

CHRISTMAS MATERIAL FOR PASTORS

CHRISTMAS MESSAGES FOR PASTORS



When the voice of the herald
angel said to the shepherds,
"For now there has appeared unto the
world a Saviour, the first-born of
Mary, who has been born in the
manger." May the joy of the shepherds
be yours this Christmas season.

A new type of Christmas Messages that we are offering exclusively to pastors.

Each folder may be folded together and sealed along the gummed flap and mailed under 1½¢ postage to any address. Personal signature or printed three-line church address may be added at the end of the message in the space provided. No envelope needed.

This item is different, dignified and very acceptable to sender and recipient alike.

As the folder opens up there is found an appropriate Christmas illustration in colors. On the opposite page is a carefully worded message in decorative type.

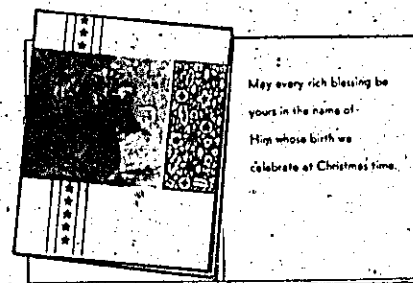
Less than 100 at 35¢ a dozen; 100 at \$2.75

No. 900

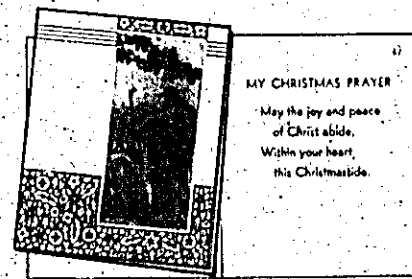
CHRISTMAS GREETING FOLDERS

For pastors who prefer a meaningful Christian folder, 4¼x5½ in. size; printed on a beautiful ivory toned stock. The picture in several colors and with rich gold border is tipped onto the folder, and a suitable religious greeting is printed in sepia on the inside. Envelope to match.

Price—100 folders and 100 envelopes, \$2.75. Less quantities, 3¢ each



No. 995



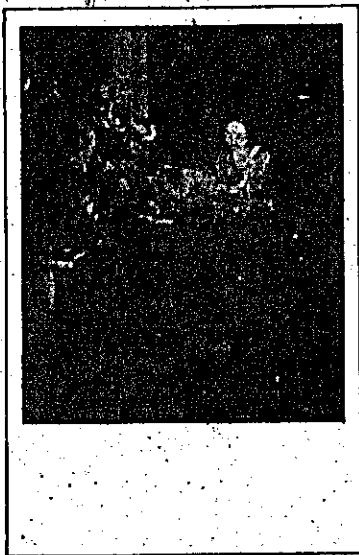
No. 996

FOUR-PAGE FOLDERS WITH COLORED PICTURES

Four-page folders with attractive Christmas designs printed in colors on first pages. Size 5½x8½ 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, 1½¢ each; less than 100, 2¢ each



No. 953



No. 858

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

The PREACHER'S MAGAZINE

THE Christian preacher is primarily a prophet, and a prophet is a man who deals in certitudes, especially moral certitudes. . . . The moment he becomes uncertain about his certitudes, he has lost the first requirement of a prophet.

Clear thinking, strong conviction, deep feeling—these are the indispensables of the prophetic function. Why do you preach? You preach to convince people and to move them. You can convince them and not move them, and you can move them and not convince them. That is to say, they may agree that you are right, but do nothing about it; or they may be swept off their feet by your own manifest enthusiasm, but may escape any real conviction. Preaching aims to bring about certain changes in the hearts and minds of men, and indispensable to those changes are combined logic and passion—conviction and feeling—on the part of the preacher himself. . . .

A preacher is not a phonograph, mechanically repeating something that was mechanically given. Rather is he a living voice uttering from out of a living experience what have become to him the most living of all realities.—By EDWIN LEWIS, in *The Pastor*.

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.

A Pen Picture of a Successful Pastor

By the Editor

THE death of Rev. J. O. McClurkan in 1914 was, from the human point of view, untimely. Brother McClurkan had raised up a strong movement, known as the Pentecostal Mission, with a number of local congregations in various communities, and with headquarters in Nashville, Tennessee. There were a Publishing House from which poured forth much wholesome literature, including a very splendid weekly paper; a Bible school with an annual enrolment reaching up toward two hundred; a local mission church in which there was a strong revival spirit; and a missionary force on foreign fields of commendable size and efficiency.

After years of successful operation, pressed by many of his associates in the work, and following what seemed to him to be the providences of the times, more, perhaps, than an actual spiritual conviction, Brother McClurkan arranged to transfer the general activities of his movement to the Church of the Nazarene, to develop the Bible school into a college, and to convert the local mission into a regular congregation of the Church of the Nazarene. A campus for the proposed college, named by Brother McClurkan Trevecca College, after the school in England where both Whitefield and the Wesleys found a common basis for co-operation, was purchased on terms at the edge of the city. A Presbyterian church building on Woodland Street, but recently damaged by fire and for that reason abandoned by its owners in the interest of a new location, was obtained as a home for the local congregation. Everything was done in keeping with a far-reaching vision, emblematic of the caliber of the man whose name is still a household word with thousands in the southeastern portion of the United States, and with many others now scattered around the world.

But, alas! just at the beginning of the transition, though after the bent toward change had gone too far to permit either stopping or backing out, Brother McClurkan was smitten with typhoid fever, and before school had yet opened in the new Trevecca College, he was promoted to "the more excellent

glory." The general interests of the movement, especially the publishing and foreign missionary divisions, having already passed over to the Church of the Nazarene, were absorbed in the regular branches of the denomination, and were well taken care of. The lights and shadows through which the college passed is a chapter worth recording, but one which we must leave for another to write. Our present thought turns to the tears and triumphs of the local church, so suddenly bereft of its founder and leader, and left to find its way in a not too familiar sea. Devout men followed J. O. McClurkan to his burial, as did a like group of faithful ones St. Stephen, the first Christian martyr. Returning, they repaired and redecored the newly bought, fire-marred church, and opened a program of regular church activities. The names of those devout men are in the book of life, but I know the roster contains the names of John T. Benson, Tim Moore, R. B. Mitchum, Ed Thompson, and a host of noble women who joined with John Wesley in the conclusion that "God buries His workmen, but carries on His work."

During the first years following the passing of Brother McClurkan, different ministers were invited to the pastorate of First Church. All of these were blessed with a measure of success, but none of them became so identified with the place as to deserve much censure for any failures or much credit for any particular successes. Their tenures were of a passing nature, although essential in preparing the way for the work which the permanent pastor, whose name we are about to mention, has done.

During the minor days of old First Church many hindrances to worth while success were observed. These included a doubtful location; a membership predominantly mature, so that young people were not attracted; a background of "mission psychology," which militated against a healthy, regular church program; a want of solidarity among the constituency, occasioned by a wide variety of ecclesiastical traditions, and the scattered location of the homes of the interested people; a subnormal spiritual tide, as compared with "the former days," and a chronic inability to secure the attention and attendance of "the outside." The judgment of many local "pillars," shared also by many good men and true who came for evangelistic meetings or were otherwise brought into touch with the church, was that First Church, Nashville, Tennessee, was a routine church, with a glorious past, but with an unpromising future. I do not know just what the figures were at the end of this "minority" period. But I know the tide was low, the prospects dim and the general conclusion was deeply tinged with pessimism.

In 1921 Rev. Harry H. Wise, "one of the local boys," was invited to take the pastorate of First Church, largely because it did not seem worth while to the leaders to go to much trouble to get a "pedigreed" preacher. One of the most influential of the laymen said, consolingly, "Well, son, I don't think you can make it. The others have not made it, and I don't think you can. But go ahead and do

the best you can, and if you fail it will not be a disgrace."

But Harry Wise set in to push a pastoral program of such wide scope and of such intensity that he could discount seventy-five per cent of it as so much "lost motion" and still have enough left to succeed. Since his installation he has conducted more than four thousand funerals among people of all classes from the slums to the homes of the rich. Through this means alone he has become one of the best known preachers in Nashville, and I may add, also one of the best loved; for people both know and love the man who ministers to them in times of sorrow. I am not sure that this record for the number of funerals in the same length of time can be equaled by any pastor of any church anywhere. But this is just one thing.

Brother Wise has sent out *The Nazarene Weekly* over five hundred times during the last ten years, and the present mailing list numbers 2,500. This paper is a bulletin, and more than a bulletin. Like many another reader, I have found more usable quotations in this than in any other religious paper, large or small, that I have read during these years. Yesterday 350 special, personal letters were mailed out from the pastor's office to members and friends of his congregation, and the attendance at the service last night was visibly affected. In fact every seat in the main body of the auditorium was taken, and I observed that many were there who appeared for the first time during the week that I have ministered here in the revival. Cards and letters of condolence are sent to bereaved people whose addresses appear in the funeral notices in the daily press, and it is seldom indeed that these missives fail to bring some sort of response. The appearance of a baby or the occurrence of a birthday brings a card. In fact there are at least seven different occurrences that regularly require a card or a letter, and the office of Harry Wise does as much business as a good sized printing plant, and yet this is just one of the activities, and is by no means the main dependence.

Last Sunday, in connection with his announcements, Brother Wise said, "I know the names and addresses of our people and friends who attend these services, but I have made no effort to memorize their telephone numbers." This was an enlightening incidental—he does not do his pastoral work by telephone, he calls upon the people in person. I do not know the figures on his pastoral calling, but I know, and the people say, he is out among his people for the larger portion of the day. His contacts are so numerous that pastoral calling makes demands beyond his strength.

Last year Brother Wise found time to maintain a weekly broadcast of his regular services, and this publicized his church and brought results and conversions both directly and indirectly, and the influence continues.

Brother Wise begins all his public services on time—much of the time he begins a few minutes before the time announced. The people are there, and there is no use to leave them just to talk and

wait. Every minute of "the preliminaries" is full, but the preacher begins his sermon within thirty minutes after the first line is sung, and while the interest is still in the flow tide. There is no sense of haste, and the service is rounded and full and interesting. The atmosphere of worship is evident, and one feels like he is "in church" from first to last. Long sermons are not the rule, whether the preacher is the pastor or a visitor. No definite constraint is laid upon the visitor, but if he is at all "intuitive" he knows that this audience is used to cream and not to the whole product of the milking.

Brother Wise preaches tithing, and urges upon all the privilege and duty of supporting the program of the whole church and denomination. The response is so satisfactory that he has few if any "drives" or "pulls." Six minutes last Sunday was all he required to get the money for the expense of the present revival. His asking was reasonable, his plan was simple, and the response was instant and wholehearted. I think even the offering was a means of grace, and think there was no one hurt or offended, and that is the way with the whole financial program of the church. Christian life is presented as more of privilege and blessing than of law and duty.

The fellowship of the church is very easy and is much appreciated by the people. There is nothing strained or extravagant about the program, but "get-together meetings" are held; and all the meetings have a fellowship attachment that is appealing, and is, I think, one of the strong forces in the work of the church.

Figures do not tell it all, I know. But First Church, Nashville, now has more than seven hundred full members. The house is crowded to capacity on Sundays, mornings and evenings, at just the regular services (yesterday there were 800 in church). The Sunday school attendance ranges around 600, the midweek prayermeeting often has an attendance of 150. There are two missionary societies and two Young People's Societies and all these are well attended and are full of activity and spiritual unction. Without using extravagance, I can safely say that First Church, Nashville, Tennessee, is one of the liveliest and most fruitful churches I have seen. It has more in its favor and less to its discredit than most churches. It recently extended a three-year call to Harry Wise to continue in the pastorate, and for this I commend its wisdom.

In the past I have given in these columns the results of interviews with successful pastors. This pen picture is a little different. I have asked Brother Wise very few things. He knows nothing of my plan to print anything of my observations. I have made no effort to lionize him—he would resent that if I attempted it. He acknowledges his problems, but faces them and tries to solve them. He is a man of tender sympathies. The needy instinctively feel they have a friend in him. He is sound in faith; a man of prayer. An unctuous preacher of full salvation. A believer in divine healing for the body. A strong Bible teacher. A staunch believer in the imminent second coming of Christ. He is not staggered

by the worst he ever finds in sinful and broken humanity. Some even think he makes too many allowances. But when it is all said and done, I do not think there are many pastors who are working harder, pulling more strings in the interest of God's kingdom, praying more sincerely, co-operating more whole-heartedly, and succeeding more consistently in all that is essential in ministerial success than Harry H. Wise and First Church of the Nazarene, Nashville, Tennessee.

This pen picture is not intended as a tribute. It is given as a study for deliberate imitation or for com-

parative approach. Nashville First did have some advantages that were peculiar to it, but it had many liabilities also. Harry Wise does have some unusual capacities, but he also must overcome many handicaps. His church is not ideal, and he himself is not a complete paragon. Herein lies the lesson. If Harry Wise could bring old First Church out of the depression and make it a lighthouse for God and holiness, three thousand other preachers in three thousand other places can do the same. Or if not the same, at least they can attempt more, and this alone will result in their accomplishing more.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

A SELF-CENTERED LIFE

Ye shall be as gods (Gen. 3:5b).

YE SHALL be as gods," so said the tempter to Eve in the Garden of Eden, adding "knowing good and evil." The idea of self-exaltation seized the heart of this first pair and has fastened upon each human soul born into the world. There has been the reaching forth of the self not only to find expression but to be dominant; there has been the ever present trend to throw off restraint and reign within our own power and dictation.

IN RELATION TO GOD

When we study the relation of this self-centered life to God, our Father, we find that from the beginning it has been that of rebellion. In the Paradise of Eden only one restraint lay before man over against many blessings, yet he could not receive the one restraint, he would throw it off.

In the Hebrew language there are a number of words for sin, but among these three stand out more distinctly than others, especially in reference to the inner state and condition of sin, and one of these is the word "rebellion." We see this heart rebellion delineated and expressed in action in the account of Saul's failure to slay the Amalekites. In the rebuke administered by Samuel, the prophet first calls to Saul's attention that at one time he was little in his own eyes. Self-exaltation had not then taken hold of him. But he had become king and with this position there had been a feeling of self-importance it would seem which had grown upon him until he no longer felt the obligation to listen to the command of the Lord coming to him through the prophet, and in consequence he saved of the best of the spoil for sacrifice instead of slaying them utterly. The best of the spoil to be sure was to be for sacrifice, but this did not fulfill the command of the Lord, and so we hear the voice of the prophet as he asks, "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than

the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

This state of rebellion is classed by some as the fundamental principle of evil. In accordance with this line of thinking we have in the book entitled "Philosophy of Christian Perfection" this quote: "The germinant principle of all moral evil," says the learned and venerable Wardlaw, "is alienation of heart from God. Men may speculate without end on the principles of morals; but so long as they lose sight of this, as the real character of fallen humanity, they are sadly astray from truth. This enmity being the bitter fountain of all the streams of evil, the grand object must be the rectification of this fountain, the healing of this spring. Till this is done, nothing is done; when this is done, all is done. This change of the inward principle and state of the heart, in proportion as it is effected, will, of necessity, rectify the entire constitution and character of the man, as a moral agent."

IN ITS MANIFESTATION

When we come to the manifestation of this principle of a self-centered life we find writers approaching the subject from several standpoints but always with the same conclusion. First we find that when theologians try to seek for the essence of sin, after various propositions, they almost always return to the proposition that sin in its inherent nature is selfishness or egoism, the supremacy of the self. From this center radiate various forms of sin, but the underlying element is always this one phase.

So Strong in his "Systematic Theology" tells us, "Sin, therefore, is not merely a negative thing, or an absence of love to God. It is a fundamental and positive choice or preference of self instead of God, as the object of affection and the supreme end of being. Instead of making God the center of his life, surrendering himself unconditionally to God and possessing himself only in subordination to God's

will, the sinner makes self the center of his life, sets himself directly against God, and constitutes his own interest the supreme motive and his own will the supreme rule." Then again this same writer says, "We hold the essential principle of sin to be selfishness. By selfishness we mean not simply the exaggerated self-love which constitutes the antithesis of benevolence, but the choice of self as the supreme end which constitutes the antithesis of supreme love of God."

A recent writer has sought to make "an experiential analysis of depravity." In making this he has tried also to make an experiential analysis of the experience of the new birth. His discovery here was that God seemed real to him, His personal being became a reality and not as he expresses it, the "conclusion of an argument." Following on this line of thought he states, "My next discovery was that the sinner is very frequently motivated by such an exaggerated sense of self as amounted in fact to an unbalance. He appeared to me to be self-intoxicated. It might be willfulness. It might be pride; but I saw sin as a passion for self that was frequently unreasonable to the point of evident absurdity. I saw here an explanation of the absurd stubbornness so often seen in childhood. I saw that this intoxication developed in physical channels might become any form or degree of vice or crime. I saw that if it were developed instead toward the quest of property or power or character or truth it would manifest itself as greed or ambition or pharisaism or atheism. But I saw that the principle of sin was constantly the same, and I knew that it was abnormal. I did see the wild chaos of man's sin all explained in this one deep defect—man's self-intoxication, his self-obsessions, his self-drive."

Then when this writer concludes his discussion he makes the statement, "Depravity is the irrational, self-drive due to the fact that man's creative personal self-consciousness is dominated by his powerful, lonely sense of 'me.' With this 'me' filling and dominating his purposing moments, 'self' is inevitably his motive; and a motivity dominated by self inevitably will be false, no matter how it may be refined by culture or harnessed by habits."

Probably no more outstanding evidence of this tendency to self-exaltation has been evidenced than in modern religious thought, especially that classed as modernism. Here we have the supremacy of man over against the supremacy of the revealed Word of God. No longer is the Bible an authority; it is authoritative simply when man's reason assents. He regards himself as divine, divine by nature, and by the nurture of that element within him, he becomes the arbiter of all thought on religion and revelation. Could we find here a better example of that prophecy made by satanic power to man, "Ye shall be as gods"? Human reason has become a god. It no longer bows humbly and walks hand in hand with faith to comprehend things divine. It leaves faith as too credulous to be trusted and goes forth in its own strength and understanding to measure and determine all truth. It does not realize that faith has

its contribution to make as well as reason, that reason cannot fully estimate without the illumination that faith will bring. Reason needs faith and faith needs reason; the two go together.

The climactic form of a self-centered life is the picture of the "man of sin" given us in Thessalonians where in the midst of a profane parade the man of sin sets himself up above all "that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God." Here we have the negation of the Godhead, than which there can be no greater sin. Such is the end of life of self-exaltation without any restraints cast about it.

Again we have another tragic picture of the depravity of the human heart. No matter from what aspect we view its corruption, we find that this unregenerative life of man is desperately wicked. It sends forth the mire of its own fountain of evil and defiles the whole stream of mankind with its pollution. Surely we would desire that this fount of evil be purged and that we be made every whit whole.

Rules for a Holy Life

JOHN FLETCHER'S DAILY QUESTIONS

Did I awake spiritual, and was I watchful in keeping my mind from wandering this morning when I was rising?

Have I this day got nearer to God in times of prayer, or have I given way to a lazy, idle spirit?

Has my faith been weakened by unwatchfulness or quickened by diligence this day?

Have I this day walked by faith and pleased God in all things?

Have I denied myself all unkind words and thoughts? Have I delighted in seeing others preferred before me?

Have I made the most of my precious time, as far as I have had light, strength and opportunity?

Have I governed well my tongue this day, remembering that "in a multitude of words there wanteth not sin"?

Do my life and conversation adorn the gospel of Jesus Christ?

The Monthly Preaching Program

For several years a regular preaching program has been provided each month from the pen of one preacher. Beginning with this issue we will have a different outstanding pastor present this preaching program each month. We trust that our subscribers will be pleased with this variety of emphasis and personal touch in sermon outlines and suggestions.

Another new feature appearing in this issue for the first time is a monthly communion sermon, also a monthly funeral sermon. These are provided in response to numerous requests for sermon suggestions along these lines.—MANAGING EDITOR.

Making the Service a Route to God

Mary E. Latham

THE title of an article in a recent *Religious Digest* expresses briefly a line of thought I have been following for some time. The title is "Route or Routine." The article is good reading and gives suggestions helpful to any minister. The title, however, is the part which started my mind on a little tour over some services which I have attended. Some were mere routines. Others brought me face to face with God.

The purpose of every service should be to bring men and women in touch with God. In the words of Dr. J. H. Jowett's book, "The Preacher—His Life and Work," "We are to help the sinful to the fountain of cleansing, the bondslaves to the wonderful songs of deliverance . . . the halt and lame to recover their lost nimbleness . . . the broken-winged into the healing light of the heavenly places in Christ Jesus. We are to help to redeem the strong from the atheism of pride, the weak from the atheism of despair. We are to help little children to see the attractiveness of God . . . the aged to realize the encompassing care of the Father and the assurance of the eternal home." "We are to lead all who are weary or wayward, exultant or depressed, eager or indifferent, into the secret place of the Most High." The service should reach everyone—whether young or old, rich or poor, learned or illiterate, black or white—and lead him to God.

The service is the medium by which the people are to be brought in touch with God. But how often it becomes a barrier rather than a channel—a mere routine rather than a route to God. It is this making the service a route to God with which we are now concerned.

There are many factors or elements which make up the service. There are various divisions which compose the service. If each element or division can be made to contribute to the one great purpose of bringing the people to God or God to the people, our major problem is solved. Some have expressed it, "making the service a unit." Or it might better be stated, "making the service an unbroken route to God."

A logical beginning for this consideration of the various factors in the service, perhaps, would be the preacher or the one in charge. It is he who plans the service. It is he who conducts the service. His message is the most important part of the service. Yet it is possible that the effect of the message may be entirely spoiled or seriously hindered by poorly arranged preliminaries or ill-prepared physical features of the service, such as heating, lighting, ventilating, etc. Someone may object to the word "plan" for fear that we may substitute form for true worship. That is what we are trying *not* to do. Every service has form of some kind. It may be slipshod and

haphazard; it may even be crude; but form it is, nevertheless. What we are trying to do is to improve the channel to such an extent that God can better use it. What we must do is to make the service a vehicle that takes people to God rather than let it become a barrier over which they must climb to touch Him. A route to God it must be. Whether or not the service shall be this rests largely with the pastor or minister in charge.

Shall we plan the service? There are those who take the same attitude toward this as does the preacher who refuses to prepare his sermon and says he will open his mouth and let the Lord fill it. But just as God can better fill his mouth if He has first been given the opportunity to fill the man's brain with thoughts through prayerful study, so He can better use a channel which has first been prepared by thought. Please do not accuse me of discounting Holy Ghost inspiration. I know that any service, song, message or minister is a failure without the inspiration and anointing of the Holy Ghost. But cannot God inspire a man in the planning of a service or sermon just the same as in the delivering of it? A plan for the service should not hinder the manifestation of the Spirit in the service. Who would not gladly junk any plan or sermon when God so comes upon the service that all preconceived arrangements must be cast aside? I sincerely believe, however, that God would more often manifest Himself to us in just such a way if all parts of the service were prayerfully arranged so as to contribute to the one great aim of the service.

Then *how* shall we plan the service? The matter of aims has been mentioned. The ultimate aim of every service is agreed upon—a route to God. It would be helpful, however, if the immediate aim of each individual service were defined in simple terms. In other words, the first step in planning any service is to state to ourselves as ministers the purpose of the service. Shall it be primarily to bring the unsaved to a decision of surrender to God? Shall it be to build up the believer or to show him his need of holiness? Shall it be to encourage a depressed people? While the service may touch everyone, yet if we plan toward the one specific aim we shall come nearer accomplishing something definite, or I should say God will accomplish it through us, with a well-defined purpose than with none.

This may bring the need for a revolution in the way some parts of the service are conducted. There is the devotional part of the service. Take the music first. Are the songs chosen at random in the eleventh hour, and are they sung more or less to fill in the time while the people are coming in? Should not they be chosen with the aim of the service in view so that they may contribute to the purpose of the service? Is the service a morning worship service? Then hymns that unite the people in praise

and devotion to God should surely be chosen. If it is Sunday school, why not choose songs especially suited to youth? Then there is the special singing. Surely this can be made a greater factor in making the service a route to God. Every singer should be made to feel the responsibility of his part as a contribution toward the aim of the service. This is especially important if the special song directly precedes the sermon.

The song can either create an atmosphere in which it will be easy to preach or it can definitely create an atmosphere directly contrary to the spirit and purpose of the message. I have heard ministers say that after certain songs they had to spend some time in getting the people back to a proper attitude for the reception of the message. This is often due to the type of special singing. Please allow me to insert just here that I do not believe religious jazz or a sort of vaudeville type of singing is ever conducive to real worship. This may appeal to some people. There is a difference, nevertheless, in tickling the people and blessing the people. We cannot compete with show houses on their own plane. The public can get a better "show" at the theater. I sincerely believe that they are disappointed when this same style of singing is attempted in the house of God.

The solution of the music problem rests largely with the pastor. Why not take the singer or singers into your confidence? Tactfully show him the importance of his part of the service. Suggest to him the theme of your message. Then just before the service meet together in the study for a season of prayer with a petition to God for His blessing upon your united efforts. Any others who have a part in the service could be included in this. Surely the organist or pianist should be included, for whether or not we realize it, he or she has a large part in creating the tone of the service. It is possible for the piano or organ alone to create a spirit of reverence and worship. Consult with him about the theme of the service. Have an understanding about the importance of his part. Often he can smooth over awkward places in the service. He can help to produce an atmosphere of worship at the beginning of the service. He can help or hinder the effectiveness of the altar service simply by the type and manner of his playing.

Next, let us consider the prayer. An article in the *Herald of Holiness* some time ago gives help at this point. It is entitled, "Leading the Public Prayer," and well worth reading again. Sometimes the pastor himself can best lead the public prayer. If, however, he calls on someone surely he or she should be one whom the people can follow and who can unite the people by expressing the heart cry of the people as a whole. Who has not witnessed an awkward break in the spirit of the service when the leader of the prayer could not be heard or when the leader proceeded to air his particular views and prejudices to God, incidentally for the benefit of the people? Certainly the one who leads the prayer should lead the people to God.

The scripture reading is important. The beauty

and power of God's Word cannot fail to touch men if it is impressively read. How often much of its inspiration is lost by the manner in which it is read, or the position in which the reading is placed in the service. The people can be blessed. Their vision can be enlarged purely by the expressive reading of God's Word.

Is it possible for the offering, the announcements, or any feature of the preliminaries to contribute to the purpose of the service? I believe so—at least they can be so carefully planned and prepared for that they will not detract from the service and will consume the least possible time. I believe we should be conscientious about wasting the public's time. If I ramble through my announcements in ten minutes when with a brief notation I could make them in five, I have wasted five minutes that could be better given to the sermon or to some other more important part of the service. It is hard for the public to forget long, tiresome preliminaries. Often when people are wearied thus they will not come back.

Every item of the preliminaries should be so well in mind that there will be no awkward pauses or breaks in the service. These hinder the spirit of the service. In one service the congregation had to wait a minute or more while the pastor awkwardly fumbled through his manual to find the service for receiving members. Someone was thoughtful enough to cover his blunder by keeping a song going until he could find the place. There were about two hundred people present. Multiply this number by one minute and you have two hundred minutes of public time wasted—over three hours. All this could have been avoided if the pastor had marked the place and placed the Manual on the pulpit before the service. Of course it is possible for awkward circumstances to arise in the most carefully planned service—but I believe they are less likely to occur when the various details are considered and prepared for prior to the service.

There are physical features which can greatly hinder the success of a service. People who are drowsy because of poor ventilation or an overheated church can hardly be in a spirit of worship. An ill-kept church is not conducive to worship. Poorly distributed books hinder the singing. The lack of efficient ushers will hinder the service. Confusion in getting seated, restless children, all hinder the spirit of the service. Of course the structure of the church itself may be responsible for much of this. There may be no nursery to which mothers can take crying babies. The church may be only a hall ill-suited to the needs of a church service. These physical handicaps, however, only call for more careful work and planning on the part of the leader to reduce to a minimum hindrances to getting the people in touch with God.

The pastor cannot do all of the actual work himself. It is his responsibility, nevertheless, to so plan the whole and secure the co-operation of the various helpers in the service that every factor of the service

will contribute to the one big purpose of getting the people to God. This will involve a thorough understanding between him and his ushers, his janitor, and everyone having a part in the service. If each of these can be made to see that his part is vital in God's cause, that he is working directly for the up-building of the kingdom, the work will be done more efficiently, I believe, and with more real concern.

The last and most important part of the service is the message. We shall assume that it is really a message and not a form. This involves more than

study and intellectual preparation. It is more than a theological treatise. It is something God given. It is heaven born. It must seize the heart of the giver as well as his intellect. It is fresh from God through His servant who is but the channel through which the Holy Spirit works. It is effective. The hearts of the people, who have been prepared by the "allies of the singing, the prayer, and the scripture, all pulsing with the power of the Holy Ghost," are touched. Indeed, it is the climax in a service which has become a route to God.

