Lord is your strength (Nehemiah 8:10).

There are few things that we, as the people of God need more than we need instruction in the Word of God. We need to have it read to us, and its meaning explained to us. We cannot live better than we know how to live. We can intelligently obey the Word of God only as we know and understand it. These people of Ezra's day needed instruction in the Word of God, and so do we need it in our day. We do well to remember

our Lord's commission to His disciples: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Matthew 28:18-20). Instruction in the Word of God is one of the outstanding functions of the church and of the ministry. God's Word is a Book of instruction, telling us how to be saved, how to be sanctified and how to live after we are saved and sanctified. Instruction in how to live is as important in its place as is instruction in how to be saved in its place.

I. God reveals to us our condition that He may remedy it. Our sins that He may save us from them; our need of sanctification, that He may sanctify us; our weakness that He may strengthen us; how He would have us live that He may enable us to so live. The tendency of these revelations is to bring sorrow. And if there had been no remedy provided for our needs, nothing but sorrow. But He would have us see beyond these revelations to the purpose for which they are made. Rightly understood, we would welcome these revelations, and rejoice that the divine purpose is not to condemn us, but to save us.

II. While sorrow has its place in our lives and experiences, the divine purpose is sorrow that leads to salvation; destructive things in our living that leads to wholesome things in our living. We are beginners in life and living, and have the things that pertain to wholesome living to learn. And wholesome living is joyful living. We are made in the image of God, and for Him, and find our joy in Him, and in likeness to Him. The religion of Jesus Christ is the religion of joy. His coming is good tidings of great joy. Sin has made this world a vale of tears, a place of sorrow. Salvation brings joy, joy in earth, joy in heaven.

development of ourselves in the experience of sanctification. Progress in the realization of the possibilities of this great and glorious experience. Progress in our knowledge and understanding of Him who is the Giver of this grace, and in the accomplishment of His purposes in its giving. All progress in sanctifying grace must be subsequent to our obtaining the experience.

I. The experience of entire sanctification is one to which the Spirit bears witness. It is an experience we may know we have, and do know we have. Knowing we have the experience is one thing. Knowing and understanding the magnitude of the experience is another matter. Knowing we have the experience comes with the receiving of it. Knowing the greatness and significance of the experience is the result of revelation, long continued.

II. Having the experience of entire sanctification is in the nature of a preparation for what God designs the having of it to mean to us. The purifying of our hearts and the infilling of the Spirit are preparatory to the further work of the Spirit which is gradual and progressive in its nature. He comes to teach us all things; to guide us into all truth; to take the things of Christ and show them unto us, to glorify Him; to do all that pertains to our living sanctified lives and rendering sanctified service.

III. Revelations of the possibilities of the sanctified experience, come to us, not in our receiving this grace, but subsequent to our receiving it. The revelation of them is one thing. The realization of them is another. In our text Paul is giving something of this revelation to the believers at Colossé. Also to us.

IV. Entire sanctification is a fitting preparation ever increasing revelations of God; ever enlarging vision of Him; and of His purposes for us whom He has sanctified wholly; filled with His Spirit. God's purposes for us, for time and eternity should be matters of surpassing interest to us. Opportunities for knowing them should be joyfully embraced, and prayerfully improved. Not only may we spend eternity in ever increasing revelations of God, but in ever increasing experiences of His grace and power, in the working out of the possibilities of the sanctified experience. Forever there will be room for progress in grace.

V. That we may be filled with the knowledge of God's will in all wisdom and spiritual understanding, is one of our outstanding needs, and one Paul includes in his prayer. This can come as our capacities for receiving it are developed.

VI. Three things Paul emphasizes concerning our walk. (1) That we might walk worthy of the Lord unto all pleasing. (2) That we may be fruitful in ev-

ery good work. (3) Increasing in the knowledge of God.

VII. He prays that we may be strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness. The work of our redemption is so tremendous, and its possibilities so great, that eternity alone will be sufficient for their realization. We are beginners in the enjoyment of the greatest work undertaken by God. Progress in grace will be our portion forever.

Rich: But Not Toward God

God said unto him, *Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God* (Luke 12:16-21).

One of the follies of mankind, is that of supposing that material gain, is the chief end of life, and that success in the accumulation of this world's goods is significant of a well-spent life. Jesus had been speaking of the things that enter into the making of normal human life. Of man's need of God; of his value to Him; of the importance of confessing Him in the presence of men, and of being confessed by Him in the presence of the angels of God. Of the seriousness of denying Him before men, and of being denied by Him in the presence of the angels of God. Of the danger of going so far in these things as to blaspheme the Holy Spirit; that sin for which there is no forgiveness. In answer to a man who had asked Him to intervene for him with his brother in the matter of the division of an inheritance; Jesus had said, "Take heed, and beware of covetousness: for a man's life consisteth not in the things which he possesseth." Life is vastly more than earthly possessions. To emphasize this, He uttered the parable of the farmer who was rich in earthly things; but not toward God, emphasizing the utter insufficiency of such a preparation for life, and the folly of making such use of life.

I. This man committed the folly of supposing that he had need of no more than material things as a preparation for life; and that the accumulation of such things was a worthy end in life. He knew he had a body and bodily needs. Seemingly he had no consciousness of having a soul, or of having soul needs. He needed God only to furnish him with ground, and give him health and intelligence to make a success in his farming operations. He may not have been conscious of this need.

II. He seems to have been unconscious of any need of satisfactory relationships with God. He gives no evidence of seeing any needs beyond this life. This man's views of human life were fragmentary. He was one world, time mind-

ed. His vision embraced no more than these. He knew nothing of full-orbed life. What he thought of these things had no power to change them. He needed God and right relationships with Him. There was another world and he was bound for it.

III. "What shall I do?" His barns were overflowing with plenty. His granaries were groaning under their fullness of golden grain. He acknowledged nothing of life as a stewardship; of responsibility to God, to his fellowmen. He might have used his possessions for the glory of God and for the good of his fellowmen; thus laying up treasures in heaven and becoming rich toward God. He might have given himself and his all to God; entered into the enjoyment of His saving grace, been sanctified wholly and prepared for time and eternity.

IV. This man sees but one need. Bigger barns, more capacious granaries. He answers his own question. "This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods." Treasures on earth. But no treasures in heaven. Riches here, but none hereafter. Material wealth, spiritual poverty.

V. But what of his life? "I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Having accomplished his purpose in life, he is ready to retire. He has nothing more to do than enjoy the fruits of his labor. To him life means nothing to anyone but himself. He has isolated himself from all else. He has lived to himself, until he has nothing left but himself. He has missed everything that gives character and value to life; everything that enriches, ennobles and glorifies it. He has achieved only for himself.

VI. But God said unto him, "Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?" All for which he had lived swept away in a moment. The ease and enjoyment to which he had looked forward gone forever. Nothing left for time or eternity. He might have had heaven with all of its bliss, but he ignored it. He might have had God, but he ignored Him. This man has done as he pleased. He has chosen the path that led to this goal. He has sealed his own doom. He now hears the God he has ignored pronounce it. This covetous man must meet God, and give an account of his stewardship. This he must do, and suffer the torments he has brought upon himself.

VII. This man was a fool, not because he had an unsound mind, but because he made an unsound use of his sound mind. The trouble was not with the mind, but with the man who had the mind, and the use he made of it. He was a fool in supposing he could ignore God and

His laws with impunity. He was a fool in that he supposed he could refuse to regard life as a stewardship, for the use of which he would be required to give an account. He was a fool in supposing himself to be a creature of but one world; in ignoring spiritual values and eternal verities; in all that is vitally connected with life and living. "So is he that layeth up treasures for himself, and is not rich toward God."

Playing the Fool

Behold, I have played the fool; and have erred exceedingly (1 Samuel 26:21).

In uttering these words, Saul told the story of the sad side of his reign as king over Israel. God had chosen him as the most likely man for the position, of his day. He was blessed with many kingly qualities and abilities, and might have become one of the truly great men of history. He had in him the making of an excellent man, and a noble king. But he ruined all by playing the fool toward himself, his family, his kingdom, his posterity, his fellowmen, toward Samuel, toward God. Playing the fool is not an uncommon thing among men. Seeing it, and acknowledging it, is. Quitting it is even more uncommon. Saul had put himself in the way of this sort of thing, and had continued in it so long that there was little hope that he would ever forsake it. The power of habit is cumulative. And this is desirable in the matter of good habits. It is a menace in that of bad ones.

I. Saul had played the fool in his impatience at the delay of Samuel, and offering a burnt offering (1 Samuel 13:8-14). He usurped the office of a priest.

II. He played the fool in forbidding the eating of food by the people, when the Lord wrought for the people a great victory over the Philistines through Jonathan and endangered the life of his son (1 Samuel 14).

III. He played the fool in his failure to destroy the Amalekites at the command of God (1 Samuel 15:1-35). "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

IV. He played the fool until the Spirit of the Lord departed from him and an evil spirit from the Lord troubled him (1 Samuel 16:14-23).

V. He played the fool in his envy and jealousy of David in the matter of his slaying the giant Goliath of Gath (1 Samuel, chapters 17, 18). Envy and jealousy are so deadly in their effects, that their cost is prohibitive with all who consider them seriously. David was the most valuable man in the kingdom of Israel, and Saul's envy of him was a reflection of his own character, not that of David's.

VI. He played the fool in thinking that all the men of his kingdom were disloyal to him. Disloyal to all, he imag-

ined all were disloyal to him (1 Samuel 22).

VII. He played the fool in going to the witch of Endor, to consult with her when the Lord was departed from him and answered him no more. He learned there of his own doom and the end of his misspent life. Not through the ministrations of the woman, but by the mercy of God. The way of repentance and faith would have brought him back to God. He continued in his misguided way to the end, and died by his own hand (1 Samuel 31; 1 Chron. 10:1-14). Playing the fool made Saul a miserable man when he might have been happy; a failure when he might have been a success; useless when he might have been useful; contemptible, when he might have been illustrious.

Paul's Charge to Timothy

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season (2 Timothy 4:1-5).

With the executioner's block in view, Paul delivers this rousing charge; this stirring challenge; these encouraging words to his spiritual son Timothy. They are the final words of a warrior at the point of laying down his armor; challenging his successors to follow in his footsteps in fighting the good fight, finishing the course, keeping the faith. He would have Timothy know that:

I. Life is a stewardship for which one must give an account. It is something in which God has a purpose. We are here to fulfill that purpose. Judgment is coming. Rewards are certain to

the faithful. The glory of God and the destiny of souls are at stake.

II. Preach the Word. This is the world's need, and the preacher's business. It is the will of God for His servants.

III. Be instant in season, out of season. Be always at it. Expect results. The Word of God is quick and powerful.

IV. Reprove. Convict of sin. Rebuke; the message needed by the convicted sinner. Exhort; win to Christ, with all longsuffering and doctrine.

V. Perilous times are coming, when men will not hear sound doctrine; heap to themselves teachers; turn from the truth to fables. What then? Preach the Word.

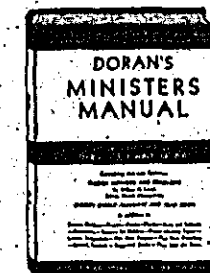
VI. Watch in all things; endure afflictions. He is not pointing Timothy to an easy pathway, a lightsome task. Watchfulness will be necessary; afflictions may be many and severe. What then? Preach the Word. Conditions may change; men will come, and men will go, but the work of God must go on.

VII. Do the work of an evangelist, make full proof of thy ministry. The servants of God are not to be discouraged by conditions. Out of the densest spiritual darkness, have come some of the most glorious revivals. In the days of Luther, light broke in upon what had been a thousand years of darkness. In the days of Wesley, when spiritual darkness overspread the earth, God made bare His arm and gave revivals whose force is not yet fully spent. In the past century God has blessed the world with sweeping revivals. In times of great discouragement there have been men who refused to be discouraged. They have honored God and He has honored them, and used them.

Doran's Ministers Manual for 1939

Fourteenth Annual Issue

Compiled and Edited by G. B. F. HALLOCK



For the busy preacher it is an inexhaustible source book of homiletical material, distinct from any former issue. . . . sermon suggestions for the different church days and for almost every conceivable occasion. . . . illustrations and select poems and elaborate quotations from noted preachers and leading periodicals. —Christian Advocate. . . . the best volume of its kind. . . . —Review and Expositor. Among the new features are The Junior Pulpit, Lenten Services, Lenten Evangelism and Plan Your Preaching.

In this book you will find: Sermon outlines, prayers, quotable poems, seed thoughts for sermons, hymn selections, approximately 80 suggestive texts, sermons for children, suggested sermon subjects, bulletin board slogans, prayermeeting talks for each week of the year, and other features including three new departments: The Junior Pulpit, Lenten Services and Lenten Evangelism. Between seven and eight hundred pages. Price \$2.00

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

Handfuls on Purpose

An invaluable reference work for busy preachers!



Now complete in 12 volumes
and Index.

Price \$17.50

Index volume, \$1.50

Single volumes, \$1.50 each

What These Books Will Do for You—

No preacher who owns "Handfuls on Purpose" will ever get into a preaching rut.

These are busy days. Little time is left for original research. These books are full of Seed Thoughts and Homiletical Suggestions.

Some Christian workers lack the creative faculty. They find it difficult to construct new addresses. These books contain thousands of fine Outlines.

Perhaps you have difficulty in finding a text and subject. If so, the set will do wonders for you. Beyond doubt, it contains the most stimulative and suggestive material of its kind ever published. Thousands of sermons and short talks are waiting for you.

"Handfuls on Purpose" will always assure you of a fresh fund of information for sermons and religious addresses.

The material in these volumes is not cen-

turies old, written for people who lived long ago. It is new, up-to-date, and deals with the vital problems introduced by the 20th Century.

You will find a gold mine in every volume which will inspire you to keep digging and digging. There is no point of exhaustion. There are thousands of Expository Outlines, Select Bible Readings, Short Scripture Studies, Fine Seed Thoughts, Apt Illustrations, Practical Hints and Applications, etc.

The entire Bible is covered in a unique and fascinating manner.

An Index volume of 160 pages is an almost invaluable addition to this set. In this Index the reader may locate subjects and material on any given scripture reference. The Index covers the first ten volumes in the series. Price \$1.50.

Convenient monthly payment terms can be arranged for those with satisfactory credit rating.

Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

The PREACHER'S MAGAZINE

STEWARDSHIP is the Christian law of life. It does not primarily refer to property and money though it includes these. Paul writes, "Stewards of the mysteries of God." All life is a stewardship. Vital energy in whatever form—whether physical or mental, moral or spiritual—is a trust from God. (Read 1 Peter 4:10; Colossians 1:25.) The royal doctrine of stewardship has been too often narrowed, as though it were a "financial plan," whereas it is a fundamental principle, an attitude, which underlies the whole meaning of life itself. It is related to material things only because material things are related to the higher life. Stewardship marks a man's attitude toward property and income, and therefore expresses his relation to the social order. "Much of one's stewardship has to do with the common duties within the family circle, the intimate associations of friendship, the service rendered to society, and patriotic loyalties to the state. And, even as all elements enter into the deposit intrusted to the Christian for his use, so also the administration of his stewardship will be through all channels (1 Cor. 4:1), not by giving of money only, but also of service and influence and prayer and the witness he bears to the gospel of the grace of God. This part of life's output should far overbalance that which can be reduced to dollars and cents."

The New Testament concept of stewardship in its full sweep involves all the factors of life. The stewardship of time, of strength, of skill, of special talent, of educational and social privilege, of opportunity, is equally vital with the stewardship of money. "Life is a trust, a stewardship. That is Jesus' idea of being faithful, which we have so pitifully narrowed. . ."—SELECTED.

Volume 14

FEBRUARY, 1939

Number 2

The Preacher's Magazine

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

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

J. B. Chapman, D. D., Editor

D. Shelby Corlett, Managing Editor

Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

Do Not Let the Tide Recede

THE EDITOR

CHRISTIANITY, from the days of its beginnings, has always been promoted through and by means of revivals. Those who have objected to revivals have usually done so upon false premises. They have said that a revival implies deadness, for it means coming alive again. They have said that the church should be in a continual revival, and that this makes an outstanding revival impossible. They have said many things, but the fact still remains that the church has been promoted through and by means of revivals, and that is likely to be the course right along.

There are many parts to a revival—all of them important. There are times of seed-sowing and cultivation, as well as times of harvest, and the times of sowing demand much patience and perseverance. We all like the joy of harvest better than the toils of the plowing season.

Someone has observed that even physical life is by pulsations. And spiritual life likewise has its times of flow and ebb, like the tides of the sea. But we all know, also, that the tides of spiritual power flow in answer to prayer and on the basis of conditions we have to meet. We know also that they have a tendency to ebb too soon. The times therefore call for revival preparation, revival promotion and revival conservation.

There lies before me a letter from a beloved brother in Cleveland, Ohio. He says a number of complimentary things to me personally. But he does this only as a preparation to lay upon me a great responsibility. Then he says, "I am interested in an old-time revival of world-wide scope, and am anxious to see the necessary conditions met to bring it about. I feel that our pastors are not doing all they should to lead us out to this holy conquest. Some are neglecting prayer. Some do not get up early enough in the morning. Some give too much of their time to other good things which, nevertheless, do not minister vitally to the revival.

"If we could get this on our hearts we would find there is a job for every member of the church, as well as for the preachers. There is literature to be distributed, invitations to service to be given out,

and personal work to be done to bring men to God. Above all, we must hold ourselves ready to take off from all occupations to give ourselves to prayer that God may send the revival. It is a challenge to us to read our Bibles, get up early to pray, keep in good spiritual trim ourselves, and believe God to pour out His Spirit upon us and among us.

"No doubt God has called the Church of the Nazarene to lead on in this revival. But we must not merely wish it well. We must promote it. We must long for it. We must pray for it. We must prepare for it. We must believe for it. And by the help and grace of God we shall see it. Do join me in prayer that this may come to pass."

I am joining this brother and all others who feel the great need in prayer for the revival that we see and know is due and needed more than we can know. It is useless to speak of alternates—what will happen if we do not have a revival. Why not have the revival? God has promised it, the conditions for it are such as we can meet, in a large measure worldly substitutes for it have had their day and been found to be futile, now let us have the revival.

But while speaking of a wide-spread, world-wide revival, we must not forget that the revival must begin first in our own hearts. Then we must not overlook the fact that in the great numbers, the unit is the individual, "We must win them one by one." And as we begin the widening process, we must know that there should be a revival in our own local church. That our state and district need an outpouring of the Spirit, and that the measure of our personal influence is merely the measure of our interest and sympathy.

When someone suggests that revivals are normal and easy, I put that person down as a novice right away. When someone expresses hope that the revival now started will run on without someone to pull and push and fast and pray, I am confident he has not seen many revivals. The tide will start its recession at any moment when God's people let up on their praying and their hard work. Let us set ourselves to hold the tide that it may not recede, and to push on for higher marks than we have ever had before.

There is need for revival agitation, revival prayer, revival preaching, revival testifying, revival giving, revival personal work, revival faith. For there is need of a revival. Shall we not go in for it with all our hearts, minds and strength?

"If Pentecost meant to the new Christianity what we preach, then the day has arrived to climb the stairway of an upper chamber. We cannot satisfy God nor our own souls with pleasant affirmations of our interest in a great revival. We must arise from knees that have knelt in secret places and with bold hearts, warmed with the indwelling Holy Ghost, go out and preach and exhort that the multitudes may discover Jesus in our midst."—ROBERT P. SHULER in *Christian Advocate*.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Gentleness

But the fruit of the Spirit is gentleness.

A GAIN WE have one of the fruits of the Spirit that seems to escape our notice in the consideration of Christian virtues. We admire the person who is gentle and kind, but have not always thought this is a grace that we must cultivate as indicative of the Spirit's presence in our hearts. We have often allowed ourselves to exercise the measure of it that we have naturally, without making it a study to increase the original endowment. Yet here it is, a fruit of the Spirit, to be exercised in our relations with our fellowmen. This is one of the marks of the Spirit's presence in our hearts and lives.