The Pastor and Church Finance*

R. E. Price

DOCTOR Chapman once made the statement in one of his editorials that he thought the preachers were about the greatest group of financiers in the land. He then went on to comment on the fact that they accomplished so much in carrying on the work of the kingdom and the Church with so little to do it with from a financial standpoint. When we consider the fact that the Church is the greatest institution of the land and that it is often advanced in its end and aim by the most meager support we can see the truth of his stand in the matter.

In matters of finance as well as other important matters of the church program, the pastor is the key man. There is no way for the pastor to escape this fact. If he is naturally from his own personal traits a good financier then so much the better for him. If he is not so, then he must early in his ministry set his heart on learning the art of financing so great an institution as the church. For, whether he likes it or not, he is going to be held responsible for the raising of Budgets, District and General, and he will likewise be held responsible for the local expenses and special campaigns that may be undertaken locally. If he has a building program on he is not only responsible for the construction of the edifice but also for the financing of the same. If the pastor does not accept this responsibility and faithfully discharge his obligation in the matter the church will very often fail and many times there is no one to blame for it but himself. Not the least of the pastor's problem is this matter of church finance.

Now if a pastor is going to be a good financier and steward of the storehouse of God, he must first of all be absolutely honest in all his financial dealings. He must be honest toward God and the kingdom and honest with the folks. This may seem a bit beside the point for Nazarene ministers when we remember that each must be clearly in the experience of entire sanctification before he can be ordained to the ministry of said church. Yet we must never forget that one's ambitions may get

*Paper read at the Rocky Mountain District Preachers' Convention.

ahead of his ability and one's vision may outrun his grasp to such an extent that he finds himself involved in situations that are purely the result of bad judgment on his part. By being absolutely honest, I mean that the pastor must see that money goes for exactly that purpose for which it was raised. To raise money for one purpose and then allow or cause it to be expended for another is double crossing the donors, to say nothing of the plain fact that an untruth has been told in the matter. "Not slothful in business" is one scripture that should be the motto of every pastor. To fail to be absolutely honest with the donors in all such matters is one of the surest ways to cut off many of the sources of revenue for the church program that there is. Therefore the pastor must be honest.

When we come to consider the matter of taking pledges from the people for various needs of the church it seems a wise policy that these pledges be not for any long period of time. I think it might go without question that the longer time the pledge runs the less possibility there is of its being paid. Then to get the people to make pledges that they cannot or do not meet is to involve them in a certain degree of condemnation over the matter and this in itself is never a healthful situation for any church. Where this has happened the general reaction is a distaste for any manner of pledges whatever their nature.

There can be no doubt that the scriptural method of raising the finances for the local church is through means of the tithe. The pastor must be able to sell his people the idea that the scriptural way is the practical way and the only way that is really successful. To stoop to the low means of the modern church in raising finances, namely, that of suppers, bazars, rummage sales, etc., we do not hesitate to condemn as unscriptural and unchristian. It never was the plan of the Lord that the church should call in the devil's crowd to pay the "poor Lord's" bills. While we would no doubt refuse to raise church finances by such a means, yet there is a possibility of our stooping to the low motive of giving, or encouraging our people to give

to be seen of men. This may very easily happen where there is a lack of emphasis from the pulpit upon the great virtue of Christian stewardship. Therefore the institution of a tithers' league with the members of the church pledging themselves to faithfully and consistently bring in all the tithes to the storehouse of God, will do much to place the matter of church giving on the high plane which God intended it should occupy. Of course on the basis of God's promises to liberal givers there should be much encouragement of the giving of offerings over and above the tithe. Here the pastor can be a blessing to his people if he knows how to raise a special offering graciously. There must not be the common sight of an auction or money raising contest between certain individuals which so often characterizes and cheapens our special offerings. Whenever an offering becomes a frolic and not an act of worship it is degraded in the eyes of the people and in the sight of God. Bringing of the offering to God should always be an integral part of the worship of the church. Nor should the pastor by mere reticence in taking a special offering cheat his people from the blessing they would thus receive if they were allowed to give.

In short the pastor must use every honest means available to finance the church. He must take advantage of the special days for special offerings and also of the magnanimity of certain ones whom he might consider only special givers. By all means he must encourage his people in the matter of giving. If an individual will not give to one thing then let him give to another but by all means encourage any willingness on his part to give. And the pastor must guard all the time against the reputation of being a mere money grabber of whom it might readily be said, "Money, money, tickles the parson."

How then shall one graciously raise a special offering? First be frank with the people. Tell them exactly what the money is being raised for and how much money is needed then set cheerfully about the matter of raising it. And parenthetically let me say that the attitude of the pastor will have much to do with the people's giving. Now when you have raised the amount necessary to cover the need for which the offering was intended conclude with that, do not press farther in the matter even though the folks are still giving readily. They will soon learn that if they give to the amount requested you will quit with that and therefore you will readily be able to raise the necessary amounts for special offerings in much less time than if the people are suspicious of you and wonder if you will be satisfied with an offering that is adequate.

Something must needs be said about this controversial matter of the offering for evangelists. While the pastor must never allow an evangelist to bleed his church, as some evangelists are wont to do (and that in spite of the fact that they are supposed to be fully consecrated to the service of God) yet, he must not allow his people to rob the evangelist. The laborer is always worthy of his hire. Where it is at all possible the evangelist should be notified

when arranging for a date with him as to what he may expect as financial remuneration for his services. If the freewill offerings are promised him, then the pastor is obligated to do just a bit more about it than merely passing the offering plates. He should at least definitely encourage the people to give liberally to these offerings. If a certain stipulated sum is promised the evangelist, then the pastor must see that that sum is reached if at all possible. The pastor must be willing that the evangelist receive an adequate reward for the time spent in his parish. Therefore it is the pastor who should raise the offering for the evangelist. And it is the duty of the evangelist to allow it to be so. It is well to make the stipulated promise to the evangelist reasonable enough so that your church may overpay that amount just a little so that the evangelist goes away feeling good about the treatment he has received from a financial standpoint. Then, too, the offering must be within reason for the sake of the people. Financial pulls in excess of what would have been a reasonable remuneration for the time spent by the evangelist have killed the spiritual tide of many a revival, and hung the stigma of "gold digger" over the reputation of the evangelist.

Again, if the pastor is to be a successful financier of the local church he must be magnanimous in his attitude toward the finances. As we have before stated, if a man will not give to one cause then let him give to another but by all means encourage him to give, it may be he will see the need in other departments eventually to be as great as the one he especially favors. But being magnanimous has special reference to the pastor's attitude toward the financial relationship between the church and himself. He must not allow himself to become grasping or afraid of his own salary. While some congregations are so niggardly as to pray with the proverbial deacon, "Lord, keep our pastor humble, we will keep him poor," yet most congregations are as zealous over the care of their pastor as any other item of the entire church budget. The pastor must not be afraid to take an offering for his back salary when necessary if the District Superintendent lacks the fortitude to do the job for him. But never in so doing must he allow the people to form the opinion that he is solely concerned for himself in the offerings of the church. If the pastor is back of the entire church program and is willing for the District and General Budgets to come in for their consideration as well as his own salary, then the case where such an opinion will be formed by his people are few indeed.

The pastor must be able to counsel wisely with his local church board as to the wisest methods of disbursing the church finances. Never at any time should the pastor act in capacity as treasurer for any of the church funds, regular or special. If the regular treasurer cannot handle the special funds then see to it that some special treasurer is appointed for that special fund and a report rendered for the same to the regular treasurer. One of the things that will go the farthest is helping the pastor

to be a successful financier is the man or woman whom his board elects to serve as treasurer of the church. The pastor may rightly be zealous for a good, qualified treasurer. He must insist that this treasurer keep accurate records of all receipts and disbursements. He must further insist that this said treasurer pay the money out for the purpose for which it has been raised and not misappropriate it to other channels. I readily recognize the fact that in many churches such a treasurer is hard to find, and the common temptation therefore is for the pastor to handle the finances himself. There is no surer way for him to incur just but oftentimes hurtful criticism, than yielding to this temptation. Of course it would be much easier to handle it yourself than to be always counseling with some incapable person as to the best way to keep books, and handle the funds in general. But where the local situation is such that there is no capable person available, the pastor must do the next best thing which is simply to set about the training of someone for the office of treasurer. And that person will often be the one who now occupies that office. Where there is a person in office who is incapable and where there are those who are capable to carry on such a work in the local congregation it is the duty of the pastor to sell the idea of such a one's capabilities to the board. A slothful treasurer can tear down the entire financial effort of the pastor. Whoever is elected as local treasurer must be clearly and definitely in the experience of sanctification. The Judas nature is developed often in the heart of a carnal treasurer. When a man or woman is elected treasurer he is placed amid peculiar temptations indeed. A pastor had better create a few hard feelings in getting a person into the office of treasurer in whose integrity the entire church has confidence than to allow someone whom the church doubts or questions to handle these important matters. If a congregation has confidence in the local treasurer they will give much more readily than where such confidence does not exist.

Furthermore, the pastor must hate debt, both from the standpoint of his personal finances and also from the standpoint of the church. "Owe no man anything but love" is a good motto for a church and its pastor to adopt. The pastor must not be so concerned over a fat salary for himself that he neglects entirely the church debt. He must remember that there is a reputation the church has to defend and keep clean as well as his own personal record. The attitude of the pastor toward the church debt will be much the same as his attitude toward his personal debts.

The pastor must early learn the knack of keeping his folks acquainted with all the financial needs of the church. This can be done by means of the weekly or monthly bulletin or church letter and the pulpit. Also he may give such information privately in a tactful manner while visiting his people, etc. Be a good solicitor. You are working for the greatest cause in the world, that of the salvation of souls. Do not be afraid to solicit in-

vestments in immortal souls and personalities. Do your part to help your people to see that the mammon of unrighteousness may be used to the purchase of redeemed souls in eternity, and thus become a source of eternal blessing and habitation to its steward rather than eternal regret. In short strive to enlist the whole church under the entire program of the church, this is no small task but it is the pastor's responsibility none the less.

The pastor must be an example himself of what he would have his people be along these lines. He must be a strict tither. How can he preach tithing to his people with a clear conscience if he does not tithe to the storehouse of God, namely, the local treasury? Do not think that you can give your tithe promiscuously here and there and then expect your people to practice storehouse tithing. Be consistent. Be an example of financial frugality. Be an example of systematic giving. You will find that your people will emulate your example. How can you ask your people to give if you are unwilling to give? Yet here is an inconsistency that many pastors have fallen into.

The pastor must also have an abiding faith in God for the material needs both of his own person and family and of the church. Moreover he must inspire the church with that faith. 2 Corinthians 9: 8 was meant as much for pastors and churches as for individuals. Why not claim it? Special prayermeetings should be called whenever the church faces a financial crisis. This is right, brethren, we must not only pray through for our personal needs but we must encourage the church as an organization to do the same. Do not play grandma to your church. By that I mean, do not always and continually be drawing their attention to the hardships of the church. Do not make them think the church is just barely getting on. They will think that often enough without your encouragement. Turn their eyes of faith continually upon a God who is able to "supply all your needs according to his riches in glory by Christ Jesus." After all no one has really given unless there was an element of sacrifice present in that giving, and where such is the case you and your people will find that you cannot give God anything but what He gives you in return a hundredfold in this life, and in the life to come eternal riches.

Finally, the pastor must be prepared to render a strict account of his stewardship, not only personally but as pastor and shepherd of the flock of God. And moreover he must also help his people to be prepared to do likewise with their personal stewardship. Then let us strive to make this final reckoning with the Master joyous, not only for ourselves but for our people.

Surely the responsibility of the pastor in regard to the church finances is great, but let us never forget that the reward is also great. Happy the pastor who in the final day of reckoning hears his Master saying, "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Unconscious Hindrances

BY A PASTOR

DAVID prayed once for cleansing from secret faults. It seemed that he had just become conscious that it was hard for a person to understand his own errors. And this is a real weakness with us all to this good day. We have all noted some very selfish person, who seemed to be always seeking his own interest in everything and in every way; yet he seemed to feel it was the only thing for him to do, and apparently was wholly unconscious of his ugly selfishness. We have all had some outstanding contrary person in our church organization who was always on the negative side of everything that came up, yet he seemed to feel that the trouble was always in the other people and that they seemed to oppose all the poor, contrary soul wanted to do. These conditions may be due to an unconscious self-love and admiration, such as the ardent mother had when the squad of the marching army came by in which her son was marching, and in beaming admiration she said, "Look, there is my son John, and he is the only one keeping step."

We ministers are sometimes very fearless in telling our hearers their errors, and well we might be, for we are commanded to cry aloud and spare not, to lift up our voices like a trumpet and show His people their sins. We feel it is bad grace for anyone to fail to take our reprimands in good spirit. We feel that we are giving our warnings for their spiritual and eternal welfare, and we may be. But sometimes we ourselves fall into hurtful faults and errors, and it is so hard for a minister to see his own faults, and what tact is needed to tell a minister of his errors! It seems like sometimes the worse his faults the more positive he is of God's leading in all his conduct. But the fact remains that we all at some time say or do things which would be much better left undone or unsaid, and no doubt our ministry would be more effective if we could only find some true friend who would frankly and courteously tell us of our errors.

We can better illustrate what we are trying to say by relating a bit of personal experience along these lines. We had not been serving the church many years, and it was soon after they had given us a call to continue our pastoral relations for one more year, when we discovered a spirit of discontent and it seemed like opposition rising in the church. It was seriously affecting all our services. It seemed like the more I tried to preach above it or around it the worse it became. It was becoming noticeable to those who were not members. Our altars were barren of seekers. The situation seemed to be getting more tense with each service.

One way out seemed to be to seek a new pastorate, but it was not assembly season, and besides my children were in a fine school, acquainted with their teachers and it seemed too much sacrifice to attempt a change at that time. Oh, yes, we had prayed all the time about the situation, and had tried to pray very earnestly, but now we became almost desperate. We

felt we could not mark time till the year was out; and we felt to attempt to fight our way through would be the wrong spirit, and so, while in very serious prayer about the matter it seemed that it would be good to go to one of my faithful members, one in whom the whole church had confidence, and one in whom I had implicit faith in every way. I told him how I felt and how I saw our situation, and asked him if he knew what the criticisms were against me and my ministry. He very kindly and in a fatherly manner told me what he had heard, and then in the most sincere Christian manner told me that he was making no criticisms himself, but that he was praying for me and wanted to see me succeed. I felt he meant all he said.

I got into my car and drove clear out of town to a place where I could be alone. I took my note book and pen in my hand and wrote down the criticisms which he told me were being made. I sincerely asked God to help me, without sparing myself one bit, to analyze my actions in the light of these five criticisms, for there were five of them. I soon turned in a verdict of guilty to all of them, but decided that one was not a just reason for criticism, while the other four were sufficient to ruin my work as pastor unless the people were just big enough and kind enough and loved me sufficiently to overlook them. Having found my faults I sought God for help to overcome them, and did my best to help answer my prayer, and soon found my whole church moving forward again and souls praying through at our altars, and am still serving that church.

Promoting the Herald of Holiness

THE HERALD OF HOLINESS CLUB

WORKING for a scholarship to Bethany-Peniel College, and a *Herald of Holiness* subscription list of one hundred being necessary before a church is eligible, the N.Y.P.S. of First Church, Houston, Texas, formulated the following plan which is proving successful in building their subscription list:

A club, known as "The *Herald of Holiness* Club," was organized with a minimum of one hundred members, with each member to pay five cents a month—making \$5 a month and \$60 a year. The sixty paid subscriptions to be sent to friends of the church and those financially unable to subscribe for the paper.

The N.Y.P.S. president, John M. Emmons, reports that their club membership list is now above the one hundred mark (heretofore sixty subscriptions had been their record), and that the club plan makes them eligible for a scholarship in Bethany-Peniel College offered by the Dallas District. Also it has been of benefit to the local church in gaining the attention and interest of outsiders and is of blessing to those who give and thus make a wider subscription list possible.

BOOK CHAT



P. H. Lunn

AN IMPORTANT and fairly recent book is J. A. Huffman's *THE HOLY SPIRIT* (Standard Press—\$1.00). Its appeal lies largely in the fact that it is written from the standpoint of Wesleyan holiness. Dr. Huffman discusses the Holy Spirit in His Personality, the Holy Spirit and Dispensation, His Methods, as the Minister of Grace, as Comforter, in Human Personality, Moods of the Spirit, Gifts, Offices and Graces and the Spirit-filled Life. We consider this a book of first rank for any preacher's library.

WHY BE GOOD? by James Reid (Cokesbury—\$1.50). This book is an answer to the defiant, present-day attitude toward conventional morality. Every argument is clear, comprehensive and satisfying. One important truth stressed is that individual goodness is necessary and constitutes the supreme need of the hour. Dr. Reid contends for Christian goodness "in Christ and in a growing experience of Him." It is a book from which those who work with and speak to young people will get many worth while ideas. The book employs a constructive approach and a positive emphasis, as evidenced by this quotation, "There is only one way to enjoy the world, and that is to be master of it by making our enjoyment subject to our loyalty to Christ."

An unusually interesting and stimulating book is *A PHILOSOPHER'S VICTORY THROUGH CHRIST*, by William Hazer Wrighton (Revell—\$1.00). The author is head of the Department of Philosophy at the University of Georgia. It is so rare to find an individual in the upper brackets of educational life a devout follower of Christ and an earnest student of the Word that the book has a very special appeal. In commenting on Romans 12:1, and the necessity of presenting our bodies a living sacrifice, he emphasizes the fact that our bodies can be holy and that they need not be evil, controlled by vicious appetites. He does say, "I do not say it (the body) can be made sinless; but it can be holy, separated unto the Lord, yielded unto Him, a willing servant of God instead of a slave to sin." This of course is not altogether Wesleyan. However he has an amazing grasp of devotional truth. Other topics of discussion are "Victorious Grace," "Instead of Joy a Cross and Shame," "Conquerors in the Phenomena of Life," "The Normal Christian Life," "The Holy Spirit in Relation to the Life of Victory," and "The Doctrine Adorned."

A volume of seven vigorous sermons is entitled *PROBLEM SERMONS FOR YOUNG PEOPLE*. (Zondervan—\$1.00). The author is J. Theodore Mueller. The seven questions discussed are "Christian Chastity," "Overcoming Temptation," "Effectual Prayer," "Choosing Pleasure," "A Happy Marriage," "A Worthy Ambition," "A Truly Christian Life." Here are pages and pages of splendid suggestions for sermons addressed especially to the younger generation.

THE ADVENTURES OF A MODERN YOUNG MAN by T. T. Shields (Zondervan—\$1.00) is a series of eight sermons on the Prodigal Son. These are anything but superficial reiterations of worn out truths. Every message is stirring and challenging.

And here is a book of twelve evangelistic sermons by Chester M. Savage, *IF HE SHOULD FAIL*, (Zondervan—\$1.00). These are serious presentations of old evangelistic truths. Not for some time have we scanned printed sermons that excelled these. The author makes frequent use of poetry to emphasize his points. The poetry is well chosen and always directly applicable. This Book Man's opinion is that poetry weakens a sermon if it is not closely related to the truth being presented. This volume of sermons is heartily recommended.

CHURCH NEWS IN THE DAILY PAPER

WE ARE printing herewith a letter sent to all ministers of New Castle, Indiana, and vicinity by the Managing Editor of *The Courier-Times*, submitted to this magazine with permission of the writer, by Rev. L. O. Green, pastor of our First Church in New Castle. It is so full of helpful suggestions that all of our ministers will profit by reading and following its message.—MANAGING EDITOR.

TO MINISTERS AND OTHERS HANDLING CHURCH NEWS

In the matter of church news there is a three-way interest: the church, the newspaper and the reader. Happily, whatever benefits one, benefits all three. If the church news can be made more interesting, the reader will be better satisfied, the newspaper will have a better product, and interest in church affairs will be stimulated. This increased interest is our goal.

We are convinced that the time-table style of listing church services is almost without any interest whatever to the readers at large; that it is read only by the person who writes it and a few church board members. It is without value to the reader, the newspaper or the church. Such copy is not acceptable to *The Courier-Times*.

We are concerned in printing church news which is news, for it will interest the reader, make a better newspaper, and stimulate interest in the church.

PREPARATION OF COPY

It is very desirable that all copy be typewritten and double-spaced. Longhand copy is acceptable, but should be written very plainly with room left for the editor to make additions or corrections between lines. Write on a standard width paper (8 or 9 inches wide). Write on one side only.

POLICIES AND GRAMMAR

News must be written in the third person. Never say, "Our church," for that would mean *The Courier-Times* church, since a news story is the newspaper speaking. Make complete sentences, writing in narrative or story style.

It is no more permissible to give an opinion in a news story than it is in court. In a news story you merely tell what happened or is going to happen. Any opinion must be in quotation marks and the name of the person who says that used with it. Give full names and use no nicknames. Do not invite the public, thank people or urge a full attendance; it is the newspaper speaking; and it is not for us to invite, thank or urge people.

Use superlatives sparingly. Use a.m., p.m., or o'clock whenever an hour is given. Do not use 7-9 o'clock; hyphens are thus used only in scores. Use 7 to 9 o'clock.

WHAT IS NEWS

The closest approximation to a definition of news that we know of is: News is anything that interests people, and the greatest news is that which has the greatest interest for the greatest number.

The first paragraph of a news story is called the summary "lead." It sums up the most interesting, significant and important fact of all you have to tell. If you get a

good lead, you have a good news story. Get a copy of a newspaper, and analyze the leads of the principal stories on the front page. Note each lead's relation to the rest of the story.

Follow the lead with fuller information about the fact which it states, then add other items.

Read the church page for suggestions for news story about your own church. Here are a few other suggestions for stories:

Formation of any organization within the church; election of officers by any club or society; election and other news of church business sessions; news of district, state or national events in the denomination which affect the local church; any change in the time or nature of a service; a review of the work that is being done by any group within the church; announcement of sermon topic or series of sermons; recreation programs of the church; special speaker for any service or program; revival; news of a missionary in whom the church has a special interest; anything special in music; dinners; socials; receptions; seasonal services; any service that is different from the usual; celebration of an anniversary by the church or any of its departments; appointment of committees; plans of any committee; new members; financial successes and troubles and dreams.

The Courier-Times earnestly wants to use the news of the churches of Henry County, for it means certain benefits to the readers of this newspaper; to the newspaper itself and to the churches. With your co-operation we cannot fail.

Very truly yours,

SCOTT CHAMBERS,
Managing Editor.

Preaching in this Day

QUESTION—What ought preaching to seek to do today? Is there no message in Jesus Christ except an everlasting prodding of men's consciences?

Answer—Preaching does indeed have a message to men's consciences; but when this is the whole of any sermon, that minister is preaching the law rather than the gospel.

As I see it, every Christian sermon to be effectively addressed to this hour should have a manifold appeal.

First, it should make contact with men's intellects. The deepest heed of our times is that men should be impressed anew with the intellectual authority of the gospel.

Second, preaching should all the time be seeking to build men up in faith. The evidences of the Christian faith are powerful; but multitudes being quite ignorant of them, face its majestic promise only as a sublime uncertainty.

Third, preaching should expand men's outlooks. For example, some particular duty might seem utterly impossible when stood against the background of a cramping this-world consciousness, while it would become easy, almost gladsome, if stood against the background of a sure conviction of the world to come.

Fourth, preaching should melt men with the wonder of God's redemptive grace; and no presentation of duty should ever be allowed to outweigh the statement of the wealth of God's grace which accompanies

it. There is indeed a call to duty in the gospel, but while it is majestically tall, it is dwarfed into insignificance by the sheer magnitude of what God in His love has done and is ever ready to do for every one of us in and through Christ.

I am impressed with the need for a great new emphasis upon eternity in preaching. The preacher should face death, and help Christian men and women to lay hold upon that complete answer to it which primitive Christians were sure they possessed in the resurrection of Jesus Christ.

Preaching ought to face the relationship between the church and the state, showing that the free state is essentially a Christian resultant—that Christ has set men free; and that therefore Christian men ought gratefully and devotedly to cherish the blessings of political freedom.

I do definitely think that the sermon should be educational at the point of social and international reform. When, however, preaching attempts this it ought to recognize the limitations of an ethically relative order. To be at its best, even in developing this moral emphasis, great preaching can never let go its grasp upon the sheer wonder of the grace of God in Jesus Christ which surrounds men and women with the fullness of an ocean tide.

I would like to say in conclusion that I am profoundly impressed with the enormous difficulty of the preacher's responsibility during these recent years; and also with the pressing need of men to have their faith strengthened and their daily outlook expanded. I bespeak for your preacher your prayerful support as he undertakes these tremendous responsibilities.

—HAROLD PAUL SLOAN, EDITOR,
The Christian Advocate.

The Professor Says—

THE church had been in existence for about fourteen years. Its history had been one of spurts and jerks, and the membership had vacillated with the ups and downs. The budgets had never been paid, for why should a church about to die help the other fellow, when she could barely exist herself. Among her pastors had been several who were good men and made good later, but were moved out on the ebb of spasmodic recessions. Despair was in the minds of the people and the case looked hopeless. Finally one young preacher took the church and in less than a year paid off all of the District and General Budgets for the year.

The professor says that people who love the Lord will do something about the needs of others when they get the vision of the work included in the budgets as being part of God's great activities and necessary for the welfare of His kingdom on earth.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

Sermon Seed

THE MARGIN OF SURPRISE (John 9:1-38). On either side of the narrow patch of the planned and foreseen which stretches into the future lie those large unknown areas of the unknown and the unpredictable. On either side await both tragedy and joy. In this realm of the unknown God is working, through both joy and tragedy to reveal His glory through making all things work together for good to those who love Him.

THE HEART OF THE CHRISTIAN LIVING—"For to me to live is Christ" (Philippians 1:21). Note: "For to me"—how personal! "To live"—how practical! "Is"—how present! "Christ"—how powerful!—UNION SIGNAL.

The Bridge Builder

An old man, going a lonely way,
Came at the evening, cold and gray,
To a chasm vast and deep and wide;
The old man crossed in the twilight dim,
The swollen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.
"Old man," said a fellow pilgrim near,
"You are wasting your strength" with
building here;
Your journey will end with the ending
day,
You never again will pass this way;
You've crossed the chasm deep and wide;
And built a bridge to span the tide."
The builder lifted his old, gray head,
"Good friend, in the path I have come,"
he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm has been naught to me,
To the fair-haired youth may a pitfall
be;
He, too, must cross in the twilight dim;
Good friend, I am building the bridge
for him."—AUTHOR UNKNOWN.

A New Year's Prayer

Lord, give me this new year a burning
zeal for souls immortal; make me plead
with such earnestness intense, love strong
as death, and faith God-given. Will the
world cry "mad"? Such madness be my
joy.—CHARLES KINGSLEY.

A New Year's Thought

"If this be the last year of my life,
I hope it will be the best."—JOHN WES-
LEY.

The Workshop of Character

Good habits are not made on birth-
days, nor Christian character at the New
Year. The workshop of character is
everyday life. The uneventful and com-
monplace hour is where the battle is lost
or won.—MALTBIE D. BABCOCK.

Value of Time

Time slides away so fast, and we have
so little before us, that every moment is
infinitely precious, and ought to be im-
proved.—GEORGE WASHINGTON to Lafay-
ette.

The Rule of Progress

"You can't do business today with
yesterday's equipment and be in business
tomorrow."—Slogan in a large industrial
concern.

Begin It Now

Lose this day loitering—'twill be the same
story
Tomorrow—then the next more dilatory.
Then indecision brings its own delays,
And days are lost lamenting over days.
Are you in earnest? Seize this very
minute—
What you can do, or dream you can,
begin it.
Courage has genius, power and magic in
it.
Only engage, and then the mind grows
heated—
Begin it and the work will be completed.
—GOETHE.

I Do Love Thee, O God!

"If to esteem and to have the highest
reverence for Thee; if constantly and sin-
cerely to acknowledge Thee, the supreme,
the only desirable good be to love Thee,
I do love Thee!

"If comparatively to despise and un-
dervalue all the world contains, which
is esteemed great, fair, or good; if ear-
nestly and constantly to desire Thee, Thy
favor, Thy acceptance, Thyself, rather
than any or all things Thou hast created,
be to love Thee, I do love Thee!

"If to rejoice in Thy essential majesty
and glory; if to feel a vital joy o'er-
spread and cheer the heart at each per-
ception of Thy blessedness; at every
thought that Thou art God; that all
things are in Thy power; that there is
none superior or equal to Thee, be to love
Thee, I do love Thee!"—SUBANNAH WES-
LEY.

Three Days

Yesterday is gone. Like a phantom ship
it glides
Noiseless into the distant dim upon the
tides
Of time, a cargo bearing on of good or ill
To Him who all things judges with im-
partial will.
Call it back I cannot, 'e'en though my
hidden fears
Fill me with their torment, and deluge
me with tears.
On it goes forever down the abysmal past
To hereafter meet me, and bless or curse
at last.