A DIVINE ATTRIBUTE

As we fail to note the essentiality of this grace in our own lives, so likewise do we fail to remember that it is one of the divine attributes. When we stop to think we know this is true, but many times we are borne down with the burden of the divine wrath that will fall upon those that do not repent and find God and in accordance we think more frequently of God as an austere judge. This phase of the divine nature we should not forget, but we should not let it becloud our remembrance of God as a kind heavenly Father. The fact is that both of these attributes exist in the divine nature and the Apostle Paul calls attention to both in speaking of the Jews being cut off from the true branch and the Gentiles grafted in. "Behold, therefore," he says, "the goodness and severity of God." (The word for goodness in the original is the same as gentleness in our passage.) Further, the whole plan of redemption is regarded as originating through this attribute (Titus 3:4, Eph. 2:7, 1 Peter 2:3). (The words vary in the English, but are one and the same in the Greek.) Moreover it is this attribute in Deity that should be the motivating power to lead man to repentance (Rom. 2:4).

ITS MEANING AS A HUMAN GRACE

When we come to consider it from the standpoint of the grace that man is to manifest, we note first the accompanying graces that seem to be present when this special virtue is to be exercised. In our own verse here in Galatians we note that it is preceded by longsuffering, and this is true elsewhere. In Colossians we read, "Put on therefore as elect of God holy and beloved, bowels of pity, kindness [gentleness], humbleness of mind, meekness, long suffering (3:12). Then again in Ephesians we have the command, "Be ye kind one to another, tender-hearted, forgiving one another even as God for Christ sake hath forgiven you" (4:32). It keeps company with those of like kin.

In noting thus the accompanying graces we find that it is associated with the milder virtues, the forbearing qualities, the tender traits. So one has said

it is "a grace pervading and penetrating the whole nature, mellowing there all which would have been harsh and austere." Another makes this comment, "Gentleness is made up of modesty and justice, which constitute in the highest and best sense the gentle man. It is opposed to rudeness, roughness, moroseness and austerity. It is sweetness of disposition, tenderness of spirit, amiability of character."

There are some passages in Scripture where the word gentle is used in the English translation but the word in the Greek is not the one found in the Galatian passages. These are the passages where the apostle speaks of his own conduct, saying, "We were gentle among you, even as a nurse" (1 Thess. 2:7), and gives the command, "The servant of the Lord must be gentle" (2 Tim. 2:7), and also the admonition, "Put them in mind, to be no brawlers, but gentle, showing all meekness to all men" (Titus 3:2). While the Greek is not the same there is somewhat of the same strain in the thought; our word, however, would seem to have more of the thought of graciousness in it and one of these others has the sense of affability, perhaps in word especially, while graciousness has reference to kindly manner and tenor of conduct.

This grace has been illustrated by Gothold who on one occasion called for a candle and the maid in haste to bring it by her hurrying caused the light to go out. "Here we have," said he, "that which may well remind us of the gentleness and moderation to be observed in our comportment toward weak and erring brethren. Had this candle when first lighted been carried slowly, and shaded by the hand from the air, it would not have been extinguished, but would soon have burned with vigor. In like manner, many a weak brother might be set right if we only came to his help in the right way and with kindly advice."

GENTLENESS AND FIRMNESS

Some may conclude from the foregoing that gentleness might imply that weakness that is sometimes found in human beings that they are compliant in everything, whether good or evil, but this is not so. Herein we listen again to one of the older writers who says, "That passive tameness of spirit which submits without a struggle to every encroachment of the enemy; and yields with complaisance to the opinions and manners of others, so far from being a virtue, is itself a vice and the parent of many vices. It is, indeed, at war with all virtue. It overthrows all sound principles and produces that sinful conformity which vitiates the whole character, and robs the man of every vestige of true godliness. The spirit which turns an ear to every call the world may make, and yields a sure though tardy compliance with the seductions of the flesh, is a mean spirit, found only in the heart of real cowards and

true sycophants. To all allurements of the world, the flesh and the devil, the true gentleman, or the man of true gentleness, will say, 'No!' with such emphasis that the stoutest tempter will quail in its echo. The man of true gentleness is as firm as the rock out on yonder craggy cliff, where old ocean has tried its thundering batteries for ages, and all in vain. Gentleness is unyielding and immovable as the rock, yet courteous and kind. Neither flattery nor fear can move it from the well-known path of duty. It stands opposed to harshness, and to pride and arrogance; to violence and oppression on the one hand, and to the brainless policy of the time-server on the other hand.

Thus we see that there is no pusillanimity in gentleness. It is kind and gracious but is not mean-spirited or cowardly. It can stand firm as a rock, yet maintain its gracious manner. It does not thunder

forth its negations with austerity, but maintains them with benignity.

Thus we behold the grace of gentleness or kindness. It is one of the attributes of Deity leading us to the cross of Calvary, and mellows the life of human beings without making them weaklings; it bears toward others a gracious mien and deals tenderly with the erring. This is a fruit of the Spirit that will ever leave in its wake a loving remembrance in the hearts of those who have received its favor. Shall we not cultivate it in our hearts?

*May we be gentle as He was gentle,
Tender and true, and loving and kind,
In seeking the sinner and guiding the erring,
The hearts of all in love to bind.*

(Source of several of the quotations, McDonald, "Another Comforter.")

Points About Preaching

Charles A. S. Dwight

THE DAY of the preacher, say some, is over. It might be as true to say that it is just beginning. Modern ministers cannot preach better than did the apostles, but they can reach more people—over the radio, if not by the spoken and written word. Preaching, however, must be pointed. The arrow must have a tip, the sword an edge. The Holy Spirit works through means—the brains, the heart, the hands and the voices of men. Conversion ought to mean the consecration of every faculty of man to the work of witnessing. As a matter of fact, too many sermons disappoint their hearers, seeming to be ineffectual, futile, incoherent, if not positively misleading. Absorption in pastoral work may explain if it does not excuse a good deal of this pulpit inefficiency, but really every minister, up to the limits of his native capacity, ought to magnify the speaking gift that may be in him. What now are some of the points that make preaching effective?

1. Preaching should be scriptural. This ought to go without saying, but unfortunately this is not always the case. Texts are rather going out of fashion, in some quarters, and we are treated to many headless sermons. This may seem in certain instances to be an accident, but in others, we fear, it implies a disparagement of God's Word, as though it were not after all authoritative in this modern age.

2. Every sermon should have a particular aim. Of course every bit of true witness has a general effect for good, but the old-fashioned idea of a sermon as concerned with a definite aspect of divine revelation (and of man's resulting duty) deserves continued regard. The minister would do well to ask himself beforehand, "What precisely do I mean to accomplish by this discourse? If I did not preach, would anybody miss it very much?"

3. When a text is taken, justice should be done to it by careful exegesis, by historic orientation, and due comparison with other Bible passages. Many perversions of Scripture are heard, even in pulpits, by men who take a verse out of its connection, or wrest its meaning for purposes of their own (even the devil can quote Scripture, as though to give color to his fell designs).

4. When preaching is topical, it should also be scriptural. All the elemental factors of modern problems may be found stated or handled in the Bible. Discussions of "current events" should be based on the eternal verities. Applications, of course, are various, and some phases of life and duty are new in our times, but the old principles of repentance and faith are indispensable yet for all social solutions.

5. Language both helps and complicates the preaching problem. The Word speaks by words—but these must be intelligible to different classes of hearers. At Pentecost a part of the miracle was that of the multitude, every man heard the apostles speak "in his own language." The preacher ought then to study his audience, and adapt his speech to its intellectual plane, or power of comprehension.

Illustrate the discourse sufficiently, though not too much. Many hearers cannot long follow (if at all) abstract statements. They do not themselves think that way. Illustrations are concrete, and let in the light. They are the homiletic windows, and when beautiful, serve the purpose of colored windows in the temple of truth.

6. Cultivate a good speaking voice, and use *enough* to carry to the farthest part of the auditorium. Remember that as a speaker you must seem to yourself to be overdoing it in order to seem to be speaking naturally to people in the back part of the

room. In every audience are some people a little hard of hearing. Do not try to be so "conversational" and do not so drop the voice that such persons will not hear more than here and there a word.

7. Begin with an arresting sentence. Paul often did (see for example Acts 17:22 where read "very ritualistic"). The gospel preacher must be prepared to arouse people from an intellectual inertia, or moral torpor. If he gets them by his opening sentences a good basis has been laid for further attention. Curiosity is a step toward conviction.

8. Work out a logical and adequate plan of discourse. Too many ministers simply flounder on from one platitude or obscurity to another, at times becoming confused, frantically grasping for phrases, or tiresomely repeating the same statements over and over again. Religion makes a reasonable appeal to men. Christianity is a cause that deserves the best of argument and presentation. Yes, sermons should be planned.

9. In seeming yet not real contradiction of this, in the actual delivery of sermons a careful appreciation should be made of the special circumstances of the occasion. Sometimes it may be best to sacrifice a subhead or two of the "plan" (or pass it by with just a bare mention) because some particular need

in the community, or interest of the audience, demands that greater emphasis should be placed just then on other heads.

10. Never forget, that the great purpose of preaching is not simply instruction (though it is that) but most of all persuasion. The minister is talking to a jury. "We beseech you, as ambassadors of Christ, be ye reconciled to God." Christian doctrine is to lead to the Christian deed. Our aim is to move men, not simply in their feelings, but also in their moral choices, and social service, to get them to do things, and to become in their turn workers for God.

11. Finally, close on a strong note. Know beforehand where you are coming out, and do not, as the manner of some is, harangue an audience indefinitely and then wildly grasp for some "terminal facilities" with which to close. Avoid an anti-climax. Every effective sermon is cumulative, the argument has been building up toward a final thrust, or a concluding demand, which may be either tremendous in its force, or most tender in its spiritual appeal. "The more I preach the less I like it," said a noted American preacher. Speak so that the more you do it the more you will long to preach the eternal Word, which is able to make men "wise unto salvation!"

The Value and Place of District Co-operation in the Church Program*

C. E. Shumake

TO my mind, here is one of the most important subjects for discussion. It is well in the study of any subject to primarily get a precise statement which distinctly simplifies it. From observation and general indications it would seem that co-operation is what we believe in if the other fellow does all the co-operating. It is easy to co-operate if the other fellow comes our way and puts forth all the effort to co-operate. And strange it is, but apparently true, that if there is ever any lack of co-operation, it is always, under all circumstances, the other fellow who fails to co-operate. But this definition, as I have said, is not from the dictionary, but is drawn from human observations. The dictionary defines the term "the act of working jointly together; concurrence." Co-operate, "to act or work jointly, concur to produce the same effect." So this throws a different light upon the subject. There can be no co-operation without concurrence!

THE VALUE OF CO-OPERATION

Co-operation is necessary to progress. The divine command for God's Church is "Speak unto the children of Israel, that they go *forward*" (Exodus 14:15). As was the desire of God to lead the Children of Israel into the land of promise, and to make them a

* Paper presented at District Convention by pastor of Charlotte, N. C., church.

separate and peculiar people; it is God's desire today to lead His people on to greater power, usefulness and service. This can be done only as we co-operate with Him and His people. Let us recall that co-operation includes concurrence. Concurrence involves agreement and unity. District unity is indispensable for our prosperity and advancement. There is an old political war cry that would be well for us to remember in this Christian warfare. "Unity is strength." "United we stand, divided we fall." We are in a war against sin and the powers of darkness. It is our position to advance the kingdom of God through the Church of the Nazarene. Our field is great, and is already "white unto harvest." We can achieve great things for God and His Church if we will push forward with a great co-operative effort, and "keep the unity of the Spirit in the bond of peace."

There is an illustration given concerning a father who had seven sons. These sons were always quarreling and consequently neglected their work. One day the father called them to him and gave to them in turn a bundle of sticks to break. None of the boys was able to do this. The father then told them to undo the bundle, which they proceeded to do, and when they had done so, they found they could easily break the sticks one by one. We can readily see the moral in this story. When we stand together in one

"district bundle" we shall go forward in spite of the effort of Satan to break us.

ANALOGY

A preacher who has brains enough to preach logically ought to be reasonable. Yet it is a strange fact to realize how unreasonable we often are. The work of the local church is analogous to the work of the district at large. When we as pastors have some few in the local church who fail to co-operate with us in our program, and hold back and shirk their obligations, and what is even worse, who stand back and criticize our every effort, it is an inevitable consequence that our work is greatly retarded. It is then we are ready to weep and wail and wring our hands and talk of what we could do if only we had the co-operation of the people, and feel quite strongly that God is calling us to the evangelistic field. Yet the same thing is true with the district. We place a man in office as our District Superintendent and make our demands, and hold him responsible for the growth and progress of the district, and yet many of us as preachers fail to support him, fail to pray for him, fail to hold up his hands, and fail to give him that co-operation which is essential for his success and our advancement! Any failure of my district is not an entire reflection upon the individual, but is a reflection upon every pastor and every member, from the greatest to the smallest, of the district.

I am convinced of this: that no man, however great may be his natural ability, or how advanced his educational and executive powers, can succeed unless he has fellowship and good will and co-operation. And on the other hand, a man of only minor ability can do the job and advance the cause and succeed if he has the co-operation of those with whom he works. No one can pull the load alone, but it can be done by all pulling together.

Somewhere in my evangelistic travels I found a cartoon placed on the bulletin board of one of the larger churches. It displayed a picture of two mules. Whether they were Missouri mules or not, I have not decided. Anyway, the cartoon showed that one of the mules was bending and stretching and straining and pulling with apparently all of his strength. His ears were pinned back and he looked ahead with a mulish determination. Underneath this pulling mule were these words written, "A Pulling Mule Can't Kick!" And I saw the logic of that. He could not kick because he was occupied with pulling the load. The other picture showed an entirely different situation. This mule was kicking, and jumping, and squirming, with such force that the harness was almost off. This mule had expended his energy of course, but in the wrong manner. Instead of pulling the load as was his duty he had kicked out of the harness and the load had not moved an inch but lay stationary. And underneath this kicking, balking mule were these fitting words, "A Kicking Mule Can't Pull." Again I saw the logical reason. He was so occupied with his kicking that he could not pull the load. I have wondered if that is the reason we fail to carry the load as we should? And I have

also wondered if that it is not more often the case that the one who pulls the least kicks the most, and the one who pulls the most kicks the least. This thing is certain, however, if all will get into the harness and pull the load there will be no kicking, for one cannot pull and kick at the same time.

THE POSITION OF CO-OPERATION

It is our place to co-operate with the district program. We have no right or authority to withhold. We all, individually, are obligated to do this. Our lack of co-operation cannot be supplied by somebody else. The laws of sowing and reaping work here as well as anywhere else. We cannot expect God to help us if we do not help Him. We need not look for co-operation unless we give co-operation. Our job is to advance the kingdom of our God through the Church of the Nazarene. It can be done, it will be done when we see the indispensable value and place of district co-operation in the church program!

Evangelism

SPURGEON HENDRIX

EVANGELISM is the promulgation of the gospel of Jesus Christ, oral or written, personal or to the mass, with the purpose in mind of converting men, women, boys and girls to Christ, bringing about the crises of salvation.

As a part of evangelism, the revival is important. It is the refining and renewing power of the Holy Spirit upon professed followers of Christ in order to convert men and women to the gospel. It is the putting forth of special effort to point men to Christ.

The scope of evangelism covers practically every operation of the church. The chief task of the church is to win the lost to eternal life. The Sunday school is primarily for evangelism; the W.F.M.S. is basically evangelistic; so is the N.Y.P.S. And certainly the final aim of all true preaching is evangelistic.

It has been shown down through the years that if a church loses its evangelistic fervor, it soon starts to decay. No church progresses unless it has the spirit of evangelism. It is essential to growth and stability. In fact it is the real purpose for which the church was created and the moment it changes its purpose it loses its stabilizing force, as well as growing force.

The ministry is the motivating force in any movement. If the ministry as a whole keeps evangelistic, so will the church. When a minister takes his job more or less as a routine, with no real evangelistic fervor, he loses the vision and power of his original call. It is essential to the personal welfare of the preacher to be primarily and basically evangelistic. If he is continually evangelistic in spirit, he will grow spiritually and be a greater blessing to those round about him. He learns new methods of winning men to Christ; learns more about the human mind and nature. As a result, he grows. Let us maintain the evangelistic spirit!

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES, Stewardship Secretary

IN THESE few pages we seek to give our pastors some material that we trust will prove a blessing during the month of February, which is the month when we should have a revival of Stewardship. We trust that our pastors will work for such a revival throughout the church. Such a program will bring a spiritual uplift to our people. After all has been said, this is our need. A mighty spiritual awakening would go a long way toward solving our problems, even to that of finances.

We have on hand a good supply of fourteen different pamphlets dealing with some phase of stewardship. These can be had for the asking. Order what you can use to a good advantage. We have several new pamphlets going to the press which will be ready for distribution after January 15, 1939.

Here are some sermon outlines, appropriate texts, a few illustrations and other material. We are also passing on some "Stewardship Flashes." These can be used in various ways. A few of them can be placed on your bulletin boards and thus you can get out a message to those who pass by.

Sermon Outlines

The Lord's Needs

M. KIMBER MOULTON

And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither (Mark 11:3).

INTRODUCTION

1. This is Palm Sunday and the text comes from the Triumphant Entry into Jerusalem.
2. Christ here gives evidence of His kingship.
3. A king necessitates a kingdom; a king and a kingdom require subjects and servants.
4. As subjects and servants we are dependent upon the king, but the king is dependent upon us. We are to do:

I. THE LORD'S WORK

1. To open eyes of the blind.
 - a. Blind Bartimeus in preceding chapter.
 - b. Physical ministry. Redemption ultimately of the body.
 - c. Spiritual ministry.
 1. Darkness of this world, God of this world blinded eyes.
 2. Paul's commission to open eyes that are blind.
 3. Brother Jenkins at Quarterly Meetings: all night of prayer, lights out in church, Sister Jenkins singing, "Dark Africa." (*The Other Sheep*, March, 1937, page 11).
2. To teach and stimulate consistent fruitful living. (Verses 12, 14 and 20).
 - a. The fig tree.
 - b. The same group that praised said, "Away with him, crucify him!"

3. Get honor to his name.
 - a. The word in the text, "Lord" from *kuros*, power or authority: master of slave (Matt. 10:24); harvest (9:38); vineyard (20:8); emperor (Acts 13:27); God (Matt. 11:20, 25).
 - b. The text word, *ho kurios*, means Lord King.
4. To cleanse the temple. (vs. 15 to 17).
 - a. House of worship.
 - b. Temple of body.

II. THE LORD'S NEEDS

1. Needs that which is consecrated. (never man sat)
 - a. Not used for any domestic or agricultural purpose.
 - b. Fit for the king.
 - c. Colt, youth.
2. Needs that which is humble and insignificant.
 - a. God using Uncle Bud Robinson.
 - b. God using Samuel J. Mills ("Living Signs and Wonders," Dr. Goodwin, page 116).
3. Needs testimony and praise.
 - a. Stones try out if they did not.
 - b. Dr. Breese's church marching from the old to the new church.
4. Needs that which is material.
 - a. Strewed clothes before Him.
 - b. Type of the best.
 - (1) Queen's example in giving wedding ring in war with Ethiopia.
 - c. Type of that you can get along without.
 - (1) Poor blind woman in Paris—27 francs. (*The Other Sheep*, March, 1937).

III. THE LORD'S CLAIM

1. The Lord knows where what He needs is.
 - a. Cannot hide it from God.
 - b. Dr. J. G. Morrison, at Portsmouth, R. I., Camp, after they had dragged for finances for camp expenses and it seemed the people had nothing left, arose and raised over \$600 cash for missions.
2. Claims that which is tied up.
 - a. Human plans, ambitions, business, society.
 - b. Tied up being ministered unto.
3. Sends messengers to loose it.
 - a. Peter, the discipline of trial.
 - b. John, the inspiration of love.
4. Promises to make returns ("and straightway he will send him").
5. Makes His claim at the crossroads ("where two ways met").

Pentecost and Stewardship

HUGH C. BENNER

And the multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed: was his own (Acts 4:32).

References: Acts 2:44, 45; 1 Cor. 16:1, 2; Col. 3:5.