Today is here. It came to me while I
slept,
And at my bedside its vigil kept.
It laid its fingers softly on my closed
eyes,
And bade me from the grave of sleep to
quickly rise.
It placed within my hand a leaf of spot-
less white,
And bade me on it with the pen of life
to write,
God help me so to bear myself till set of
sun
That no regrets will sting me when the
day is done.

Tomorrow's at the gate. I hear it swing
ajar
To admit the stranger that hails from
realms afar.
Mystery enshrouded, its face I cannot
see,
And know not whether it bring joy or
pain to me.
But this I know, it comes a messenger
from God
To smile upon me, or smite me with its
rod.
Yet, though I know not, and my eyes of
faith are dim,
I'll go bravely onward, and trust my all
to Him.
—CAMPBELL COYLE in *The Free Meth-
odist*.

Influence

No human being can come into the
world without increasing or diminishing
the sum total of human happiness, not
only of the present but of every subse-
quent age of humanity. No one can de-
tach himself from this connection. There
is no sequestered spot in the universe,
no dark niche along the disk of nonex-
istence, to which he can retreat with his
relations to others; where he can with-
draw the influence of his existence upon
the moral destiny of the world. Every-
where his presence or absence will be
felt; everywhere he will have companions
who will be better or worse for his in-
fluence. It is an old saying, and one of
fearful and fathomless import, that we
are forming characters for eternity.

Forming characters! Whose? Our own
or others? Both; and in that momen-
tous fact lies the peril and responsibility
of our existence. Who is sufficient for
such a thought? Thousands of my fel-
low beings will yearly enter eternity with
characters differing from those they
would have carried thither had I never
lived. The sunlight of that world will
reveal my finger marks in their for-
mations, and in their successive strata of
thought and life.—*The Free Methodist*,
Selected.

Make Allowances

Beware of the impetuosity of your
temper! It may easily lead you awry.
It may make you evil affected to the ex-
cellent ones of the earth. The longer I
live the larger allowances I make for
human infirmities. I exact more from
myself, and less from others. Go thou
and do likewise.—JOHN WESLEY.

A Prayer for Purity

O Thou, to whose all-searching sight
The darkness shineth as the light,
Search, prove my heart, it pants for
Thee;
O burst these bonds and set me free!

Wash out its stains, refine its dross,
Nail my affections to the cross;
Hallow each thought; let all within
Be clean, as Thou, my Lord, art clean!
—JOHN WESLEY.

A New Skipper

Old Bust-me-up was a queer shaped,
ugly old tug running between London
and Portsmouth. She never came into
port but that she collided with some
vessel and did some damage. Hence the
name. But one day to everybody's
amazement, she came in straight as a die
and glided gracefully to her berth, and
a sailor standing on the quay could not
help shouting, "Whatever's come to you,
Old Bust-me-up?" and an old sailor
shouted back, "Got a new skipper
aboard." When Christ becomes our
Captain, he controls us and changes our
lives, and He will guide us straight into
port.—*The Philippine Evangelist*.

Living Dangerously

"The slums have enriched my life
greatly. My whole theology and the
message which at present God is enabling
me to give elsewhere are based on my
life experience of befriending the slum
people. As Christ emptied Himself, and
became a servant, bearing the cross
for humanity, I have endeavored to fol-
low Him. Because I have tried to follow
in the steps of the Redeemer, I preach a
gospel of redemption.

"It was very dangerous, but I have en-
joyed it!"—TOYOHICO KAGAWA.

Report Cards for Church Members

A unique plan for keeping members of
his church awake to their responsibilities
is used by the pastor of a Lutheran
church in New York. Every six months
he sends a spiritual report card to each
member of the church. Each individual
is requested to "lay this report before
God, and to meditate upon His will." As
a record of growth, or otherwise, the
members are urged to compare the report
cards of each six-month period. Accord-
ing to reports the plan is bearing fruit
in greater church loyalty and more con-
sistent Christian living.—*Christian Union*
Herald.

"Alas It Was Borrowed!"

Many of our churches suffer periodic-
ally from a gradual depletion of their
supply of song books for no apparent
reason whatsoever. Of course we know
that the books do not walk off by them-
selves. Probably no thief could be found
sufficiently interested in religious music
to make a raid on the supply of song
books. Most likely the lost will be found
scattered around among the homes of the
music loving members of the congrega-
tion who just forgot to bring them back.
Recently in the weekly bulletin of
Pastor W. D. McGraw, Jr.'s First Church
of Kansas City, Kansas, there appeared
a clever little notice that turned the trick.
Here it is:

DO YOU PRACTICE SINGING CHURCH HYMNS AT HOME?

If so, perhaps you have unthoughtedly
taken one of the church's Hymnals away
from the place of worship.

It will not be long now until the size
of our congregation will begin to in-
crease, with fall school terms beginning,
and vacations over. We shall then need
all the Hymnals on continual duty at the
church.

So look around the house, find them if
they are there, and sneak them back into
the church while nobody is looking!?!
Thank you.

An appropriate cartoon gave the above
notice an extra punch.

Quality and Quantity

There were two hundred additions to
a church from a series of services. A
similar series was held at the same time
in another place, with only one convert.
The names of the two hundred have all
been forgotten. The single convert was
David Livingstone.—A. S. PHELPS in *The*
Georgia Nazarene.

"To live for today is in the noblest
sense to live for eternity. To be my very
best this hour, to do the very best for
those about me, and to spend this mo-
ment in a spirit of absolute consecration
to God's glory, this is the duty that
confronts me."—DAVID J. BURRELL.

That's Just Like Caesar!

The version of the story of Jesus and
the Roman coin, rendered by an English
schoolboy in a Bible knowledge test
might make a good breather in a tight
place when you are taking a special
offering.

"When Jesus said unto the men
'Bring me the collection plate,' they
brought him a penny.

"He said unto them, 'Whose is this
miserable subscription?'

"They said unto him, 'Caesar's.'

"He said unto them, 'Give Caesar what
belongs to him, and give God what be-
longs to Him.'"

He Chose This Path for Thee

He chose this path for thee.
No feeble chance nor hand, relentless fate,
But love, His love, hath placed thy
footsteps there.
He knew the way was rough and deso-
late;
Knew how thy heart would often sink
with fear;
Yet tenderly He whispered, "Child,
I see
This path is best for thee."

He chose this path for thee.
Though well He knew sharp thorns
would tear thy feet,
Knew how brambles would obstruct
thy way,
Knew all the hidden dangers thou
wouldst meet,
Knew how thy faith would falter day
by day;
Yet still the whisper echoed, "Yes,
I see,
This path is best for thee."

He chose this path for thee.
E'en while He knew the fearful mid-
night gloom
Thy timid, shrinking soul must travel
through,
How towering racks would oft before
thee loom,
And phantoms grim would meet thy
frightened view;
Still comes the whisper, "My be-
loved, I see
This path is best for thee."

He chose this path for thee.
What needst thou more? This sweetest
truth to know,
That all along these strange, bewildering
ways,
O'er rocky steeps and where dark rivers
flow,
His loving arms shall bear thee all the
days.
A few steps more, and thou thy-
self shall see
This path was best for thee.
—SELECTED.

HOMILETICAL

A PREACHING PROGRAM FOR JANUARY, 1940

Ernest E. Grosse

Rev. Ernest E. Grosse, to whom we are indebted for the Preaching Program for this month, is the splendid pastor of Bethel Church of the Nazarene at Collingdale, Pa.—a suburb of Philadelphia. He is of German-English extraction, was raised on a farm in eastern Pennsylvania, and received his elementary education in the public schools. He united with the Church of the Nazarene in 1918, and received ministerial training in Eastern Nazarene College. He has been a successful pastor of several churches on the Washington-Philadelphia District, namely, Deepwater, N. J., North East, Md., Norris-town, Pa., where he led the congregation in erecting a beautiful stone church edifice, and Collingdale, Pa. He is a member of the District Advisory Board, the District Examining Board, and is a trustee of Eastern Nazarene College.—MANAGING EDITOR.

SUNDAY, JANUARY 7, 1940

MORNING SERVICE

The Tragedy of a Marred Life

SCRIPTURE LESSON—Hebrews 2:1-3; 3:12-19 and 4:1.

TEXT—David did that which was right in the eyes of the Lord, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite (1 Kings 15:5).

INTRODUCTION

1. David had been dead about fifty-seven years. The text sums up God's verdict concerning the life of a great man, a great warrior and a great king, . . . a man after God's own heart.

2. The tragedy, merely mentioned in the text, constitutes the one dark blot in David's otherwise notable career. Had we written the account of David's life, we would have omitted this tragic chapter. The Bible would extend no such favor, for it is an accurate and impartial record of men and events as they actually took place.

3. Physical infirmity, or deformity in an individual is no reflection upon the scheme and order of man's creation. "God made man upright." Such conditions, being an exception to the established order of things, prompt us to attribute them to local causes—secondary causes, and not to the scheme itself. Likewise, spiritual failures and defects in the individual character cast no reflection upon the scheme of God's provision to save and to keep. There must exist local causes for such failure. It is a man's failure and not a flaw in God's plan.

a. Consider the following scriptures as indicative of God's purpose and provision for sound Christian character, and victorious Christian living:

"And God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound unto every good work" (2 Cor. 9:8).

"In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, . . . that they may adorn the doctrine of God our Saviour in all things" (Titus 2:7, 10).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Philippians 4:19).

"Christ also loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27).

I. The Tragedy of a Life Marred by a "Save Only."

1. Yet, this blemish constitutes the difference between a model Christian, and a defective Christian life.

a. Such "save only" may have its origin in an incomplete consecration; an attitude of indifference toward a fault; careless habits of devotion; feeble striving for masteries, etc.

b. In David's case it seems to have been occasioned by idleness at a time of national emergency, when his personal oversight was so sorely needed.

c. Idleness is the soil in which evil seems so readily to spring up. Busy Christians seldom backslide. It is doubtful whether grace may be found to sustain a soul that is given to prolonged periods of idleness.

2. A young life may give promise of outstanding character and achievement, but Satan intercepted with a "save only," (his meanest weapon) progress be slowed down, and God's purpose thwarted.

a. Now he is spiritually drugged; the prospect once bright is now dimmed.

Illustration—Bodies of would-be heroes and daring hopefuls have been found beneath the summit of Mount Everest, and en route to the North Pole. They envisioned world renown, and would have won universal applause, "save only" that they perished en route.

b. This "save only" may constitute the difference between the life of a Wesley, a Carey, a Winans, or a Schmelenbach, and the life of barren insignificance.

(1) A sad occasion when God is forced to abandon the construction of a great soul after exhausting every means to develop its capacities.

Illustration—The barren fig tree cut down only after every effort to redeem it had failed (Luke 13:6-9).

(2) Sad occasion when, after having failed to realize a holy ideal, one is feebly endeavoring to idealize the real—and all because of one "save only."

II. But the "Save Only" Tragedy May Be Averted.

1. A marred life is possible, but a marred life is also avoidable.

a. God's first, and beautiful plan for the life need never be marred.

(1) Paul's was not. Hear his dying testimony, "I have fought a good fight; I have finished my course, I have kept the faith" (2 Tim. 4:7). The secret of Paul's successful life, free from deadly "save only," may be revealed in his expression of confidence in God's keeping power as recorded in 2 Tim. 1:12 "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

b. Ample warning has been sounded. The child of God need not be taken unawares.

(1) Warnings against carelessness: "Give diligence to make your calling and election sure, for if ye do these things ye shall never fall" (2 Peter 1:10).

(2) Warnings against heedlessness: "Watch and pray." "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:12).

(3) Warnings against indulgence: "Watch ye, stand fast in the faith, quit you like men, be strong."

(4) Warnings against the love of money: "For the love of money is the root of all [kinds] of evil; which while some coveted after, they have erred from the faith and pierced themselves through with many sorrows" (1 Tim. 6:10).

(5) Others might be cited.

c. Christ, the perfect example, is offered for our consideration. "If there be therefore any consolation in Christ, if any

comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be likeminded, having the same love, . . . Let this mind be in you which was also in Christ Jesus" (Philippians 2:1, 2, 5).

"For consider him that endureth such contradiction of sinners against himself lest ye be wearied and faint in your minds" (Heb. 12:3).

d. Precious promises are offered for the help needed in any and every emergency.

"Resist the devil and he will flee from you. Draw nigh to God and he will draw nigh to you."

Note—The devil fleeing; Christ drawing nigh! A glorious change in the situation!

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13). "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13).

III. And the "Save Only" Flaw May Be Removed.

1. "And I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm" (Joel 2:25).

2. The prodigal son may yet become an obedient and beloved son.

3. The doubt as of a Thomas, the revenge of a John, the denial of a Peter, the "evil heart of unbelief," the "root of bitterness" may be purged and destroyed by the fiery baptism with the Holy Ghost.

4. The life marred by a "save only" need not be thrown away, or wrecked by discouragement. The cleansing, purging might of the Holy Ghost will do wonders with that soul who will confess his "save only" and yield in full abandon to his God.

EVENING SERVICE

Subject—Devils with Clean Faces

SCRIPTURE LESSON—Matthew 23:1-36.

TEXT—For man looketh on the outward appearance, but God looketh on the heart (1 Sam. 16:7).

For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness (Matt. 23:27).

INTRODUCTION

1. Subject suggested by popularly advertised current movie production entitled, "Angels with Dirty Faces" a portrayal of juvenile crime and the conditions which contribute toward it. Children of underprivileged slum-dwellers who are so described, so called because of their undeveloped inherent capacities.

2. Our attention was drawn to this advertisement (the writer does not patronize the movies) because it expresses an interpretation of human nature which is opposed to that revealed in the Word of God. The true picture represents those so described, not outwardly soiled, and inwardly pure, but rather, outwardly unclean, because inwardly impure.

3. Our problem is rather with those who are outwardly clean, and above reproach, publishing as true a spotless soul, both by profession and external expression, but merely to cover up a foul and depraved heart condition. Hence, of greater concern (at least to the church) and presenting a graver problem, are the devils with clean faces, whose hypocrisy has wrought much havoc in the assemblies of God's people. They look with disdain upon the lower and underprivileged classes, assume a better than thou attitude, pull

their skirts aside, and boast of their good breeding, culture and refinement.

Note—A condition far worse, than so-called angels with dirty faces, because infinitely more deceiving—both to themselves and to others.

I. The Bible has much to say regarding the discord between the heart condition and the outward profession.

1. "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear: your hands are full of blood" (Isaiah 1:15).

"Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. 16:7).

"Judge not according to the appearance, but judge righteous judgment" (John 7:24).

"Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity" (Matt. 3:28).

2. This practice of hypocrisy on the part of the scribes and Pharisees occasioned the bitter conflict between them and Jesus, and the scathing denunciation as noted in our scripture lesson. This lengthy tirade hurled at the scribes and Pharisees reveals the attitude of Jesus toward hypocrisy in a manner more or less surprising, coming from the meek and lowly Jesus. An advanced display of the wrath of the Lamb, mentioned by the Apostle John in the Book of Revelation.

II. With God, religion is entirely a matter of the heart.

1. Not self-discipline, self-culture, or any self-wrought virtue, but the product of grace, divinely inwrought, and spiritually sustained.

2. Personal refinement may have its rewards, even as the religious scruples and devotion to duty on the part of the scribes and Pharisees had, but these have no spiritual significance, since they are developed in spite of an unholy heart, and not as a result of a holy heart.

3. The heart condition determines the quality and quantity of a man's religion, because religion is a matter of the heart.

a. "Keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23).

"As a man thinketh in his heart, so is he" (Prov. 23:7).

"Blessed are the pure in heart for they shall see God" (Matt. 5:8).

b. Consider Peter's words to Simon the Sorcerer—"Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God."

Note—We frequently hear persons condone some irregularity with the words, "Well, God knows my heart." But God's knowledge of the heart can in no way compensate for the uncleanness of the heart which such irregularities may indicate.

4. If God himself should manifest such minute concern for the heart of man, how can we regard it as unimportant?

a. The spiritual life blood of the heart is love, love, LOVE.

(1) Devoid of this most vital spiritual substance, there can be no true religion.

(2) To profess it notwithstanding, is as a stench in the nostrils of God (See Isaiah 1:13).

b. The heart condition will determine the eternal destiny.

III. Note the Status of these clean-face devils.

1. DECEITFUL—HYPOCRITICAL—DANGEROUS.

Scripture clearly sounds a warning regarding them. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7:15).

2. They constitute a menace to the cause of Christ, and a stumbling-block to such as foolishly seek a human pattern for holy living. We are counseled to seek Jesus as our pattern.

"Looking unto Jesus, the author and finisher of our faith."

"As he is, so are we in this world."

a. The cause of holiness has suffered much damage because

of their diabolic influence. Many of them have, and do profess second blessing holiness. Even their presence in the church seems to cloud the atmosphere, and interfere with the free operation of the Holy Spirit in the church.

3. They are religious, and often in the extreme, but totally devoid of spiritual life.

a. "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:8, 9).

(1) They are religious, but without love.

(2) They profess to know God, but carry no burden for the salvation of souls.

(3) They are outwardly good, but their goodness is a matter of policy, and not a heart principle.

d. The psalmist saw the folly of such goodness and cried, "Create in me a clean heart, and renew a right spirit within me."

4. They are lost, and except they repent, they shall be eternally lost. "Not every one that saith unto me, Lord, Lord," (pious sounds and gestures) "shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).

SUNDAY, JANUARY 14, 1940

MORNING SERVICE

The Secret of Strength

SCRIPTURE LESSON—Psalm 84 or Colossians 1.

TEXT—For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God (Ephesians 3:14-19).

INTRODUCTION

1. Let us first notice the far-reaching proportions of the order which the apostle includes in his prayer for these Ephesian Christians.

a. The recipient—you!

b. The source—His riches in glory.

c. The gift—"Strengthened with might in the inner man."

d. The Benefactor—Jesus Christ (to whom Paul directs his prayer).

e. The Agent—The Holy Spirit.

f. The accompanying benefits:

(1) Christ indwelling the human heart.

(2) Rooted and grounded in love.

(3) Comprehension of the immeasurable love of Christ.

(4) Filled with all the fullness of God.

Note—What a huge morsel for sermonic development!

2. Let us now consider the variety of benefits suggested by the phrase, "riches in glory."

a. David makes a feeble effort to comprehend the divine resources: "The earth is the Lord's, and the fulness thereof; the world and they that dwell therein" (Psalm 24:1).

"And every beast of the forest is mine, and the cattle upon a thousand hills" (Psalm 50:10).

b. God, through the prophet Haggai, reminds the people, "The silver is mine and the gold is mine, saith the Lord of hosts."

c. In other portions of scripture, these riches are classified as follows:

"Riches of his goodness" (Romans 2:4).

"Riches of his glory" (Romans 9:23).

"Riches of his wisdom" (Romans 11:33).

"Riches of his grace" (Ephesians 1:7 and 2:7).

All summed up in the "Unsearchable riches of Christ" (Eph. 3:8).

3. Our right to these immeasurable resources is indicated in Philippians 4:19: "But my God shall supply all your needs according to his riches in glory by Christ Jesus."

4. Spiritual weakness then is utterly inexcusable and absolutely unnecessary.

I. The Christian life demands supernatural strength.

1. The opposition that each soul must face is staggering. We note the following:

a. A roaring, howling, tireless, wise and mighty devil, assisted by a hell full of demon servants.

b. The gates of hell launched against the spiritual aspirant. This is inferred in the promise that they shall not prevail.

c. Entire world, as a strong, opposing current, makes the heavenward progress impossible without the promised strength.

d. Add to all this, the physical, mental and emotional complexes by which we all are harassed.

2. If we make heaven, it must be despite a boundless ocean of angry waves through which we must travel, hourly threatening our little bark, with nothing in which to trust, save the presence of an Almighty God.

The strain upon the spirit is fearful. St. Paul recognizes it, and commands us, "Finally, my brethren, be strong in the Lord, and in the power of his might" (Eph. 6:10).

Then he proceeds to admonish us concerning the weapons by which we may effectively defeat the enemy, and emerge from the battle victorious.

"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:11, 12).

The secret of triumph, however, is summed up in verse 18, "Praying always with all prayer and supplication in the Spirit and watching thereunto with all perseverance and supplication for all saints."

II. The source of our strength.

1. Spiritual strength, is not a natural gift, as are music, art, etc.

2. Nor is it the strength of human personality.

3. Nor yet is it mere grit, or determination, though these are essential.

Our strength is in, through, and by a person.

"Ye shall receive power after that the Holy Ghost is come upon you."

"Strengthened with might by his Spirit in the inner man."

Apart from His indwelling, there is no bestowal of strength, developed or communicated.

"God is our refuge and strength."

"My flesh and my heart faileth, but God is the strength of my heart and my portion forever" (Psalm 73:26).

"The Lord is the strength of my life" (Psalm 27:1).

4. Many seek and pray for power, as though it were bestowed apart from the Holy Spirit, the only means of spiritual strength. Power was never promised thus, but always through the omnipotent Spirit, promised to all truly regenerate Christians. The passion for power is native to humans. It suggests prestige, dominion, and independence. The desire for its possession and control may indicate anything but a holy desire. It may be born of carnal desire; it may exist independent, and entirely apart from the desire to live a holy life. Yet this is the very purpose for which this power has been promised.

1. Power to cleanse, and purge the heart from all depravity.

2. Power to live a holy life.

3. Power to serve.

4. Power to overcome.

5. Power to preserve.

III. Furthermore, the Spirit-filled man is strong because he is free from the shackles which would weaken him.

1. He is free from the tyranny and weakening influence of a carnal heart.

"The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:17).

"My strength fails because of mine iniquity" (Psalm 31:10). Sin never builds strong men. It shrinks all the noble faculties of the soul.

2. He is free from the strain and worry caused by fear. Fear drains, and wears upon the soul. "In quietness and confidence shall be your strength" (Isa. 30:5).

3. He is contented, and joyful. The joy of the Lord is his strength. In any warfare, the morale of the soldiery is an extremely important factor. The discouraged man is defeated before he begins to fight.

Illustration—Medical science is aware of the value of a fighting spirit in cases of severe illness. An optimistic spirit is of greater value than much medicine. The man who believes he will live stands an excellent chance to live. The man who envisions death, and puts up no fight becomes his own greatest enemy and thereby diminishes his chances of recovery.

4. The Spirit-filled man is strong because the Spirit inspires faith. He is "strong in faith, giving glory to God."

a. Concerning Abraham's Faith, Paul writes, "He staggered not at the promise of God through unbelief." C. W. Ruth says, "Abraham was saved from the staggers."

b. He believes God's promise for the supply of needed strength. "They that wait upon the Lord shall renew their strength" (Isa. 40:31).

c. He increases in strength as he lives in the Spirit. He does not weaken as the journey advances. The psalmist declares, "They go from strength to strength." Their joy increases! They do not weaken as the journey advances. They sing as they journey. They know the joyful sound. They cry in triumphant chorus, "Now thanks be unto God which always causeth us to triumph in Christ" (2 Cor. 2:14).

EVENING SERVICE

Four Reasons Why I Am Skeptical of Death-bed Conversations

TEXT—Seek ye the Lord while he may be found; call upon him while he is near (Isaiah 55:7).

INTRODUCTION

1. Preparation for eternity is the most important task a man has to do in this life. Nothing is so certain as death, and nothing is so uncertain as life. The Bible sounds much warning against delaying, or neglecting this most important matter. "Seek ye first the kingdom of God."

"Today is the day of salvation."

2. Preparation for eternity is every man's concern, since all are by nature sinners and must be by grace made saints. Since there will be no sin in heaven, nor any provision for the cleansing of the heart from sin by some post-mortem provision, the matter of salvation must be given serious consideration in this life.

3. Preparation for eternity is the most easily neglected of all the concerns of this life.

a. The explanation for this lies in the fact that it is a seemingly unimportant matter. People generally seem to get along fairly well in this life without it, and few people seem to take the matter very seriously. Little is said concerning it in newspapers, magazines, over the radio, or in general conversation.

b. Again, it may be disregarded largely because life is long, and there seems to be time to spare for its consideration. One may reasonably hope that even on the death-bed there will be more than ample time to attend to the matter.

c. Again, it may be delayed because of the press of matters of seeming greater importance, and which cannot be conveniently neglected.

d. Or it may be because Satan has blinded the eyes and closed the heart to realize how imperative immediate consideration of the matter of personal salvation really is. Spiritual matters present but little appeal unless and until one is awakened and aroused to his danger and privileges by Holy Ghost conviction.

e. Many have an erroneous conception of what is involved in personal salvation. Living honorable lives; uniting with some church, or subscribing to some creed, or submitting to the sacrament of the Lord's Supper. At death, however, its content and importance are painfully realized, and the possibility to experience salvation remote.

Yet most people defer the matter of personal salvation until this inopportune hour.

I. The dying time is not God's appointed time to save a soul.

1. The death-bed struggle is a process of dying. Salvation is the reverse of this; it is the process of imparting new life. The call to salvation is not to the dying, but to the living.

"While he may be found."

"Today, if ye will hear his voice."

"Remember now thy Creator."

2. People do not begin to prepare for a journey when the ship lifts anchor, or when the conductor calls, "All aboard."

Jesus calls, "Come unto me." People seldom come to Christ while they are going out into eternity.

II. A person when dying is in no fit condition to pray.

1. Prayer is most essential to salvation—fervent, penitential prayer; in order to be saved. A dying person is usually doped. In such condition he is not wholly responsible. His mind is unsound, his body weak and frequently in pain. The struggle of the body when dying makes impossible the added struggle of the soul in its quest for salvation. True repentance demands full use of one's faculties. Seldom can one be genuinely concerned and actively engaged in the matter of seeking salvation while the death angel hovers near. Witness the experience of those who are frequently called upon to witness such scenes of horror and disappointment.

III. The motive prompting prayer at death is not one of conviction for sin, so essential to salvation, not one of repentance which is godly sorrow for sin committed against God, and its renunciation, but the motive is one of fear—fear of the imminence of that which comes to those who delay and reject salvation.

1. A Christless grave; a fearful judgment followed by a dark and hopeless eternity. It is a fear and sorrow akin only to that of the criminal when apprehended. He is sorry that he did not take more precaution; sorry that he took the chance that he did; sorry in order that the court may perchance show mercy.

2. The Holy Spirit, in conviction, not human fear is the emotion which prompts men to seek salvation. "No man can come unto me except the Father draw him" (John 6:44). Fear looks with shame and sorrow into the past. The two emotions are directly opposite in their trends. This fact is clearly demonstrated on occasions of mass consternation. Much praying is done when some horrible catastrophe seems imminent. People pray who have never prayed before. They pray earnestly. They pray fervently. They pray with tears. They even confess their sins, but ere the catastrophe is passed over, or its passing seems reasonably certain, the old life is resumed, and safety is often celebrated in a very unholy manner.

IV. My failure to witness a single instance of death-bed conversion with reasonable certainty concerning its genuineness has driven me to skepticism regarding the value of such scant opportunity save only for such as have not heard the gospel.

1. My message applies to such as have delayed and rejected salvation over a prolonged period of time while in a state of health.

2. Many who thought they were dying, seemed earnestly engaged in the act of repentance. For such as have died, I can but exercise scant hope. Those who have recovered, have all walked out on me, apparently changing their minds, deciding that they will not immediately need salvation. Their minds were evidently all that was changed in the first place, and their decisions could be conveniently reversed. Many have become defiant, even to the point of abusive and jeering talk, and yet, while gravely ill and dangerously near death, they seemed to demonstrate true penitence, and an honest desire to renounce their sinful ways and turn to God for salvation. Hence my scant hope for those who have died is based upon the indications suggested by those who, recovering, have not died, and are today open rebels against God.

CONCLUSION

Since the Bible and human experience declare the folly of delaying salvation, and the futility of attempted death-bed emergency efforts to escape hell, it behooves men everywhere to hear and heed the voice of Him who calls, "Come unto me" and "while it is called today."

SUNDAY, JANUARY 21, 1940

MORNING SERVICE

The Mission, Message, Ministry and Might of the Church

SCRIPTURE LESSON—Mark 10:46-52.

TEXT—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 alway, even unto the end of the world (Matt. 28:10-20).

INTRODUCTION

1. It is about the last of April, 30 A.D. Jesus has taken His disciples into Galilee, where He is instructing them concerning the future plans for the extension and the administration of His kingdom. He is scheduled to take leave of them shortly, and He is giving them their solemn commission and vesting them with authority for the execution of that commission. "As my Father hath sent me, even so send I you" (John 20:21).

I. The commission given them involved a stupendous task.

1. Strange it is that they took the matter so calmly. Jesus is asking them to do what He himself had failed to do. A previous mission upon which He had sent His disciples by pairs, had proved surprisingly successful, which perhaps gave the disciples a new incentive to venture with confidence upon this infinitely vaster undertaking, namely, the coverage of the world with the gospel.

2. Their resources seemed to be scant indeed. They were few in number, weak in influence, devoid of material resources, inexperienced in travel, none of them had been more than one hundred miles from his home. They were promised much opposition, warned of the cold reception which they would be accorded, and that they would be "hated of all men for my name's sake." Still He sends them out unarmed, and thus seemingly unprepared for such bitter opposition. No swords were provided, for they had been instructed that they were not to fight with carnal weapons.

3. They were clearly given to understand that this work was to be carried on without Jesus, for he was soon to leave

them. To the casual observer, the prospect would have presented a grim picture, destined to failure and humiliation for the disciples. Even Jesus himself appeared to possess little with which to endow them. He came from a tiny hamlet of questionable reputation, and there plied His humble trade. He possessed no property, held no titles, wrote no books, nor did He attain recognition in the realm of church or state. Historians have little to say concerning Him. A passing remark, or a few sentences seem to suffice. And yet He speaks of and commissions men to world conquest in His name. Let us follow the march of events and note the results.

II. The church emerged from the Upper Room with a surprisingly optimistic vitality to enter upon that task.

1. That comparatively small and insignificant group delivered an initial impact upon the populace of Jerusalem, which left them stunned and bewildered, a bedlam of voices, ranging from opposition and anger, and jeering, to crying out for mercy. Pricked in their hearts, they cried, "Men and brethren, what shall we do?" So forceful was the pentecostal message which these Spirit-baptized disciples delivered, that the first two-day venture upon this new type of fishing, netted them eight thousand souls. No further record was made of accessions, either because they were too busy getting them, or because the number was so large that the counting became difficult. Thus was ushered in the pentecostal era with its mighty and limitless possibilities and potentialities.

2. Every scheme and effort on the part of the opposition to curb this mighty avalanche of Pentecost was met with overwhelming resistance. The effect of every dart hurled at them by the adversary was neutralized. While men cried, "Men and brethren, what shall we do?" (to get it), hell was crying, "Fellow-sinners, and demons, what shall we do?" (to stop it). Even Satan must have suffered bewilderment, because the new Church made tremendous advances before he could get his forces organized to oppose it.

III. The union between Pentecost and world evangelization is indissoluble.

1. The outpouring of the Holy Spirit at Pentecost and the advent of world-wide missions are contemporary. They are twin-born. They live together. They work together. They perish together, for they are one in essence, missions being the function of Pentecost.

2. The world field provides an outlet for the life currents of the Church. Dam these up, or even restrict them, and the entire Church itself stagnates and suffers organic disfigurement. This is her final and only commission. Our missionary work is not authorized by the General Board, but by Jesus Christ, the great Head of the Church himself. This is our only reason for obedience to it. The interpretation is deadly which avers—authority to go implies authority not to go. "Into all the world" is the charge of the Master. To cease the work of world-wide evangelism is not only to neglect and to disobey, but to become guilty of open rebellion. The phrases, "Home Missions" and "Foreign Missions" are of human devising and inaccurate; a division which is unreal.

If the devil can succeed in diverting the efforts of the Church into other channels, such as wrangling over doctrines and usages; building institutions rather than building the kingdom; majoring on social service programs, etc., he has succeeded in paralyzing the Church.

IV. The glorious provision promised in anticipation of the fulfillment of the Great Commission, "Lo I am with you."

Note—Not a substitute for myself, but "I am with you."

1. When Jesus promised the Holy Ghost, whose coming upon the Church would make it expedient that He go away, He assured the disciples that the Holy Ghost would not be a substitute for His presence, but the terminology used, suggests a peculiar identity of Himself with the Holy Ghost. "I

will not leave you comfortless, I will come to you" (John 14:18). Note, "I will come to you." Glorious promise! "I am with you always, day by day" (Matt. 28:20, Weymouth). Blessed fulfillment! This is the answer for every emergency the Church may face. This is the supply for her every need. This is the glory of all our labors. You will never have to call for me; you will never find it necessary to search for me; you never need wait for me, "Lo, I am with you." The great I AM in magnificent omnipresence! I will be money in your purse; I will be love and peace in your heart; I will be glory in your soul; I will be strength for your weakness; I will enlarge your borders, and make fruitful all your labors.

CONCLUSION

Summing up, we may divide the text as follows:

1. "Go ye"—dissemination.
2. "Make disciples"—evangelization.
3. "Baptize them"—consolidation.
4. "Teach them"—indoctrination.
5. "I am with you"—administration.

EVENING SERVICE

The Abundant Answer to the Great Prayer of a Good Man

TEXT—I Chron. 4:10.

INTRODUCTION

1. A most obscure character is brought to our attention in the words of our text. The genealogies of chapter 4 are interpreted by an account entirely separated and unrelated to the context. He is not mentioned elsewhere in the Bible. However, we cannot accurately judge the size and glory of a star by its prominence or seeming insignificance. What appears to be negligible and unimportant may be a leading light.

2. Concerning his parents, or place of abode, we are told nothing. The prayer, occupies the greater portion of the brief biography.

3. Four points of emphasis may well divide the brief account here given:

I. The occasion by which he received his name.

1. "Because I bore him with sorrow." A sorrow so unusual that the name meaning, "In pain I bore him," was chosen to perpetuate the remembrance while he lived. Or it may have been for her sake to perpetuate a thankful remembrance that God had brought her through it. It may also have served to remind him of the debt of love and honor which he owed to his mother. But all this is merely of passing interest.

II. The status of his character is indicated in the brief statement that he was "more honourable than his brethren."

1. This does not necessarily infer that his brethren were living dishonorable lives; that they were rogues or thugs, but whatever the status of the character of his brethren, he rose above them in the qualities of his character. Such being the case, the sorrow with which his mother bore him was abundantly recompensed. The Jews claim that he was a famous doctor of the law, and left many disciples behind him. He was without doubt a learned man, with character and achievement outstanding. We know that he was a pious man by the fact that he prayed and by the character of that prayer. To be truly great, truly good and truly useful, one must truly pray.

III. Note: The prayer he prayed, and the God to whom it was directed indicate the fact that he was honorable in that he remained true to Jehovah in an atmosphere of polytheism.

1. The prayer was cast in the language of most ardent and affectionate desire. It was directly and frankly stated.

2. The petition was fourfold:

a. He prayed that the divine blessing might be upon him. It may be that he had in mind the blessing of God upon the patriarch Abraham. He was aware that "The blessing of the Lord, it maketh rich, and addeth no sorrow therewith." The fact stubbornly obtains that riches and sorrow frequently go hand in hand. Spiritual blessings are the best blessings in that they do not disappoint.

b. Jabez prayed that God would enlarge his coast. He prayed that the scope of his influence might be widened and that the labor of his hands might be fruitful. Unlike many people, Jabez could not content himself to be caged within a narrow and selfish sphere of living, and suffer his soul to be clogged with the debris of trifling and transient interests.

c. He prayed that God's presence might be with him. He coveted earnestly the best gifts. He sought the supreme blessing. He wanted God. What a noble aspiration! What a holy passion! What greater gift could any man ask? What petition could more accurately indicate the honorable character of the soul of the one voicing it. Many are content with an absent deity—a nonresident God. The blessing of God furnishes the inspiration to all holy aspirations and living. The force of the realized presence of God is so tremendous that it must be reckoned with in all matters of choice, association and conduct. This presence will mold life standards, harden them into fixed principles and build them into a character as fixed and resistant as steel. Furthermore, the presence of God is the answer to every perplexing problem that may arise to baffle the sincere soul. Witness the prayer of Moses in Exodus 3:12-17 and that of Joshua in Joshua 2:9-24.

d. Jabez prayed that he might be kept from evil. Perhaps that he might not become the Jabez of sorrow as his name implies. This prayer is included in the so-called Lord's Prayer, "but deliver us from evil." This petition honestly voiced will always receive immediate attention from God, because it suggests a soul pursuing a policy that leads in the direction of heaven. This petition was a cry to God for His protecting mercy. A cry, quite natural when coming from the heart of a true child of God.

IV. We consider finally the answer Jabez received.

1. He got exactly what he prayed for. This is the glorious feature, the climax of this very brief biography of Jabez. He prayed and God graciously answered. His was a bold and daring petition, but it pleased God and he successfully apprehended the coveted prize.

2. Sinner, backslider, unbeliever, if you will but pray, pressing your claim upon Calvary's cleansing stream, God will surely hear. He will call into play His omnipotence if necessary in order to remove every barrier that may exist between you and Him, though it be occasioned by your sin and rejection, or the mighty power of an objecting devil.

*In these days of push and bustle
By the careless, rushing throng,
When the right is trampled under,
By the vaunting foot of wrong;
When the Church has lost her power,
Knows not how to preach or pray,
Infidels and skeptics wonder—
Does God answer prayer today?*

*Yes, He answers prayer today,
In the same, old-fashioned way.
He will grant us our petitions
If we truly pray.
He will help us when in trouble,
Lift the load of care.
Yes, the God of battles lives—
And answers prayer.*

SUNDAY, JANUARY 28, 1940

MORNING SERVICE

The Significance of Pentecost

SCRIPTURE LESSON—Acts 1:1-14 and Acts 2:1-4.

TEXT—*And they were all filled with the Holy Ghost* (Acts 2:4).

INTRODUCTION

1. The final message of Jesus to His assembled disciples was concerned exclusively with a matter which in Jesus' mind was uppermost, and in the lives of the disciples most essential—the baptism with the Holy Ghost.

2. There is a slight overlapping of accounts as recorded by Luke in the Gospel of Luke, chapter 24 and verses 49 to 53, and Acts 1:4-9 from which point he continues his record through the Book of Acts. So that there is a dual record concerning this last scene of Jesus with His disciples on earth. From these we learn that the place is Bethany, a spot not at all unfamiliar either to Jesus or to His disciples.

3. There seems to have been at this time in the mind of Jesus the Great Commission with its accompanying promise as recorded in Matthew 28:19 and 20, and he gives it a present interpretation saying, (Luke 24:49) "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." Here He gives them specific directions, telling them where, for what period of time, and for what purpose they are to tarry. In Acts 1:5 He appends the command with a promise, precisely and emphatically stated, "Ye shall be baptized with the Holy Ghost not many days hence. Then he enlarges upon it somewhat in verse 8 which incidentally is the last spoken word of Christ on earth.

4. Then, in Acts 2:4, we have a brief statement of the fulfillment of this most significant promise.

I. Our text brings certain questions into prominence. We shall profit by a consideration of these.

1. Was the Upper Room experience merely a unique phenomenon marking the ushering in of a new dispensation? A dispensational preface?

a. To this we answer negatively, because such a fact is nowhere stated or implied. Pentecost was the initial work of the Holy Spirit; the firstfruits, but what happened at Pentecost in the hearts of the disciples was to, and indeed has, taken place in every believer's heart who has met the conditions, from that day to this.

2. Does the text imply that the Holy Ghost is first received, and at some subsequent time the power is received, the power being somewhat of a third blessing?

a. The marginal reference will clear up this difficulty at once. "But ye shall receive the power of the Holy Ghost coming upon you." The Holy Ghost and the pentecostal power are inseparable. He comes with and in power. He is the power promised.

3. Did the Upper Room experience have any direct moral significance in the lives of those receiving it? Or was it merely the divinely ordained formality by which the disciples were inducted into the New Testament Church?

a. This is an important question indeed. Its answer determines at once the reality, or unreality of the doctrine of entire sanctification. We might answer first by asking another: Could it involve anything less and still fulfill its purpose, be in harmony with the nature, purpose and will of God, and satisfy the passion of the human soul? The fact that there was a mighty transformation in the hearts of the disciples is indicated by the fact that the disciples were vastly different after its reception. They were bolder, more confident, more fiery, more dynamic and infinitely more success-

ful. And all this despite the visible absence of their Master Jesus. Furthermore, there was a marked absence of the carnal traits so prominently displayed before Pentecost. Add to this Peter's statement in Acts 15:9 in which he refers to the Gentile Pentecost and boldly declares that their hearts were purified by faith. That is the fundamental work of the pentecostal experience of entire sanctification. Their hearts were made pure, free from the carnal nature which is "enmity against God" and filled with perfect love. See Ephesians 3:17-19.

Having answered these questions, a few of the more outstanding and popular ones, we now proceed to show:

II. The promised blessing was not given to all men, but to a certain select company.

1. They were disciples, regenerated followers of Jesus Christ, at the time when they resorted to the room specified by Jesus.

a. They are so described in John 17.

(1) They were given to Jesus out of the world (v. 6).

(2) They were obedient. "They have kept thy word" (v. 6).

(3) They received the Word of God. "They have received them" (v. 8).

(4) They believed on Jesus. "They have known surely that I came out from thee, and they have believed that thou didst send me" (v. 8).

(5) They belonged to God. "They are thine" (v. 9).

(6) They were kept by Jesus. "While I was with them in the world, I kept them in thy name" (v. 12).

(7) The world hated them. "The world hath hated them" (v. 14).

(8) They were not of the world. "They are not of the world even as I am not of the world" (v. 16).

b. They were so designated in Acts 1:15.

2. It is even so today. The blessing of second blessing holiness or entire sanctification is for the Church exclusively. Never, by statement or inference, is it promised to the world. God made provision to care for the need of the world as revealed in John 3:16. Christ made provision to care for the need of the Church, as indicated in Ephesians 5:25-27.

III. The promised blessing was bestowed in order to provide certain benefits to God's children.

1. To bestow holiness of heart and life. This is the crying need of every truly regenerated child of God. The power of the Holy Ghost is twofold in its effects upon the heart of the believer; namely, negative and positive.

a. The negative aspect is expurgation of the carnal nature, or native depravity. Except this unholy, devilish bent be removed, which is in its very essence, antagonistic to God; a holy life becomes the normal issue of a clean heart.

"Being then made free from sin . . . ye have your fruit unto holiness, and the end, everlasting life" (Romans 6:22).

b. Positive in the impartation of holiness through the incoming, infilling and indwelling of the Holy Ghost by virtue of the fact that the body is ordained to become the temple of the Holy Ghost. The Body of Christ is holy, not by imputation, but it is made holy by divine impartation, through a radical experience of second blessing holiness.

1. To furnish power for the fulfillment of the Great Commission, in which connection the blessing was promised.

a. The execution of this commission by the Church is possible only through the presence of Christ by the Holy Ghost thus promised.

"Ye shall receive . . . ye shall be." It is utter folly to presume that success may be realized in any branch of Christian endeavor by any other means. As soon may a carpenter endeavor to erect a house without tools with which to work. The Holy Ghost baptism is the equipment by which the servant of God does his work.

JANUARY, 1940

IV. The blessing is not an arbitrary matter, nor is its reception merely advisory. The command is "Be filled with the Spirit," "Be ye holy."

1. Preachers have preached the doctrine, but holiness is not based upon that fact. Wesley led a mighty holiness revival, but that fact is too weak to prove the truth of this doctrine. Examples of holy men will not make the contention decisive, but when God calls and commands "Be ye holy, for I am holy," the fact is clinched, and the argument eliminated.

2. It provides the only fitness for heaven—a fitness which is not experienced at regeneration. "Without holiness, no man shall see the Lord" (Heb. 12:14).

CONCLUSION

We stand in awe as we behold the unfolding of God's plan for the sanctification of His people.

1. The fiery law of Sinai flamed out against all sin.

2. The seraphim above the mercy seat cry, "Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory."

3. God uttered His will for all His people when He said, "Be ye holy, for I am holy."

4. The Lamb was provided whose blood is ample for the cleansing of the sins of the world.

5. The Holy Ghost is given to awaken sinners, to regenerate penitents and to sanctify believers.

6. The Word of God reveals the necessity and the way of holiness.

7. Inspired men prayed for the blessing in behalf of all Christians.

8. Inspired pens sketched the lives of those who have received this glorious experience. "Mark the perfect man."

9. The order of the Christian ministry has been instituted to preach and to lead men into holiness.

10. The churches have been organized to protect and to support, from spiritual infancy to the measure of the stature of the fullness of Christ.

11. Christ gave us the sacraments to remind us continually of the cleansing blood.

12. We have the promise from Christ himself, of His return to earth, inspiring us to holy living.

"And every man that hath this hope in him purifieth himself, even as he [Jesus] is pure."

EVENING SERVICE

Covered Sin

TEXT—*He that covereth his sins shall not prosper* (Proverbs 28:13). *Blessed is he . . . whose sin is covered*. (Psalm 32:1).

INTRODUCTION

1. At a glance, these two texts may seem contradictory; but we shall waive that objection for the moment.

2. The text does suggest at once a truth for our immediate consideration, namely:

I. That sin seeks and demands a covering.

1. The devil himself conceals it. He usually markets his wares in packages, carefully wrapped up, in which the true nature of sin is obscured. Witness the allurements of sin in the pleasure world—light, color, music, song, merriment, physical attraction and gratification, all of which are legitimate in their respective realms, but all of which are elaborately employed for the concealment of sin. When these wrappings are not employed, it is concealed in secluded places, in darkness and away from public view. Sin is something to be hidden, hushed and smothered.

a. Because God loathes it.

b. Because people are sensitive to it.

c. Because the devil is wary in dealing with it.

2. People conceal sin. When our first parents fell, they immediately sought seclusion and concealed themselves from Him whose presence they had previously sought with joyful an-

ticipation in the cool of the day. Note Genesis 3:8 and 10, "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden. . . . And he said, I heard thy voice in the garden, and I was afraid, because I was naked and I hid myself."

3. Sin is an ugly, odious and repulsive blemish upon the individual and the race. This being true, the human race feels the urge to seek means to conceal it. The impulse to hide it is due to the following facts:

a. The essence of sin is presented in the Bible as unsavory, nauseating, and abominable to God. Note the following terms used in describing it: Filthiness, wounds, bruises and putrefying sores, filthy rags, uncleanness, corruption, defilement, body of death, fruit of lust, etc., etc.

b. In its threefold aspect, sin is most hideous and unsightly. As an act—transgression of the law of God.

As an attitude—insubordination.

As a state—inordinate desire; lack of conformity to God's moral law.

c. The impulse to conceal sin is attributed to:

The essence of it; the shame of it; the guilt incurred by it, and the fear of sin's consequences. Hence, sin is hidden, hushed, smothered.

II. Indeed, sin must be covered. Its exposure is an occasion of universal uneasiness.

1. Realizing this fact, and in response to the instinct to cover sin, men seek by various means to obscure it by coverings of human devising.

a. Men cover sin with sin. A kind of counter-covering, as is frequently noted in the tactics of liars, etc. This method is widely employed. It demands constant attention and frequent repetition, however, as its results are very temporary.

b. Hypocrisy is a more effective covering. Likewise it is more subtle and dastardly. It shields sin with a garment of feigned spirituality and sincerity. From Romeo and Juliet we borrow a classic description of this type of covering, "O serpent heart hid with a flowering face." Or with Bunyan we might exclaim, "Saint abroad and devil at heart." This is the most devilish and most deceitful covering because of its righteous shield. Witness Saul's "Blessed be thou of the Lord," spoken to the Prophet Samuel, and Judas' "Hail, Master," and its accompanying kiss.

c. Good works. Oh, what a common covering! This type is born of a presumption that auto-atonement is possible. It is by no means confined to Christian communities. It is to be most ancient and universal. Was it not Job who asked, "Who can say I have made my heart clean; I am pure from my sin?" And yet, many are drawn into the whirlpool of this damnable delusion.

d. Other means frequently employed by men in their endeavor to cover sin are suggested by the following:

(1) Adam and Eve sought to hide their sin by hiding themselves.

(2) King Saul, by hiding the instruments of sin.

(3) Achan by burying his ill-gotten treasure in the ground.

(4) King David by ordering events so as to make his sin appear to his subjects as lawful and involving no guilt.

(5) Ananias and Sapphira by a lying gesture and an exhibition of feigned benevolence.

III. Unconfessed sin, buried, will break its own tomb and come forth in horrible and terrifying resurrection.

1. The question for our careful consideration since it will be ultimately exposed is, shall it be exposed to mercy, or to judgment? Human covering is no real, permanent, or successful or satisfactory covering, regardless of the method used in covering it.

a. Cain's sin was done in secret, but it was exposed.

- b. The sin of Joseph's brethren was concealed for many years.
- c. The sin of Ahab was exposed to the piercing eyes of Elijah, the man of God.
- d. The sin of Judas, prompted by presumption and greed, was exposed to sudden judgment.
- e. The sin of Pilate defied the act of washing in order to its removal.
- f. The sins of the Jews in rejecting their Messiah was uncovered in a most hideous slaughter at the time of the siege of Jerusalem under Titus.

Note—And thus we might add instance to instance *ad infinitum*. The fact that sin will out is universally admitted and experienced.

7. The blood of many an innocent political victim has been shed to provide a human atonement (covering) for the political corruption and intrigue of an ambitious tyrant or dictator. This has been practiced to an amazing extent in Europe in this, our own generation.

2. Self-concealed sin blights the soul, withers the spirit, disappoints and discourages, kills holy initiative, blots God and hope out of the life, and finally plunges the soul into dire despair with no prospect but hell.

IV. But there is a covering which is both effective and permanent. Hallelujah!

1. Not a covering of excuses or alibis; not a covering of good works; not a covering of self-inflicted torture as is practiced in heathen countries; nor yet the covering of time, merciful time, which is credited with healing almost all wounds and ills ultimately, and which indeed does heal much; nor yet is it reformation which is built upon a sandy foundation of unconfessed sin and possesses no power to deal with past sin.

2. But it is the precious blood of Jesus which is the one and only covering for the sins of mankind.

a. This covering is effectual, available and final. There is no need of repetition. "The worshipper once purged should have no more conscience of sin" (Heb. 10:2). "And their sins and their iniquities will I remember no more" (Heb. 10:17). "For by one offering he hath perfected forever them that are sanctified" (Heb. 10:14).

b. This covering is without substitute. It is unique and solitary. But it is universally and 100% effective. It covers completely and finally. Never again to return to us; never again to smite and blight and degrade us; never again to be reckoned with, being chargeable to us no more for all eternity. Covered in death when the records of life are closed. Covered in the judgment when the books will be opened. Covered in heaven where angels will feel no inclination to shun us for fear of contamination. They will stand in awe at the song which the redeemed will sing, for they know nothing of the glad story of redemption's covering.

3. But this covering of the blood of Jesus does not conceal, it destroys sin, so that it is no more. It is washed, it is purged, it is eradicated. It is made a permanent experience and maintained by the sanctifying provision by which the nature of sin is removed. The Holy Spirit as a divine Sentry stands at the door of the heart and:

"The peace that passeth all understanding shall keep your hearts and minds through Christ Jesus."

*All of my efforts would be in vain,
All of my righteousness dress,
All of my goodness could bring no gain,
Hope shines alone from the cross.*

*The blood covers all of my sin,
The blood covers all of my sin,
Oh, wonderful story! To God be the glory!
The blood covers all of my sin!*

ILLUSTRATIONS

Basil Miller

The Rich Poor Man

"I work in the richest homes in Pasadena, and yet I have never seen anything I wanted that they had. I am satisfied with Jesus," said W. W. Crumpler, a packer for a large storage company. "Many of them wish they had what I possess. I get an opportunity to testify to wealthy people practically every day, and they are not satisfied."

One day he was packing for a millionaire, whose name is world-famous because of his wealth. He had handled the priceless gems of art, valuable jade and treasures enough to grace the halls of any museum. He was whistling some old gospel song as his custom is, and the wife, a very wealthy woman in her own right, came into the room.

"That's a very beautiful tune you are whistling. You seem to be happy every moment. What makes you that way?"

"The tune is beautiful because of what it means to me. I'm singing 'Take the World But Give Me Jesus.' Jesus sings from my heart. He dwells within me and I am happy."

"I have never known a happy hour for years. I'd give anything to be able to sing and feel joy within me," the patroness responded.

"That's what it cost me—everything," the packer added. "What do you mean? Were you once wealthy?"

"I am wealthy now, because of what I have within my soul. I was once a sinner, but Jesus saved me. And for Him to come into my soul, I gave up my evil ways, and He put a song within me. I wouldn't give Jesus and that song for all you possess."

That night at prayermeeting I thought Mr. Crumpler had an unusually happy time in testifying. He praised the Lord for being a rich poor man. He told about priceless gems and treasures of art lining the rooms where he had worked that day.

"Think what heaven will be. Down here there are jewels, but over there I'll walk on them. Here there are art treasures, but heaven will far outshine them all with the smiling presence of Jesus. Take the world, but give me Jesus."

God's Selection

I was looking for an assistant pastor out of twenty-five preachers, young and old, who were members of my congregation. I had talked to a number of them, preachers and laity alike, about the selection. One afternoon I called on a very fine woman preacher, who had spent many years in Christian service. For some time she had been the assistant pastor of a large church. Her health for months previous had been poor, and I never once thought of asking her to take on the heavy obligation the work our church needed.

When I left the Spirit began to talk to her, and she started to phone me offering to be my assistant, a labor of love for God's kingdom.

"Don't phone," an inward impression came to her. "If this is of the Lord, let God speak to the pastor." Immediately she committed the matter to her heavenly Father, saying, "I'd rather know God's will and be in the center of it than to have any position this world might offer."

That night at the board meeting, without having given the matter a moment's consideration, I felt led to mention her name as my assistant.

"How do you feel about it, Sister Schwab?"

"God spoke to me this afternoon, and I came near phoning Dr. Miller, but the Spirit checked me, saying, 'Let me speak to him.' I believe this is of God and I am willing to undertake the service, provided God gives me the strength."

The association has been a happy one, because it was Spirit-made. The strength came day by day until people were amazed at the change God wrought in Mrs. Bertha Schwab's body.

How wonderful it is, I thought, to know that God can speak directly to two individuals, thus revealing His choice.

Often, I am afraid, we make our own decisions, and suffer the consequences. Pause in prayer long enough for the Spirit to indicate His decisions and walk therein.

Tragedy of Criticism

"You can hear my daughter sing tonight at the Paramount Theater in —" (naming one of the West Coast's largest cities), said a gospel worker in a recent address. "She is there directly as the result of criticism."

The speaker went on to tell how this girl was born with a golden voice and for many years used it in God's work. She sang from coast to coast in gospel meetings, and had blessed thousands through her song ministry.

Many times she had been healed, once from the dread plague of tuberculosis. Often God had miraculously answered her prayers by sending needed money to travel on in her work.

"We were members of a certain church, where a few sisters loved to talk about other people. The talk was small in meaning until it took up the question of a girl's character, who was a friend of my daughter. Then it turned to me, who at the time had just been saved from a life of show business. This floored the talented singer, and at once she lost her experience. The next thing we knew she had signed a theater contract, and now that beautiful voice, once so grandly singing God's praises is singing popular songs in a theater.

"If the church understood the powerful influence of criticism we would spend our times talking about you on our knees," as the song expresses the sentiment."

God Supplies the Money

The revival had proved a failure from the financial standpoint. It was four hundred miles to the next engagement. The tires were worn out, and could not stand the trip across the desert. The motor needed work and the car must have gas. There were no friends from whom to borrow, and a darker outlook could not be imagined as two gospel workers faced their plight.

"How much is it, S. K.?" his wife asked, as he sat on the running board counting his change.

"One dollar and forty cents—not enough to get us four hundred miles. Looks like we'll have to hitch-hike if we get in on time."

"Where's the faith in God you have been preaching?"

Edyth had no sooner said that than an old woman crossed the street, and Sam thought she came to panhandle the price of a meal.

"Aren't you the workers that just closed a meeting down the street?" she asked.

"Yes, what of it?" returned the discouraged preacher not willing to part with any of the change he had left from that powerful offering.

"Well, God talked to me this morning, and I want you to take this little gift," she said handing him an envelope.

"Now that's kind of you, and we appreciate it."

"Open it, Sam, and see what's in it," said his wife.

There was \$240 wrapped in a piece of paper and Sam, a

smiling Sam by now, said, "Where's your husband? I can't take this without his knowing it."

"That's him over there. It's all right with him. Our only child was recently killed and this is the tithe on the insurance, and we decided last night that God wanted us to give it to you."

That proved to be a street meeting where the glory came down, for those workers shouted for joy and blessed the fine old sister (though slightly bedraggled) who had made it possible for them to get to their next meeting.

In the darkest hours God wants to test our faith—seeing whether or not what we believe and preach, we can practice.

Christian Youth Die Well

"Margaret, sing to me 'Jesus Never Fails,'" said Anna Seigman to her sister, having only a few minutes to live.

The scene was a large New York City hospital. A specialist had just performed an operation on nineteen-year-old Anna, who had been a sufferer for years. He thought he was taking a 25-pound tumor from the girl's spine, but when his scalpel cut through he found that the heavy weight was not a blood tumor, easily removed, but a cancer, one of the largest known to medical history.