INTRODUCTION

Pentecost represents basically a spiritual experience: disciples sanctified wholly; "filled with the Holy Spirit"; "pure in heart"; empowered. But such a spiritual experience cannot be divorced from practical living. Affected all of life. The principle of effective stewardship one of the outstanding results of Pentecost.

I. CHARACTERISTICS OF CHRISTIANS IMMEDIATELY FOLLOWING THE DAY OF PENTECOST

1. No reservations, either spiritual or material.
2. No apparent division or distinction between the "secular" and the "sacred."
3. Unanimous in recognizing their stewardship of money and possessions. Acts 4:32 (Moffatt), "Not one of them considered anything his personal property." This has been called "communism" by both communists and anti-communists. Communism vs. Christian Stewardship.

Communism: basically "for self"; disposition to assert rights; a "getting" philosophy. Christian stewardship: basically "for others"; a trust; a "shaping and giving" philosophy. Acts 2:45 (Moffatt) "The believers all kept together; they shared all they had with one another, they would sell their possessions and goods and distribute the proceeds among all, as anyone might be in need."

Keys: "shared all," "distribute," "need."

II. STEWARDSHIP AND THE SPIRIT-FILLED LIFE TODAY

1. No reservations. Complete consecration; effective consecration vs. theoretical; that is, "God may have anything he wants, any time he wants it."
2. All of life a sacred trust. Human tendency is to divide life into compartments marked "secular" and "spiritual." God's way: "all to the glory of God."
3. Recognizes stewardship of money and possessions. Love finds its way into concrete expression. So divine love expresses itself in stewardship. Money a basic consideration of Christian stewardship.

III. PRINCIPLES OF NEW TESTAMENT FINANCIAL STEWARDSHIP (1 Cor. 16:1, 2).

1. Universal. *Everyone*. Old or young; rich or poor.
2. Weekly. *Upon the first day of the week*. First duty is to God. *Elijah and the widow: Make me thereof a little cake first* (1 Kings 17:13).
3. Proportional. *As God hath prospered you, with the tithe as the minimum. Tithe older than the Mosaic law. Abraham. Practiced even among pagan peoples: Greeks, Romans, Arabians, Egyptians. Tithe written into the very nature of man. Some excuse themselves by saying, "We are under grace, not law." But grace is always "law plus."* 2 Cor. 8:7, of giving; *See that ye abound in this grace also.*
4. An act of Christian fellowship. *For the saints.*
5. An expression of Christian joy. *God loveth a cheerful (Greek, hilarious) giver.* (2 Cor. 9:7).
6. An act of faith. *Proof of trust in God* (2 Cor. 9:8). *God is able . . . all sufficiency in all things.*

CONCLUSION

The stewardship of Pentecost is complete consecration in action.

Our attitude toward stewardship is a never-failing index to our spiritual condition.

Victorious Stewardship

N. B. HERRELL

Text—Luke 1:74, 75

INTRODUCTION

We eat to live, love and labor. A soul that is satisfied with less is unworthy of God's daily blessings. True happiness is not found in having but in using what we have in service. Stewardship opens to us the field of opportunity for service in such a way as to make us copartners with Christ in the service we render. Provision has been made in God's will, in detail, for our life to conform to the Christ-way of living.

I. THROUGH GOD'S GREAT DELIVERANCE

1. From our enemy SIN.
2. From our enemy SELF.
3. From our enemy SATAN.

II. THE PURPOSE OF GOD'S DELIVERANCE

1. To make us like His Son in our moral nature.
2. To make us like His Son in right relationships.
3. To give us the Christ-way of attitudes in life.

III. THE OBJECTIVE OF THIS GREAT DELIVERANCE

1. That we might be stewards of Christ without fear.
2. That we might be victorious stewards all the days of our life.
3. That we might live a victorious life "before him," world without end.

CONCLUSION

We may have this great deliverance today. We may live the Christ-way of life in our daily relationships and attitudes. We may be overcomers "before him" from here on out or till faith is lost in sight.

Appropriate Texts

"Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:19-21).

"For whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's shall save it" (Mark 8:35).

"And whosoever of you will be chiefest shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Mark 10:44, 45).

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Cor. 16:2).

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again" (Luke 6:38).

"Give unto him that asketh thee, and from him that would borrow of thee turn not thou away" (Matt. 5:42).

"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

"And whosoever of you will be the chiefest, shall be servant of all" (Mark 10:44).

"And he called unto him his disciples, and saith unto them, Verily I say unto you; That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living" (Mark 12:43, 44).

ILLUSTRATIONS ON STEWARDSHIP

E. E. WORDSWORTH

"Plain Words to Rich Methodists" by Wesley. Wesley preached two notable sermons on stewardship. One was entitled, "Why Has Christianity Done So Little Good in the World?" text, Jeremiah 8:22; the other, "The Rich Fool," from the words, "If riches increase, set not your heart upon them" (Psalm 62:10). He was always faithful in dealing with the subject. Hear him:

"Do you not eat more plentifully or more delicately than you did ten or twenty years ago? Do you fast as often now

that you are rich? I am pained for you that are rich in this world. Do you give all you can? You receive 500 pounds a year, and spend only 200 pounds, do you give 300 pounds back to God? If not, you certainly rob God of that 300 pounds (\$1,800).

"May I not do what I will with mine own?" Here lies the ground of your mistake. It is not your own. It cannot be, unless you are Lord of heaven and earth.

"However, I must provide for my children." "Certainly. But how? By making them rich? Then you will probably make them heathens, as some of you have already done. Leave them enough to live on, not in idleness and luxury, but by honest industry."

Wesley a Conscientious Steward of Money

Wesley was always frugal. He, though of aristocratic birth, lived the simple life. He was always saving of his money for the kingdom. He set aside each year a meager sum for his personal expenses, and gave all the rest annually, whether large or small, to God. He preached a sermon of three divisions, namely, (1) Get all you can. (2) Save all you can. (3) Give all you can. He conscientiously practiced these sermonic truths.

A little while before his death he said that if he had more than five pounds (\$25), to call him a thief and a robber. When he lay dying he had but twenty pounds (\$20). Yet he gave away \$150,000 during his lifetime and he left the world a noble and illustrious character, a strong spiritual leadership, a world vision, for said he, "The world is my parish," and the Methodist Church.

Stewardship of Prayer

When the great Spurgeon was pastor in London, Queen Victoria and he became close friends. One day the noble queen was riding in her chariot by the residence of the notable preacher. She commanded a servant to call at the door and inform him that the queen of England desired an interview with him. It was Spurgeon's hour of prayer. A servant girl of the Spurgeon home tiptoed quietly to Spurgeon's room and knocked gently and gave the message. Spurgeon was absorbed with God. He said, "Please tell the queen for me that I am now having an interview with the King of kings and I cannot come." His queen honored him for his devotion. "Men ought always to pray, and not to faint." Are we faithful in this sacred stewardship?

A True Indictment

A man once said to Sam Jones, "Jones, the church is putting my assessment too high." Jones asked, "How much do you pay?" "Five dollars a year," was the reply. "Well," said Jones, "how long have you been converted?" "About four years," was the answer. "Well, what did you do before you were converted?" "I was a drunkard." "How much did you spend for drink?" "About \$250 a year." "How much were you worth?" "I rented land and plowed with a steer." "What have you got now?" "I have a good plantation and a span of horses." "Well," said Sam Jones, "you paid the devil \$250 a year for the privilege of plowing with a steer on rented land, and now you don't want to give God who saved you, five dollars a year for the privilege of plowing with horses on your own plantation. You are a rascal from the crown of your head to the sole of your foot."

Stewardship in Africa

A convert to the Christian religion in Africa brought a large fish to the missionary and asked that it be weighed so he could give it to the church as his tithe. As this was being done he asked about the other nine, if they were as large as this one, etc. He replied, "Oh, I have not caught them yet."

The Pledge Not Large Enough

When the old church at 2109 Troost Avenue was purchased many of us pledged above our tithe more than we could possibly pay. We felt that God had told us to do it. God's work must go on in Kansas City. We prayed much before making our pledge. After our pledges were made Mrs. McConnell and I saw that we could not make it. We were tried severely for we had always paid our pledges and we considered our word good. After much discussion we found we were unable to pay our pledge and our rent and our grocery bill. We went to prayer and told God that we had tithed, that we had not missed Sunday school, prayer-meeting, or church, that we must have the building and that we felt responsible. We had done our best not to fall Him and now in our extremity He must not fail us. In a few weeks the manager of the Fisk Rubber Company of Kansas City, Mo., called me into his office and after asking many questions raised my wages to equal the amount of my pledge. Thus the pledge was paid and I had the added salary after that for myself and family. I have always been sorry I did not make that pledge twice the amount I did.—F. R. McCONNELL.

He Saw Me Through

In 1918 the flu epidemic had taken many of my friends to their future home. Several of those whom I had thought good for many years had gone. My wife and I had each spent some time in bed and each was pretty weak from the awful disease. Some months had passed and we had helped several others who seemed financially and physically worse off than we. But the day came when our finances would not meet our requirements made upon them and our borrowing was already at its limit. We had to pay up. My wife was called to Texas to be at the bedside of a dying sister. The money was borrowed with the promise to pay it back within ninety days.

The weeks passed all too swiftly and we knew something must be done. Mrs. McConnell was still in Texas. I took my Bible and went into the bedroom and showed my heavenly Father His promises. I told Him He had said His Word would never fail. I had been a strict, consistent tither. To the best of my ability I had not failed Him and now He must not fail me. What was I to do? He told me that night to write to a friend for a job. I did as I was told and in the morning my letter lay on the desk of my friend and beside my letter lay another letter from a man resigning his job. I was given the job which paid two and one-half times what my former job paid. Within two years that job paid four times what my former job paid. Thus, because of my faithfulness to God, He saw me through when I was hard pressed.—F. R. McCONNELL.

The Investment of Life

C. WARREN JONES

"Jesus of Nazareth . . . went about doing good." Here is an excellent example of the stewardship of life. He "went about doing good," until at last, "He gave his life a ransom for many." "He saved others, himself he could not save."

This has been true of every man that has blessed the world. For example, look at Wesley. No English statesman ever influenced the people of that empire as John Wesley. He gave his life for Great Britain, yea, for the world. He invested his life and dividends are still being collected on the investment.

Dr. Reynolds practiced the stewardship of life. He made the greatest investment that a man can make, the investment of a life. He gave other things, but the thing that will cause our people to bless and revere his memory, is the fact that he gave himself.

John Wesley, a Good Steward

C. WARREN JONES

Stewardship was practiced by Wesley. With him it was the stewardship of life. Anyone who has read the life of Wesley knows that his time, a long life, was devoted to the ministry. He had unusual talents for speaking, writing and administering the affairs of the church. These talents with others that he possessed were consecrated to the Master. Added to these was the money that came into his hands. Had he been possessed of a desire to hoard money, he no doubt could have left behind him a large estate. His course was quite to the contrary. He planned to have little if any on hand at his death, barely enough for funeral expenses. As a good steward, he invested not only his tithe, but all that belonged to his Master. He used his time, talents and possessions in the upbuilding of the kingdom. He carefully and faithfully looked after his Master's business.

STEWARDSHIP FLASHES

Stewardship is not optional. God is the Creator, Owner and Giver of all things and we are under obligation to him.

Our missionaries on sailing for the fields, offer the stewardship of time and talents and energies that they might see the heathen brought to Christ.

The practice of stewardship will enlarge the prayer horizon.

Nothing that we possess is exempt from the law of Christian stewardship.

Christian giving is not a necessary evil. According to the Scriptures it is an act of worship.

Giving needs no more apology than does praying. In the Bible there are 1,539 passages which refer to giving while there are only 523 passages which refer to praying.

Money is more than an economic question, it is a moral and spiritual question.

Tithing begins in an adventure of faith but ends in a triumph of faith.

The average church is suffering from "Partial Participation Paralysis."

Christian stewardship is the solution of our present-day problems.

Stewardship enriches the soul.

So long as sin remains in the world we are obligated to get the gospel to men.

Tithing is the most ancient and one of the most universal customs known to man.

Stewardship is for all of life, all the time.

Gifts great and small, used to the best of our ability, make for development here and fit us for heaven.

Tithing will give one an enlarged vision, a willing mind, a liberal heart and a close relationship to Jesus Christ.

"I have known a great many tithers, but I have yet to find one that felt he had lost anything by dedicating a definite part of his income to God."—ROGER BABSON.

Stewardship Literature Free

We have on hand fifteen pamphlets on "Stewardship," and are printing seven new pamphlets. The new pamphlets will be ready by January 20. Order a supply for your Stewardship Campaign in February.

We have a new Tithing Chart. You can have one for the asking.

C. WARREN JONES, Stewardship Secretary.

Stewardship can be such a unifying force that it will give direction to life.

Sterling character cannot be developed without sacrifice.

Giving is more a matter of heart and character than it is of the pocketbook.

In Christianity the law that governs our giving is the law of love.

The tithe is the minimum amount that one should bring into the storehouse.

The missionary cause is the very heart of Christianity.

Stewardship is primarily spiritual and its great objective is character.

Depreciation of Church Property

LEEWIN B. WILLIAMS

IT IS quite evident that to report the value of church property from year to year at the same amount is erroneous. All property—buildings, furniture, machinery and fixtures—is constantly deteriorating. The wear and tear of machinery reduces its value from year to year until there comes a time when it is no longer serviceable. Repairs may retard depreciation, extend its life, but this will not make it last indefinitely. Many failures in business have occurred because men did not take depreciation into consideration. Property in use is said to have a certain "life." The life of property is based upon experience. If it is found that under normal conditions a piece of machinery will wear out in ten years, then the wise business man will write off 10% of its cost each year. Many factors enter into this question. If the machinery is speeded up, run twenty-four hours a day, this greatly shortens its life. During the war many claims were made for the loss of machinery on account of the necessity of employing inexperienced mechanics, or laborers. If 10% is written off each year, then at the end of ten years the books would show that that piece of machinery was out of existence, and no more depreciation could be taken. If the machine is still in service, it is quite evident that too high a rate of depreciation was claimed. This discovery may be

made before the ten years have expired, then the remaining value must be depreciated at a lower rate. These principles, while not strictly applicable to church buildings, will apply to furniture and fixtures, such as pews, pianos, furnaces, etc.

OBSOLESCENCE

The question of obsolescence must sometimes be considered in determining the value of property. The term, obsolescence, means that the property is not suitable for the purpose for which it was erected; that is, has become obsolete. New machinery is constantly being invented that does the work of the old machinery more economically, or a church building may be located in a part of the city where the population is changing. A foreign or colored element may be moving in, a glue factory may be erected nearby, or the community may cease to be residential. The congregation may find it necessary to move to a more desirable community. The amount of loss is not depreciation, but obsolescence. This may happen when a congregation grows rapidly. Probably a building costing \$50,000 was erected at first and depreciated at a rate of 2%. After ten years, \$10,000 would have been written off and there would remain a value of \$40,000. Now if it becomes necessary to raze this building, a considerable loss must be charged to obsolescence.

RATES OF DEPRECIATION

After the value of property has been determined, then the rate of depreciation must be determined. If we know these two factors, we can easily determine the amount to write off each year. Of course the life of property determines the rate of depreciation. If a building will last 100 years, then the rate should be 1%. If fifty years, then 2%, if 33 1/3 years, then 3%, etc. The life of buildings is largely determined by the material with which it is constructed. A wooden building should be given a much shorter life than a brick or stone building. The following rates have been found, by experience, to be approximately correct. Not that in every case the building will have rotted down, but over that length of time something will have happened to make a change necessary:

Wooden buildings, cheaply constructed . . . 2 to 4%
 Wooden buildings, stone or brick foundation, substantially constructed 2 1/2%
 Brick buildings, moderate size, no steel construction 2%
 Brick and stone buildings, substantially constructed, steel frame 1 to 1 1/3

A building that is kept in good repair, considerable money being spent each year for that purpose, should take a lower rate of depreciation.

Substantial church pews should be given the same life as the building, as they are usually made to fit a certain space and although they would outlast the building, they would not be suitable for a new building. Pianos, organs, furnaces, lighting fixtures, etc., are generally given a life of from ten to twenty years.

If last year a church reported the value of its property at \$30,000 and it has been estimated that

the building will last for 33 1/3 years, then the value of the building should be reported this year as \$29,100, or \$900 less each year.

Promoting Our Church Paper

How we placed the Herald of Holiness in 141 Homes in Huntington

First, we included the placing of the HERALD OF HOLINESS in every Nazarene home in our objective for the assembly year.

Every pastor knows how easy it is to fail to get the things done that are not included in our objective. As I listen to reports in the District Assemblies and see the pastors blush when they mention the few subscriptions for the HERALD OF HOLINESS which they have in their parishes, and then hear them promise to do better next year, I know at once the cause of the failure.

The pastor is a good man; he means well, and he knows his people would be better Nazarenes if they took the HERALD OF HOLINESS, and he would like for them to receive it, but he did not include the placing of the HERALD OF HOLINESS in every home in his objective, therefore he failed to get it done.

Second, we found a HERALD OF HOLINESS secretary who assumed the responsibility of placing the HERALD OF HOLINESS in every home of our people and as many others as possible.

Some have thought that the HERALD OF HOLINESS secretary plan was a failure, and it is if you appoint someone who has no vision and no special interest in the matter. But if you will find the person who reads the HERALD OF HOLINESS, himself, and has a strong conviction that it should be in every home, and one who will assume the responsibility of placing it there; and, if you, my brother pastor, will bring the matter before your church board, tell them how important it is that every family read the HERALD OF HOLINESS, then take two minutes on Sunday morning to boost the paper, and also the secretary, telling the church what he is undertaking to do, and letting them know that you and the church board are back of the plan, you will be surprised how quickly you can have the HERALD OF HOLINESS coming to every home of your people.

But someone says, "I have a number of families who simply cannot spare the dollar to pay for the HERALD OF HOLINESS. Yes, I know that is true in Huntington, but my HERALD OF HOLINESS secretary called on every family and marked the names of those who said they could not spare the dollar. We then let it be known that some could not pay for the paper (but withholding the names), and it was surprising how one man who had some money came to our rescue, saying, "Bring the list to me and I will pay the bill." But remember that we had talked HERALD OF HOLINESS until everyone felt that it simply must go into every Nazarene home. Yes, brother pastor, it will work if you will include it in

your objective, find the secretary who will assume the responsibility, and then boost and pray for him.

J. W. ROACH, Pastor,
Huntington, Indiana.

ILLUSTRATIONS

We Will Never Surrender

There is a story in history of the ninth century, I believe, of a young man who came up with a little handful of men to attack a king who had a great army of three thousand men. The young man had only five hundred men, and the king sent a messenger to the young man, saying that he need not fear to surrender, for he would treat him mercifully. The young man called up one of his soldiers and said, "Take this dagger and drive it to your heart"; and the soldier took the dagger and drove it to his heart. And calling up another, he said to him, "Leap into yonder chasm," and the man leaped into the chasm. The young man then said to the messenger, "Go back and tell your king I have five hundred men like these. We will die, but we will never surrender. And tell your king another thing: that I will have him chained with my dog inside of another day." And when the king heard it, he did not dare to meet them, and his army fled before them like chaff before the wind. Within twenty-four hours he had that king chained with his dog. That is the kind of zeal we want. "We will die, but we will never surrender!" We will work until Jesus comes, and then we will rise with Him.—(D. L. MOODY).—Submitted by W. W. GLENN.

It was one Sabbath evening and almost time for service at the church. The rain was falling in torrents. It had been raining all day and the roads were heavy and hard to travel. The parsonage was next door to the church building. The pastor turned on the lights and at intervals would look to see if anyone had arrived for services. It was doubtful if anyone would come out on a night like this. Presently a car stopped in front of the parsonage and four young people came in. They were splendid young people, who had been saved and sanctified only a short time. They were given the heartiest greetings from the pastor's family, and the pastor remarked to the young man who had driven the car, "Ralph, we did not really look for you folks to come seventeen miles through rain and over muddy roads to get here tonight. I appreciate that spirit of sacrifice very much."

The young man said, "That is no sacrifice. If I were still a sinner I would have gone farther than this to a dance and it would take more rain than this to stop me."

The pastor prayed in his heart, "Lord, give us more Nazarenes like that, who love Thee and Thy work as much as they used to love sin."—Submitted by JOE NORTON.