When he made the discovery it was too late to stop, so he cut on through, and knew the end from the beginning. He hurriedly completed his cutting, rushed the girl from the operating room, told the sad news to Anna's mother, and awaited the end.

Margaret, a beautiful musician and a sister beloved, was standing by the operating table, and Anna knew that she had but a few moments to live. She raced back through her memory to the Eastern Nazarene College, where she had slipped on an icy step and injured her spine. College days were soon over, and she recalled those months of suffering—pain and agony—suffocations at night and torment by day as that cancer ate its way to her spine.

She thought of the glorious seasons spent with her Bible and the songs she loved. She had dreamed about heaven and now the heavenly city was in full prospect.

"Margaret, Jesus never fails—through pain and torment, through trial and heartache. He is always near. I would take nothing for this knowledge. I'm going soon, just a few moments, but sing as I go 'Jesus Never Fails.'"

She was soon through the gates of pearl—the last earthly words that fell on her ears 'Jesus never fails'—the first heavenly sight; Jesus welcoming her home.

Wesley said, "Our people die well." Today we can affirm, "Christian youth die well."

Sin Will Find You Out

"John, there's a button off your overcoat. Where did you lose it?" a wife asked her husband.

"Why, Mary," he began showing evident confusion. "Why I—don't know—musta lost it—" Leaving the sentence unfinished, he rushed from the room and got into his waiting car, stepped on the gas and was gone.

"I wonder what it could be?" Mary asked herself. "That's funny. He never hurried out that way before—didn't even say goodby."

A dastardly crime had been committed. The nude body of a girl had been discovered a week before hidden in the brush by a Pennsylvania roadside. There was not a single line of evidence to mark the criminal.

Sleuths from the state department had checked the girl's life, studied the nature of the crime, inspected the surroundings and never a clue was unearthed.

"Here's a button," one of the detectives said.

Just an indiscriminate button, that was all. There were thousands just like it on men's overcoats across the nation. Black, ordinary buttons.

But on some man's overcoat somewhere that button was missing and the guilty man was worrying.

Not a word got into the news about the lost button. The detectives slipped out of sight. The case was closed. Outwardly all was calm on the police force. Business went on as usual in the little town near which the crime was committed.

But a conscience was hammering in a man's breast, "Find that button! Find that button!" Wherever he went, to the office, on the road, to bed at night, "Find that button! Find that button!" sang a funeral dirge in his mind.

Conscience made a sleuth out of that guilty man—searching for a button. He played a game of button upon which his life depended. He was cautious in his searching. No one must suspect him after the break he made with his wife.

"If only," he thought, "I can get out there. That's where I lost it! I remember, now, she pulled it off. My God! That button!"

One dark night under cover of a driving rainstorm, he slipped out to the scene of tragedy. A tiny beam from a flashlight broke through the brush.

"Hands up!" an officer called. "I've got you covered."

When the handcuffs clicked on his wrists, the guilty man asked, "Did you find the button?"

"That was our clue. We thought the button came from the coat of the man who raped and killed the girl. We knew sooner or later a guilty conscience would drive the murderer to the scene of the crime to find the button. And here you are."

"My brain was like a pounding machine with all the riveters of hell hammering at me, find that button! find that button!"

Sin found its man!

His Keeping Grace

"This is the twelfth week that I have spent in this cast, Brother Miller. I have been unable to move from this one position. I have suffered much," said a preacher, who had lain with a crushed hip for three months.

"Many are the afflictions of the righteous," I began quoting.

"I've had no afflictions," she broke in. "Glory to his name, He has been by my side to give me complete victory."

"He has delivered you out of them all?"

"Yes, he has been in this room. One day I became a little discouraged at the slowness of my healing. I had preached healing, and believed that God would heal me. The healing never came. My heart was tired, and the heavenly Father whispered, 'I have been with you every moment of the time!' How I rejoiced."

We believe in God's keeping power, but it is better to test it. God has promised grace to take us through every affliction. If faith does not fail He will keep that promise.

(All Rights Reserved)

Communion Sermons

Spiritual Fellowship through Song

TEXT—And when they had sung an hymn, they went out (Matt. 26:30).

INTRODUCTION—Jesus concluded the Lord's Supper with a song. That season of spiritual fellowship came to a close with melody. Doubtless parts of the 118th Psalm were sung by the Master according to the old Jewish custom when He

completed His new ceremony and went out to face His death crisis. Spiritual songs lift the soul into seasons of fellowship with Jesus. May we make each act of our lives from this Communion Table onward one of fellowship with Him.

I. EVERY MOMENT A COMMUNION—The Master's fellowship was heightened with song, so today when we sing Zion's melodies we bring ourselves into a state of communion. Kneeling at this table let us do so with singing so that our hearts may be attuned to the Lord. Communion fellowship tomorrow is strengthened with song at this scene.

II. CREATE AN ATMOSPHERE OF REVERENCE—Spiritual hymns lift the mind into a state of holy reverence. No man can worship whose mind is earthbound. On the wings of song He must lift his spirit heavenward. Jesus was working this spiritual touch into his communion message when "they sang an hymn." Sing today at this table that you may bring your soul into an atmosphere of joyous resignation to His will.

III. STRENGTH FOR LIFE'S CRISES—Concluding the Communion Service with His disciples Jesus faced His great crisis. He gazed toward the cross, standing not many days ahead. He sang a song to strengthen His inner man and to prepare the disciples for the discouraging conditions they shortly were to face. Singing these songs of triumph at this table, may we do so that our spirits may be girded with a new inner purpose. Sing of Zion's triumph in remembrance of our Lord and Savior. Sing that your spirit may touch the hem of Jesus' garment and be healed, sealed and strengthened.

CONCLUSION—The Master instituted this supper as a token of life through His death. May we today partake of these emblems, the broken body, the shed blood, humbly looking to Him for spiritual power. May the Spirit work within us a bond of fellowship and unction that will enable us to face life's most difficult problems. Build your strength of soul through this act of communion. There is glory in partaking, and spiritual fellowship in bowing at this table.

Funeral Sermons

He Is Not Here

TEXT—He is not here: for he is risen (Matt. 28:6).

INTRODUCTION—Christ's absence from the tomb after death is a promise that the grave cannot contain the immortal spirit. The angel's words concerning Jesus and the empty tomb give hope that the grave is not the soul's final resting place.

I. HIS EMPTY HOUSE—This body is but the house in which He lived. The rooms in which our dead friend dwelt before passing away are all here, but the guest that lived in them is gone. We stand beside the mortal remains of our friend and loved one today and look upon that which once contained him, but we can say as the angel did of Jesus, "He is not here."

II. THE OTHER ROOM—"He is risen," the angel said of Christ and as truly can we proclaim of this loved one who has passed on, "He is in another room of our Father's house." The Master gave him a house to inhabit here on earth, and when the angel of death came to take him from this earthly abode, his Father provided another room in which he should live eternally. This body upon which we look today is temporal, but that other abode where the immortal spirit lives is eternal. This friend whom we honor today is only absent in another room.

III. THE HEAVENLY TEMPLE—Death but frees the soul

from a house of clay, subject to quick decay, that it might dwell eternally in a temple suited to its glorious capacities. As we look upon this form for the last time may we realize that the immortal spirit demands a greater temple in which to display the wondrous abilities which immortality clothes it with. Words cannot describe those eternal capacities. The

new temple far surpasses in grandeur and beauty the old house in which our departed friend lived while on earth.

CONCLUSION—This departed loved one as Paul graphically expresses it is "absent from the body, but present with the Lord." Death is swallowed up in the victory of immortal life.

Expository Outlines for January

Lewis T. Corlett

Godliness Is Gain

(1 Tim. 6:1-20)

I. GODLINESS IS GAIN BECAUSE IT IS BASED ON A VITAL FAITH IN JESUS CHRIST (v. 3).

1. He is the gospel which bears His name.
2. He is the source of godliness to men.
3. Man enjoys vital relation with God through faith in Jesus Christ.
 - a. Faith for regeneration.
 - b. Faith for sanctification.
 - c. Faith for preservation.

II. GAIN FROM GODLINESS IS SECURED IN OMITTING USELESS DISCUSSIONS (vs. 4, 5, 20)

1. Avoiding endless arguments on things that do not build character.
2. An undue emphasis on secondary matters.
3. These lead to envy, dissension, and produce constant friction.
4. These cater to and exalt the self-life rather than God and godliness.

III. GODLINESS IS MOST BEAUTIFUL AND USEFUL WHEN COUPLED WITH CONTENTMENT (v. 6).

1. Contentment arises from attitudes as well as godliness.
2. Godliness comes from a heart made clean while contentment comes from mental viewpoints in alignment with the divine.
3. Too many good, sanctified people are discontented, dissatisfied, restless and are losing the greatest good that comes from godliness.

IV. MAN MUST BRING ALL THINGS IN SUBJECTION TO GODLINESS

1. So that material goods and relationships will increase godliness in the individual life.
 - a. Recognize that only as material goods are built into character do they assist in godliness (v. 7).
 - b. Man must avoid covetousness as it breeds discontent (v. 9).
 - c. The individual must keep the desires in pleasing God rather than in seeking and enjoying wealth (v. 10).
2. Man must ever wage a warfare in favor of God.
 - a. Against that which would destroy (v. 11).
 - b. Fight a good fight of faith (v. 12).

c. Do it in warfare for God. "Lay hold on eternal life."

3. By bringing all things in subjection to God, man builds a foundation for future security (v. 19).

- a. By maintaining a good witness (vs. 12, 13).
- b. By complete and continuous obedience (v. 14).
- c. By being alert at all times for His appearing the second time (vs. 15, 16).

V. GODLINESS AND CONTENTMENT WILL MAKE A PERSON TO ABOUND IN GOOD WORKS (v. 18)

1. For God and His cause.
2. For man and his welfare.
3. For the Church and the cause of holiness.

A Goodly Heritage

(Psalm 16)

Yea, I have a goodly heritage (v. 6).

I. A CONCLUSION BASED ON A SERIOUS CONSIDERATION

1. The psalmist took stock of what he possessed.
2. He viewed the past as an asset.
3. He valued the knowledge of God that had been given to him.
4. He counted his blessings and concluded that "the lines have unto me in pleasant places."

II. THE HERITAGE—"The Lord is the portion of my inheritance."

1. His goodness to His creation (vs. 2, 3).
2. The providence of God—"Thou maintainest my lot."
3. The Lord had given him counsel (v. 7).
4. The Lord holds His children steady (v. 8).
5. The Lord promises future guidance—"Thou wilt shew me the path of life."
6. The Lord gives joy and pleasure (v. 11).

III. THE PSALMIST IS DETERMINED TO ENJOY HIS HERITAGE

1. By making the Lord his objective—"I have set the Lord always before me."
 - a. Paul expressed a similar truth in "Looking unto Jesus, the author and finisher of our faith."
 - b. The goal to drive toward and

the guide to keep him from straying.

c. More than that, the psalmist set the Lord as the criterion of his life, the standard by which all activities and relationships were considered and shaped.

2. By making the Lord the source of His strength.

- a. "Thou art the portion of mine inheritance and of my cup" (v. 5).
- b. Finding that by which life is sustained.

c. The source of Living Water and the Bread of Life.

3. By depending upon the Lord for protection.

- a. "Because he is at my right hand I shall not be moved" (v. 8).
- b. "Thou maintainest my lot" (v. 5).

c. "I will bless the Lord, who hath given me counsel" (v. 7).

d. He is encouraged by the consciousness of divine guidance and protection at all times and in all places (vs. 9, 11).

IV. THE PRESENT ENJOYMENT OF THE HERITAGE GIVES ASSURANCE FOR FUTURE WELFARE (vs. 9, 11)

1. Continued gladness—"Therefore my heart is glad, and my glory rejoiceth."

2. The consciousness of definite future direction—"Thou wilt shew me the path of life."

3. The assurance of constant and continued fellowship—"In thy presence is fulness of joy; at thy right hand there are pleasures for ever more."

V. ALL CHRISTIANS HAVE A SIMILAR HERITAGE, AND IT IS THEIR PRIVILEGE TO REST ON IT, ENJOY IT, AND MOVE FORWARD IN THE STRENGTH DERIVED FROM IT

The Pentecostal Experience

(Acts 2:1-16)

1. SOMETHING HAPPENED TO THE FOLLOWERS OF JESUS CHRIST ON THE DAY OF PENTECOST

1. History records the strange phenomena that happened.
2. The story of a few of the characters is recorded so that all testified to some additional power of spirit (v. 12).

3. The city, the ecclesiastical circles and the social strata of the day were shaken.

II. THE ACCOUNT GIVEN IMPLIES AN EXPECTANCY HAD POSSESSED THE OBE- DIENT DISCIPLES

1. Of an answer to the prayers that had been offered (1:14).
2. Of the fulfillment and realization of the promises that had been given.
 - a. The promise of the Father (Luke 24: 49; Acts 1:4).
 - b. The full realization of the work of the Holy Spirit in cleansing the heart from all sin (John 14: 15, 16).
3. Of an endowment of spiritual grace and power for present and personal problems (Acts 1:8).
4. An endowment of grace and power for future conflicts and crises.
5. Of a visitation of God that would fulfill all the ideals, types and prophecies of the Old Testament (v. 16).

III. THE STORY GIVES CERTAINTY TO THE FACT THAT SOMETHING EXTRAOR- DINARY HAPPENED.

1. Based on the obedience of the people in waiting in prayer (ch. 1:14).
2. Accomplished when the expectant ones became yielded unto God (2:1).
 - a. Beyond all personal desires and ambitions.
 - b. Beyond the ideas and standards of their day.
 - c. In an intensity of desire for God and His abundant life.
 - d. In a concentration in the interest of things divine.
 - e. In an optimism of faith that opened the channel for God to work.
3. The peculiar phenomena of the day of transient interest.
 - a. The rushing mighty wind occurred just this once.
 - b. The tongues of fire were manifested as a sign and symbol, at the beginning of the Holy Spirit dispensation, of the peculiar type of work He was to do in the hearts of His children and occurred just this one time.
 - c. The speaking in tongues occurred just a few times, and then ceased.
4. The outstanding and striking matter of import was that all in the Upper Room received a special baptism from God in the spirit.
 - a. This cleansed their hearts from all carnality.
 - b. This removed the fear from their courage.
 - c. This took the doubt from their faith.
 - d. This satisfied their deepest longings.

- e. This perfected their love to God and man.

IV. ALL THIS HAPPENED FOR A PURPOSE

1. A solution to their personal sin problem.
 - a. This cleansing accomplished as a second work of grace.
 - b. This made them fit to associate with God and the angels.

2. A proper preparation for service to their generation.
 - a. Prepared them to meet the opportunities about them.
 - b. Gave them boldness to witness and to work.
 - c. A determination to further the work of God in spite of persecution, adversities and even martyrdom.

Suggestions for Prayermeetings

H. O. Fanning.

Keeping Prayermeetings Well Balanced

HERE are some things for which there are no substitutes. One of them is the prayermeeting. We appreciate this so much that we are all interested in their improvement. Keeping them well balanced is a problem for each pastor with his own particular congregation. In this matter the number attending is an important factor. There may be too much leadership, or unwise leadership, and thus the meeting be thrown out of balance. There may be too much praying, or too little, or room for improvement in its character, quality, or spirit.

There may be too much talking on the part of some taking part in the service, or too little on the part of others. There is room for the exercise of all the skill the pastor has in keeping his prayermeetings well balanced, or even fairly so. Progress may be slow, and the work be difficult, but it is worth all the effort it takes to make it.

Prayers must be developed. The older ones are passing on, and others will be needed to take their places. Tactfully get the people interested in the matter of improving their praying. There is a human side, as well as a divine, in the offering of prayer. Other things being equal, we may be sure that the Holy Spirit will appreciate every sign of improvement in the human instruments He uses in carrying on this work. The request of the disciples, "Lord, teach us to pray," was appreciated by our Lord.

With many of us there is much room for improvement in the matter of giving our testimony and in our praying. We may be sure that God will be pleased with improvement in these matters, and others helped. We may be sure that God takes no delight in indifference to these matters on our part.

Rightly directed, and appropriate singing has a large place in making our prayermeetings effective, as well as pleasing. The right kind of leadership, with properly won co-operation, can accomplish this work without making any dis-

play of it, or occasioning unfavorable comment. Under the guidance of the Spirit, much good may be accomplished, and the effectiveness of our prayermeetings increased.

Our prayermeetings should be tremendous factors in the work of our churches. Where there is room for improvement, let there be improvement. Good examples on the part of our leaders, and more advanced people, are invaluable. One of the best ways to get others interested in our prayermeetings, is to be interested in them ourselves. Interested enough to put forth patient, persistent effort to make them better.

Flourishing Like the Palm Tree

The righteous shall flourish like the palm tree: he shall grow like the cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall be fat and flourishing. (Psalm 92:12-15).

Christianity is the outcome of a believer's living, vital relationship to Christ and union with Him. It is being a member of the body of which He is the Head. It is a life wholly from Him. Its resources and possibilities are bounded only by our capacities for partaking of and appropriating His resources and possibilities. These possibilities are symbolized here by the elements of two of the most famous trees of antiquity: the palm tree, the cedar of Lebanon. The one famous for its food values, the other for its building values. Their sustaining, sheltering and ministering values to men. They were also noted for their splendid growth, enduring qualities, and as symbols of the grace of God:

I. The palm tree has in it the elements that make possible its being a flourishing tree; fat and fruitful. In these things it is a good symbol of Christian experience, with its vast range of possibilities for manifesting the grace of God. One outstanding quality is mentioned here. The righteous shall flourish as the palm tree. The palm tree must be right in all of its relationships in order to flourish. This is also true of the child of God.

II. The palm is a fruit bearing tree. It is graceful in its appointments, stately in its bearing, majestic in its appearance. It is as pleasing to the senses of the beholder, as it is profitable to him in its fruitage. It is both pleasing and profitable in its ministries. In these, and in other ways, it is a fine type of Christianity functioning normally.

III. With its splendid qualities, the palm tree demands—and must have—care and culture commensurate with these qualities. It is flourishing only as it receives such care. Christianity is like this. It has in it vast possibilities of helpfulness, but displays them only when it has the care, the culture, the nourishment, the climatic conditions essential to its flourishing condition.

IV. The palm tree must have suitable soil and climatic conditions. It will not grow just anywhere. Palm trees growing in the desert are sure signs of oases and abundance of water; of conditions suitable to their growth. This is true of Christianity. It does not flourish just anywhere, and under just any conditions. Where there is a flourishing Christian there are the conditions that make flourishing Christianity possible. Seemingly it may be in a desert, but there is an oasis there, with springs of the living water of life, flowing out from the throne of God. It does not flourish in an atmosphere of worldliness. "Those that be planted in the house of the Lord shall flourish in the courts of our God."

V. The tree in view here is not merely a palm tree, but a fat, flourishing and fruitful palm tree. The experience symbolized is not Christianity in general, but fat, flourishing and fruitful Christianity. To have such a tree means the setting out or planting of such a tree. But it means vastly more than this. It means the care and culture necessary to making it fat, flourishing and fruitful. To have the Christianity in view here means its proper beginning in the crises of the experience. But it means vastly more than this. It means that care and culture essential to its becoming fat, flourishing and fruitful. It means not only the meeting of the proper conditions for the crises experiences, but the daily meeting of conditions that make for growth and development. Only so can Christianity be fat, flourishing and fruitful. Palm trees are not fat, flourishing and fruitful, merely because they are palm trees.

VI. The resources available to the believer to enable him to become fat, flourishing and fruitful are inexhaustible; beyond the power of exhaustion by finite believers of all ages. Like the love of Christ, of which Paul writes, "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is breadth, and length, and depth, and height; and to know the love of

Christ, which passeth knowledge, that ye might be filled with all the fulness of God" (Ephesians 3:17-19).

VII. There is a work for the palm tree, which it must perform if it is to become fat, flourishing and fruitful. After all the necessary care and culture have been given to it, after all the soil and climatic conditions have been supplied, after all has been provided for its nourishment, it must diligently exercise its appropriating and assimilative powers—the co-operative work which it alone can do, or all else will be in vain for the accomplishment of their designed purposes. And there is a work of co-operation with God which the believer must do if the limitless resources of God are to accomplish their designed purposes in making him a fat, flourishing, and fruitful Christian. By the grace of God, the year upon which we are now entering may be, and should be, better than any that have preceded it. The power of growth is cumulative.

Guidance Here: Glory Hereafter

Nevertheless I am continually with thee: thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory (Psalm 73: 23, 24).

In few things do men stand in greater need, than that of safe guidance here below, or of certain glory hereafter. We are strangers here, and know not the way we take. It is not in us to direct our own steps. We must have a guide who knows the future, who understands our needs, and is cognizant of all things concerning life and its issues. Our text indicates clearly that our lives are planned, both for this present world, and for the world to come. It indicates also that our one way of safety lies in having the God who plans our lives to be our guide

in our living of them. In a world which God alone saves from utter confusion and chaos, it is a blessing indeed to have the privilege of putting our lives into the hands of God, trusting Him for guidance and co-operating with Him in the working out of His plans for us.

I. Life is too serious an affair, with too much involved, to be undertaken without the direction of a competent guide. Knowing this, God has not left us alone in this matter, but purposes Himself to be the Guide we need. This being true, we may be sure that less competent guidance would be insufficient to meet our needs, and that He alone is to be entrusted with this important work:

II. One of our first needs is a consciousness of our inability to find our own way through life here below. Lack of this consciousness is a rock upon which multitudes make shipwreck of life. God has endowed us with wonderful intelligence, and powers capable of vast improvement; which we are to develop and improve under His guidance. They are so great that they can be safely improved and used only under the direction of the God who gives them.

III. God has His ways of guiding His people, and they are many. By His counsels, is the inclusive term here employed. His Word has a large place in this matter. It should be made, the man of our counsel. Its direction should be sought constantly. Prayer is another means of divine guidance, and to this we should constantly resort. His providences are means through which He guides us. His Holy Spirit is here as a constant instrument in our guidance. His counsel should be constantly sought. We should be alert to every instrument He may use in our guidance. We are here to work out in co-operation with Him, His plan for our lives.

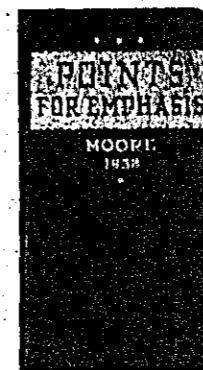
Points for Emphasis

A popular vest-pocket commentary on the International Sunday School Lessons.

The material in this commentary is prepared especially for Sunday school teachers. We recommend it unreservedly.

Some Special Features: Lesson Setting and Survey, Lesson Text and Outline, Notes Analytical and Expository, The Lesson of the Lesson, Gold in the Golden Text, Bible Lights on the Lesson, Titles and Topics, Calendar and Maps, Lesson Outlines for 1940. Price 35c

NAZARENE PUBLISHING HOUSE
2023 Troost Avenue, Kansas City, Mo.



V. *Human instruments may often be used by Him in our guidance.* Great care must be exercised here. Owing to human limitations, our friends, with the best of intentions may be sadly mistaken. Many dangers of shipwreck of life are involved in too readily following human counsel. Only divine counsel is safe. Only when human instrumentalities are used by God is it safe to follow their counsel.

VI. *The world with its multitudinous attractions, clamoring for our attention, must be kept in its place.* It is a passing show. We are eternity bound creatures. We are for two worlds—for time, and for eternity. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes and the pride of life, is not of the Father, but is of the world" (1 John 2:14, 15).

VII. *There is a close association of life here with life hereafter; an indissoluble association of training here, with glory hereafter.* Guidance here is a preparation for glory hereafter. What we receive here is what we are prepared to receive. We are safe in assuming that what we receive hereafter will be what we are prepared to receive. Heaven's glories are ever the same. Appreciation of them may be measured by the capacities of the people who are there to enjoy it. Preparation for larger life here is preparation for larger life hereafter. Guidance means vastly more than mere geographical direction. It has its place in all departments of our being; in the discovery and development of all our powers; in all that goes into the constitution of our being; in all that goes into the making of our lives.

Trusting in God

Bow down thine ear, O Lord, hear me: for I am poor and needy. Preserve my soul; for I am holy: O thou my God, save thy servant that trusteth in thee. Be merciful unto me, O Lord: for I cry unto thee daily. Rejoice the soul of thy servant: for unto thee, O Lord, do I lift up my soul (Psalm 86:1-4).

With fallen man, there is but one ground of relationship with God for him, that of the blood-shedding sacrifice made on Calvary's cross by our Lord Jesus Christ for his redemption. Without the shedding of that blood, there is no remission, and no possibility of a saving relationship; trust in our Lord Jesus Christ, and the efficacy of His shed blood. We are saved, "Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of

the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:5-8).

I. *Christianity is a dependent religion.* It is of God, and its condition is trust in Him. It comes into the heart through such trust. Apart from this it cannot and does not exist. It is a trusting relationship with God.

II. *It is a binding relationship.* It is the relationship of a servant and involved a life of service; not as a condition of salvation, but as a fruit of it. Not that we may be saved; but because we are saved. Trust is the condition of salvation; and salvation the condition of works.

III. *It is a saving relationship.* "Save thy servant that trusteth in thee." Beyond the initial crises by which we enter into this saving relationship, we are in constant need of being saved. Temptations, trials, testings, emergencies, occasions that make divine help a necessity, beset our pathway through life. Exigencies that demand more than we can furnish; that go beyond our present attainments in grace, constantly challenge us to larger measures of trust in God, and greater fortitude in meeting life's issues.

IV. *Trust is the attitude of one who belongs to God; who is in fellowship with Him; one to whom He is revealing Himself.* One who cries unto Him in his hours of need. Testings are challenges to the discovery and development of ever increasing resources in our God-given endowment.

V. *The preservation of the soul is an important and essential part of our salvation.* It is likely that the most delicate and beautiful thing God has created is the human soul. It needs His constant care and protection for its preservation. It needs far better care than we ourselves are giving it. Only He who made it can preserve it. Such preservation is essential to the soul's welfare, development, unfoldings, and best interests.

VI. *Trust in God is the one immediate condition of participation in all the benefits of divine grace provided for us, and needed by us for our complete redemption, both here and hereafter.* Trust is a matter of degrees. It has capacities for growing exceedingly. It is subject to vast increases. In writing to the Thessalonian believers, Paul said, "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth" (2 Thess. 1:3). This should be to us a year of marked progress in grace, and exceeding increase in faith and love.

Rejoicing in the Lord

Will thou not revive us again: that thy people may rejoice in thee? (Psalm 85:6).

The religion of our Lord Jesus Christ is a rejoicing religion; a religion of joy. In this it is outstandingly different from all other religions, known among men. The announcement of the birth of Jesus, was tidings of great joy, which should be to all people. "For unto you is born this day in the city of David a Saviour which is Christ the Lord" (Luke 2:10, 11). More joyful tidings could not come to a sin-stricken race than those brought by the angel that night. Our text makes plain one great occasion of our lack of the joy God designs we should have, we are living beneath our privileges. We are not giving God His opportunity to give us what He has for us. Going farther is the condition of greater rejoicing.

I. *One of God's challenges to our rejoicing in Him, is His worthiness of such rejoicing.* In a world with its multiplicity of gods, none of which are giving to their devotees the satisfaction they seek, how great should be the rejoicing of those who are finding satisfaction through trust in the true and living God. In our failures in this matter, we are robbing God of the glory and satisfaction which is His due for His manifold mercies, and boundless grace in His dealings with us. We are robbing ourselves of riches of grace which we might be enjoying. We are robbing our brethren, and the world, of inspiration to seek and find for themselves, the riches of grace which we might be enjoying.

II. *It is not God's fault, but ours, that we are not in the enjoyment of rejoicing experiences.* It is not that He is withholding His blessings, but that we are not going forward into their enjoyment, that brings about this situation. For God's glory, for man's good, for our own benefit, we should go forward into rejoicing experiences of His grace.

III. *The psalmist recognized the necessity of special spiritual condition for such rejoicing.* He was confident that God could and would meet their need. He was presenting the one necessary condition on his part; a willingness to have that need met; a readiness to co-operate with God in the meeting of their need. God has made us self-determining beings, and challenges us to so use our self-determining powers, that His will may be accomplished by us, in us and through us.

IV. *Man's rejoicing in the Lord is commensurate with the measure of grace he is enjoying.* If he would have more rejoicing, he must have more grace. He must put himself in the way of having

more grace. He must recognize his need of more grace. He must seek the supply of his needs at the throne of grace. The religion of our Lord Jesus Christ—instantaneous in its beginnings—is gradual and progressive in its unfoldings. Only as we keep pace with God in His progressive work can we hope to have the satisfaction He has for us.