God Calling Through Death

At Sabetha, Kansas, lived a happy family, a mother, father, son and flaxen-haired, blue-eyed little girl. She was the idol of the home. The child took sick, and rapidly grew worse until they despaired of her recovery. A few days before her death, she asked her mother:

"Mother, would you go to heaven if you died?"

The mother, unsaved, sat beside the bed with a lump in her throat, and could not answer. Finally the child said, "Mother, if Daddy died, would he go to heaven?"

Still the mother sat in silence. Then the child said, "Mother, if brother died, would he go to heaven?"

But still the mother had no answer.

The next Sunday the child died, and the sinful father knelt beside the bed and promised her and God he would get saved. Today the brother is a preacher. I heard him relate this incident from the pulpit.—Submitted by K. R. SLATE.

Restitution

(Associated Press, Chicago, Ill., Nov. 16, 1938)

"In 1904 a sixteen-year-old boy and his companion knocked the locks off some gum-vending machines in a railroad station and took \$30 in coins. The boys were caught and sentenced to three years and a half in the Northumberland County, Pa., prison. One night, six months later, he and accomplices cut a hole in the roof and scrambled to safety and freedom.

"Today Harry Burns, 49, respected citizen and father of eight children, surrendered at a police station. He still owed Pennsylvania three years, and said he wanted to get it off his mind and settle the score. Burns told Detective John Honan he hid out for a year after his escape and then came to Chicago, got a job and married. "It would be nice if Pennsylvania would wipe my slate clean and let me stay in Chicago," Burns said in his cell, where he is held pending word from Sunbury, Pa., authorities. "I had to tell. I had to get it off my mind." (verbatim).—Submitted by K. R. SLATE.

2 Corinthians 3:18

A beautiful statue once stood in the marketplace of an Italian city. It was the statue of a Greek slave girl. It represented the slave as tidy and well dressed. A ragged, uncombed, little street child, coming across the statue in her play one day, stopped and gazed at it in admiration. She was captivated by it. She gazed long and lovingly. Moved by sudden impulse, she went home and washed her face and combed her hair. Another day she stopped again before the statue and admired it and got a new idea. Next day her tattered clothes were washed and mended. Each time she looked at the statue she found something in its beauties to admire and copy until she was a transformed child. By beholding we become changed. (From "Bible Readings for the Home Circle").—Submitted by LILLIAN VINCENT.

"Wherefore let him that thinketh he standeth, take heed lest he fall."

A ship was wrecked off the Irish coast. The captain was a careful man, and the weather had not been severe enough to make the vessel veer from its course; nevertheless the ship went down, and many lives were lost. So much interest was taken in the wreck that a diving bell was sunk. Among the portions examined was the compass, and inside the compass box was found a tiny bit of steel. The day before the wreck a sailor had been ordered to clean the compass. Using his pocket knife, he had unconsciously broken off the point under the edge of the box. That tiny bit of steel changed the dip of the needle, and the man at the wheel had driven the ship onto hidden rocks.

One morning it may be brought to our notice that some seemingly noble life has foundered on the rocks. The whole community stands in amazement. What has been the cause? The tiny bit of steel hidden away somewhere.

If there is a "bit of steel"—some secret sin—hidden away in your breast, take it away before it causes a dip in the needle of life's compass and wrecks your life. You may think such a thing could never happen to you! So others have thought before you. (From the *Evangelical Christian*).—Submitted by LILLIAN VINCENT.

Faith

On one occasion Billy Bray, the eccentric Cornish preacher, was met by a member of the Society of Friends.

"Mr. Bray" said the kind-hearted Quaker, "I have observed thy unselfish life, and feel much interested in thee, and I believe the Lord would have me help thee; so if thou wilt call at my house, I have a suit of clothes to which thou art very welcome—(that is, if they'll fit thee!)"

"Thank'ee," said Billy, "I will call, for I have no doubt the clothes will fit. If the Lord told thee they were for me, they're sure to fit, for He knows my size exactly." (Source Unknown).—Submitted by LILLIAN VINCENT.

In the Southland there is a swamp where the water stands, with a green scum on it; also there are snakes, turtles, frogs, leeches, and almost everything unpleasant to think about in that swamp. But right out in the middle of it all, there grows the most beautiful lily, its fragrance is unexcelled, its environment does not bother it in the least.

So God has planted us down here in the midst of all manner of sin and filth, but like the lily, we can grow and glow, and shine for God, and not be contaminated with the things around us.—Submitted by JAMES C. DRAKE.

Substitution

Major Whittle tells the story of a company of bushwackers, arrested in Missouri during the days of the Civil War. They were sentenced to be shot, when a young boy touched the commanding officer on the arm and said, "Won't you allow me to take the place of the man standing yonder? He has a family, and he will be greatly missed; no one will miss me. May I take his place?"

When the officer had given his consent, the young boy stepped forward, drew the man out of line and stepped into his place. When the command was given to fire, the boy fell dead. His grave is still to be found in the little Missouri town, and on the little stone that marks it are cut these words, "Sacred to the memory of Willie Lear; he took my place." (From "Revival Sermons" by Dr. J. WILBUR CHAPMAN).—Submitted by WILLIAM CASTLE.

"Hold My Hand, Daddy!"

When my son, Robert, was a very little fellow, he, like most children of today, had a little bed of his own. Many times when we were ready to retire and turned out the lights he would say, and even pleaded with me to let him get in bed with me. I would explain that it was best for him to sleep alone and when he was sure that he had to stay in his own bed, he would reach out his little hand, and say, "Daddy, hold my hand!" I would reach across to his bed and take his hand in mine and in a few minutes he would be asleep. The darkness did not frighten him when Daddy held his hand. So it is with us in the spiritual realm. "Hold my hand, dear Father, as I journey on."—Submitted by RENUS OLSON.

A few years ago the pastor of one of our Ohio churches walked back through the audience speaking to persons about Jesus, during an invitation at the close of the evening's evangelistic service. He spoke appealingly and sympathetically to a young mother, whose eyes overflowed with tears as she listened to the man of God plead with her to yield her life to God. She left the service unconverted, promising to come back the next night and give her heart to God. So when she again attended the services the minister repeated his plea that she give her heart to God. But this time she shed no tears, and her heart seemed as hard and cold as stone. Looking defiantly at the preacher she said, "You know that my husband has treated me like a dog. He has deserted me; he has deserted my children. No, I'm not going

to be saved; but I'll tell you what I am going to do: I'm going to place my children in an institution and then I'm going out and go to the devil as fast as I can go." The preacher pleaded on, but in vain. The next night as he arose to preach, a messenger brought him a sad story. This young woman, in company with another young married woman and two men, not their husbands, had been out in a secluded wooded section during the early evening. Coming back toward the city, they drove their light car past a freight train which was standing on a siding, and went up onto the main track just as a passenger train came along going seventy miles an hour. The car and the four bodies were rolled and ground in the narrow space between the two trains. Every bone in their bodies was broken. The fragments were picked up in baskets. She had said, "I am going out and go to the devil." Sometimes God takes people at their word!—Submitted by W. DALE OLDHAM.

Problems Peculiar to Preachers

Chas. A. Gibson

Your Preacher Problems

For several months the "Problems Peculiar to Preachers" department has been omitted from this magazine. Why? We wondered why, too; thought perhaps Superintendent Gibson was too busy to do the writing. But upon inquiry we found that there were no questions presented to him. In this issue we have his splendid material again.

What are your problems? Write them to Rev. C. A. Gibson, 1433 Meadow Road, Columbus, Ohio. Confine them to problems relative to the practical working of the church, nothing of a doctrinal nature. We will keep this department going as our readers submit their questions. Perhaps twenty-five other preachers have the same problem you have, but they are just as hesitant as you to write Rev. Gibson about it.

Come on, readers, let's keep this department alive by sending questions or presenting problems for discussion in this department.—MANAGING EDITOR.

Q. How much value do you attach to the weekly bulletins and pastoral letters sent out to each member and friend weekly?

A. Some pastors seem to have made good use of this plan, and yet they are the type of pastor who would get on anyway. I am not sure that much good comes from it, and I know much harm has come from the advertisement idea whereby a duplicating machine has been sold to the pastor and money solicited as advertising from the business men with an assurance that five or ten thousand advertisements would be put out. In many cases the work is so poorly done that it is a distinct reflection on both those that advertise and the church that puts out the work; then when there is a change of pastor the new pastor neither has a machine to do the work nor, in many instances, a desire to carry on; so our promise to put out five or ten thousand ads is hard to fulfill.

Q. What are the advantages of sticking to our regular methods of financing the church?

A. The advantage comes in a known plan. Habit is a very good thing when used rightly, and to have a financial plan that becomes a habit is to have a choice habit. Experience proves that the regular plans work better than frequent changes. Also experience testifies against freak plans and "getting money easy" campaigns.

Q. Is it ethical for a pastor to leave a church and then require the church to pay his back salary after his successor is on the field?

A. It is not ethical, and there are few places where it can be done without hurting both men. If a pastor could not raise his own salary while on the field, he should not expect his successor to support himself and his predecessor also.

QUESTION: I am a licensed minister on this district and hold my membership in this local church. There seems to be much strife in the church and some of the families lean toward the tongues movement. The pastor and his wife are true Nazarenes, and there are some other fine folks, but this condition has given me a great mental struggle. I doubt the experience of these untrue folks and I have thought I should possibly take my letter out of this church and put it in some other church. What would you advise?

ANSWER: I advise you to stay with the church and pastor. Pray much, talk little, and wait on the Lord to see this matter adjusted. It is hard on many people to wait, but time is a great factor in matters of church. There is the possibility that these folks you question have not as yet received proper light. They may prove valuable Nazarenes. They may discover they are more at home with the other crowd. In the meantime your good pastor will be winning some others and while he is at it, people in attendance may mean more than you think even if they do not all measure up. Again, it is a good test of both your loyalty and patience to remain in the church where you are. You probably would do no better and perchance not so well if you were the pastor. Stay, by all means, in that very church.

Q. Should a pastor deduct the price of milk, butter, eggs, or other gifts from his salary, and accept as salary the difference?

A. Not if they are given as gifts. If they are not thus given, it would seem they were needed and represent a real lay-out of cash.

Q. Is it right for a pastor to accept tithing money from a person not a member of his church, when the pastor knows that it is tithing money?

A. The Golden Rule answers this question and logically the preacher that accepts such money weakens his entire argument of the tithe.

Q. What steps can be taken to hold charter members who are now planning to return to the church they came from, because the burden in our church has begun to be felt by them?

A. I would have to know more about the burden that our church locally has taken on before I could answer this question in full. I am sure we make a mistake if we load up too heavy with financial burdens, and I believe most folks can be held if a live, spiritual program is maintained.

Q. I have just read of a special announcement in connection with a revival being held in our church. It calls for people to attend a special "preconversion altar service." I assume that it means some definite type of service, but I am at a loss to interpret it. Should pastors and evangelists use terms that confuse the public? Should we investigate the wisdom of changing our terminology from revival to such modern terms as "preaching missions," etc.?

A. I believe we will get on better with our old and tried plans, for they still continue to work. Trick statements are seen through and those of our number who use them will be cheapened by their use. It will be time enough to consider changes when some of the moderns get on one old-time revival by the preaching-mission method, pre-Lenten

service, or pre-Pentecost activity. Until then I hope our folks will keep up the old-fashioned revival with the altar service out before the public and a half-dozen to a dozen praying out loud at the same time. These methods have not yet been improved upon.

Q. How can we hold people from joining church so that they will never bring disgrace on the church?

A. Keep the doors of the church forever closed to members, for regardless of whom you might take in, there is no sure way to know they will never bring disgrace on the church. By this same method however, none of us would have gotten in, and by this standard should not have been taken in, for any member now in may yet disgrace the church before he dies. A better way is to take in every converted person that comes within our standards and do our best to build him up in the faith. The church is not a display case where great saints are on exhibition, but a workshop where Christian character is builded and improved day by day.

Q. What would you do if something disgraceful happened to a family connected with the church?

A. Do everything I could to help the family in this, one of the greatest hours of test that could come to them. I know there are times when the attitude of the community and the nature of the offense make it impossible to do all one would like to do, so in every case the preacher would have to be guided by local circumstances. In each case he can prove to all what a Christian attitude is.

Q. To what extent should a pastor seek to influence the church in electing its officers in order that he may have a board favorable to his plans?

A. The pastor who is a leader has very little difficulty at this point. He will appoint a nominating committee at the request of the congregation, and they will bring in an ample selection from which the church shall elect the board and other officers. If the election is held in some other way and the nominations come from the floor, the church will usually select a suitable board, for if they are with the pastor they want folks in office who will work with him.

Q. How far should a pastor go in telling the problems of his local church to his District Superintendent?

A. I always appreciate complete frankness. Of course the little details of individual members' problems and the like are not necessary unless those details run in such channels as to touch the life-line of the church.

Q. Should a Nazarene pastor carry the same burden for his school budget that he does for his District and General Budget?

A. It would seem that this question answers itself. When a pastor assumes responsibility he assumes all of it and the school budget is a definite part. He has no way to shirk the responsibility. It is a part of the work of the Church of the Nazarene and should have its proportionate share of burden and tears.

Q. I am having a hard time to finance my church, especially the budgets and the school claims. My salary is up, but I have been away for three revivals and have given heavily into the church in order to inspire them, but it does not seem to produce the desired result. Every department of the church is down some. What is your advice?

A. Make a definite decision on one of two points; either that you will stay with the church and, if need be, die with it, or else that you will resign at once and enter the evangelistic field. No church can get on with the pastor gone for three or four revivals in quick succession. You cannot do them justice and should make your decision soon.

Usually the matter of even an exchange meeting is a loss to the church and pastors, and in very few cases do the gains justify the efforts. We have many good evangelists who can and will help you, and you will find that you will fare better when they are with you than you do other times. Go in for good revivals in your local church, and build it up to ample support.

Q. I am a young pastor and on my first pastorate. How long should I remain?

A. I think that all depends on the way you apply yourself. If you study, pray and preach, keep your own counsel, visit the people and grow with them you should stay four years in your first pastorate; six to eight in your next, ten or more in each additional one.

Q. Should a member of a local church go to the pastor and tell him he plans to vote against him?

A. No, this is not necessary, and is against the rules of the secret ballot.

BOOK CHATS



P. H. Lunn

THE NAME ABOVE EVERY NAME is the title of a new book of sermons by Robert G. Lee, D. D., pastor of the Bellevue Baptist Church, Memphis, Tenn. (A Revell book — \$1.50). Dr. Lee is a sermonizer second to none. Also he never fails to sound a clear, challenging note of evangelism when his messages are in that field. There are nine sermons in the book, all evangelistic. Each one is given in detail, exactly as it might be given from the pulpit. Introduction, development, illustrations and application—no curtailing or abridging has been done.

Two sermons among the nine especially appealed to your Book Man. The first one from which the volume gets its title, "The Name Above Every Name," is an eloquent and impassioned presentation of the glory and power of Christ; also a plea to the unsaved to accept the atonement He purchased for all men.

You will be interested in the six main divisions of this sermon. Here they are: (1) A Pre-eminently Inclusive Name; (2) A Glorious Universality; (3) An Exalted Name; (4) A Conquering Name; (5) A Saving Name; (6) The Cross Is the Basis of the Supreme Honor of this Most High Name.

The other sermon "Not Ashamed of the Gospel" is a veritable masterpiece—eloquent, logical, moving. The amazing thing to me is the great amount of Scripture woven into these messages. The illustrations are gripping and there are just enough of them to give color and human interest to the messages. This is indeed a worth while book.

We could hardly overlook, at the beginning of the calendar year, that remarkable omnibus volume of sermon outlines, prayers, poems, texts and subject, illustrations, prayer-meeting topics, program plans, suggested books, etc.—DORAN'S MINISTERS MANUAL (Harpers — \$2.00). Almost six hundred pages of material out of which any minister should be able to glean enough help to make the book worth several times its purchase price.

And along the line of annual Sunday school lesson commentaries we merely mention ARNOLD'S PRACTICAL COMMENTARY and HIGLEY'S LESSON COMMENTARY, priced at \$1.00 each; also PEROUDET'S NOTES at \$2.00. The two first named books are safe and orthodox and dependable. The latter is thorough in its presentation of collateral material. It does not always stress the spiritual application and occasionally it may present an interpretation from which we would definitely differ. Of the larger lesson commentaries we think it is the best.

A lesson help that every pastor should have is POINTS FOR EMPHASIS by Hight C. Moore (35c). Its outlined arrangement of each lesson is ideal. The concise presentation permits expansion according to the pleasure of the teacher. It is big value in small compass.

You have not asked me for my list of "best" books published during the past year but I will make bold to give you my selections: The three best books of sermons: Lee's THE NAME ABOVE EVERY NAME, discussed in this article; Macartney's THE GREATEST WORDS IN THE BIBLE and MORGAN'S book, THE GREAT PHYSICIAN, although the latter is a 1937 publication. The premier book on preaching, by all odds is PREACHING by G. Campbell Morgan and my pick for the most helpful book on methods is THE ESSENTIALS OF AN EFFECTIVE MINISTRY by H. A. Boaz.

Faith may be lost in hours of tranquillity, but never in times of conflict. Faith is born and grows in hours of trial. Faith shows itself resilient when beaten down. Faith cannot be crushed. "Faith shines more bright and clear when tempests rage without."
—SELECTED.

Special Notice!

The Patmos Letters of Jesus

Emphasizing "the glorified Christ and His messages to the churches of Asia" Dr. H. Orton Wiley has given four lectures on the first three chapters of the Book of Revelation. It was my privilege to hear Dr. Wiley give these addresses over a year ago, and immediately I requested him to prepare them for publication in THE PREACHER'S MAGAZINE. Beginning with the March issue these lectures will be printed in this magazine, one lecture printed in each of the four next issues.

These lectures are outstanding, thought provoking, backed by thoroughness of study and preparation so characteristic of Dr. Wiley. He has purposely avoided "the field of prophetic speculation, which to my mind," he says, "has at times greatly marred the study of the wondrous revelation or unveiling of the Christ." These lectures will be printed as they were given to the recent Preachers' Retreat of our Southern California District.

Every preacher will enjoy reading these lectures and will be greatly benefited by the message given. Many books selling for two dollars contain no more material than will be presented in these printed lectures. Keep up your own subscription. Also enlist your preacher friends to subscribe for this helpful preacher's trade journal. As a special inducement new subscriptions may be secured for the next four months for twenty-five cents.—MANAGING EDITOR.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

A Series of Doctrinal Sermons

Church Management suggests an outline of a doctrinal series which proved exceedingly helpful. Under the general theme, "A Reasonable and Triumphant Faith" the series was planned as follows:

1. Why I Believe in God.
2. Why I Believe in the Church.
3. Why I Believe in Jesus Christ.
4. Why I Believe in the Bible.
5. Why I Believe in the Kingdom.
6. Why I Believe in the Cross.
7. Why I Believe in Man.
8. Why I Believe in Life Everlasting.

Saving Faith

Concerning regeneration Dr. Brice says, "The Holy Spirit introduces the convicted, persuaded, repentant and believing soul to Christ, and makes him partaker of the Savior's atoning merit. Through this Spirit-enabled participation with and in the Savior, the believing soul is justified; and this is life eternal. Saving faith is the 'gift of God,' wrought by the Holy Ghost. It is not a natural impulse within a man's own unaided ability. It is enabled by the Spirit of Faith. Without His supernatural operation the faith that saves—the faith which recognizes God's gift of redemption in Christ and apprehends the Redeemer unto salvation—is impossible."—*The Pentecostal Herald*.

A Clean Heart

"Some have said, 'Must I have a clean heart before the Holy Spirit can come into my heart? Can the Holy Spirit come into a heart that is not clean?' I shall answer yes, for if He cannot, then I despair of ever having a clean heart. It is true, He cannot come into a heart that is not willing to be clean; He cannot abide in a heart that is not clean. But if you will let Him, He will come, and

Burn up the dross of base desire,
And make the mountains flow.
—GEORGE SHAW in *The Spirit of Redemption*.

Growth in Grace

No physician of souls, in like manner, has any prescription for spiritual growth. It is the question he is most often asked and most often answers wrongly. He may prescribe more earnestness, more prayer, more self-denial, or more Chris-

tian work. These are prescriptions for something, but not for growth. Not that they may not encourage growth; but the soul grows as the lily grows, without trying, without fretting, without even thinking. . . . Earnest souls who are attempting sanctification by struggle instead of by faith might be spared much humiliation by learning the botany of the Sermon on the Mount. There can indeed be no other principle of growth than this. It is a vital act. And to try to make a thing grow is as absurd as to help the tide, to come in or the sun to rise.—DRUMMOND.

The Witness of the Spirit

The testimony of the Spirit is an inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirits, that they are children of God.—WESLEY.

A Heroic Gospel

"We are losing our Christianity mainly because Christianity is really a creed for heroes, and we are harmless, good-natured little people who want everybody to have a good time."—DEAN INGE.

The Church Prevails

During the depression period when one business in twenty-two failed, one bank in six, one hospital in forty-five, only one church and church school in two thousand failed and went out of business.

Get On Now

A would-be passenger came into the railway station all out of breath. "What time does the half-past five train leave?" he asked the porter. The man said, "At five-thirty."

The passenger continued, "Well the town clock says 5:27, and the clock at the post-office says 5:25, and your depot clock says 5:32. Which am I to go by?" "You can go by any clock you like," said the porter, "but you can't go by the train, for it's gone."

This man reminds us of all those people who pretend to be in great confusion but are only seeking excuses. They say, "There are so many denominations, and then there are the cults. What is the truth?" Well, if one knows the gospel train, from what station it goes and the time of departure, he had better get on while the train waits. Foolish talk and questionings will be of little value after

the train has gone. Walk in the light you have. Stop talking. Get on now.—*The Free Methodist*.

At Journey's End

"It is my coronation day. Earth is receding and heaven is opening. God is calling me. Is this dying? It is sweet. There is no valley here! I have been within the gates."—DWIGHT L. MOONEY during his last moments on earth.

One Touch

May every soul that touches mine,
Be it the slightest contact—
Get therefrom some good;
Some little grace; one kindly thought;
One aspiration yet unmet;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists.
—GEORGE ELIOT.

Livingstone's Idea of Sacrifice

People talk of the sacrifices I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own best reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It was emphatically no sacrifice. Say rather it was a privilege. Anxiety, sickness, suffering, or danger now and then with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver and the soul to sink, but let this be only for a moment. All these are nothing when compared to the glory which shall hereafter be revealed in us and for us. I never make a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us: "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high."—DAVID LIVINGSTONE.

Sacrifice?

He smoked cigars three times a day,
Ten-centers, too, at that;
Then gave a nickel to the church
When the deacon passed the hat.

She gave one cent for mission work,
Then spent ten cents for gum;
Then really bowed her head and prayed:
"O Lord, Thy kingdom come."

They sat at home and wondered why
The church did not succeed;
She chewed her gum and couldn't tell;
He, puzzled, smoked his weed.
—*Oklahoma City Star*.

The Stewardship of Music

Fritz Kreisler, world-famed violinist, once said of his playing, "It is a gift of God and not of my own possession that I can play as I do. It means an opportunity to serve humanity. Music is too sacred to be sold—should the birds ask pay for singing? I never look upon the money I earn as my own; it belongs to the public and is placed in my trust for proper use. So I never spend money for personal pleasure or in high living. I reduce my needs to a minimum and feel morally guilty in ordering a costly meal while there are so much hunger and misery in the world. If music brings people happiness, then it makes me happy to play for them."

A Christian Farmer

The Federal Council Bulletin reports a letter from a Lutheran farmer in Arkansas which sets forth an interesting viewpoint on the subject of farming as a Christian vocation. He writes:

"When God established Israel in the promised land He repeatedly impressed on their minds the fact that the land was His gift to them (Deuteronomy 3:18-20 and many other texts of similar import). He promised that if they would obey Him He would bless them with abundant harvests, health and prosperity (Deuteronomy 28:1-14 and Deuteronomy 11:10-17). First of all, provision was made for an equitable division of the land, and for adjustments in the year of jubilee. Under such an economic system it was impossible for the land to be controlled by a few. No family was deprived of its fair allotment. Then, too, provision was made for the poor, so that needy persons were never without food or homes.

"Applying these principles, the Christian farmer will consider his farm as God's property of which he has been placed in trust. He will therefore endeavor to maintain the fertility of the land . . . and in a general way administer his trust in such a way as to merit the commendation of his Master. He will always be ready to share with those who are in need. He will contribute liberally to the support of the church and Sunday school, and will take an active interest in the local district school. In short he will be a public-spirited citizen. His home will be a training school where seven days in the week his children and hired help will see the principles of the Golden Rule exemplified.

"I firmly believe, in farming as a way of living rather than a means of acquiring money. Jesus said, 'A man's life con-

sisteth not in the abundance of the things that he possesseth.' The abundant life is the life that imparts the most to those who come in contact with the life, not the life that gathers into its possession the most things."

The Tither's Surprise

The Christian who begins to tithe will have at least six surprises. He will be surprised:

1. At the amount of money he has for the Lord's work.
2. At the deepening of his spiritual life in paying the tithe.
3. At the ease of meeting his own obligations with the nine-tenths.
4. At the ease in going from one-tenth to larger giving.
5. At the preparations this gives to be a faithful and wise steward over the nine-tenths that remain.
6. At himself in not adopting the plan sooner!

—*Bulletin, Detroit First Church*.

Out of This Life

Out of my life I shall never take
Things of silver and gold I make.

All that I cherish and hoard away
After I leave, on the earth must stay.

Though I have toiled for a painting rare
To hang on my wall, I must leave it there.

Though I call it mine and I boast its worth
I must give it up when I quit the earth.

All that I gather and all that I keep,
I must leave behind when I fall asleep.

And I wonder often what I shall own
In that other life, when I pass alone.

What shall they find and what shall they see
In the soul that answers the call for me?

Shall the great Judge learn, when my task is through,
That my spirit had gathered some riches, too?

Or shall at the last it be mine to find
That all I had worked for I'd left behind?

—EDGAR A. GUEST in the *United Evangelist*.

The Missionary Motive

We cannot live without Christ, and we cannot bear to think of men living without Him.—Report of Jerusalem Conference.

If we do not enjoy what we have now, we shall not be a bit happier when we get more.

Fourteen Points for Foreign Missions

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

An Authentic Lincoln Story

There is a Lincoln story that ought not be lost to our people and nation. This incident certainly has never been published in full. It is likely that the present writer is the only living person to whom it was communicated directly; at least, who remembers it sufficiently to relate it clearly.

In council with Stanton, Secretary of War, Lincoln said, "Burnside must be removed, but I cannot find a man to take his place. He is doing no good. It seems like everything is against us. I do not know what to do, and cannot see one ray of hope." Stanton could offer no relief, and he left the council room. Lincoln walked with him to the door, and observing two women sitting in the waiting room asked who they were. "They are two Quaker ladies who want to see you," was the reply. "Let them come next," Lincoln said, although there were others who had arrived earlier, officials on important business.

Rachel Grellét and Elizabeth L. Comstock were ushered into his presence.

He received them kindly, and sat down between them. He had met them before; indeed, had given them letters to all army officers, directing that they be allowed to go wherever they should elect under protection of the army. They had visited various camps and hospitals where, as angels of mercy, they had cheered many a soldier boy in distress, as two saintly mothers administering to their physical as well as spiritual needs.

I will relate the story of this visit, as told to me personally by Elizabeth L. Comstock, giving it in her own words, as clearly as I can remember.

"We were seated in the council room with Lincoln alone. We told him that we had been impressed that we ought to come to him with a message of love and cheer and encouragement. In appearance he was downcast and looked as if ready to give up. He said, 'Well, if you have any encouragement for me, please give it. I need it. Be free to say whatever is in your minds to say.' I said, 'Abraham, we believe we have a message from the Lord for thee. He has laid a great burden upon thee, and thou canst not bear it alone. It is too much for thee. He says, 'Be of good courage and I will be with thee. I will not leave thee nor forsake thee. Thou shalt prevail, only be of good courage.' Cast all thy burdens upon Him. He is the great Burden-bearer. Nothing is too hard for Him; The destiny of this great nation is upon Him. Thy shoulders are too narrow. He invites us to cast all our cares upon Him. Do not try to carry it thyself. Look to Him. He will guide thee. He will give thee wisdom, and thou shalt prevail. May it not be that God has raised thee up, like Moses, to be the great emancipator of His people? To establish the nation united and free? As He said

to Joshua, "Only be strong and of good courage".

"When we had finished our message, as we believed the Lord had given it to us, we arose to go and said, 'We had better not take any more of thy precious time.' He said, 'Aren't you going to pray with me?' With one voice we said, 'We hoped thee would ask for that.' We both knelt, and he between us. We clasped our hands each in front. He reached his broad hand and clasped mine in his right, and that of Rachel in his left, and his hands trembled like a leaf in a breeze.

"It was a very solemn occasion, and we felt as if we were helping him to roll the burdens off his shoulders, and that Jesus was there ready to receive them. When we had ceased speaking, he said, 'Amen, good and strong.'

"When we arose his countenance was so changed he looked as though he had the victory."—GEORGE N. HARTLEY in *The American Friend*.

Lincoln on Prohibition

"Whether or not the world would be vastly benefited by a total and final banishment from it of all intoxicating drinks seems to me not now an open question. Three-fourths of mankind confess the affirmative with their tongues, and I believe all the rest acknowledge it in their hearts. . . . And when the victory shall be complete—when there shall be neither a slave nor a drunkard on earth—how proud the title of that land which may truly claim to be the birthplace of both those revolutions that shall have ended in that victory. How nobly distinguished that people who shall have planted and nurtured to maturity both the political and moral freedom of their species—" From Address in Springfield, Ill., February 22, 1842.

Washington Said

"The hand of Providence has been so conspicuous in all this, that he must be worse than an infidel that lacks faith, and more than wicked, that has not gratitude enough to acknowledge his obligations."—GEORGE WASHINGTON.

"At disappointments and losses which are the effects of providential acts, I never repine, because I am sure the All-wise Disposer of events knows better than we do what is best for us, or what we deserve."—GEORGE WASHINGTON.

"Let us with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence or refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle."—From Washington's Farewell Address.

Great Truths

Great truths are greatly won, not found by chance,
Not wafted on the breath of summer dream;
But grasped in the great struggle of the soul,
Hard buffeting with adverse wind and stream,
Wrung from the troubled spirit, in hard hours
Of weakness, solitude, perchance of pain;
Truth springs like harvest from a well plowed field,
And the soul feels that it has not wept in vain.

—HORATIUS BONAR.

We Are in Good Hands

In the seventy-eighth Psalm and at verse seventy-two we read; "So he fed them according to the integrity of his heart; and guided them by the skillfulness of his hands."

Surely God's people are highly favored! Two things are here shown:

1. There is the fact that we may depend upon His faithfulness. Others may fail. He cannot. He will do what is right.

2. Then the other teaching, "the skillfulness of his hands." Many have good will toward us, but they bungle. They are unwise. He is never so. He knows how to do in the best way and at the best time for us the things which ought to be done.

Infinite integrity! Infinite skill. Surely His people are in good hands.—*The Free Methodist*.

HOMILETICAL

A PREACHING PROGRAM FOR FEBRUARY

J. GLENN GOULD

SUNDAY, FEBRUARY 5, 1939

MORNING SERVICE

THE HIGH ADVENTURE OF CROSS-BEARING

SUGGESTED SCRIPTURE LESSON—Matthew 16:13-26.

TEXT—*If any man will come after me, let him deny himself, and take up his cross, and follow me* (Matt. 16:24).

1. This gripping challenge was thrown out by our Lord at a time near the close of His earthly ministry.

1. There is every evidence in the context that the shadow of the coming cross was already oppressing the mind of Jesus. He could see, as His disciples could not, that His dealings with the Jews could never end in a love feast in which they pledged devotion to His cause; but rather in a festival of hate in which these men would finally do Him to death. The Master realized how poorly prepared were His followers for the shocking revelation that would come to them in the hour of His rejection; and here He is attempting to forewarn and so forearm them against the most trying hour they would ever know.

2. How impossible this talk of a cross seemed to them is clearly indicated by the rebuke which Peter sought to administer to the Lord. "Be it far from thee, Lord; this shall not be unto thee." Literally he said, "Pity thyself, Lord." For the moment at least Peter was echoing the very temptation that Satan had presented again and again to Christ; the temptation to find some easier and more attractive way of obedience to the Father's will than this road of cross-bearing. This was the substance of the temptations in the wilderness, and when Satan left Him there it was for a season. Now the adversary has found a mouthpiece in the circle of the twelve.

3. Perhaps this explains the flaming reply of Jesus to His disciple: "Get thee behind me, Satan: for thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." Those were sharp and bitter words; and they were addressed not to Peter primarily, but to the devil whose agent for the moment Peter had become. This temptation was too serious and the emotion of self-pity was too enervating for the Master to temporize with it for even a moment.

II. Then said Christ, "The cross is not alone for me, but for every one of you as well."

"You think I should escape the cross; but I warn you that if you follow this road that I am traveling, each of you will have his cross." The language of the text is universal: "If any man will come after me."

1. Dr. W. M. Clow in "The Cross in Christian Experience," p. 232 ff, has pointed out that in Scripture there are three words that express with perfect insight the darker and more difficult experiences of life. These words are *burden, thorn and cross*.

a. "By the word 'burden,'" says Dr. Clow, "both the Old Testament and the New mean all the inevitable care and strain of earthly life. It makes us think of all that causes us to go heavily—our wearing daily tasks, the duties which must exhaust us by their monotony or their difficulty; the responsibilities which shake our nerve and are the sleepless anxieties of our hearts. It comprises our sorrows of loneliness, or poverty, or disappointment. It makes us think of the weakness of old age."

b. "By the 'thorn,'" continues Dr. Clow, "we mean the experience of a keener anguish. It always points to some one singular trial. It describes some humbling infirmity, some mortifying disability, some weakness which makes us miserable, because it unfits us for our task. It points to some bar sinister on our family record, some sore, perhaps a secret one, on our body, some affliction which lies on our dearest, some shame which we know our neighbors remember, but we dare not even mention."

c. The third of these words is "cross." There is much confusion in many minds between burden and thorn on the one hand, and the cross on the other. But there is this striking difference: Every life has its burden and its thorn, but not every life has its cross. The burden and thorn come to men whether they will or no; but the cross is something that a man chooses for himself. Some men, indeed most men, seem able to avoid it altogether. Christ recognized this clearly enough when He said, "Whosoever will save his

life shall lose it." The point is that it is possible to save oneself, to make a complete detour around the cross, to live selfishly and godlessly. Of course the result is inevitable: the man who thus saves his life shall lose it.

2. But always, everywhere, says our Lord, cross-bearing is the distinguishing mark of a Christian disciple. If he is not denying himself, if he is not losing his life in order to find it, if he is not taking up his cross then he is not following Jesus.

III. But what is the way of cross-bearing which Jesus here challenges us to enter?

1. It is, first of all, a decision at some definite time and place that one will accept now and forever the sacrificial way of cross-bearing. There is a moment of crisis in the life of every Christian who has walked any distance with Jesus—a moment when he sees clearly the alternatives of saving his life selfishly or losing it sacrificially, and chooses deliberately and heroically that he will take up his cross. That time of crisis may be called by any name one elects. It may be the moment of complete consecration. It may be the hour of absolute and final submission to the whole will of God. It may be the instant in which one assumes the cross. But always, in every instance, when one makes this fateful decision, and makes it with his whole heart, the blood of Jesus Christ, God's Son, cleanses from all sin; and the Holy Ghost in His fullness enters the temple of the heart. It is the moment of entire sanctification.

2. But the way of cross-bearing, furthermore, is a bearing of the cross daily in a life of consecrated, sacrificial devotion to Jesus Christ. It may require a very brief space of time for the heart to say "Amen" to the will of God. But most of one's after life will be devoted to a discovery of the full implication of that hour of consecration. Most of our future life is gathered up into what our fathers called "the unknown bundle." Day after day God will make new revelations of the things contained in that unknown future that has been consecrated to Christ. But cross-bearing means that day after day and year after year one gives assent to whatever God reveals is a part of His gracious will for our lives.

IV. The high adventure of cross-bearing, however, lies in the fact that we are following Christ.

Who has not felt and responded to the inspiration of intrepid leadership? It was this that made Arnold, before his unfortunate treachery, such an inspiring figure to the soldiers of our American Revolution. It was this that made Dr. Walter Reed such a valiant hero to his fellowmen, as he waged his battle against the deadly yellow fever. It was this that made David Livingstone, threading his way through the trackless jungles of Central Africa, a name second to none in the annals of missionary heroism. And a kindred, though infinitely greater, inspiration is ours in following the courageous, conquering Christ.

1. There is a glory and joy in losing oneself for Christ Jesus. To be identified with His cause; to be called by His name; to be privileged to share His sufferings; as St. Paul put it, "to fill up that which is behind of the afflictions of Christ"; there is no joy that can compare with this.

2. It is by such devotion that the kingdom of God has been carried to the ends of the earth. The dying Paul cried out, "I have fought a good fight; I have finished my course; I have kept the faith." James Chalmers, martyred missionary to the South Seas, declared, "Recall the twenty-one years, give me back all its experiences; give me its shipwrecks, give me its standings in the face of death, give it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the clubs knocking me to the ground—give it me back, and I will still be your missionary."

3. There is a sense of holy privilege here that completely transfigures our service for Christ. Three men, laboring in a stone quarry, were asked what they were doing. One replied, "I am shaping this block of stone." Another said, "I am earning eight dollars a day." But the third, with the light of a noble vision in his eyes, declared, "I am building a cathedral!" Not the blow by blow tasks of the day, not the remuneration one receives; but the participation in a vast and noble undertaking—this is the thing that makes life noble and lovely if it is lived in the center of the will of God.

EVENING SERVICE

THE PRODIGAL FATHER

SUGGESTED SCRIPTURE LESSON—Luke 15:11-24.

TEXT—When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him (Luke 15:20).

I. There is no more familiar parable in the New Testament than this. It stands at the end of a trilogy of parables spoken by our Lord, all of them designed to illustrate one dominating thought: that God is desperately concerned about the lost. Jesus first cites the instance of the lost sheep. He follows with the brief parable of the lost coin. And finally He tells the story of the lost boy. The point He is driving home is that all heaven rejoices when a lost soul returns to God.

The parable that is before us here is universally known as the story of the Prodigal Son. I am satisfied, however, that the parable is misnamed; and we have thus, blunderingly, placed the emphasis where it does not belong.

1. It is indeed a picture of a prodigal son. He was prodigal in his sin. He was disposed to "try anything once." Like so many other boys who have been reared in the sheltered and godly atmosphere of a Christian home, his first fling into sin proved to be wildly intoxicating; and soon he was going at such a dizzy pace that there seemed to be no stopping place.

Moreover he was recklessly prodigal with his father's money. It had cost him nothing to gather together the things that he had. Coming to him as a gratuity, he threw it about lavishly.

But he was equally prodigal in his optimism, so characteristic of youth. Life was long, and there was plenty of time to take a serious view of it. Youth was the time for merriment, for thrills, for gay and carefree hours. There would be plenty of time to repent when this wild life turned sour. That boy was truly a prodigal son.

2. But it seems to me that the parable exalts the prodigal father rather than the prodigal son. The word "prodigal," you know, means "one profuse or lavish in the expenditure of anything." It is not alone in sin that a man can be said to be prodigal. Any lavish or unlimited giving may be described properly as prodigality. From that point of view there can be no doubt of it: It was the father, and not the son, who was truly prodigal in love and mercy and forgiveness. And that is the emphasis the Savior is making.

II. The picture of the wayward boy is a masterpiece of character sketching.

1. He is true to life in his youthful cocksureness. He knew what he wanted and where to get it; and he was disdainful of the price he must pay to secure it. He had no ear for advice, no disposition to learn from experience of others that the wages of sin is death. Someone has pointed out the fact that about once a generation our world is ravaged by a major war; and has suggested as the reason for this misfortune, that each generation must learn from gruesome experience that "war is hell," as Sherman expressed it. There is no disposition to learn from the accumulated wisdom of

the race. And so it is with sin. There are scores of men who could assure the fledgling sinner that there is death in the cup; that all that glitters is not gold; that many a potion pleasant to the taste is bitter to the belly. But no; each man seems bent upon learning from the rigors and sorrows of his own experience that this is all sadly true.