V. *The importance to others, of this rejoicing spirit on our part.* One of the outstanding needs of the unsaved, is encouragement to avail themselves of the grace of God for their salvation—to launch out on a course of spiritual life for themselves. Humanly speaking few things, if any, tend to give them this encouragement, like seeing others living happy, victorious Christian lives. Few things, if any, tend to discourage them more than professing believers living below their privileges in grace. The salvation of others depends largely upon the measure of grace we enjoy.

VI. *The religion of our Lord Jesus Christ is a satisfying religion in that it gives to the heart purity, power, and the sure hope of immortality it needs.* For these, and similar things, God has made us. Naturally and normally, man finds satisfaction only in the God who has made him. It is folly for him to seek it elsewhere. It cannot be found in other creatures as full of infirmity as is he himself. The fact that God who has made Himself man's Savior is matter in itself for great rejoicing in Him. Man created in the image and after the likeness of God cannot be satisfied with the world, or with anything, or everything that God has created. He can be satisfied, and is satisfied only with God himself.

VII. *God has given to man abundant reasons for rejoicing in Him.* The wonders of His grace, in His saving work. Wonders which have never been exhausted by the demands of mankind, and never can be so exhausted. The mighty men of the ages, have been men of God. They stand out as mighty mountain peaks among the masses of mankind. And they are such by the grace of God. He has spread out vast ranges of possibilities before us and invites us to partake of all that is made possible by His grace. No man has gone so far that he might not have gone farther. It is not because we have reached the limits of the horizon of grace, but because we have failed in our going on that we are where we are today. God is challenging us to go on, the cause of Christ is challenging us to better things, the world is demanding of us revelations of Christ, of His grace and power, that we are not giving them. Never has the world needed God and His grace and power, more than it needs Him today. And we are

the instruments through which God is seeking to manifest Himself to the world, and upon whom He is depending in the making of this manifestation. Under God, the hope of the situation is in the hands of His people.

Forgetfulness

The children of Ephraim, being armed, and carrying bows, turned back in the day of battle. They kept not the covenant of God, and refused to walk in his law; and forgat his works, and his wonders that he had showed them (Psalm 78:9-11).

In His infinite wisdom and grace, God has endowed man with marvelous power and abilities. In many ways, one of the most valuable of these is that of memory. The power of receiving and retaining impressions of the multitudinous things that go into the making of human life in all of its varied aspects. The ability to recall and reproduce these experiences; to recognize them as actual happenings in our lives; to locate them and give them their proper places in our experiences. The value of this endowment is so vast that we would be lost without it. Rightly appreciated, developed and used, it is of inestimable value to us. In the measure in which it is neglected its values are impaired, and many of them lost. Wisely we should cultivate it, and develop it to its highest state of efficiency, and so use it that it will ever be an asset to us, instead of a liability. Your memory will go with you to the world to come. Store it with right things and it will be a joy to you forever.

I. *Forgetfulness is one of the sins to which the people of God have ever been prone.* On account of few things have they suffered greater losses than they have through forgetfulness.

II. *Ingratitude has ever been considered—and rightly so—as one of the basest of sins.* It is an indication of an unsatisfactory spiritual condition, unworthy ideals, and serious defects in character development. An indication of serious abnormality in the development and use of one of God's most valuable gifts. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider" (Isaiah 1:2, 3).

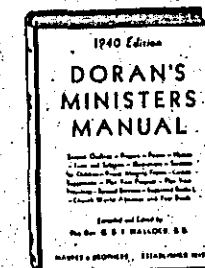
III. *The effect of this sin upon the ingrate.* One of the condemning things about the sin of ingratitude, is that it is a sin against love; against one's benefactors; those who are seeking his welfare, and the furtherance of his best interests from every worthy standpoint. While the ingrate suffers many material losses through his ingratitude, these are not his only losses, or his greatest losses. His greatest losses are those suffered in the destruction of the finer qualities of his being. Ingratitude is an indication of the loss of the finer and better qualities of human nature; of all that is finest and best. Whatever is fine in man rises up in protest against the sin of ingratitude.

IV. *The effect of ingratitude upon our benefactors.* That they are distressed be-

Doran's Ministers Manual for 1940

Fifteenth 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.

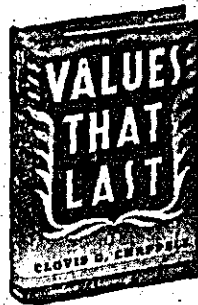
Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

cause of it is certain. But their greatest distress is over the losses we are suffering, and the havoc that is being wrought in our characters, and the harm that is being done to others, and the hindrance to the cause of Christ. Distress that a soul which might be going right, is going wrong. That one who might be a help to others, is being a hindrance to them. That one who might be a friend to Christ, is His foe.

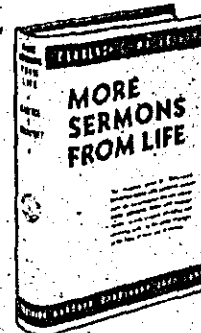
V. *The effect of remembrance as a strengthener of faith.* Had Israel remembered the mighty works of God which He wrought in bringing them out of Egypt, and out of Egyptian bondage, that memory would have been a constant strengthener of faith and a mighty incentive to its exercise. Few things are more helpful to faith than the remembrance of the mighty works God has wrought in answer to it. Few things are more destructive of faith, or discouraging to its exercise than forgetfulness of these things. Remembering how God has helped us, and helped others in times of need is a mighty encouragement to the exercise of faith.

VI. *The effect of our forgetfulness upon others.* Not only is our own faith hindered by our forgetfulness, but the faith of others is hindered. We are here as witnesses to Christ. That witness is to be borne to others. They have a right to hear from our lips what God has done for us in Christ. Their faith needs that encouragement and we should see that they have it. We are here as encouragers of others to believe in Christ, and not as discouragers. Few things are more encouraging to others than the steadfastness of Christ's followers in their trust in Him. Every victory we win through trusting in God, is a help to others, and an encouragement to them to win victories through trust in Him.

VII. *The effect of ingratitude upon the work of God.* The entire history of God's dealings with mankind is a record of this. Especially is this true in the matter of His dealings with Israel as His chosen people. During the kingdom age, whenever God had a man who remembered His mighty works, wrought in behalf of those who trusted in Him, mighty revivals swept Jerusalem and the kingdom of Judah. Frequently they swept much of the northern kingdom. When the people of God forgot His mighty works, retrogression followed and the people were swept away from God, and went into idolatry and sin. And that has been the history of the present age. When men have remembered the mighty works of God in, and through Christ, revivals have swept the lands, multitudes have been turned to God, and mighty things have been wrought in His name. Forgetfulness has been followed by spiritual death and decay.



NEW BOOKS Of Especial Interest To Ministers



THE CHALLENGE OF JESUS

By Hugh T. Kerr. A series of expository studies in the Gospel of St. John that are gems of interpretation. In the claims made by Jesus himself, the author presents a Christian approach to modern problems. Thirty-one chapters; 192 pages. 1.50

VALUES THAT LAST

By Clovis G. Chappell. A new book of sixteen sermons by this popular preacher. This volume maintains the standard set by previous books of Dr. Chappell's. Each one is attention arresting and thought provoking. 216 pages. 1.50

WITH THE TWELVE

By Carl A. Glover. This book vividly portrays the disciples in terms of their relationship to Jesus, tracing first in six successive stages the collective training of the group, and then studying the personal growth of each individual. An extremely worthwhile volume. 2.00

MORE SERMONS FROM LIFE

By Clarence E. Macartney. A second series of sermons built around the living experiences of men and women who have come face to face with very real and soul-straining temptations. For some the result has been poignant disappointment and sorrow; for others, victory courageously won. Eighteen messages in all. 1.50

THE CHALLENGE OF JESUS Studies in the Gospel of St. John

By Hugh T. Kerr. In the claims made by Jesus Himself, in the Gospel of John, the author presents a Christian approach to modern problems. The expositions of difficult passages will help clear the understanding and foster faith.

The chapter titles indicate the class to which the messages are addressed: To All Seekers After God, To All Half-Hearted Believers, To the Intelligentsia, To the Frustrated, To Those Without Resources, To All Who Suffer, To Death, To the World's Standard of Values, etc. There are thirty-one chapters in all and 192 pages. Price \$1.50

THE WORLD'S SATURDAY NIGHT and Other Sermons

By William E. Biederwolf. Thirteen sermons by this outstanding pulpiteer who just recently went to his reward. Dr. Biederwolf is no novice as a writer having published several books of sermons. His messages are characterized by strong evangelistic emphasis and pointed illustrations.

Some of the sermon titles in this volume are as follows: The World's Saturday Night, Winning the Race, What this World Needs, Short Beds and Narrow Covers and nine others. Price \$1.00

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

The PREACHER'S MAGAZINE

THERE are three judgments in the matter of giving in which I hope we shall all be agreed. And the first judgment is this: we are apt to be gravely deceived about the extent of our beneficence, and we vastly exaggerate the amount of money we give away. . . .

And the second judgment is this: there is a strangely paralyzing power about money, and it so restricts the heart that the more we get the less we are inclined to give. And this is surely what the Lord was meaning when He spoke of "the deceitfulness of riches." . . .

And the third judgment is this: that conscience in the matter of giving is apt to become less sensitive as the appeals come from the necessities of the soul. Many a man will give generously in response to a cry of material hunger who is numb to the cry of spiritual hunger. . . .

What course can we follow to make beneficence a spontaneous issue in our life? First of all we must cultivate a sense of stewardship. We must cultivate this sense as assiduously as we have cultivated the sense of ownership and possession. A sense of stewardship is the recognition of the ultimate fountain of our life and strength; it is homage paid where homage is due. The Lord puts His homage very early in the prayer which He taught His disciples. All that we have is ours in trust; and we are to bow in homage before the Lord and say, "Not my will but Thine be done." —J. H. JOWETT, D. D.

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.

Exploiting the Supplementals

BY THE EDITOR

HEADLAND begins his book on "Some By-products of Missions" with a chapter on "An Age of By-products" in which he says that some manufacturies make more profit out of their by-products than out of their main commodity. I suspect this is a somewhat biased statement, for I think the cost of operation is likely charged up against the main commodity, and this allows the profits to be chalked up to the credit of the by-products. But, even at that, it is interesting to know that men in industry have met their problems in a positive manner. Ginners used to get rid of the cotton seed at a loss. But later this by-product was made to more than take care of the machining of the lint. Packers utilize the hair, hoofs, entrails and blood of the hog for commercial purposes. Sawmills find a place to use or market the slabs and sawdust and shavings. And so it goes on through the various lines of industry and manufacture.

The main business of the preacher is to preach. But if he preaches and has people to hear him preach, he must carry on a great many activities which are only supplemental or even incidental. He must carry them on. He will carry them on, but our present exhortation has to do with his exploiting of them for the advantage of his calling.

Yesterday a young preacher said, "The lectures we hear in the preachers' meetings exaggerate the business of pastoral calling. They talk like the people are all anxious to have you come, and that they will immediately listen to your appeal and come out to church. But I find a great deal of indifference, and people who make a specialty of keeping their promises have promised me repeatedly that they will come to church, and they have not come yet. Sometimes I wonder if this is really a very paying proposition." Well, pastoral calling is not easy, and it does not bring the magic results that some seem to suggest, but it does bring some dividends, and when worked to the limit it does make a difference in the sum total of the good a preacher can do. In every form of endeavor it takes quantity to provide for quality. Out of fifty calls made during the week, perhaps four or five will seem to do some good. But if you make

only ten calls, then only one will likely be of service. If you make only one, the chances are you will just make one of those perfunctory visits that serve to give pastoral calling a poor reputation.

Last night I urged a young preacher to make the second call within the week on a woman, not a member of his church, who is dying at the hospital. He said he had thought of going again, but was deterred by the thought that some would think he was "bidding" for a funeral. I do know there are instances in which ministers have been criticized for being too available in cases of this kind. But holding funerals is a side-line in the preacher's calling, and I have known some successful pastors who let it be known to the undertakers and to all who might at any time be concerned that they are available for services of this kind in season and out of season, and by means of their ministry in times of bereavement they have made contacts that were useful in bringing people to the church and to the Lord.

In a moderate sized city the editor of the secular paper was asked by one of the pastors of the larger churches, "Why is it that this Nazarene pastor gets so many more of his sermons into your paper than the rest of us? His church is by no means a large church and yet you print almost as many of his sermons as of all the rest of us put together." In terse language the editor replied, "That preacher has a sermon on my hook all the time. I have to solicit from the rest of you, and then you are likely to send in your copy late. And then this Nazarene preacher never criticizes the form in which his sermons appear, and never seems to make any note of the mistakes that occur or to pay any attention to the blue-penciling we carry out."

A "Family Devotions" hour on the radio was allotted to the ministers of a city of half a million. Ministers of all churches were asked to take their turns. The hour was seven thirty a.m., and in the course of a year it was remarkable how many of the ministers found it inconvenient to "come on" when their turn came. But the wide-awake Nazarene preacher took his regular turns and then "relieved" others almost twenty times during the year. Nothing great, but just a chance to make something out of an incidental, and there is evidence that some good was done.

In a small city a minister of my acquaintance, in his turn with other ministers, was asked to come and talk to the school children of the elementary grades. To refuse would be impolite, and so the majority of ministers went and gave a perfunctory talk. But this minister of whom I speak gave a personal program in which he featured bird calls and animal voices. It was not much in the way of immediate results. But after that the children of the community knew that preacher, and the attendance in his Sunday school immediately picked up.

But to come in closer to the theater of operations: "The preliminaries" in the average church are a bugaboo. It is remarkable how many detached interests can be dragged into them. It is

the wonder of the age how people who cannot sing effectively, and who have strange ideas of propriety in the selection of songs, can be induced by somebody to "favor us with a special song." "The announcements," and the various and sundry specials encroach upon the time until—well, this is one thing that the preacher should take gradually, but firmly into hand, and organize it and make the service a unit, and make everything that gets a place on the program contribute something to the general purpose of the meeting.

I have known a pastor who looked after the subscriptions for the church paper himself. He said this agency was a help, and not a hindrance. He used the sample copies of the church paper to supply the need for "something to give away" when he called in the homes of strangers, and the benefits of being a subscriber as an opening wedge for inquiry into the spiritual status of his own members. Then, even in public services, he used the occasion of speaking about the paper as a means of emphasizing some special doctrine or duty by quoting or reading from the paper.

It would seem unnecessary to speak of the departments and auxiliaries of the church. Not that these do not sometimes constitute problems, and not that their proper direction is no art. But there are so many ideas, and so many examples of at least partial success for all the ideas. One pastor compromises his morning preaching service, both as to its length and its content, in order to hold the members of the Sunday school for church service. Another pastor has a "Junior church" plan that he thinks much preferable. Yet another elects to make the Sunday school complete and independent of the church service, and satisfies himself with just an ordinary invitation to all who will to remain for the church service. And some men do well with all these plans. It may be that the place, and the type of people one has to deal with, and even the gifts and preferences of the preacher, should be considered in the selection of a plan. But surely there should be a plan, and the part should be made to help the whole, and the instances in which the whole is asked to give way to the parts should be exceptional, and not the rule.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

WHENCE COMES DEPRAVITY?

What is man, that he should be clean?
And he that is born of a woman, that he should be righteous? (Job 15:14).

WE have been discussing the different aspects of depravity and noting its evil nature corrupting and defiling the heart of man, a state and condition of moral putrefaction sending its fangs over the entire organism of man's spirit being. A very pertinent question arises, whence comes this evil? How did it enter the heart of man? Is it through his own volition or did he inherit it?

Here we have schools of thought dividing. They have divided from the earliest days since man began to reason about this evil within. Some have said that man is born morally good and does evil by imitation as propounded by Pelagius of old, and others have said that he is morally corrupt from birth as taught Augustine. Down through the years these theories have come varying somewhat in their outward attire but inwardly intrinsically the same.

As a church we have accepted the position that original sin or depravity is inherited. The state and condition of the hearts of our first parents induced by their wilful transgression has been generically transmitted to all their offspring. We shall seek for the reasons for our belief. Why do we maintain this position?

THE SCRIPTURE TEACHING

While Scripture is more concerned with the fact and nature of sin together with the remedy than it is about the origin, yet there is sufficient to indicate that our position would seem to have the scriptural foundation. Our text clearly implies that it is not to be expected that one who is born of human parentage should be righteous, and a similar passage is to be found in this same book in chapter 25 verse 4. Moreover at the very beginning of our sacred history we have this thought set forth. Early in the existence of the race the sentence of doom was pronounced. Why? The scripture reads, "And Jehovah saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). With this is to be taken Gen. 8:21 which has the statement "the imagination of man's heart is evil from his youth." The word for youth here is used of an infant just born or a boy. Then there is that classic passage on this subject, "Behold I was shapen in iniquity and in sin did my mother conceive me" (Psalm 51:5). Other passages in the Old Testament that corroborate this teaching are Psalm 58:3, 4, and Jer. 7:9. In the New Testament also we have the fact stated in Eph. 2:1-3, which passage concludes with the words "and were by nature the children of wrath, even as others."

We have taken the passages in which the heredi-

tary nature of depravity is directly expressed, but there are passages in which it is clearly inferential. Those are the passages which teach the universality of sin. Most outstanding in this respect is the section beginning Romans 1:18 and continuing through 3:18. Here we have both Jew and Gentile concluded under sin. If sin is thus universal must it not have had a universal cause? Could any cause be universal but one inherent in the nature of man? Thus we feel that this passage gives the same fact through inference as the others do in direct statement.

MANKIND AN ORGANISM

In the extreme individualism of our day and age we forget that we are members of a great racial unity. We talk about the solidarity of the race on occasions, yet it does not permeate our thinking coloring it through and through with its concept of an indissoluble bond. There is a racial nexus. When we ponder on this, we are apt to conceive of it in a physiological aspect; we recognize that we are all composed of flesh and blood, bone and tissue. Yes, we may rise higher and say we all have emotional reactions, we think and we will. But there is more than that, we all are spirit-beings and in this spirit-being of ours we are units interrelated to all other spirit-beings.

In reference to racial unity one writer explains thus: "The race is an organism, and the individual, if we may so speak, is a cell in the tissue of that organism, indissolubly connected for good or evil with the other cells in the unity of a common life. From this follows the conception of heredity. Man is not simply bound up with his fellows through the external usages and institutions of society. He has been produced by, and has become a part of them; he is organically related to all members of the race, not only bone of their bone and flesh of their flesh, but mind of their mind. He is a bundle of inherited tendencies, and will in turn transmit his nature, to those who come after him. It is easy to see that this conception of heredity, and of the organic unity of the race, is but the scientific expression of a doctrine which is fundamental to the Scriptures, and which underlies all its teaching about sin and salvation."

Turning to Scripture, in the writings of St. Paul the unity of the race is clearly stated. In Romans 5:12 we are told that through the sin of Adam the virus of sin entered this world, and also we are told that in this sin all sinned, that is, the race became defiled, racial sin became a fact. If there were no racial unity, then there could be no racial sin. Adam's sin would have been an isolated fact related to his own personality alone, but with racial unity then the whole was entailed in this act.

In this same passage we have set forth another headship besides that of Adam and another race, entered into by other means than the human race with different consequent results but this likewise infers the plan of organization of mankind, an organic unity of individuals; the means of unity may vary but there is to be unity. So Adam Steele observes, "Every child born into the world has two

fathers: the first Adam, from whom he inherits a nature morally tainted and prone to sin; and the second Adam, from whom he has a heritage of grace sufficient to purify this taint."

With this fact of the unity of the race thus established, we can readily understand how such a disruptive event is the loss of communion with God, the removal of the Holy Spirit and the disorganization of the soul entailing the loss of the central focal point around which all moved, that is, the submission of the heart and life to God with its consequent chaos, confusion and corruption, would enter so deeply into the being of man in its original constitution, the fountain head of the race, that it must needs become an integral part of that being and be transmitted with life itself to its posterity.

Thus when we ask the question, whence comes depravity, we find the little distich so often repeated expresses it rather succinctly:

*In Adam's fall
We sinned all.*

We do not mean in the realistic sense as some would interpret these two lines, but we do mean that in Adam's fall the whole race became corrupt after the principle that like begets like; there is a genetic transmission of depravity.

To this conclusion therefore two lines of thought converge, the teaching of Scripture in the passages cited and the fact that the human race is organic. In the corroboration of these two lines, the fact seems to be a well authenticated issue, and moreover gives sufficient cause and explanation of the universality of sin in the world with its long train of evil rather than other lines of thought which have at times been offered.

Because of the inheritance of this evil we have it denominated original sin by some and inbred sin by others. These are theological terms rather than biblical, but they express a biblical truth, and especially that phase which relates to the transmission of racial depravity. Under such captions Wesleyan theologians have taught inherited depravity explicitly in their works, and it has become fundamental in our teaching.

While the sin of Adam has thus been far-reaching, touching every scion of the human race, how comforting it is to look away from this picture and read, "For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many." "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Yieldedness

Luther has finely rendered Psalm 46:10, "Be silent unto God, and let him mold thee." When we are too active, we try to fit God into our molds; but when we are yielded like the plastic clay, God can shape us according to His will, to work in us and through us His highest plan.—A. B. SIMPSON.

The Preacher as a Student

E. E. Wordsworth

READING and studying are not the same. We must discriminate between them. To study is to endeavor to learn by mental application; to apply the mind in memorizing or mastering; to gaze on attentively and thoughtfully; to work intellectually; to employ the mind in investigation; to cogitate.

Paul wrote to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To use a figure, we need to mend our nets if we would catch men. "And going on from thence, he saw two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them."

Truth is the instrument with which souls are brought to God. The truth by which men are saved is found in the Bible. God does not make a special revelation of His will to each individual. He then who would do the will of God, and teach that will to others, must study the Bible, that he may understand what that will is, and that he may properly apply it to all the various relations of life. No familiarity with philosophy, history, the sciences, or even theology, can take the place of a thorough knowledge of the Bible. The minister's specialty must be the Word of God. Few can appreciate the force of metaphysical arguments, but God's Word carries authority and power. A mechanic fails to do his work properly unless he knows his tools and how to use them. The carpenter needs his blue-print. The preacher is helpless without a thorough knowledge of God's Book.

Of course the minister should read and study on many lines. Adam Clarke said, "He should intermeddle with all knowledge," yet this learned commentator gave the Word first place in his life. This Irish boy of eighteen, went out as an itinerant preacher among the Methodists of England. He had only the mere rudiments of learning, was thoroughly converted and panted to know God as revealed in the Bible. He was wholly consecrated to God and sought nothing but the favor of God and the salvation of men. Prayer was his continual exercise, and the Bible his one book. He frequently read it upon his knees, and often wet it with his tears. His circuit embraced parts of three counties, and had thirty-one preaching places. He preached every day, read on horseback four volumes of church history, and commenced the study of Hebrew. He afterward was sent to circuits that had forty appointments. In eleven months he preached four hundred and fifty sermons. While traveling large circuits Adam Clarke laid the foundation of such extensive knowledge as placed him in the ranks of the most learned men of England. Nor did he ever for the sake of study abate his zeal for the salvation of souls. In sixteen years he

preached six thousands six hundred and fifteen sermons. During the three years he was stationed in London, he walked over seven thousand miles to preach the gospel in the city and its suburbs.

Yet he became so famous for his learning, that the highest literary societies considered themselves honored by his becoming a member—universities conferred upon him their most honorable degrees, and princes paid him homage. In the midst of all these labors and honors, his zeal for the salvation of souls, and his simplicity in preaching and fervor in proclaiming the precious truth of God never declined. The aim of all his studies was that he might be a more effective preacher. Clarke's Commentary is the chief foundation of his fame. It still remains, after nearly two centuries, a great classic. Clarke explored the mysteries of the original Greek and Hebrew scriptures, tracing them through their translations into Arabic, Persian, Latin, Anglo-Saxon, French, Danish, etc. It is said that he could converse in twenty-six languages. The Talmuds, Targums and various versions were as familiar to him as the alphabet to a child. In addition to this stupendous task of writing a classic commentary he wrote his famous "Biographical Dictionary" and "Theology" and other works of lesser magnitude.

Every preacher cannot be an Adam Clarke, but there is seldom one whom God calls to devote his whole time to the work of the ministry who may not with proper diligence, acquire sufficient learning to preach in any place with acceptability. But there is no royal road to learning. Edmund Burke, one of England's greatest statesmen, was complimented for his genius, but he replied, "All the genius I know anything about is hard work." Edison said his genius was perhaps five per cent inspiration but ninety-five per cent perspiration.

There are many preachers who never read the commentaries and acquaint themselves with the standard authors. They are absolutely satisfied to be shallow and superficial. While preaching should always be simple, yet one's learning can be profound. Paul and Wesley furnish illustrious examples at this point. Most preachers could become theologians if they would apply themselves. And at least a working knowledge of the Greek and Hebrew is essential to the man of God. Rev. B. T. Roberts, A.M., founder of the Free Methodist Church, says, "The Greek language is more difficult than the Hebrew. And though it will require time for any person to learn the meaning of the different words found in the original Scriptures of the Old and New Testaments, yet any ordinary person can gain such a knowledge of the Hebrew, or the Greek, by diligent study for three months, as to be able by the help of the Grammar and Lexicon, to study out to his satisfaction, the meaning of any text in either of these

original languages. Anyone who tries it faithfully will consider his time well employed."

For a preacher to be a student requires industry and perseverance. If he is wholly consecrated to God, while he is daily laboring in the kingdom of God, engaged in pastoral, evangelistic, or official duties, he may each day add to his stock of learning so as to become in time an accurate scholar, and a very useful man of God. But if you study much you will have to set yourself to it with dogged determination. There is so much to interest and distract, so much to occupy the mind, that unless you set aside certain hours in the day for your books, and under ordinary circumstances insist upon having

them free from interruption, you will accomplish but little in the way of study. Whatever your natural talents may be, if you neglect to study you will become incapable of any great mental exertion. Though it may be hard work at first, yet the mind, like the muscles of the body, develops by use. It grows with exercise!

I heard Dr. A. G. Jeffries say, "A preacher must enslave the mind." Dr. E. F. Walker, our former General Superintendent, sacredly kept his study hours. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed." It pays big dividends. "Thou shalt love the Lord . . . with all thy mind."

Two Good Sermons Every Sunday

A. S. London

PASTOR TIDWELL of Chattanooga, Tennessee, who has filled the pulpit of one church for thirty-four years, is reported to have said to a group of preachers that the people have a right to expect two good sermons from the pastor every Sunday. And he emphasized it, "I mean two good sermons." No preacher will preach two good sermons each Sunday if he is not stirred over the matter that he considers the greatest value in his life. It is not possible to become agitated over a matter if one regards it as of little or no value. There will not be any great efficiency in the ministry until it has become a passion with us.

Jesus magnified the work of preaching. His preaching was dynamic. He was a simple preacher, but His ministry has been felt around the world. He said to His disciples, "Go ye into all the world, and preach the gospel to every creature." This is the task of a preacher. It is a marvelous undertaking. Jesus said, "I am with you alway, even unto the end of the world."

Paul was a great preacher. He said, "I am not ashamed of the gospel of Christ." He went farther, "for it is the power of God unto salvation." "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things?" Paul preached good sermons. It was a passion with him. He said, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Paul believed that the salvation of the world depended upon the proclamation of the gospel of the Son of God. He did not trifle in the matter of preaching. He was irresistible and a tireless preacher.

In Paul's letter to Timothy he delivers a very solemn charge concerning the preaching of the gospel of Christ. He realized that his work was about

to come to a close. He says, "I charge thee 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, and out of season; reprove, rebuke, exhort with all longsuffering and doctrine." He exhorts Timothy to preach constantly and to preach the Word.

I heard Dr. Buttrick, the author of "Jesus Came Preaching," say that preaching is rooted in the persuasive faith and piercing conviction that in Jesus Christ God has made known His love and will for mankind. He also says that preaching is rooted in the fact that our race has always been haunted with the sense of another. If this be true, and it is true, then God have mercy upon any preacher who trifles in the pulpit!

Man is a religious being and will worship. He needs the aid and help of the preacher in the pulpit to give inspiration and information. The need now is for better preachers to assist the public in worship. Good pastors are in demand, but the times demand good preachers also. Someone has said that he does not know one good preacher who is without a place to preach, that is, one great gospel preacher who is without work. I do not know whether this is true or not. I do know that we do not have enough of the right kind of preachers to fill the pulpits that are calling for them. Wherever you find a great gospel preacher you will find a congregation somewhere to receive his message.

We are now in a critical period of the world's history. The political and economic world is in a state of confusion. The religious world is faring but little better. Conditions are such as to challenge every drop of blood in every honest, God-called preacher. Our need is for a great spiritual upheaval. The backwash of the World War is still upon us. We have hardly started to pay the debt incurred from the late war until the world is shocked with the news of another one.

Wesley's preaching stirred England and was followed by a great revival of religion. Martin Luther

was a great preacher. He thundered his doctrine of justification by faith into the ears of all Europe. It resulted in the Reformation. Wesley's preaching brought about a condition that saved the country from a revolution. The preaching of Jonathan Edwards, Moody, Finney, and scores of others helped to place the Church on a new foundation. Such preachers are needed now as never before in the history of the Christian era.