This young man imagined that money and a change of environment were all he needed to make life a deeply satisfying adventure. With a willingness to taste every cup that was presented to him, whatever it contained, he sallied forth to make his way in a strange and hostile world.

2. The steps in his descent into sin and despair are clearly marked, though he did not realize at first it was a descent. The old Romans had a saying to the effect that "the descent to hell is easy." The reason is that it is a descent, and that is always easy. Every step the young man took was down grade, though at the first they were unconsciously so. While money held out and friends held on, all seemed to be well. But when he was penniless, and his fair weather friends had fled, when the famine was on and he was starving, he realized that it was a descent he had made, and no mistake about it. So low had he got that, Jewish lad though he was, he was glad to go to work as a swineherd.

3. That was the bottom. And from that miserable terminus he began gradually to recover his perspective. Repentance stole into his heart. "How many hired servants of my father have bread enough and to spare, and I perish with hunger." Then his repentant spirit found expression in words: "I will arise and go to my father." Finally his repentant spirit became evident in the whole attitude of his life: "He arose and came to his father."

III. Now, against that dark, yet altogether typical, background look at the prodigal father.

1. No one knows what must have been the grief of that father's heart during the days of his son's willfulness. The sense of failure and disappointment must be all but overwhelming as a parent realizes that despite every precaution, one's own son has gone into the ways of sin and the world.

But I am sure that father maintained a ceaseless vigil in the hope that some day reason would triumph and the wayward lad would return. Though weeks lengthened into years the father never lost hope. Prodigal in faith he was; believing, ever believing, that the wastrel son would eventually return.

He was equally prodigal in compassion and forgiveness. It made no difference to that waiting father that his son had been a shameless ingrate. It meant nothing to him that he had wasted his substance with harlots. All of that was yesterday, and this is a brand-new today. What a heart, what a magnanimous heart that father possessed! A prodigal father indeed! Giving without thought!

IV. And now, says Christ in substance, God is a prodigal God, like that generous and loving father.

1. In one of his great books—"Quiet Talks on Prayer"—S. D. Gordon, in his opening paragraph, has put the shame of our world in the eloquence of pathos; "A great sorrow," he writes, "has come into the heart of God. Let it be told only in hushed voice—one of His worlds is a prodigal. Hush your voice yet more—ours, ours is that prodigal world. Let your voice soften down still more—we have consented to the prodigal part of the story. But, in softest tones yet, He has won some of us back with His strong tender love." That is the shame of our world and the heartbreak of God—ours is a prodigal world.

2. But there is a ceaseless hunger in the heart of God. He yearns over us with an infinite longing. "God so loved the world that he gave His only begotten Son." There you have it—the measure of the Father's yearning. This is the prodigality of the Father's love, that He gave an infinite gift, that men might be redeemed.

3. But the Father prodigal in love is equally a Father who is actively, earnestly seeking for His wayward ones. The prodigal father of Jesus' story saw his son while he was yet a great way off, and ran to meet him. And that is the picture of God, as He maintains a ceaseless vigil for your homing soul. "There is joy in the presence of the angels of God," said Christ, "over one sinner that repenteth."

SUNDAY, FEBRUARY 12, 1939

MORNING SERVICE

SERVANTS OF THE GOSPEL

SUGGESTED SCRIPTURE LESSON—1 Thessalonians 2

TEXT—We were allowed of God to be put in trust with the gospel (1 Thess. 2:4).

I. The language of this text is St. Paul's, and it reflects something of the esteem with which he regarded this precious thing he calls "the gospel." To the mind of the apostle, the gospel was a piece of news about Jesus Christ; and being news, it must be gotten out to men as quickly as possible. One of the great metropolitan daily papers of our country has for its slogan, "News while it is news!" The implication is, that news is a perishable commodity, that there comes a time when it ceases to be news. Consequently our great dailies spare no expense, and vie with each other in bitter competition, in order to be first on the streets with a piece of news.

1. But the dynamic that urged St. Paul onward, while comparable to this, was of a far higher and more urgent sort. The gospel, as he regarded it, was a thing of transforming power. In 1 Thessalonians 1:5 he says, "Our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." It was not empty talk, but a soul-transforming energy.

Moreover, it was a dispensation from God with which men dare not trifle. In 2 Thessalonians 1:7, 8, he says, "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." Here is a solemn revelation by which men shall be judged in the last great day. It should never be regarded lightly.

3. Furthermore, he looked upon the gospel as a solemn obligation resting on him, which he was proud to bear. In a noble passage in Romans 1:14-16, he declares, "I am debtor both to the Greeks; and to the Barbarians; both to the wise and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ." So intimate, so imperious were the commands of this message that he gladly spent himself even to death in his effort to be faithful.

II. Now, the text brings together two attitudes toward this glorious revelation which always belong together, yet frequently are separated. They are privilege and responsibility.

1. The element of privilege is set forth in the word, "We were allowed of God." There is an amazing force, and yet a lovely delicacy, in that expression. In a deftly turned phrase the apostle has lifted us into the position of the most favored and privileged of all men. The Word of God represents this high privilege under at least three figures of speech.

a. The first of them is that of "workers together with Christ." We labor side by side with our Lord. His concern becomes ours and ours becomes His. The objectives that held Him so true in the days of His flesh, and that led Him eventually to the cross, have become the commanding motives in our lives. As the Father sent Him forth, He has sent us forth. We are His fellow workers.

b. The second figure of speech is that of an ambassadorship for Christ. An ambassador is one who represents his

home government in a foreign land. He is to be the mouth-piece of the department of state that sends him forth. He must not attempt to formulate policy, nor is he permitted to speak as a private citizen. Every public utterance of his must have the approval of the home government. And when a man reaches the point where he can no longer live within these restrictions, he ceases to be an ambassador. During the World War Walter Hines Page was the United States ambassador at the Court of St. James. He was so pro-Allies in his sympathies that his constant endeavor was to implicate the United States in the war against Germany. While President Wilson was struggling to maintain the neutrality of the United States, Mr. Page was doing everything in his power to break down that neutrality; and so he became one of the outstanding traitors to the government that sent him forth during the year prior to our entry into the struggle. That is not ambassadorial conduct. And as the ambassadors of Christ we are here to speak and act as He shall direct.

c. The third of these figures of speech is the most intimate of all, for by it we are declared to be the friends of Christ. Friendship is the most hallowed and precious relationship that exists among men. It is more meaningful many times than the relation of husband and wife; for unfortunately there are husbands and wives that are not friends in the truest sense. And when the friendship is with Christ, it becomes a thing of infinite worth. "Ye are my friends," said the Lord, "if ye do whatsoever I command you." There is something personal about friendship that is not present in the relationship of ambassador. To refer again to World War days, during those difficult years preceding America's entry into the war, the most influential American in Europe was not any one member of our diplomatic force, but the late Colonel House, a personal friend of President Wilson. It was a strange situation; but it is actually true that this quiet, unobtrusive little man was listened to far more attentively than were any of America's duly accredited ambassadors, simply because he was the friend of the President of the United States. We are workers together with Christ. We are ambassadors for Christ. But, best of all, we are the friends of Christ.

2. The attitude of responsibility is set forth in the words, "To be put in trust."

a. The plan Christ has ordained in saving men is to reach men by means of men. The ancient philosopher declared, "I am a man; and nothing that pertains to man is foreign to me." Even Christ became man in order to redeem men. So true is this that it can be said God is dependent on the prayers of men: "If He would send forth men to win other men." "The harvest truly is plenteous," said Jesus, "but the labourers are few. Pray ye therefore the Lord of the harvest that he would send forth labourers into his harvest." The gospel of Christ thus becomes a sacred trust, a solemn obligation, which God imposes upon those who love Him; a trust that makes imperious demands upon us today.

b. Did you ever think how much this gospel exacted of St. Paul? From the hour of his conversion, all of his time, strength and talents were given without stint. It cost him sacrifice, suffering and tears. It demanded of him a life of passion, preaching and prayer. Finally it cost him his life—the whole man literally poured out for Christ. And we must not think that ours can be a life of ease and security. We, too, must spend ourselves and be spent in this same noble enterprise.

III. Today if we would serve our Lord we must be in this apostolic succession.

Both privilege and responsibility are laid upon us. Our tendency has been to rejoice in the one and forget the other; to remember the privileges of our Christian relationship, and overlook the obligations it involves. We need a renewed emphasis upon Christian responsibility.

2. "But," someone cries out, "who is sufficient for these things? What possible fitness have we for such a task as this?"

a. Our ability lies first of all in the gracious thing that God does for us in Christ. Our moral paralysis roots down always into sin; outward transgression on the one hand, and innate moral weakness—original sin—on the other. For the one, God offers pardon and regeneration. For the other God offers cleansing and sanctification. Then, and then only does Lord Tennyson's line have meaning: "His strength was as the strength of ten because his heart was pure."

b. But finally, our ability lies in the strength of our alliances. For some years a civil war has been in progress in Spain. If that struggle could have been quarantined and kept in the Iberian peninsula, it would have had little significance. But it was dangerous and full of potential disaster for Europe because of the alliances involved. Back of the Leftist government lay the strength of Soviet Russia and Republican France; while allied with France's insurgents were the Fascist nations of Germany and Italy. It was the strength of the alliances that gave the Spanish struggle meaning.

But ours is a glorious alliance. We are linked to Christ in the more intimate and precious bonds; and with Him, we can be as strong as He is. A flea and an elephant walked across a bridge together. When they reached the other side the flea looked at the elephant, and said, "Boy! didn't we shake that thing!" Some such relationship exists between God and His people. But with Him things can be shaken, and this fearful responsibility can be discharged worthily.

EVENING SERVICE

THE GREAT REFUSAL

SUGGESTED SCRIPTURE LESSON—Hebrews 11:1-8; 23-27.

TEXT—By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible (Hebrews 11:24-27).

I. The figure of Moses towers like a mountain peak against the background of the lesser men with whom he was associated. There was a nobility in his character, a poise in his conduct, a mastery in his leadership, and withal a meekness in his spirit which form a rare combination. He was indeed one of God's mighty men, raised up and trained for a peculiar responsibility.

1. In this New Testament reference, Moses is given high place in the catalog of the faithful. It is revealed clearly that the secret behind his amazing career lay in the fact that he had dared to take God at His word, and venture forth on the naked promise of the Most High. The men who have moved the world have always been men of faith. Unbelief makes no more impression than footprints in the sand, to be obliterated with the next tide. If a man would live richly and nobly, if he would confer on his fellows those gracious boons that really abide, he must be a man who knows how to believe God.

2. Our world today is perishing for lack of men of Moses' stature. So many of our leaders in our social and economic life, in our political and religious life, are mere opportunists; more concerned with perpetuating themselves in power than in being faithful to their day and generation.

But Mosaic character is not built in a day, nor is it the product of an aggregation of fortuitous circumstances. Character of that sort rests upon well-defined principles which are valid for all time. Men can build on them today as truly as ever did Moses.

II. The character of Moses was built, in the first place, upon a great refusal.

1. He refused to be identified with the family of Pharaoh. To appreciate fully the significance of that repudiation, we need to recall that Moses held a most promising place in the land of Egypt. He was the heir-apparent to the throne, and in all probability would eventually have become Pharaoh. It is quite likely that in his young manhood he had a distinguished military career at the head of Egypt's armies. But he reached the place where he saw all of this pomp and circumstance for what it really is—dust and ashes; and he turned his back upon it all. It made no difference to him that these family connections seemed most fortunate from every worldly point of view. To him they represented an alliance with the enemies of God; and to such an alliance he refused to be a party.

God's challenge to separation is still sounding forth. "Come out from among them and be ye separate," saith the Lord, "and touch not the unclean thing." It is no more possible today than in Moses' time for a man to please God while living hand-in-glove with worldliness. God insists upon a rigorous separation from every defiling thing. He requires that we shall not be "unequally yoked together with unbelievers."

2. Moreover, Moses refused the appeal of the pleasures of sin. It is useless to deny that there is pleasure in the way of the world. The entertainments offered youth are diverting. They have their appeal; and many of them are not wholly wrong. It is the sinful element in them that makes them dangerous. Good food is not a menace to men; and outright poison holds little potential danger, for we know it for what it is. The menace comes when a little poison is mixed with a quantity of good food. Herein lies the menace of the pleasures of sin. There is a little poison mingled with whatever of good they contained, and in consequence there is "death in the pot."

It is to be noted further that the pleasures of sin are seasonal in their character. They last only for a few days, and then are gone. They have no power to satisfy permanently the deep cravings of the soul of man.

3. Furthermore he refused the treasures of Egypt. It is possible that there was nothing essentially evil in those treasures. They may have been legitimate enough in themselves. But the issue was this: what price must I pay to make those treasures mine? Moses weighed the matter well and decided the price was too high. Long before Jesus ever said it, Moses faced this question: "What shall it profit a man if he shall gain the whole world and lose his own soul?" This man decided that the reproach of Christ was greater riches than the treasures of Egypt.

III. Moses' character, in the second place, was based on discriminating choice.

1. He chose the people of God rather than the "best circles" of Egypt. It was a matter of small moment that God's people were slaves, and had been for four hundred years in the grip of galling bondage. They were still God's people; and whether they appeared to be the elite or the offscouring of the earth he would identify himself with them.

It has never been popular to believe on Jesus and to seek to follow Him. When the enemies of Christ attempted to undermine His influence, they asked, "Have any of the rulers or of the Pharisees believed on him?" It was a fact that none of them had. There were some who were convinced in their hearts that He was the Christ of God; but for fear of the rulers they did not dare to confess Him openly. It has been the great common people from among whom the followers of our Lord have been recruited.

"Ye see your calling, brethren," said St. Paul to the Corinthians (1 Cor. 1:26-29), "how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to con-

found the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, the things which are not, to bring to nought things that are: that no flesh should glory in his presence." And the chief reliance of the kingdom even yet is on such weak, base, foolish things.

2. Moses chose affliction for Christ's sake rather than sinful pleasure. This has a strange, unearthly sound to a worldly minded man. It seems insane that one should deliberately select a way that involves affliction when so many easier ways lie invitingly open. When one sees things as they are, however, he will realize that the life that bears no burden is a vacuous life, utterly devoid of significance. The man who really lives is the man who buries himself in a glorious enterprise and suffers willingly the loss of all things besides.

Moreover there is an exquisite joy in bearing suffering and "scoffing rude" in behalf of Christ. To know that one stands where Jesus stood, and suffers in his own person some of the afflictions that were laid so brutally on Christ—this is indeed a rare and holy privilege. For it is not all sacrifice. The compensations that God will give one in return are more than recompense for all one will ever have to bear for Jesus sake.

3. Furthermore, it is said of Moses that he chose the riches of reproach for Christ's sake rather than the treasures of Egypt. The language used here is most discriminating and meaningful, albeit paradoxical. To count the reproach of Christ an enriching thing is in itself passing strange. Then, too, the words "esteeming" casts an aura of light and meaning around this amazing choice of this most unusual man. There is indeed a wealth of spirit that accrues to the man who dares to take the Jesus way of life. Here are treasures of infinite worth and riches beyond all computation. This is the way my Lord trod, and it is not too bitter for me to take for Him, especially when such holy compensations are mine.

IV. Finally, Moses' character was based on an all-absorbing vision.

"He endured, as seeing Him who is invisible." Here is paradox indeed! And yet it is simply true that the vitally real things in human life can never be seen with the eyes. They are those hidden, spiritual realities that are destined to abide forevermore. Here was a man who chose the thing that mattered most in the long run. We would do well to follow his example, for that is the run we are on. Against the background of eternity, Moses' choice is seen to be the sort that provided an adequate foundation for noble character. God grant us wisdom to build similarly on the rock.

SUNDAY, FEBRUARY 19, 1939

MORNING SERVICE

CHRIST AND HIS CHURCH

SUGGESTED SCRIPTURE LESSON—Matt. 16:13-20; Eph. 5:25-30.

TEXT—*I will build my church* (Matt. 16:18).

I. There is an element of prophetic recklessness in the words of Christ which does not immediately appear to the casual reader. For sheer audacity it is doubtful if there is anything in our New Testament that can equal them.

1. For one thing, they were spoken in the obscure country of Galilee at a time when it seemed that the interests of mankind centered anywhere but here. Palestine, once the stage on which the momentous political events were enacted, was now only a province in the far-flung Roman empire. And Galilee was an outlying section of that province. The Galileans were regarded with contempt by even the people of Judea. They had their own dialect and their manners were

rural and rude. It was in such a place at such a time that these brave words were uttered.

2. But our amazement grows apace when we recall who it was who uttered them. Jesus of Nazareth was a young man scarcely past thirty years of age. He had been a son of toil and was identified very closely with the common people. He did not possess any fortunate connections, either social, political, or economic. He had made such ambitious claims for Himself and the movement of which He was the leader, that the religious authorities were already in revolt against Him. It seemed that both He and His movement were doomed. Yet it was He who uttered this bold statement of the text.

3. The audacity of our Lord's words is seen more clearly when one regards the little group to which they were addressed. There were only twelve men in that company, and no one of them was qualified by nature to be a leader of men. Not a man in that crowd possessed the genius that could carry into realization the high hopes that seemed to fill the heart of their youthful Leader. Fishermen, artisans, one publican, and at least one political malcontent, made up the company that had rallied to the standard of the master. And addressed to so motley a group, Jesus' words had an unreal sound.

4. The words of the text must be measured, however, as a naturalist measures the acorn. The acorn may seem to give little promise of future greatness. It may offer no hint whatever of the immense potentialities that are buried in it. But given suitable surroundings and sufficient time, that little acorn will become a mighty oak. It was in full view of the tremendous potentialities of the gospel that Jesus declared, "I will build my church."

II. "I will build my church"!

1. It is important, first of all, to note the significance of the term "church." It is a word that is used very sparingly in the Gospels, appearing in only one other place. Moreover, its use in the New Testament should be differentiated clearly from our common use of the term. It does not mean the building in which Christians worship, nor does it denote the congregation or society banded together for purposes of worship. It does not refer to the numerous denominations into which organized Christianity is divided, each of which we call a "church." It denotes, rather, the community of saints, the whole company of the followers of Christ. The word in the original is *ecclesia*, which means "called out from." It will be seen thus to signify the whole company of those who have turned their backs upon sin and worldliness and have given themselves to Jesus Christ.

2. Now the Word declares that that Church holds a place very close to the heart of Christ. Acts 20:28 refers to "the church of God, which he [Christ] hath purchased with his own blood." Ephesians 5:25-27 declares that "Christ loved the church, and gave himself for it." It thus becomes the object of His redemptive mercy. That Church is given special privileges and is related to the Savior in a most surprising intimacy. St. Paul asserts (in Philippians 1:29) that "unto you [the church] it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."

3. Now, declares Christ, this Church "I will build." This is His major concern and He will not be defeated. Thank God, He has never yet been completely thwarted in this enterprise. There have been times when the lamp of faith was a very dim and feeble thing; but it is literally true that Christ has never been without a witness before men; and today that witness speaks through a greater multitude of voices than ever before.

III. It is evident that the Church, as Christ conceives it, is a building.

1. It rests upon a clearly defined foundation—"this rock" of Peter's confession. It is not the Apostle Peter who

is the rock, but the confession of faith which Peter uttered: "Thou art the Christ, the Son of the living God." The Church rests upon the lordship of Jesus Christ. It is He, the only begotten Son of the Father, upon whom this structure is reared.

2. Moreover, the Head of the Church is no other than Christ himself; once crucified, now glorified. He is the "chief corner stone, elect, precious; and he that believeth on him shall not be confounded" (1 Peter 2:6). The apostle goes on to assert, "Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient."

3. The materials, furthermore, out of which this structure is being reared, are clearly specified. St. Peter (1 Peter 2:5) refers to Christ's people as "lively stones [living stones]" and declares that we "are built up a spiritual house." The allusion here is quite obviously to the temple in Jerusalem, reared for a habitation of God. And it is declared to be God's intention to raise up a new temple of faith, fashioned out of human personalities that have been made alive through Christ Jesus.