We have some great preachers, but we need more of them. Suppose in our own Nazarene denomination we had five hundred preachers in the field of evangelism like Dr. D. Shelby Corlett, Dr. O. J. Nease, General Superintendents Chapman, Goodwin, Williams, Morrison, Revs. Kelley, Fleming, and fifty others that I could name? What would happen in our own Zion if all these men with five hundred more could give themselves to evangelism? The tragedy is that we have only a few great preachers. It is true in all denominations. But we do have a host of good preachers. And probably on their shoulders rests the great responsibility of bringing a great spiritual awakening to our own church and land.

This land needs another Billy Sunday, Gipsy Smith, Sam Jones, and William J. Bryan, the lay preacher, to thunder out against the evils of our day. We are swamped with national sins. There are too many poor preachers who say but little. They would not wake up a mosquito on an ox's horn. They preach with no passion. Preaching is hard work, and they put but little into it. They get but little out of it. We need better church buildings, better choirs, better Sunday school equipment, but our greatest need is for more good preachers who preach two good sermons every Sunday, and preach with a passion for the souls of dying men. The people of this country and our own church will not go beyond their pastors.

Our college presidents, Bracken, Williamson, DeLong, Reed, Wiley, Parrott and others are doing a noble work in our institutions. These men are great leaders in the field of education. But their greatest task is to turn out some young preachers from our colleges with a passion, trained minds and burning hearts. We need five hundred young men and women turned loose over this country with a message that will get the attention of our people. Little essays, no tears, no passion, no heart, and those who are afraid to put some sweat into the task of evangelism, will amount to but little. Our boys and girls who are going to preach need strong bodies, trained intellects, soul-concern, and a call to preach or die. Milton Smith is such a preacher. He will always have an open door. Dr. B. F. Neely could honorably fill any pulpit.

A college graduate said as he was pastoring a small church, that he doubted if our people wanted an educated ministry. Yes, they want an educated ministry, but they do not want a namby-pamby, milk-and-cider type of preaching. They want preaching with some teeth in it. As William Jennings Bryan said, "A preacher must have a real message, be familiar with his message and deliver it in an effective way."

There must be content in the sermons of our preachers. Every sermon should be filled with great gospel truth. Our young preachers must know that there are problems that confront every flock. They must know conditions and human life. They must learn how to be skillful in the pulpit. They should cultivate a pleasing personality, and not preach on the ebbing tide. They ought to be red-blooded men and women. They must know that to preach well it first requires one to live well. They must have pure motives and preach in the power of the Holy Spirit.

Such editors as Corlett, Nease and C. Warren Jones are making a contribution to this nation that will live on after their earthly house has gone back to dust. Evangelists C. B. Fugett, Lum Jones, Lon Woodrum and a host of others are making the nation better than they found it. There are a thousand pastors in our own denomination who are the backbone of our church today and making it for the tomorrows. Such district leaders as Chalfant, Starr, Gibson, Wells, Sanner, Montgomery, Mathis, Benedum, Smee, Vanderpool and twenty others are building districts that would be a credit to any denomination. Raymond Browning has been felt as a pastor and evangelist and is now a district leader. C. W. Davis stands and preaches a rugged gospel. We need five hundred more such preachers and leaders in our church as I have mentioned.

Pastors like H. B. Wallin, Simpson, Young, Diffe, Plumb, Hess, McConnell, Gould, Reed, Kelley, Benner, Tidwell, and a hundred others are building great churches in our large cities. Jarrette and Dell Aycock, with the Hardings, preach strong, sane, evangelistic and pastoral messages. We could use five hundred like them.

We need pentecostal preachers. It was not by might nor by power, but by the Holy Ghost that Peter had three thousand conversions on the Day of Pentecost. It was not by might nor by power that the waves of the Red Sea were driven back, but by the power of the Holy Spirit. It was not by might nor by power that the River Jordan was crossed, but by the power of the Holy Spirit. It was not by power nor by might that the walls of Jericho fell, but by the Spirit of the Lord. Macrory, Wise, Heslop, Miller, Watkin and Hale are pentecostal pastors.

The Lunn brothers of our Publishing House have made a contribution to the cause of Christ through the publishing of good literature that will stand when the world is on fire. They are helping to counteract the 5,000,000 dirty, sex and detective story magazines that are put out every month in this nation.

Brethren, we are just in the morning of our work and the sun never sets at this time of day. Our sainted Dr. Bresee is looking at our one hundred sixty thousand members, our twenty-five hundred students in our colleges, our six hundred missionaries with our million pieces of literature that go out annually and telling us to carry on. More than three hundred thousand Sunday school pupils is enough

to cause him and our Lord to rejoice a million years in that city not made with hands eternal and in the heavens.

Our Uncle Buddie, who has preached for more than fifty years, raised more than 40,000 subscriptions for the *Herald of Holiness*, with books that he

has written going into or near the million mark in sales, will soon have to go on and let his mantle fall on another. He has been felt across this nation as a preacher. As was said of Savonarola, it would be better for a state to go out of existence than for him to cease preaching. May God raise up another!

Preserving the Pastor's Physical Well-being*

Dr. F. C. Harrold

It has been truly said that people who live in glass houses should not throw stones. Perhaps if I will address my remarks to myself they may be of some service to others. Speaking of addressing one's remarks to himself, I recently read of a very suggestive paragraph of a book by Dr. Bliss Perry entitled "And Gladly Teach." He was writing of one of his former professors of Public Speaking who was a minister: "He never read in public from the Bible except when preaching and I remember his saying to me that 'a clergyman should always read the Bible as if he were himself listening to its message as well as conveying it to the congregation,' a counsel of perfection which is violated every Sunday."

Dr. James Black, in his lectures on "The Mystery of Preaching," tells how he loved to see a well-known preacher in Scotland twist his face like a corkscrew and peer over his eye-glasses while speaking. Doctor Black feels that this noted preacher would lose some of his effectiveness if he were to lay aside this mannerism which seems to be all unconscious on his part.

An old professor of theology used to tell of a distinguished minister in West Virginia, a generation or two ago, who would have several climaxes in a sermon and as he approached these climaxes he would begin to turn an imaginary crank, which he would turn faster and faster until the climax was reached. This peculiar gesture seemed to be very effective. But the old professor added that every young minister in the entire section tried to turn that crank but not one of them ever did it successfully. There is the tragedy of it all, when a young minister, consciously or unconsciously, imitates the mannerisms and eccentricities of some great preacher. Phillips Brooks, in his "Notes on Preaching," suggests that if a minister should desire to imitate John the Baptist, it might not be so difficult for him to get the camel's hair and the locusts.

Doubtless many of you have certain members of your congregations who do not see any reason why you should ever take a vacation. They say, "The devil never takes a vacation, so why should the minister?" An obvious reply to that kind of an argument is that it is not especially desirable that the minister should imitate the devil.

*Paper presented at Rocky Mountain District Preachers' Meeting by an osteopathic physician, Fairview, Montana.

Have you ever noticed a robin building her nest in the early spring; and when the little ones were hatched out, how busy the mother bird was from day to day feeding those little hungry mouths? Did you ever look closely at a mother bird at the end of a period like that? She is no longer the plump bird that you observed building her nest, but only a skeleton of her former self. She has been so busy feeding her little brood that she has well-nigh starved herself. That illustrates the experience of many a preacher. He is so busy trying to feed the souls of others that he sometimes forgets to feed his own, and at the end of the year he discovers that he not only has tired nerves, but something far worse—a lean soul. His vacation should bring rest and refreshment for his soul, as well as for his body.

The man who thinks of the ministry as a pious, respectable, but withal rather an easy job, had better stop, look and listen. He might with profit, like the three friends of Job, when they were confronted with a hard problem, "sit down upon the ground seven days and seven nights, and think it all over again until he, too, knows 'the place where light dwelleth.'" If any man thinks that the work of a minister is much less exacting than that of a lawyer or a doctor, a merchant or of a manufacturer, he is in for a big, thick slice of disappointment.

I believe a vote of the men in the Christian ministry today would bear out that verdict. It is no careless holiday task to which you are called. The proper sort of men and women today do not want an easy job. They want a challenging one. They want a task that will call forth their finest possibilities and enlist their fullest powers and fill life with the zest and glow that comes only with the consciousness of a great work well done. The work of the ministry, properly conceived, is a work so challenging, so self-rewarding, so filled with opportunity for sacrificial helpfulness, so concerned with the tremendous realities of time and of eternity, that the response of the earnest soul, who has tested it at its best, is sure to be that of the man who declared, "If I had a thousand lives to live, I should like in this generation to go into the ministry with every one of them."

There has been in recent times a great deal more information diffused among the common people on the subject of health than formerly, and men live more wholesomely, and all the processes of society

are in better accordance with the laws of life. Men have more intelligent ideas of what to avoid and what to seek. There is one relation, however, to which I shall more particularly confine myself today, which has been largely left out of the popular consideration, and that is the relation of health to brain work.

If you take a full stem of wheat in harvest time, and shake out all the kernels of wheat, what is left is chaff and straw. So if you take from a man his brain power all that is left of him is chaff and straw; that is, it is nothing but animal. All there is of a man lies in the nerve and brain power; and while the business of life is to take care of the bone and muscle, the stomach, the liver, the lungs and the heart, that is only because this is the way to take care of that which is, after all, the sovereign, and for which all these other things are merely servants and messengers and purveyors. It is the brain power, or the mental power as expressed through the brain, that causes man to surpass the lower creations around him.

Now it is not very difficult for a man to live in the enjoyment of good health who is born with a good constitution, which he has not in youth drained and sapped, and who has come into a noble and virtuous manhood, and into a profession that will keep him within proper bounds of exertion. But you must remember that you are under fire. Let a man be in the midst of a desperate naval engagement, where the shot and shell are filling the air, and the splinters flying thick as hail, he will find it is not so easy to pass unscathed. Let a man be in the midst of an awakened community, where all the members have a right to go to his fire and light their torches; where he is obliged to preach Monday, and Tuesday, and Wednesday, and Thursday, and Friday, and Saturday, and twice on Sunday; where he is visited by all; where he must preside at prayer-meetings and other gatherings; and where he has to be a perpetual fountain, out of which so many different hydrants are drawing their supplies—then to keep one's health is a very difficult thing.

There are few men in the ministry who live at one-half their competency or power. They do not know how to make their machines work at a high rate of speed, with great executive energy, without damage to themselves. It is an art to be healthy at all; but to be healthy when you are run at the top of your speed all the time is a great art indeed.

Let me tell you that when I speak of health, I do not mean merely not being sick. I divide people into first, the sick folks; second, the not-sick folks; third, the almost healthy folks, and fourth—and they are the elect—the folks who are healthy. What I mean by "health" is such a feeling of tone in every part of a man's body or system that he has the natural language of health. What is the natural language of health? Look at four-months-old puppies and see. Look at kittens and see. Look at children from the time they are three or four years old. Look at young men when they are at school. They cannot eat enough, nor shout enough, nor run enough, nor wrestle enough. They are just

full. It is buoyancy. It is the insatiable desire of play and of exertion. The nature of the human constitution in a state of health is to be a creative instrument or agent; and the necessity in a man to be creating outside of himself is one of the noblest tokens of health.

I have seen what are called overshot wheels, where they have a very small and weak stream. They get a mill wheel of large diameter, and the buckets are made in a peculiar form, sloping from the mouth up. Then comes a little trickling stream which pours down into the big buckets its slow accumulation of water-weight, and it begins to turn the wheel very moderately and gradually, and so it goes. That is about the condition in which average men are working, with just enough power to turn an overshot wheel. But if you have a great, full, strong stream, the mere impact of which on the wheel is enough to turn it, then the wheel is made undershot, and the water comes dashing against the breast and bottom of it, and around it goes, promptly and rapidly. The miller says, "What do I care, I have the whole stream: There is no use in economizing my water; I will let it flow," and the water runs all the time. There are very few men who can afford to run on an undershot wheel. Almost all men are economists of their resources, because they have not this real high health.

When a man is in perfect state of health, no matter where he goes he is sensitive to social influence and to social wants. He discovers men's necessities instinctively. He is very quick to choose the instrument by which to minister to those necessities, so that when he goes to his study he has something to do, and he knows what it is. He is accurate in his thinking. Is there no difference in the varying moods of the draughtsman? Take him with a bilious headache. Do you suppose he can make his strokes so that every line of his drawing shall express thought? Some people say, "Why, there are times when I can do more work in a day than in a week at other times," which is true, because at those periods the system is in a perfect condition of health. Suppose you could have that condition always, what workers you would be! How it would sharpen your comprehension of the various relations of Truth, and with what ease could you see and handle them! For all these things are largely dependent upon health. You cannot drudge them out.

Who are the speakers that move the crowd—men after the pattern of Whitefield, what are they? They are almost always men of physical development, men of very strong digestive powers and whose lungs have great aerating capacity. They are men of great vitality and recuperative force. They are men who, while they have a sufficient thought power to create all the material needed, have pre-eminently the explosive power by which they can thrust their materials out at men. They are catapults and men go down before them. Of course you will find men now and then, thin and shrill-voiced, who are popular speakers. Sometimes men are organized with

a compact nervous temperament and are slender framed, while they have a certain concentrated earnestness, and in narrow lines they move with great intensity. John Randolph was such a man.

There is nothing else in this world that requires so many resources, so much thought, so much sagacity, so much constant application, so much freshness, such intensity of conception within, and such power of executive without, as genuine preaching. Ministers sometimes think they do their duty by resting chiefly on their faithful pastoral labors, but they do not half bring out the preaching power which they rely on the indirect and social influences that are connected with it. One should help the other. You are to bring out the preaching element if it is in you, for in this age preaching is almost everything. This is pre-eminently the talking age. A preacher must be a good talker, and must have something in him that is worth talking about.

But, once more, it is impossible for a man who is in a poor state of health to sustain a cheerful and hopeful ministry among his people. An invalid looks with a sad eye upon human life. He may be sympathetic, but it is almost always with the shadows that are in the world. He will give out moaning and drowsy hymns. He will make prayers that are almost piteous. It may not be a minister's fault if he is afflicted and ill and administers his duties in mourning and sadness, but it is a vast misfortune for his people.

If there is anything in this world that is the product of wholesome, healthy souls, it is the hope-giving and joyful comforter. If there was ever a system of joy and hope in the world, prefigured by the prophets, and afterward characterized by the Sun of Righteousness, it is that ardent and hope-inspiring gospel that you are to preach. You are not sent to tell of the dungeon and the pit, the shackle and the yoke—except as redeemed by the power of Jesus Christ into rest and peace. And the very product of the gospel which you are to carry to mankind is hope and cheer. It is good news. You find men struggling with cares. They stand where a dozen ways meet, in utter perplexity, and they want the best advice you can give. Your Sunday ought to bring this witness from your flock every single month of your ministry: "If it had not been for the refreshment that I got on Sundays I never could have carried my burdens." The sweetest praises that ministers can ever have are those from the house of trouble, from men in bankruptcy, from men hunted by perverse fortune almost to the bounds of suicide. They come to you and say, "Sir, it was the cheer and comfort of your preaching that helped me through, or I never could have endured it." That will be better than any guerdon and any compliment. You are sent to men who are cheerless, men in distress, men who are burdened; and you have no business to have any other ministry than that which is based on the sweet teachings of the Lord Jesus Christ. You must learn ardor and fervor from St. Paul's interpretation of them. You must tell of love, hope, courage and the cheering

prospect of a blessed immortality. What business have you to turn all this into a minor symphony? But you cannot do otherwise unless you keep yourselves healthy, cheerful, hopeful and buoyant. You must call in to your assistance all the help you can derive from the highest conditions of bodily health.

I once heard a minister say, "Occasionally I preach sermons that leave me in such a delightful state of mind that I do not get over it for two days; and I wonder that I am not a better man. I feel it all day Sunday and Monday, and there is not an organ in the world that makes music so grand to me as I feel in such supreme hours and moments. But I am conscious how largely the physical element of healthfulness enters into this experience. When I am depressed in body and heavy in mind I do not get it." You cannot expect either these exceptional, higher consummations, or the strong, steady flow of a joyful relish for your work unless you cultivate a robust and healthful manhood. Next comes the stomach. In regard to that, everybody feels that he must not be a glutton nor a gourmand, but there is very little discrimination and very little observation as to the quantity and quality and the times and seasons of eating.

If you go to your study after a hearty breakfast, and find that it takes you from eight o'clock to eleven before you really get into your work, you may rest assured that you have overloaded your stomach, and that the energies of your system have been so busy in the work of digestion that you could not call them off to do brain work. But if you get up from the table after a comparatively light meal, which requires little digestion, and when you go into your study find that you can apply yourself at once to your labor, it is because you have eaten in due proportion to the needs of your system.

Eating is to the work of the human body just what the firing of an engine is to traveling. Eating is a means to an end. It is not a habit nor a social custom merely. It is not a question of luxury. Do men eat stupidly, and simply because they are hungry? You eat to make working force; and as the engineer keeps his eye all the time on the steam-gauge to know the number of pounds of pressure, and to regulate it to the various conditions of going up or down grade or on a level, and to the number of cars he is carrying, so does a man eat, or so ought he to eat, all the time gauging himself. You have, in fact, to eat much or little according to the work you have to do. When you come back from a journey you must be careful not to overwork yourself, and not to eat too much. If you are in regular harness and are working you ought to know what you shall eat. Your business is to eat so that you can think and work, and not for self-indulgence only.

The same holds good in respect to sleep. Many men, going into the ministry, have broken down from want of sleep. I will say a few things on that point. In the first place, sleep, that was reckoned involuntary, like many other involuntary things, can to a certain extent be brought under the do-

minion of habit and the will. There is no doubt that the human will is the strongest power in this world, next to death. A man who says, "By the grace of God, I will," and who feels it in his bones, in his muscles, and in his whole being, can do almost anything. Now it may seem a little singular, but it is true, that if you are possessed of a very nervous organization you will need less sleep than if you are of a phlegmatic temperament. If a man is dull, lethargic and slow, eight or nine hours of sleep is necessary for him. But if he is nervous, lithe, thin, quick, vividly sensitive, so that he is all the time letting out sparks somewhere, he will require but from five to seven hours of sleep. That seems very strange, but it is just as simple as anything can be. Sleep is an active operation, during which the process of assimilation goes on. Now the nervous man eats quickly, works quickly, and sleeps quickly. He does just as much work while he is sleeping six hours as the lethargic man does in seven or eight. A man who is slow and plethoric, who takes a breath before every word, and who never has a quick motion, can never sleep quickly. He will be an hour in doing up as much work in his sleep as another man will do in forty minutes.

The temperament acts throughout. Never gauge the duration of your sleep by the time anyone else sleeps. Some men will tell you that John Wesley had only so much sleep, Hunter, the great physiologist, so much, and Napoleon so much. When the Lord made you, as a general thing, He did not make Napoleon. Every man carries within himself a Mount Sinai, a revealed law, written for himself separately. You must administer sleep to yourselves according to your temperament, your constitution and your wants. Something you may know presumptively, but principally you must learn by experience. If you do not sleep, your audience will; and therefore it is necessary that you should sleep for them, that they may keep awake to hear what you may have to say. Perhaps you are not all blessed with such a helpful offspring as a certain preacher, who in the midst of his sermon was paralyzed with amazement as he glanced up to see his rude young hopeful in the balcony, pelting the members of the congregation in the pews below with horse chestnuts. But while the good parson was preparing a form of reproof, the young son cried, "You attend to the preaching, Daddy, I'll keep 'em awake!"

Therefore you should eat as you would fire an engine; and sleep, remembering that out of sleep comes the whole force of wakefulness, with the power you have in it.

What a challenge and opportunity the ministry presents! The tasks are exacting, the responsibilities sometimes well-nigh overwhelming, the burdens of other souls heavy upon you, the claim of holiness upon your lives absolute and irrevocable, but who can hesitate when the urge of God moves upon his soul, when the passion of Christ possesses his spirit, when the eternal needs of men clamor for satisfaction and hearts set for eternity yearn for hope and guidance. And who will dare, in the face of such a task and opportunity, to offer anything short of

his best. The minister may not compromise with himself any more than he may compromise with the world. The ambassador of Christ must be Christlike, unimpeachable from every angle of vision and scrutiny. In the fulfillment of his sacred mission and for the complete expression of his consecrated personality he must be not only unrestricted by the organization of which he is a part, but actually aided and definitely encouraged in the furtherance of his prophetic calling, and guaranteed the liberty essential to the pursuit of the ends of the Spirit of God in the hearts of men.

Your discipline, then, is not only to develop and strengthen both these aspects, worship and work; but it is to keep them in sane Christian balance over against each other, permeating each other. Phillips Brooks' account of his first experience in a divinity school is well worth recalling. "The first place I was taken to at the seminary was the prayer-meeting," he writes, "and never shall I lose the impression of the devoutness with which these men prayed and exhorted one another. Their whole souls seemed exalted and their natures were on fire. I sat bewildered and ashamed, and went away depressed. On the next day I met some of these same men at a Greek recitation. It would be little to say of some of the devoutest of them that they had not learned their lessons. Their whole way showed that they never learned their lessons; and that they had not got hold of the first principles of hard, faithful, conscientious study. The boiler had no connection with the engine. The devotion did not touch the work which then and there was the work and the only work for them to do. In many respects an ignorant clergy, however pious it may be, is worse than none at all. The more the empty head glows and burns, the more hollow and thin and dry it grows."

The discipline both of worship and work calls for a sound body and a healthy mind. Man has a soul, but also has a body. How hard it is just barely to keep that body under! To focus attention on body or soul is to come up to the edge of morbidness and easily to enter that barren state. But then if the body be too far submerged how easy it is to drag the soul under with it! Enough care that the body does not too much obtrude and become master; not so much attention that it becomes a care in its own turn; by these means a healthy body is kept a trusty servant. Rest, too, has its part to play; for many tried souls and spiritual problems there is no means of grace comparable to undisturbed sleep. And the minister may easily forget that he needs his day of rest as well as his hours, although his Sabbath may turn out to be any day of the week.

And do not forget, if there is real sickness of body or mind, all introspections are a poor substitute for a wise physician. Our ills are much in our minds rather than in our organs; but wherever they are, we are best dealt with as Jesus dealt with men. It was His custom to restore health of body and mind, then to make for the problems of the spirit—to find sometimes that these too were balanced by that time.

Preaching that Meets the Need

L. W. Collar

RECENTLY I was reading from a wonderful book about a man named Enoch and it was said of him that he walked with God for three hundred years. It was also said of him that he pleased God, and really no one can walk with God if he does not please Him. I also read in that same book about a character named Moses. Moses went up into the mount to have fellowship with God. This mountain was shaking—burning—glowing with the awful presence of God. The people trembled at the sound of the trumpet and the voice of words. Moses himself exceedingly feared and quaked. The Lord desired all the people to know Him, and in order that they might have this knowledge He called one man into close fellowship with Him and through him imparted the things concerning Himself and His law.

God revealed Himself to one man in order that a great number of men might through that one man, come to a full and saving knowledge of Himself. And this is where the preacher comes in. He is the key to the situation in his church. He has been called to shepherd the flock of God over which he has been made an overseer. He is not only to feed the sheep but he must protect them from danger and from harm. The pastor's time is not his own, he is supposed to be on the job night and day. The pastor must lead his people to God—he must lead them farther and deeper with Christ. He like Moses must lead the way into the presence of God. He must know the way. He must have been there himself. He must dwell with the Most High. Moses shook when he went up, but he shone when he came down. It was the Moses with a shining face who could impart knowledge of God.

The trembling—shaking and stumbling Moses could not lead the people into the presence of God. He must first go himself. He must draw near. He must have individual and personal experience. If the congregations to whom we preach are not more familiar with the deeper things of spiritual life, are we not to blame because we have not traveled the road that leads to those deeper things?

If our church should arise and say, "Lead us into the presence of God, where we know more of the Holy Ghost, more of the power of Christ—more of the depths of His holiness and power," could we lead the way to all demands of their hungry hearts? Do we know the way to deep spiritual living? Do we know the way into the presence of God?

O brethren, the responsibility is tremendous—but the way God has mapped out will pay us the greatest dividends if strictly and religiously carried through. It takes time to be holy. Look at the disciples after the ascension. At the command of Jesus they tarried in Jerusalem for the endowment of power. For ten days we read of that continuous praying—fasting—waiting upon God, and there, suddenly, they were all filled with the Holy Ghost and they began to speak the word of God with boldness.

Such power—such manifestation—such conviction. Sinners began to call out, "Sirs, what must we do?"—three thousand converted—another time five thousand and there were added daily to the church such as were being saved.

Brethren, do we not read in the Word, that this very same Jesus is the same yesterday, today and forever? Did He not say that "These signs shall follow those that believe and even greater works shall ye do"—because the Holy Ghost is come. Instead of just twos and threes being saved, why not scores and scores and hundreds and thousands? The trouble is with us. We have never gone to the Mount or there has been too great a lapse of time between our visitations to the mount.

God is looking for a people who will furnish a channel through which He can pour out the Holy Ghost upon the world. It was the preaching of the early disciples—the preaching under the anointing of the Holy Ghost that brought such definite results. It was this same fiery, pointed Holy Ghost preaching that has brought the Church of the Nazarene to her marvelous growth and place in the church world.

The emphasis in the past has been the preaching under the anointings of the Holy Ghost, and nothing else will really satisfy the hungry hearts—neither will it satisfy the great heart of God. Preaching for intellectual pleasure, or applause will never win souls. O that God will put the burning desire in every preacher's heart to be endued with power from on high; power to witness—power to pray—power to preach—power to sing—power to win souls!

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

The pastor must lead his people to God. He must lead them from conquest to conquest—he must lead them into faith, zeal and prayer.

Someone told the story of a visitor to Palestine coming upon several shepherds bringing their flocks to the well for water. The flocks were mixed together at the well—but soon one shepherd made a call and his sheep left the group to follow him. The other shepherds likewise called and their sheep followed. The visitor was intensely interested and asked one shepherd if there was ever a condition in which a sheep would not follow the call of the shepherd.

"Yes, there is one condition," replied the shepherd. "Sick sheep do not follow the voice of the shepherd. A sick sheep will follow anybody. A true shepherd does his best to keep the sheep healthy and if they become sick he tenderly ministers to them to bring them back to health."

What a lesson this is to us pastors. Are we quick to criticize those who do not follow? Do we

treat our physically sick folks as we do the sick sheep in the Christian fold? Possibly the reason for the unhealthy condition of our sheep is that our message is limited to a certain group and it is not wide enough to meet our needs.

The message of edification is as essential as the message of decision in the evangelistic appeal. Too often spiritually minded people justly complain that our message leads people no farther than the mourner's bench. There is little spiritual food for those who have found Christ and are saved and sanctified. Do we forget that the diversity of ministry given by God to the Church is for the edifying of the body of Christ? This message of edification must be adapted to the needs of the different Christian people in the congregation.

There are present the more mature Christians—then there are the backward, slow, discouraged and weak—the sanctified babe in Christ—also the unsteady, all needing to be helped by the pastor's message. Paul had to feed some milk, while others were able to take strong meat.

The doctrinal message must be wide in the scope as are the needs of the people to whom we minister. They need not be dry and uninteresting—they may sparkle with clearness of thought and be warm withunction of the Holy Ghost.

The pulpit message must clinch all other teaching agencies of the church. Only full reliance upon the Holy Ghost will in any way help the pastor to give out meat or milk to supply such a variety of need. The message must be simple and yet complete. Doctrine must be transformed into daily experience. We must not limit the message of inspiration to service, to those "who know how."

In every Christian group there are experienced workers—the ones who are all hot today with enthusiasm but discouraged tomorrow. Those who have tried and not succeeded—weak and hesitant. All of these should be brought into the same active participation of Christian service. We may chide folks about inactivity in such a manner as to make them feel they are not qualified to undertake service tasks. Our appeal to service should challenge the efforts of all types of Christians and workers.

It is feared that our evangelistic messages are limited to a rather serious degree. We have a message of evangelistic appeal to the down and outer, but do we have a message for the "up and outer"? The moral person respected—nominal church member but not born again Christian. A person of this type needs God as definitely as the one who is down in the depths of sin. We cannot appeal to them by generalizing in our message on sin, their lives are generally free from the sins, usually denounced. Do we have a message for them?

Yes, thank God—our message must stress the sin of unbelief—the evils of self-righteousness, and selfishness of all kinds, the rebellion of an unsundered heart, as well as the extreme condition of a sinful life. The evangelistic message must include instruction and an appeal to Christians to go on to holiness of heart. We must realize that the second

crisis experience of salvation is as needed to the Christian as the experience of regeneration to the sinner. A message without an appeal to this second crisis experience is a limited message.