Here, then, is the plan to which our Lord dedicated Himself—so solemnly in the words of the text. This glorious adventure in church building had already cost Him heavily, and He was still to pay a fearful price before the undertaking would be well begun. But it must be done; and the Master avows His purpose to press resolutely forward in the prosecution of the task.

IV. As the people of Christ, therefore, a serious responsibility rests upon us. We must permit Christ Jesus to build us into this glorious structure of faith.

1. The first essential in this process is that we be made alive. For by nature we are dead—dead in trespasses and sins; alive physically, and possibly keenly alert mentally; but dead toward God, Christ and eternal things. By the quickening touch of the Spirit, however, there can be a resurrection.

2. Then it is that Christ can build us into this temple of faith—His Church; fitting us carefully into the very niche He has reserved for us. There is no joy and comfort in life comparable to that which comes of finding one's place in God's will and holding that place contentedly.

3. Yet it is within the power of each of us to defeat Christ's purpose to build us into His Church. It may be done by refusal on our part to assume any responsibility in the kingdom of God. A man may receive richly from God and contribute niggardly to God. And such a disposition defeats the will of God for one's life.

But we may defeat Christ's purpose by taking a sandstone attitude; crumbling in His hands; manifesting a disposition of inconstancy, and a lack of settled purpose. Our Lord demands of us a will that is wholly on His side, and an utter selflessness in His service.

He may be thwarted, finally, by a flinty, unyielding attitude. It is as deplorable to be too hard and stubborn as it is to be too vacillating and uncertain in our disposition toward the will of God. It is within our power to refuse to be shaped to suit His holy purpose, and thus we defeat Him.

V. I call you today to a renewed dedication to the whole will of God; to a reaffirmation of our vows of loyalty and devotion to Jesus Christ.

One does not need to draw back from the hour and crisis of his consecration to feel the need for reaffirming the fateful decisions of his consecration. And I believe it rejoices the heart of Christ to have us repeat again to Him the vows of our love and devotion to His will. He is building His Church; and it is for us to say whether or not we shall be living stones, suited to His purpose.

EVENING SERVICE

OBEDIENCE AND CERTAINTY

SUGGESTED SCRIPTURE LESSON—John 10:22-42.

TEXT—*How long dost thou hold us in suspense? If thou art the Christ, tell us plainly* (John 10:24, R.V.).

I. That sounds like a reasonable enough demand; provided it was made in sincerity. The human mind loathes uncertainty. In our daily living, and in the presence of the numerous little inconsequential things of our busy day, we are harassed by this element of uncertainty. And in respect to the things of supreme and eternal moment, we crave a clear-cut assurance. The issues that center in our religious lives are of such infinite consequence that to mistake would be fatal. Therefore we are prepared to sympathize with the demand of these Jews for an unequivocal statement from the lips of the Lord. "If thou art the Christ, tell us plainly."

It is quite evident, however, that this demand was not made in sincerity. The case of Jesus was already prejudged, and His questioners were only seeking from Him some unguarded word that would lend color to their charge, that He was a blasphemer. It is true, the Jews were not solidly arrayed against Him. Even in the hour when they demanded so fanatically that He be crucified, it is doubtful if the rank and file of the dwellers in Palestine would have supported that demand. But the leaders of the people had made up their minds; by fair means or foul, He must die. It was not sincere doubt therefore, but hateful malice, that prompted the question of this text.

II. There are three kinds of doubt that rise in the human mind, and with two of them Christ has an infinite amount of patience.

1. There are doubts of the mind, rising from intellectual difficulties that we encounter in thinking upon revealed truth; and practically every thoughtful person has experienced them in some form or at some time. The doubt that arose in Nathanael's mind, when he first discovered that Jesus was a Nazarene, is typical. "Can any good come out of Nazareth?" he questioned. There were deep-rooted prejudices against the town of Nazareth. So little good had ever come out of that town that men were led to question cynically whether it could ever make a worth while contribution to any age. The answer Nathanael received was "Come and see." And with him seeing was believing.

Another striking example of intellectual difficulties such as this is found in Nicodemus' amazed exclamation, "How can these things be!" Christ had been unfolding His teaching concerning the new birth—something utterly foreign to all of Nicodemus' habits of thought. And as the bewildered Pharisee listened to that masterful exposition, at once so simple and so profound, a doubt was formed in his mind. It is beautiful to note the patience of the Master in dealing with His questioners. He did not rebuke them for the difficulties they were experiencing, but led them along patiently to the place where they were fully convinced.

2. Then, again, there are doubts that arise from the heart, or the emotions. It was a doubt of this sort, that prompted John the Baptist to send one of his disciples to Jesus, with the question, "Art thou he that should come, or look we for another?" John had fallen upon evil days. He was the prisoner of Herod. In his dungeon it is only natural that depression should sweep over him and in his hour of heaviness he would be sorely tempted to wonder. If men in similar depression would do what John did—go directly to Christ with their doubts—it is likely they would receive an assurance comparable to that given John.

Another example is found in the attitude of Thomas following the resurrection of our Lord. Thomas was not present when the risen Savior first revealed Himself to His disciples. When he heard of it, he declared roundly, "Ex-

cept I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." It is easy to forgive that outburst when we recall the fearful emotional pressure Thomas had been under for the past days. And Christ did not chide him overmuch. It is beautiful to note that Thomas was not nearly so hard to convince as he himself imagined. And convince him Jesus did, until the last word we hear from Thomas is the exclamation, "My Lord and my God!"

3. There are other doubts, however, that arise, not from honest intellectual difficulty or from disordered emotions, but rather from sin lurking deeply in the heart and life. Sin has the effect of blinding the mind and darkening the understanding. It has power to warp the judgment and distort the vision until truth seems to be error, and error appears as truth. God's Word recognizes frequently this baneful effect of sin upon the mind. Moreover, there are men who profess doubt in an obvious effort to silence the persistent voice of conscience within them. When God's truth condemns one, it is easy to deny the truth in a vain effort to escape the condemnation. Doubt thus becomes a sort of window-dressing designed to conceal the emptiness of the shelves behind it.

III. Doubt turns, in the main, about three propositions that are fundamental to the Christian faith.

1. The first question has to do with the inspiration of the Bible. Is this Book really the inspired Word of God? How is it possible for men who lived centuries ago to speak to the deep, intimate needs of my life? Here is a Book that demands of me a self-forgetting devotion to God. What validity does that demand have?

2. The second question concerns the deity of Jesus Christ. Jesus of Nazareth was obviously a first century Jew. He lived a short life and died amid tragic circumstances. Yet the Bible and all of our Christian tradition declares that He was the only begotten Son of God, unique in His divinity and His relationship to the Father. Is that claim true?

3. The third question that arises—and one hears it more frequently now than ever—has to do with existence beyond the grave. Is there such a thing as immortality? "If a man die, shall he live again?" More and more men devoid of Christian faith are giving voice to their doubts about this vital teaching.

Now it is around these three points that doubts are likely to turn. Is the Bible truly God's eternal Word? Is Jesus truly God's only Son? Is there existence beyond the grave?

IV. The human mind craves assurance at these points so intensely that it is a comfort and joy to know that there is a cure for doubt.

1. Doubts of the mind can be met by discovery of additional evidence. And the open-minded and honest-hearted man will discover the whole truth if he will search persistently. Facts and logic, including of course the logic of faith, will meet every doubt with a glad and quiet confidence.

2. Doubts of the feelings will be dispelled when darkness and depression are relieved. They are a by-product of a state of mind and will evaporate with the passing of that particular hour of emotional oppression.

3. But the doubts that come of sin can be met only by a frank, open-hearted acknowledgment and confession of sin. A defiled conscience is at the root of such questionings, and that conscience must be cleansed if one would be delivered from doubt of this sort.

4. Christ has given a most striking challenge to all men everywhere who want to know the truth. "If any man willeth to do my will," He said (in John 7:17), "he shall know of the doctrine, whether it be of God, or whether I speak of myself." There is a truth that can be apprehended only by

revelation. Search and research can never uncover this precious vein of golden ore. It must be revealed to the heart by God himself through His Spirit. But God cannot reveal truth to a heart that is blinded by wilfulness and sin. A man must put his will definitely over on God's side if he would ever know this precious revelation. In other words, obedience is the door to certainty.

"How long dost thou hold us in suspense?" Only as long as it takes a man to line himself up with the will of Christ. Then and only then will doubt and uncertainty flee away.

SUNDAY, FEBRUARY 26, 1939

MORNING SERVICE

WANTED A MAN FOR THE GAP

SUGGESTED SCRIPTURE LESSON—Ezek. 22:17-31.

TEXT—*And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it* (Ezek. 22:30).

I. The crying need in every age has been for men. It is not merely the male of the human species that we need, but men in whom are incarnate those virtues of sagacity, sobriety and integrity which we associate habitually with the concept of manhood. J. G. Holland has put this demand most effectively in his familiar lines:

*God give us men! The time demands
Strong men, great hearts, true faith and willing hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking!
For while the rabble with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife; lo! Freedom weeps!
Wrong rules the land, and waiting Justice sleeps!*

1. Strangely modern, then, is this cry of the prophet. It sounds like a voice of one of our contemporaries, calling for a leadership of mighty manhood rather than a low-browed and selfish opportunism. There must be a fundamental similarity between our times and the age in which the prophet lived.

2. It was indeed a dark and forbidding day when Ezekiel wrote these words. God declares that there was a conspiracy of the prophets in the midst of Israel. Men who were standing guard on Israel's walls were giving the trumpet so uncertain a sound that no one was aware that the enemy stood at the gates.

It is declared, furthermore, that the priests had lost completely their power of moral discrimination. "They have put no difference between the holy and the profane," declared the Lord (in verse 26), "neither have they shewed difference between the unclean and the clean." There was no defilement so serious and so degrading as this. The Lord then goes on to indict them with Sabbath desecration (verse 26), and finally asserts that the prophets have "daubed with untempered mortar." Literally, untempered mortar means whitewash. Those prophets were not the first men, nor the last, who have tried to whitewash sin.

3. But, when one comes to think of it, all these words of denunciation might be applied with equal force to the twentieth century. The prophets of our age seem to have entered into a conspiracy of silence in respect to the sinfulness of sin. One rarely hears any more the solemn words, "Thou shalt not!" Perhaps this silence rests back upon a collapse in our powers of moral discrimination. If so, it may be understand-

able; though by no means excusable. Moreover God's day hardly exists in America; and sin leers at men from behind its thin coat of whitewash newly applied.

II. Then sound forth the cry of God, "I sought for a man among them."

1. There is a gap, and a fatal one, to be filled. There is a breach, and a gaping one, to be healed. It does not satisfy God that men are sinning with thoughtless and carefree abandon. Our Lord cannot sit idly by while men are slipping over the brink into hell. God is stirred about it all, and He is seeking to stir us. It requires men to speak for Him and to stand forth in the strength and power of God.

2. But what sort of man, we may ask, must he be who can "make up the hedge and stand in the gap"?

a. It must be a man who knows men; one who understands our humanity in all of its godless futility. For without God, man is the personification of importance. Unless our feeble strength draws liberally from His omnipotence, we are undone. Yes, godless humanity issues in sheer futility.

b. But the man for the gap, furthermore, must be one who knows God as only the saints know Him. The cold, objective view of God so congenial to the minds of the philosophers will never do; and unless the man for the gap knows God more warmly and intimately than that, he is undone. He must see God, believe in Him, and dare everything by faith in Him.

III. The man is important, because the part of human agency and responsibility can never be done away.

1. Every revival in human history has had some human instrument at its head. At Pentecost it was Peter who was the key man. As naturally as breathing he assumed the place of spiritual leader in the church, and the interpreter of the truth to the wondering people of Jerusalem. In the second period of the Church God's man for the leadership was Paul; and under his ministry the message was carried to the limits of the known world. They were men for the gap.

2. Something over two hundred years ago God found such a man for the English speaking world of the eighteenth century, in the person of John Wesley. He lived in a dark and brutal age; an age when deism had sapped the spiritual vitality of the educated classes, and paganism had brutalized the masses. It required a prolonged training to bring God's appointed leader to the place where he was ready to assume the task. The legalism of the so-called "Holy Club" fell far short of satisfying the hunger of his soul. For some years he drifted down the easy stream of mysticism, only to discover that the mystics had nothing of real worth to give him. For a time he gave himself to high-churchmanship, only to discover that this was a blind alley. He was lapsing into darkness and despair when at last the moment of his deliverance came. His own testimony is as follows: "In the evening I went very unwillingly to a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did now trust in Christ; Christ alone, for salvation; and an assurance was given me, that He had taken away my sins, even mine, and saved me from the law of sin and death." Out from that Aldersgate room he went, to set the British Isles ablaze with the good news of salvation. He was God's man for that gap, and no mistake about it.

IV. But our day has its gap that must be closed by some man acceptable to God.

There has never been an age more in need of a Savior than this age. And there is a Savior precious near, One who has lost none of His power. The answer to the deepest human longing today can be found only in an uttermost salvation. God is calling for men today to fill this gap; to go forth with this glorious redeeming message on their lips, and burning passion for the lost in their hearts.

1. The men God can use in this modern emergency must be men who have been themselves gloriously redeemed through the blood of Christ. They must know the transforming power of Christ in their own lives before they can witness that power to others.

2. These men for the gap, moreover, must be men in whom the fullness of God dwells. They must have been purged from selfishness and pride, from envy and inner discord by the cleansing fires of Pentecost; in whom human emptiness has given way before divine fullness; whose hearts are the living temples of the Holy Spirit.

3. And finally, they must be men of passion, vision and faith. They must see farther and dare more courageously than would ever be possible to them apart from the energizing touch of the infinite God.

Such men as this God is expecting us to be. Around us is a dying generation, needing the very Savior that we have found. As Mordecai said to Queen Esther, "Who knoweth whether thou art come to the kingdom for such a time as this?" There is no doubt about it: this is our age and our glorious opportunity. May God help us to be true to it.

EVENING SERVICE

THE RAINBOW ROUND THE THRONE

SUGGESTED SCRIPTURE LESSON—Genesis 9:8-17.

TEXT—There was a rainbow round about the throne (Rev. 4:3).

1. The rainbow set in the clouds is so common a sight in our summer sky that few recall the precious and holy significance of this God-given sign. It came as a symbol of mercy and an assurance of hope at one of the darkest periods in the history of the world.

2. It happened in the days of Noah; days which, according to the Word of God, were wicked beyond anything we can imagine. The inspired record states that men had forgotten God, and had given themselves over to the practice of unmentionable iniquities without shame. So intolerable had the situation become that God determined upon a fearful judgment. He resolved to wipe out all of mankind except one family—that of Noah—and to do it by means of a flood.

3. God first revealed this impending judgment to Noah, and commanded that he build an ark for the saving of his house. One hundred and twenty years the ark was in process of construction, during which time Noah preached righteousness and warned men faithfully. The day would soon come, he declared, when rain would fall from heaven and the fountains of the great deep would be broken up. But men were unbelieving. They had never seen rain fall from heaven, the earth being watered by the dews that settled upon it at night. Consequently the faithful preaching of Noah seemed to them as idle words.

4. But the day eventually came. Noah and his family entered into the ark and were shut in by the hand of God. The waters of the flood then came upon the earth. Higher and higher the waters rose until the highest mountain was covered and every living thing was destroyed. It was a horrible tragedy; fearful beyond words. And after it was past, desolation reigned everywhere. Noah and his family, of all mankind, alone remained.

5. When Noah and his sons emerged from their safe haven, to view the devastation, God vowed a vow and entered into a covenant with men. Never again, said God, should all men be cut off by the waters of a flood. And as a symbol and seal of this covenant of mercy, God said, "I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Thus it is that such precious and holy significance attaches to the rainbow. It is God's reaffirmation of His promise of mercy; writ large in the heavens, that all may read. I have seen the rainbow under numerous conditions; but none were more enthralling than that at the Grand Canyon. There one day, with clouds

and rain filling the canyon, the sun broke through to throw a magnificent rainbow against the hazy background of distant cliffs. But, there or elsewhere, the bow in the clouds is as the voice of God speaking to men in tones of mercy.

II. Now leap the centuries to this glimpse of the throne of the eternal God.

1. For nothing less than such a vision is the experience of the inspired author of the Revelation. "After this," he declares, "I looked, and, behold, a door was opened in heaven: and, behold, a throne was set in heaven, and one sat on the throne." It is extremely difficult to imagine what a vision of God seated on His throne would mean to the average man. It would certainly be a vision of the terrible majesty and splendor of God. It was declared in Moses' time that no one could look upon the face of God and live, so terrible was His majesty. It is likely, furthermore, that such a vision would reveal the unapproachable holiness of God, before whose awful throne the angels chant, "Holy! holy! holy! Lord God Almighty! the whole earth is filled with thy glory!" And all of this would suggest most vividly God's horror of and hatred for sin, and the inevitable judgment of God directed against it. It would indeed be a sight calculated to inspire the utmost terror in the hearts of men.

2. But John saw something else that gave him hope; for "there was a rainbow round about the throne." What could that mean?

a. Here, in heaven, was the sign and assurance that God had given Noah. It was a token of mercy, and had never denoted anything except mercy. It was the symbol of confidence and hope to Noah and to every subsequent generation of men.

b. Its meaning, therefore, could not be mistaken, here in heaven surrounding the throne of the eternal God. It was still a token of mercy; the symbol of a new covenant. That covenant was mediated to men through Jesus Christ and sealed by His shed blood. The rainbow round the throne thus becomes the assurance that

My God is reconciled,

His pardoning voice I hear;

He owns me for His child,

I can no longer fear:

With confidence I now draw nigh,

And "Father, Abba Father" cry

III. But what, we must inquire, is this new covenant of grace and mercy?

1. It is based, first of all, on the fact of human sin. If there had been no sin problem, there had been no neces-

sity for an atoning covenant. But "all have sinned and come short of the glory of God." And the devastating truth of that indictment is everywhere evident. Sin is a horrible fact.

2. Moreover, sin being what it is, it follows of necessity that divine judgment is sure and certain. God has declared that "the soul that sinneth, it shall die." That sentence is written in God's Word; but it is written with equal emphasis in the record of human experience and in the constitution of the universe. "The wages of sin is death"—that truth stands out clearly in the midst of a changing world.

3. But there enters this tragic scene the atoning sacrifice of Jesus Christ. He was a representative man and His identity with us was so complete that He was able to assume the guilt and judgment properly ours. He bore our sins to His cross and there atoned for them all. And today:

His blood avails for all our race,

His blood avails for me.

4. Here, then, is the secret of this amazing discovery of St. John, that round the throne of the eternal God there is a rainbow. That fearful throne, symbol of judgment, is now surrounded by a token of mercy. There is hope for men, instead of unyielding despair. There is promise of life instead of terror of death. There is forgiveness for the past, transformation for the present, and blessed promise for the future. The rainbow symbol of the covenant of mercy is around the throne of the eternal God.

IV. One day you and I will stand before that throne.

For "God hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained." In that day every eye shall see Him, and they also that pierced Him.

Will the throne before which we stand that day be a throne without a rainbow? That may easily be. Our Lord sketched some faithful pictures of the judgment day. He indicated clearly enough that many would face that throne unprepared, only to hear the fateful word, "Depart!" Some indeed would be so apprehensive of that meeting that they would actually cry for the rocks and mountains to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. It will be a fearful throne if it has no surrounding rainbow.

But, thanks be to Christ for His atoning sacrifice, it may be a throne encircled by the bow of assurance and confidence and eternal hope. Our sins can go before us to judgment, and God will cast them forever behind His back. The rainbow thus becomes the promise of hope and heaven to the heart that sincerely repents and truly believes.

Expository Outlines for February

Lewis T. Corlett

Stewardship of Service

(Romans 12)

I. BASED ON CONSECRATION (v. 1)

1. A recognition of God's claim on the entire man.
2. A volitional decision to place all in His hands.
3. A desire for all man is and has to be useful to God and humanity.

II. MAN'S WILL LOST IN CHRIST IN GOD LIFTS THE INDIVIDUAL TO THE HIGHEST POINT OF USEFULNESS (v. 2)

1. The acceptance by God of the gift presented in consecration.
2. The renewing of the mind in purification by the Spirit of God.

III. MAN IS PLACED BY THIS WORK OF GRACE, IN A POSITION TO RENDER BETTER SERVICE AS A STEWARD

1. To himself.
 - a. Gives a better viewpoint of personal worth and value (v. 3).
 - b. Recognizes God's viewpoint of resources (v. 3).

c. Enables the individual to sense his personal relation to the work of the Lord (vs. 4, 5).

2. To the work of God.

- a. Each one has something to contribute (v. 6).
- b. Each should be diligent in doing what he can (v. 7).
- c. All should do the work of God with cheerfulness (v. 7).
- d. All should be fervent in the work of the Lord (v. 11).
- e. The Christian should be full of faith and expectancy (v. 12).

3. To others.

- a. Set a proper example (v. 9).
- b. Show love and interest (v. 10).
- c. Manifest a sympathetic helpfulness (v. 13).

4. To those who oppose.
 - a. Live peaceably (v. 18).
 - b. Allow God to do the judging and punishing (v. 19)
 - c. Manifest a Christlike spirit (v. 20).
 - d. Provoke others to good works (v. 21).

IV. THE PRACTICE OF STEWARDSHIP IS BENEFICIAL TO MAN

1. Enlarges his capacity.
2. Enables him to define specific objectives.
3. Brings the favor of God.

God's Accusation and Promise

(Mal. 3:6-10)

I. BASED ON GOD'S STANDARD FOR HIS PEOPLE

1. Fellowship and communion with Him; "Return unto me."
2. Respect and obedience to His ordinances and commands. "Ye have gone away from mine ordinances and have not kept them."
3. A claim on man's material possessions. "Ye have robbed me."
4. Reveals that man's personal activities are interpreted by God as acts for or against Deity.

II. MAN'S DULLNESS TO GOD'S OPERATION IS ASTONISHING

1. Gradually drifted away from God and His standard.
2. The people were surprised when rebuked.
 - a. Asked, "Wherein shall we return?"
 - b. Unconscious of the gap between themselves and God.
3. Astonished when the Prophet accuses them of robbery
 - a. Their conception of robbery did not include withholding God's part from Him.
 - b. Consciously or unconsciously they had built up the belief that there was little connection be-

tween God and their material possessions.

- c. Asked in bewilderment, "Wherein have we robbed thee?"

III. GOD'S ACCUSATION IS DEFINITE

1. Pointed out their departure from their anchorage (v. 7).
 - a. From Him, and from His law.
 - b. An attitude of irreverence and disrespect.
2. Gave a clear meaning of robbery (v. 8).
 - a. Robbed themselves of the proper vision of stewardship.
 - b. Robbed God of His place of control.
 - c. Robbed the Church of the blessings that were rightfully hers, because of the obedience of the adherents.
 - d. Robbed the ministry of their source of support.

IV. GOD'S PROMISE IS CHALLENGING AND CERTAIN

1. "I will return."
 - a. In favor and blessing.
 - b. In guidance and strength.
2. "Bring ye all the tithes into the storehouse . . . and I will pour . . ." (vs. 10, 11, 12).
 - a. The message is clear and definite.
 - b. God will open the closed window.
 - c. The tithe belongs to God.
 - d. God will pour out the overflowing blessing.
3. The certainty of His promise lies in His own character. "I am the Lord, I change not" (v. 6).

The New Testament Standard of Giving

(2 Cor. 8:1-16)

I. GIVE THE SELF (v. 5)

1. Whole-heartedly to the Lord.
2. Unreservedly unto the cause Paul represented.

II. FOLLOW THE EXAMPLE OF CHRIST (v. 9)

1. Gave all in order to share.
2. Forgot self-interests for the welfare of others.
3. Desired to become poor to make others rich.

III. GIVE FROM A WILLING HEART (vs. 11, 12)

1. Growing out of a readiness to act (v. 11).
2. A yearning to please God above all things.
3. A desire to co-operate to the fullest extent in His work.
4. God accepts the attitude to a greater extent than the meager sum given (v. 12).

IV. PAUL ADVOCATED AN EQUALITY IN GIVING (vs. 13, 14)

1. Early Church planned for all to help to the best of their ability.
2. It is not pleasing to God to have some burdened because of the indifference of others.
3. The giving should be according to the amount of increase (v. 15; 1 Cor. 16:2).
4. God has advocated at all times the tithe as the proper basis of equality in giving.
 - a. This enables each one to do his part.
 - b. This makes gifts equal before God.
 - c. This causes man to find himself in proper relation toward God in his stewardship.

V. THE NEW TESTAMENT STANDARD OF GIVING WILL SOLVE THE FINANCIAL PROBLEMS OF THE CHURCH IN THIS GENERATION

1. God is challenging all to prove Him.
2. The church is handicapped when her members fail to meet this standard.

The Christian Witnessing

(1 Thess. 1:1-10)

I. THEY HAD A PERSONAL KNOWLEDGE OF CHRIST (v. 1)

1. This is the foundation of true Christian witness.
2. This gives certainty to the testimony.
3. This gives assurance to the one witnessing.

II. THEY WERE ACCEPTED WITNESSES (v. 4)

1. God had accepted their oath of allegiance.
2. The Spirit of God had witnessed to them (Rom. 8:16).
3. The Spirit of God had sealed them as witnesses for Him (Eph. 1:13).

III. THEY WERE FAITHFUL WITNESSES (vs. 3, 5)

1. Labored diligently at the task. "Work of faith."

2. Counted witnessing a privilege of love. "Labor of love."
3. They were optimistic in their testimony. "Patience of hope."
4. They witnessed in the power and joy of the Holy Spirit (v. 5).

IV. THEY WERE CONSISTENT WITNESSES (vs. 6, 7)

1. Continued to witness in midst of persecutions and afflictions.
2. They had a victorious note in their testimony.
3. They set an example for others to follow.

V. THEY WERE DEFINITE IN THEIR WITNESS

1. Of the superiority of God over idols (v. 9).
2. Of the fact of personal salvation ("turned to God").
3. Of their living relationship with Him (v. 8).
4. Of the Second Coming of Christ (v. 10).

VI. THEIR WITNESS BORE FRUIT

1. Caused Paul to rejoice over them (v. 2).
2. Encouraged Paul in his labors.
3. Became a good advertisement for Paul to show to others (v. 8).
4. Produced greater strength for themselves.

lowship we enjoy in walking with Him, is progressive fellowship; purposeful fellowship.

II. *Walking with God means communion with Him.* It furnishes us with opportunities for fellowship with Him not found elsewhere. Communion with Him in the solitary place has its distinctive values and communion with Him in walking with Him has its distinctive values. The one cannot be substituted for the other. We must have both for the development of well-rounded Christian character and life. There are values incident to action that are peculiar to it.

III. *Walking with God means imitation of Him.* It is in this that we have our best opportunities to observe Him, to follow, not only in His footsteps physically, but to follow Him in His inner activities as they find outward expression. Not only to imitate Him outwardly, but to imitate Him inwardly. To imitate Him in His activities. Walking with Him gives our imitative powers their best opportunities for effective operation.

IV. *Walking with God gives opportunity for the imbibing of His Spirit.* Catching His motives, seeing His moods learning the best ways of meeting life situations most helpfully. Learning to walk as He walked, and to work as He worked. Jesus chose His disciples that they might be with Him, and that He might send them forth to preach, and finally to use them as His apostles. Being with Him, and working with Him, fitted them for their service for Him. Their enemies took note of the fact that they had been with Jesus, and learned of Him. They reminded people of Jesus.

V. *Walking with God means partnership with Him.* Partakership leads to partnership. Walking with Him means being interested in the things in which He is interested. It means mutual interests, mutual desires, mutual efforts and activities. Only as we walk with God are we properly qualified to work with

Suggestions for Prayermeetings

H. O. Fanning

Brief Prayers

Nothing will be lost, and much may be gained, by cultivating the habit of offering brief prayers in our prayermeetings, and other services. Sometimes spoken of as sentence prayers. This need in no way interfere with longer prayers in all of our services, which are so desirable and so helpful to us all. The purpose is not to shorten our prayers, but to cultivate the habit of brief prayers on proper occasions. Many do not pray in public because they do not feel able to formulate a lengthy prayer. Some of these might be encouraged to pray brief prayers when they know that this is what is desired and expected. Such a beginning might be the means of their development into helpful prayers in our services and in their homes. It is well for us to remember that the most of the prayers recorded in the Bible are brief prayers. Some of the most important of them are of few words. One of our outstanding needs is that of prayer. Whatever will encourage us to do more praying should be welcomed and encouraged. The habit of brief prayers on all occasions and under all circumstances, will help to keep us in the spirit of prayer. It will bring to us help in many times of need. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting" (1 Timothy 2:8).

Walking with God

Enoch walked with God; and was not; for God took him (Genesis 5:24).

Walking with God is one of the believer's most exalted privileges, as well as one of his most important obligations. The monotony is broken in this record of the early genealogy of our Lord's human ancestry, in the record of a man's

THE BIBLE COMES ALIVE

Sir Charles Marston's Archeological Findings to Date

His new book includes the latest discoveries on the excavated site of the famous Bible City of Lachish, and also summarizes the important discoveries set forth in *New Bible Evidence*. Since that date the work on the discoveries has progressed enormously, the finds have been classified and photographed, and the result has been to confirm the accuracy of the biblical narratives in almost every respect. 326 pages, 33 illustrations, maps, charts, etc. **\$2.00**

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

MASTER BOOK OF HUMOROUS ILLUSTRATIONS

By Leewin B. Williams, formerly pastor of our church in Washington, D. C.



1,620 wholesome, sparkling illustrations—ranging in length from two-line witticisms to full-page anecdotes; together with more than 300 pointed epigrams.

This is a real handbook of the best humorous material that can be found. It is not intended as a collection of jokes. The design is usefulness. Nothing serves better to focus attention, to stimulate thought, to arouse the sleepy and to pierce the conscience, than humor. **2.00**

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.

Him. Only so can we work effectively. Thus we become laborers together with God.

VI. *Walking with God means fellowship with Him in the satisfaction of work well done.* That understanding that leads to joy in the progress of the great work being done by His grace and power, and as a result of the purchase of Christ's blood. Apart from walking with Him, many things would have a tendency to discourage and dishearten us. Seeing things as He sees them tends to hearten and encourage us.

VIII. *Walking with God means fellowship with Him in His enjoyment of a great task well done.* Walking with Him here, means walking with Him hereafter. Sharing in the burdens, in the hardships, in the discouragements, in the sorrows incident to fellowship with Him in the doing of His work here, means sharing with Him His joy for all that is accomplished through these sufferings. If we suffer with Him, we shall also reign with Him. Only as we share with Him here and now, will we share with Him then, and hereafter. The important thing with us now as sanctified believers is that we walk with God. Only so can we hope to come to any adequate realization of the possibilities of our experience. Only so will life be what it should, either here or hereafter.

Talking with God

Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need (Hebrews 4:16).

That God talks with men, and desires that men talk with Him, is manifest in the Scriptures, and in human experience.

It would be strange indeed if this were not true. Whatever may be true in other lands, in this land, few men go far in life without some effort on the part of God to talk to them and with them. He is seeking constantly to get the attention of men. Our own experiences teach us that God has not changed in this matter. He is still ready to talk to men, and with them—to have them talk with Him. All down through life God has been talking to us. Many of us have been talking with Him with great pleasure and much profit. It is no easy matter for us to come to the place where we can talk intelligently with Him. This need not discourage us. It has been no easy matter for us to come to the place where we could talk intelligently with men. We have overcome—in some measure at least—our difficulties in talking with both God and men, by persistent effort, and will make further progress by such continued effort. In talking with both, we begin as children, humbly and simply, and improve by persistence in practice. We are not finished products. We are in the making, in these, as in other matters. Thanking God for the progress He has enabled us to make, we press on.

I. We should put ourselves in the way of talking with God. This we may do by becoming interested in the things in which He is interested. We have learned to talk with men by putting ourselves in the way of such learning. It has been by mingling with men, and becoming interested in things in which they were interested that we have developed whatever of fluency we have in talking with them. We should seek the presence of God, and become mutually interested with Him in the worth while things of life—the life He designs us to live.

II. We have learned to talk with men by hearing others talk with them. We have learned much from the good example of others. We should mingle with people who are in the habit of talking with God, and have developed some proficiency in this matter. We will learn much about praying by mingling with praying people; by joining in with them, and exercising our powers with them.

III. We have learned to talk with men by going to them with our affairs, and inquiring of them concerning these matters. We will learn to talk with God by bringing our affairs to Him, and talking with Him about them. We learn to talk by talking. There is no royal road to ability to talk intelligibly and intelligently. We learn to pray by praying.

IV. We learn to talk with God by coming to Him through His Word. There we have a record of other men talking with Him, and how they did it. We learn that prayer is not prayer, that is all one-sided. Heavens do that sort of praying. The answer to prayer is as important in the matter of its completion, as is the offering of it. Prayer is a mutual affair. There we learn something of the kind of prayers God answers—of the necessary conditions of effectual prayer. Our objective is to learn to talk with God effectually. We need not be discouraged because of the difficulties we encounter in this effort. Talking with God effectively is the most important and worth while thing in this world. We should be surprised if this proved to be an easy task. Its difficulties are commensurate with its importance.

V. One of the encouraging things about talking with God, is the simplicity of its beginnings. We may go to Him with the simplest matters of our lives. He is ready to engage us in conversation concerning whatever interests us. It is not likely that we will be interested in very large affairs at the beginning of our efforts. It would be strange if we were. They may seem very important to us. From these simple beginnings, men have risen to heights most sublime; and so may we.

VI. We learn to talk with God by establishing the habit of so doing. Form the prayer habit. Nothing is more important. Develop it; strengthen it; enlarge it; make it a regular part of your life. Give it its place, and see that its place is filled. An ever expanding place. Make it ever more inclusive of all the affairs of life; ever more embracing in its scope and influence.

VII. Talking with God will make the difference between success and failure in life; much or little in the way of usefulness, and of value to God and men. We ought always to pray, and not to faint. The accomplishment of large things is through the employment of commen-

surate power; the power of God. And this is obtained by talking with Him. God has a plan for every life. That plan will be worked out only as we talk with Him; learn its details, and cooperate with Him in its outworking. We want to go to heaven after having lived lives of usefulness here in the service of God and of our fellowmen. We must talk with God if we are to succeed.

Temptation

My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing (James 1:2-4).

God is not seeking to make of His people a group of weaklings, driven about by every chilling blast; but strong, stalwart men and women who can meet the issues of life successfully and victoriously. He would have us a victorious, a conquering, overcoming people. Temptations are not for our destruction, but for our development. God saves the weak, the faint-hearted, those little in faith. But He does not desire that they remain so. He would bring them into contact with others who are strong in faith, strong in character, strong in meeting the issues of life, that their faith may be strengthened, their weakness may become strength, their faint-heartedness may be turned into stout-heartedness. He would not have us in a defensive, but an aggressive warfare; a power in the world by His grace.

I. We should have a right attitude toward temptations. A right attitude toward God. They are a part of the divine apparatus God uses in developing endurance, steadfastness in the characters of His people. Seeing this we will face them in a right attitude; with a consciousness of their value as well as a consciousness of the inconvenience of meeting and resisting them. This consciousness will take us a long way on the road to victory over them. They are common to all men, and have their place in the development of manhood and womanhood. Our Lord had them, and they had their place in the development of His marvelous personality.

II. *Temptation is not sin.* Yielding to it is. It is no sin to be tempted. The best of men have been tempted, and sorely tempted. Even our blessed Lord was tempted. Being tempted should be encouraging instead of discouraging. There is something in us that makes us worthy of the tempter's attention. Temptation resisted, makes us stronger to resist oncoming temptations. Yielding weakens us.

III. Some would have us believe that there can be temptation only where there is evil within to respond to it—to

be appealed to by the temptation. The temptation of Adam and Eve was that of persons created in the image, and after the likeness of God, in whom there was no evil. Our Lord himself was tempted. In Him was no evil. Adam and Eve fell. Our Lord stood. Our Lord resisted the tempter, and refused his temptation. Adam and Eve yielded and fell.

IV. *Temptation may bring to one a revelation of himself.* It brought such a revelation to Peter on the night in which our Lord was betrayed. He was sure he would not deny his Lord. He did not know himself. Through temptation Judas got a revelation of himself. It may be a means of freeing us from things undesirable, and becoming as children of God. Peter had less self-confidence and self-assurance after that experience. Multitudes have suffered similar disillusionment.

V. *Temptation may be a means of proving one's character.* It was such in the matter of Abraham's offering up of his son Isaac. It was such in the case of Job in his temptations. He was God's pattern man of perfection. He allowed the devil to tempt him to the limit, sparing nothing but his life. With property, children, health, friends, all gone, Job stood by the grace of God, and was immortalized in his standing. Through his testing, Abraham was revealed as God's pattern man of faith. In our measure, such things may be true of us today.

VI. *Temptation may be a way of preparing us to better help others.* This was true of our Lord. For in that He himself hath been tempted, He is able to succor them that are tempted (Hebrews 2:18). We are followers of the Christ who has been tempted, and who knows the value of temptation. He knows how to sympathize with us in our temptations, and how to deliver us out of them. For this reason, many who have been longer in the way, are able to help those who have come in later. Behold, we count them happy which endure.

VII. *Our faith is the principal point of attack for the tempter.* And here we as wholly sanctified persons may be sorely tempted. It would seem sometimes that about every effort to get us to cast away our confidence, and give up our experience was being made. We are saved by faith; we are sanctified by faith; we stand by faith. When faith is undermined and destroyed, and we separate ourselves from God, the work of the destroyer has been done. Since this is the point of the destroyer's attack, it must be the point most strongly defended—the one in which we are most firmly entrenched. While this is the point of attack by the destroyer, it is His strength, and by His grace, we must stand.

Faith in God

Without faith it is impossible to please him (Hebrews 11:6).

Faith in God pleases Him. Unbelief displeases Him. Faith in God is agreeable to the constitution of human nature, and the laws by which it is governed. Unbelief is disagreeable to human nature, and the laws by which it is

An Inexpensive Edition of the LOOSE LEAF BIBLE priced at \$5.00

The same sheets as are used in the \$10.00 edition but furnished with a less expensive leather binder.

A Practical Bible for Notes. The "International" Loose Leaf Bible is printed from blackface type on India Paper with center column references and colored maps. The complete Loose Leaf Bible including the more than 250 pages of writing paper, make the volume only slightly more than one inch thick. The Bible measures 6 x 6 1/4 inches.



It is only a matter of a few seconds to insert the blank pages or written pages containing your notes in any number of pages—anywhere in the Bible.

It can be opened anywhere and new pages added without any danger of the leaves scattering.

Every page is held as tight as the pages in a regular sewed book; in fact, it is much stronger than a regularly sewed Bible. There are no unsightly outside metal parts to mar the desk or table. No rings or springs to get out of order.

Looks exactly like a regular divinity circuit bound Bible. The binding device is not visible from the outside, and the binding is flexible.

Specimen of Type

THEN A-crip-pa said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself: I think myself happy, King A-crip-

Ask for Loose Leaf Bible No. 12L.

Bound in French Morocco, divinity circuit style (overlapping covers), round corners, red under gold edges. \$5.00

NAZARENE PUBLISHING HOUSE
2923 Troost Avenue
Kansas City, Mo.

The Greatest Words in the Bible and in Human Speech



By Clarence E. Macartney. These unusual sermons upon fifteen Great Words are bound together by a unifying plan—to illustrate and demonstrate the truth concerning a given Word by incidents in the lives of men and women in the Bible. Among these words that sweep all the chords of life are Forgiveness—the Most Beautiful Word; Come—God's Favorite Word; Tomorrow—the Most Dangerous Word; If—the Weakest Word; Prayer—the Word that Conquers God; Death—the Inevitable Word; and nine others. Each is the topic for a sermon which will stimulate every reader. \$1.50

NAZARENE PUBLISHING HOUSE
2923 Troost Ave., Kansas City, Mo.