A limited message weakens the gospel and impairs the church. It circumscribes the power of Christ and hinders the progress of his kingdom. It deprives Christians in spiritual development and permits respectable sinners to rest in their own self-righteousness. It does not lead carnal folks on to entire sanctification but permits them to drift to the lowlands of spiritual defeat. Only a full gospel is "the power of God unto salvation to every one that believeth."

Brethren, I believe the stage is set for an expansive world spiritual movement. The petty schemes of men have failed and we are now to the place where we must look to the hills of God from whence cometh our help. This is our opportunity—we must take advantage of it and put on great spiritual revivals that not only stir men, but move them to accept Jesus. The whole world is filled with unrest. Men's hearts are failing them for fear. Powerful messages of truth must come from our platforms urging people to look to God as a solution.

Realizing this great need, what type or kind of men must we have come to our churches as evangelists? We need men who realize the need of the hour is to lift up Christ as a solution; men who will begin to lift Him up in the first part of the revival instead of belittling and berating what members we have, and their disloyalty to the church. It is work to preach good messages that are filled with hope, but it is our only hope. It is much easier to shift the blame for not having revivals upon our laymen and say if they would only clean up we could have a revival. We must preach Christ. Then, too, we must have men come to us who do not care to number Israel and to burn incense to the god of statistics. It does not help the cause to report 250 to 300 seekers when often four-fifths belong to the local church and most of the other one-fifth will never be heard of again, and then at the close of the revival with less than a dozen joining the church.

Thank God, there are exceptions to this case. Please do not misunderstand me. Oh, the need is real gospel preachers! Psychology has its place, but the use of too much of it with too little gospel preaching will continue to bring those awful aftermaths that nearly wreck the church and pastor.

The gospel if properly preached, backed up by soul travailing prayer will bring conviction for sin. A deep true conviction for sin is one thing lacking in many of our present day revivals. Our evangelism too frequently has been too shallow and unreal, when compared with the work of the Holy Spirit. All this pressing, coaxing, urging, standing up and raising the hand, and coming to the front, and much of our public display will hardly be necessary when real conviction comes. The above is not unscriptural but with conviction absent it is absolutely fruitless.

When there is genuine conviction for sin it is not necessary to urge, coax or press in the energy of the

flesh. Sinners will come without being forced. They will come because they must. We must have more deep conviction for sin. We need a type of ministry that will cause men to weep over their sins. Too much dry-eyed profession will damn a church. Many times we urge men to be saved before they realize they are lost, to believe without being convicted of their need. The fruit is picked before it is ripe, and of course in that case it is bound to become sour. It is right to tell men to seek God and urge them to do so, but first cause them to feel the need. There is a lot of work in advertising the revival, but let us remember revivals are not only to be worked up but they must be absolutely prayed down. Many of our revivals take on too much human atmosphere—too much man, and too little of God. Truth and prayer are inseparable in revival work.

Brethren, let us challenge our ministry and prayer life. Have we power to prevail with God? Are we having results He wants us to have? He claims that His word is as a fire, a hammer, and a sword. If so, and it is so, are we getting the desired results? If not, why not. A famous evangelist once said, "If you want a revival in your church and community, go into your study, lock the door and get down on your knees. Draw a ring around yourself and then pray for God to start the revival inside that ring. When God has answered that prayer then the revival will be on."

Lastly, but not the least in importance, we come to the spirit of the message or the spirit of the messenger. We must have more than method. Much will depend upon the spirit in which our work is done. People will not only measure what we say but they will measure us also. What we are is important. We must put character back of our work.

A man was once taken ill. His wife and the doctor said he must die. She called for a godly minister. The minister asked the man if he might pray for him. The unsaved man said, in an unconcerned tone of voice, "You may if you wish to." The man of God knelt and began to pray. The eyes of the sick man were wide open, gazing intently upon the minister. Soon the tears started down the cheeks of the interceding minister—He cried to God for the soul of this poor lost man. Then the sick man cried out for God. He knew the preacher was real. God saved the man and healed him. He became a worker in the church. The spirit of the minister broke the heart of the sinner.

If we lead others to Christ, we must be sure of Christ. After all, we are but men and it is possible that the many cares of our church life push out the time to pray and to commune with God. If we lose Him, our people know it. Christ must live in us, and then, too, we must have the Holy Ghost in His abiding presence. Christ knew in the days of the disciples as He knows now, the futility of trying to evangelize the world without the endowment of power. Finally Pentecost came. Something happened. A tongue like unto fire sat upon each of them. Hearts were purified. They were not only made different from the people but He made

them superior in their living and ministry. A revival broke out—hearts were pricked—conviction seized the masses—thousands came to the foot of the cross.

This is our need in the Church of the Nazarene. We have a great heritage handed down to us. Our fathers have placed the torch in our hands. Our responsibility is tremendous. But so is our God. What we need is to lay hold on Him. We need more of God in our hearts and in the hearts of our people. If we mean to have live pulpits, and great revivals, we must, like the ones of old, "walk with God."

May our pulpits and pews get on fire for God. Let us go out into our cities and communities with our laymen and do personal work in the non-Christian homes, and our half-filled churches will fill up, revival fires will burn, and God will walk in our midst as never before.

My prayer, my longing, my heart's desire—"O God, wilt thou not revive us again that Thy people may rejoice in Thee?"

Stir Me

*Stir me, O stir me, Lord, I care not how;
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in heathen darkness lie,
O'er deserts where no cross is lifted high.*

*Stir me, O stir me, Lord, till all my heart
Is filled with strong compassion for these souls,
Till Thy compelling, "must" drives me to prayer;
Till Thy constraining love reach to the poles;
Far North and South in burning deep desire;
Till East and West are caught in love's great fire.*

*Stir me, O Lord: Thy heart was stirred
By love's intensest fire, till Thou didst give
Thine only Son, Thy best-loved One,
E'en to the dreadful cross that I might live:
Stir me to give myself so back to Thee
That Thou canst give Thyself again through me.*

*Stir me, O stir me, Lord; for I can see
Thy glorious triumph day begin to break;
The dawn already gilds the eastern sky:
O Church of Christ, awake! Awake!
O stir us, Lord, as heralds of that day:
The night is past, our King is on His way.*

—SELECTED.

Lame Preachers

Charles H. Spurgeon used often to tell his students, "Don't be lame preachers. Do you know what I mean when I tell you not to be lame preachers?" he would ask. "This is what I mean. Don't allow your preaching leg to be longer than your praying leg." If that is the standard by which we are to be measured, how many of us are lame preachers; we preach more than we pray. Brethren, it ought to be the other way about.—SELECTED.

GENERAL CHURCH PROGRAM

Stewardship

Advertising the Church

C. WARREN JONES, Stewardship Secretary

MANY times advertising becomes a real problem to the pastor and the church board. It is not a question so much as to the value of advertising as it is how to advertise. Most of us believe in advertising the church. We must let the people know that we are in the city and in some way let them know what we stand for and what we are trying to do. Prejudice against the Church of the Nazarene is largely due to a lack of information on the part of the people. They do not know who we are, what we stand for and what is our real objective.

There are numerous ways of advertising. Naturally some means of advertising produce better results than others. Some advertising is expensive. Of course it is not so much the matter of expense, if we see results. However, there are some ways of advertising that are inexpensive.

Advertising where the personal element is employed is generally good. It is difficult to substitute for the personal touch. Every member should be an advertising agent. It seems to have been the means employed by the early church. The members of that church went everywhere as witnesses. They were good advertisers. The Bible says that they filled Jerusalem with their doctrine. The entire population of the city heard about Pentecost. The laymen as well as the ministers were good stewards. They were faithful in the matter of their stewardship.

STEWARDSHIP IN ACTION

Our attention has been called to a fine example of stewardship as well as of advertising. This church, though small when it comes to numbers, seems to be blessed with a wide-awake pastor, one who believes in getting his members to work and advertising every department of the church. This pastor said it could be done by putting the *Herald of Holiness* and *The Other Sheep* into the homes of the people. Believing in missions he majored on *The Other Sheep*, but did not neglect the *Herald of Holiness* subscriptions. At the last report this crowd had 200 single subscriptions for *The Other Sheep* and had set their goal for 250.

A FRUIT BEARING PLAN

With this means of advertising and the outsiders paying the most of the bill, every department of the church is sharing in the blessing. In six months the Sunday school has increased more than 50 per cent; a Cradle Roll has been started; a Home Department

with 44 members has been organized; two Junior Societies have been organized and the N.Y.P.S. has taken on real life. New members are being added to the church and a spirit of optimism pervades the camp. Of course the finances show a decided improvement. Outsiders are coming to the services. They have found out that there is a Church of the Nazarene in town and best of all, it is moving, becoming a vital religious force in the community.

The Stewardship of Talents

S. T. LUDWIG

Whatsoever thy hand findeth to do, do it with thy might (Eccl. 7:10).

By the term talents we mean those facts of a man's life, such as privilege, opportunity, natural or acquired talents, experience, education, etc., which may be regarded as personal assets in the business of living.

Such blessings are not merely to be enjoyed and selfishly used, but are to be regarded as obligations, faithfully administered as a steward. We are able to live and develop our talents (which means the enhancement of our personality) and thus increase our worth to life, because of the privileges given us through the influence of the Christian religion.

God has a claim upon the whole of our lives. The educated man, for that very reason, is obligated to render high Christian service to his community. The person who has a talent for music or leadership by that very token, is obligated to use it for the blessing of others. All that we have and are should be at the command of God. He has invested everything in us and therefore has a right to expect dividends from His investment.

There is a French proverb, "Noblesse oblige," which expresses the Christian's law of living—"Rank imposes obligation." The greater the opportunities we may have for service, the greater will be our obligation to God and our fellowmen.

But you say, "I have no special call to Christian work." That does not release you in any sense from the stewardship of your talents. To be a true Christian and steward simply means that the farmer will raise his crops, the teacher teach her school, the doctor perform his duties with the same Christian purpose and fidelity as is expected of the minister or missionary. We will want every ounce of our energy to count for the building of the kingdom of God, regardless of the vocation in which we may be engaged.

Therein lies the challenge of Christian stewardship! I may not have as much to give as someone with larger talents or greater ability, but I can be

just as faithful in using what I have to its full capacity. In the unfolding of this glorious truth, lies the romance of Christian living.

Enriched Through Giving

BASIL MILLER

The more you give, the more you have!

God's rich steward is the one who gives away all he has. You cannot hoard and still possess!

Stewardship goes deeper than money. Money is but one of its many phases. There is a nobler stewardship of time, personality, talents.

You cannot hoard personality. It is impossible to store up time, or to bank or lay away talents.

They must be invested, scattered freely,—like the wind.

The more you give out of that reservoir of ability, the larger become your possessions.

The preacher grows by preaching. The teacher increases his skill by practice. The praying man and woman build strong faith chains that bind them to God.

Cease teaching, stop preaching, quit praying, and your capacity for these stewardship labors will dwindle and finally die.

The artist gains skill by constant application to his work. The same is true of any stewardship activity.

Then drain off your supply of stewardship ability every day. Make a fresh start every morning. Do not let a day pass but you practice being God's steward.

Tithe and you have more to give. Preach and you have more anointing and are more skilful at it. Pray and you receive the gift of faith in return. Attend church regularly and you would not be separated from the house of God. Commune with the Lord daily and this will become your sweetest prayer session.

Give all you have today, and tomorrow you are richer to give more.

*You are enriched through giving!
Christian stewardship pays!*

All rights reserved.

Stewardship Illustrations

By E. E. Wordsworth

A Medium of Exchange

Today money is our medium of exchange. For many centuries it has served this purpose as a token of value between man and man. Before laws were formulated money was in circulation. Its form has varied greatly. One of the earliest forms employed was that of cattle and sheep, among pastoral people of old, as is evidenced by the passing down of words such as the Latin *pecus*, meaning cattle, preserved as a remains in the English word "pecuniary." Abraham gave his friend Abimelech a receipt as follows:

"These seven ewe lambs shalt thou take of my hand, that it may witness unto me, that I have digged this well" (Gen. 21:30). The Zulus of South Africa pay their debts and reckon their wealth in cattle.

We can exchange our money with the bank of heaven. This First International Bank pays big compound interest. The tithe is the first financial and moral obligation. Generous offerings invested in heaven's real estate brings big returns and rich rewards. "He that soweth sparingly shall also reap sparingly, and he that soweth bountifully shall also reap bountifully."

Money Appraises Men

In our days we have appraisers who determine the values of real estate. They are authorized by law to set the prices. Their estimates are expected to be based on careful calculations. Money also is an appraiser. Not uncommonly, when a man has died, the question is asked, "What was he worth?" Frequently the answer is given in terms of dollars. We try to determine the actual market value of man. In pagan lands man-power is cheapest; but in Christian countries human life is counted most valuable and commands most in the industrial market. Girls in India are sold for as low as the equivalent of a dollar. In America a boy of fifteen is valued commercially at \$5,000; a full grown man at \$15,000 to \$20,000.

The rich fool was appraised by God. His life had been given to the accumulation of wealth, the garnering of grain, the cultivation of bumper crops, the buying of larger acreage, the improvement of farm property and selfish ends, but God spoke and said, "Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God" (Luke 12:20, 21).

Teaching Youth to Tithe

From the earliest childhood children and adolescents should be taught the tithing principle. Its moral as well as financial obligation should be impressed upon their plastic minds. Mr. Gladstone, England's "Grand Old Man," taught his own sons the importance of the tithing system. He wrote to one of them when he was at Oxford University as follows: "In regard to money as well as to time there is great advantage in its methodical use. Especially is it wise to dedicate a certain portion of our means to purposes of charity and religion, and this is more easily begun in youth than in after life. The greatest advantage of making a little fund of this kind is that when we are asked to give, the competition is not between self on the one hand and charity on the other, but between the different purposes of religion and charity with one another, among which we ought to make the most careful choice. It is desirable that the fund thus devoted should not be less than one-tenth of our means; and it tends to bring a blessing on the rest."

"Train up a child in the way he should go, and when he is old he will not depart from it."

John Wesley, a Faithful Steward

Perhaps no man in religious history has proclaimed the message of stewardship more clearly and faithfully than John Wesley. One of his famous sermons made three points: "Earn all you can; save all you can; give all you can." A farmer is said to have listened with rapt attention as the famous preacher unfolded his theme. After the first division, "Earn all you can," he nudged his neighbor and whispered, "I never heard preaching the like of that before. Yon man has good things in him." When Wesley went on to denounce thriftlessness and waste, the farmer rubbed his hands in glee and thought that, what with accumulating and hoarding, surely salvation had come to his house. So, when the

preacher had finished his second division, "Save all you can," the old man grew more elated and exclaimed, "Was there ever preaching the like of this?" But when the preacher had done with his third and last point, "Give all you can," the farmer exclaimed, "Aw dear, aw dear, he's gone and spoiled it all!"

But Mr. Wesley practiced what he preached. Beginning with a salary of 30 pounds (nearly \$150) a year, he gave away two pounds. The second year, when he got 60 pounds, he still lived on 28 pounds, and gave away 32 pounds (nearly \$160). When his income reached 120 pounds, he was still living in the simple and frugal way and giving away 92 pounds (nearly \$460).

When he died, his inventory included only his clothes, books, and carriage, and enough for a simple burial. He had given away, it is said, in his lifetime over 24,000 pounds (\$120,000).

The great Wesley also gave to the world the Methodist Church and the clear presentation of the doctrine and experience of holiness and precipitated a revival that has girdled the globe.

Mr. William Colgate's Stewardship

In America there are few houses better known than Colgate and Company, perfumers and soap-makers. They have been in the business for more than a century. William Colgate, the founder of the enterprise, early in life, when in humble circumstances, began to give a tenth of his earnings to religious and charitable purposes. His sons, who succeeded him in the business, followed the same principle. Mr. Colgate was one of the most prominent members of the Baptist Church of America. He helped in a very material way to establish Hamilton Literary and Theological Seminary at Hamilton, N.Y., and later when it became Madison University, in 1846, five-eighths of the property had been contributed by Mr. Colgate and his sons. Mr. Colgate's biographer says this of him concerning his giving: "His benevolence was a religious conviction; it reduced his charities to a system, made them a means of self-culture and an homage to God. He dispensed his gifts with purpose and proportion; and recognized at all times his stewardship to God."

Tithing as practiced by Mr. Colgate was the minimum of the recognized stewardship of all the rest. Tithing is a debt to be paid. The nine-tenths is a sacred trust from God to us as His stewards.

The Curse of Covetousness

Some of the dire effects of the sin of covetousness can be found in the Word of God. A few examples will suffice.

ACHAN

"When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it" (Josh 7:21).

We know the tragic results of Achan's sin. His entire family suffered for it. It brought temporary defeat to Israel and thirty-six men were slain. The root of all his trouble was covetousness.

GEHAZI

Read the entire account in 2 Kings 5:20-27. Observe the following points: (1) He greatly desired and coveted wealth that his wiser and better master had refused at the hands of Naaman. (2) He deliberately lied. He actually

claimed to have been sent by the Prophet Elisha, when he knew he was impelled by his own carnal greed for filthy lucre. (3) He stole. The money that he took did not properly belong to him but to his master and he did not have the slightest claim on it. A threefold sin was involved, namely, covetousness, falsehood, theft. He was smitten with leprosy and his progeny was also afflicted with this same incurable disease.

AAHAB

Here is a wicked monarch, king of Israel, that was utterly ruined by avarice and selfish greed. He desired the garden of Naboth, and was determined to get it regardless of right and Jewish law. He became very angry and sulky and heart-sick over the matter and went to bed to pine and fret. What a sight! He sanctioned perjury and murder, and with the aid of his godless wife, Jezebel, stoned an innocent man to death. Then he gloated over his newly acquired possessions. Oh, the depravity of the human heart and the abominable curse of covetousness!

N. Y. P. S.

S. T. Ludwig

The January to June Emphasis

WE are in the midst of the last six months of this quadrennium. Soon the General Assembly will be here. The General N.Y.P.S. Council is urging a united emphasis throughout our young people's work. These last few months should be devoted to a concentration of our energy along all lines so we may come to the General N.Y.P.S. Convention having realized definite achievements for Christ and the church.

We are anxious to accomplish positive results along the following lines:

1. Devotional services that are deeply spiritual, inspiring and evangelistic. This should enable us to build stronger Christian young people and to win 2,500 new members by June 1.

2. An attendance emphasis to increase our weekly average at the N.Y.P.S. service. We should have 120,000 people in regular attendance at our services by the time of the General Convention.

3. Begin now to make plans for participation in the annual Easter offering of the church for the General Budget. The N.Y.P.S. members should share to the extent of \$25,000. A "dime-a-week until Easter" for missions would not be a bad slogan.

4. A *Young People's Journal* in every Nazarene home where there are young people—that is our goal. This will enable us to reach our quota of 10,000 subscriptions by June 1.

5. An increased and united support of the whole church program. This will mean much to the local church and give support to every department.

Dear pastor, will you encourage your young people to work toward these objectives?

BOOK CHAT



P. H. Lunn

ONE of the biggest and best values for the pastor is DORAN'S MINISTER'S MANUAL (\$2.00—Harper). With its complete sermons for Sunday morning and evening, sermon outlines, suggested subjects and texts, prayermeeting talks, children's sermons, bulletin board suggestions, and what not, it is a lot of book for the money. Perhaps a great deal of the material must be discarded as not adapted to the needs of the reader, but at that there is enough left to make this volume well worth its price.

It seems that we should give at least passing mention to the Sunday school lesson commentaries of which our people use a great number. One of the most popular lesson commentaries with our group is ARNOLD'S PRACTICAL COMMENTARY of which Dr. B. L. Olmstead is the present editor. It is published by our Free Methodist friends, the Light and Life Press. This commentary is dependable and true to the Bible in every respect. It has special suggestions for the various departments of the Sunday school from the Primary to the Adult classes. It also has the blackboard illustrations which have become a rare feature. We recommend this volume without reservation. (Price \$1.00).

A comparative newcomer in the lesson commentary field is HIGLEY'S LESSON COMMENTARY, founded by a layman, L. H. Higley, now passed on to his reward and who in his later years was a member of the Church of the Nazarene. This lesson annual now is edited by Robert D. Higley assisted by Dr. John Paul, whose name is familiar to thousands of holiness people. This book gives a general discussion of

THE new pastor found himself in the midst of a divided church, when he had, from the recommendations and letters, understood that he was going to be the pastor of a united, progressive church. He was greatly perplexed, but waited upon the Lord and the Spirit directed him to put on an aggressive program. Wisely he rebuffed all efforts to inform him regarding the history of the division, and very discreetly planned his visits so that all could say that he was impartial. His messages magnified God in His grace, glory and majesty, as he directed the people to the biblical truths and lifted them above the petty concepts they had been gazing upon. He kept the program of the church before the people, preached missionary sermons, pushed the Sunday school attendance, and the relation of the local church to the denomination, until the people forgot about their petty differences and joined in an enthusiastic effort to make the church a benefit in the community.

THE PROFESSOR SAYS:

That the solution for a fussing church is a good leader!

the lessons and has no particular helps for the Elementary Division teacher. It has our unqualified endorsement.

In the larger and more comprehensive lesson commentaries PELOUBET'S NOTES (Wilde—\$2.00) is the more popular with our people. It has a wide range of information and helps. TARBELL'S LESSON HELPS is another popular volume with the general religious trade but we find it not so desirable from the standpoint of strict adherence to a fundamental interpretation of Scripture. Dr. Kaye's THE LESSON GUIDE is another newcomer which we do not stock or advertise. In a recent issue it had a bald statement favoring eternal security to which we took exception and to which a protest to the editor brought no satisfactory reply.

For an adult teacher we like SNOWDEN'S COMMENTARY (Macmillan—\$1.50). It divides the lesson into an introduction and then into different divisions just as it might be presented to an adult class.

Among the vest-pocket helps is THE GIST OF THE LESSON, founded by Dr. Torrey. (Revell—35c). This handy-size volume gives the lesson text and a brief exposition.

Our favorite in the vest-pocket series is POINTS FOR EMPHASIS (Southern Baptist—35c) edited by Dr. Hight C. Moore. It has enough abbreviated and outlined material to enable one to make a hurried yet adequate preparation for lesson teaching. It is especially suited to the busy pastor who wants to keep in touch with the lesson from week to week and yet has not time to wade through one of the more detailed commentaries.

Stewardship

Stewardship is the attitude of a Christian toward his possessions. But it is very much more than this. Stewardship is the Christian law of living. The stewardship of privilege, of opportunity, of experience, of education, of artistic talent, of mental and spiritual gifts, in a word, the whole inclusive stewardship of personality—this, indeed is the Christian life. Something else may be religion but it is not the religion that is taught by Jesus Christ in the New Testament. In its wide sweep of Christian movement, stewardship is the heart of missions! The church is steward of the mysteries of God, civilization is steward of the higher human values, the men who have are stewards in behalf of the men who have not. To have is to owe, not to own."—CALKINS, "A Man and His Money."

"Be ye kind one to another, tender hearted" (Eph. 4:32).

"Surely Heaven's choicest gift to those who would reveal Christ to a lost world is divine tenderness or sweetness of spirit. Such tenderness was the outstanding characteristic of Christ and is the very essence of the gospel. It mellows the will, softens the judgments, refines the manners, and stamps man a product of God. One might say that such tenderness is to the Christian what rhythm is to poetry, color to art, harmony to music, and fragrance to a flower. It is the clearest evidence of the indwelling of the Holy Ghost, and those who possess it need never seek the 'sign' gifts, for they are not needed."—MRS. IRENE D. SMITH, Bulletin, First Friends Church, Vancouver, Wash.

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

How God Made Abraham Lincoln

SEEKING a deliverer and a savior, the great God in His own purpose passed by the palace and its silken delights.

He took a little babe in His arms and called to His side His favorite angel, the angel of sorrow.

Stooping, He whispered, "O Sorrow, thou well beloved teacher; take thou this child of mine and make him great.

"Take him to yonder cabin in the wilderness; make his home a poor man's home; plant his narrow path thick with thorns; cut his little feet with sharp rocks as he climbs the hill of difficulty.

"Make each footprint red with his own life blood; load his little back with burdens; give to him days of toil and nights of study and sleeplessness.

"Wrest from his arms whatever he loves; make his heart, through sorrow, as sensitive to the sigh of a slave as a thread of silk in a window is sensitive to the slightest wind that blows; and when you have digged lines of pain in his cheek and made his face more marred than the face of any man of his time, bring him back to me, and with him I will free 4,000,000 slaves."

That is how God made Abraham Lincoln.—Fellowship, Dr. D. C. DUTTON.

Human Equality

"Let us discard all the quibbling about this man, and the other man, this race and that race and the other race being inferior, and that therefore they must be placed in an inferior position. Let us discard all these things and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal!"—ABRAHAM LINCOLN.

Lincoln on Criticism

Out of a long, painful experience Abraham Lincoln wrote five sentences which all of us would do well to study. "If I tried to read, much less to answer, all the criticisms made of me and all the attacks leveled against me, this office would have to be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this, down to the very end. If the end brings me out all wrong, then ten angels swearing I was right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything."—Readers' Digest.

An Honest Man

"I hope I shall always possess firmness and virtue enough to maintain what I consider the most enviable of all titles, the character of an 'honest man'."—GEORGE WASHINGTON.

Seven Reasons Why We Ought to Support Our Church

1. The Church provides the place, leadership and fellowship for the worship of God, the Creator of heaven and earth.

2. The Church is the protector of our communities, property being more valuable, human life safer and virtue less in danger where Christian institutions exist. Her house of worship and work is a witness to God every day in the year, a symbol of all that is good, a call to all that is holy.

3. The Church is the conservator of the values of the past, the creator of ideals in the present, and the torchbearer of tomorrow's progress.

4. The Church is the great mother of children, consecrating them by baptism, educating them in her homes and schools, training them for service, preparing them to meet temptation; and, should they wander or fall by the way, the Church is ever receiving them, forgiving and restoring grace.

5. The church sends a steady stream of consecrated men and women into every avenue of life, making our schools religious, promoting civic reforms, carrying Christian ethics into economics.

6. The Church through its ministers and members is carrying on a ministry of consolation to the aged, the sick, the sorrowful, the tempted, the lonely and the troubled—a service that can never be tabulated in reports nor paid for in gold—without which life for multitudes would be empty of meaning and hopelessly forlorn.

7. The Church proclaims the everlasting gospel of Christ's redeeming love and ever seeks to evangelize the neighborhood and the world.—AUTHOR UNKNOWN.

Cold Stones or Living Ministries?

Once upon a time I spoke in a little village church surrounded by a cemetery. Even the front lawn held graves. The building was in great disrepair. It needed paint. Panes of glass were missing. Inside it was shabby and ill-kept. The minister was being paid \$900 a year and they gave \$15 a year to missions. After

the meeting, in conversation with some of the men as we stood in the midst of the cemetery, we estimated that there was upward of \$120,000 invested in the more pretentious tombstones. I could not refrain from pointing out to that small group of Christians carrying on their difficult and burdensome task in that church, that if the Christian dead had been memorialized by endowment gifts, representing the cost of their stone monuments, that church could have had from that source alone an endowment of \$100,000.

With the income from such an endowment these Christian dead would be carrying on, as their memorial, year after year, a living ministry through the church they loved. They could have paid a competent minister \$2,000 a year and could have had a missionary of their own in some far field of service, and maintained in a well kept plant an increasingly effective service in their community.

If the dead could have spoken that day, I have no doubt they would have chosen the "living ministry" rather than the "cold stone" monuments.—GUY L. MORRILL in *The Presbyterian*.

Can You Beat It?

Some pastors were exchanging stories of stingy men they had met. The first told of an old brother who was so close that he used a wart on the back of his neck for a collar button. The second told of a man who always walked on the shady side of the road for fear his shadow might ask him for a chew of tobacco. The third told of a groom who had given him ten cents for a wedding fee, which he had stolen from the milk bottle on the front porch of the parsonage.—Your Nazarene Neighbor, Lima, Ohio.

It Belongs to God

"Our estate is as much the gift of God, as our eyes or hands, and is no more to be buried or thrown away at pleasure, than we are to put out our eyes, or throw away our limbs as we please.

Let us spend what we have with religious exactness. If we waste it we do not waste a trifle, that signifies little, but we waste that which might be made as eyes to the blind, as husband to the widow, as a father to the orphan. If we part with our money in foolish ways, we part with a great power of comforting our fellow creatures.

If, therefore, you do not spend your money in doing good to others, you must spend it to the hurt of yourself. It is but keeping money from the poor to buy poison for ourselves.

The rule of forgiving is also the rule of giving; you are not to give or do good to seven, but to seventy times seven.

Either you must so far renounce your Christianity as to say that you need never perform any of these good works; or you must own that you are to perform them all your life in as high a degree as you are able."—From *Serious Call to a Devout and Holy Life*, by WILLIAM LAW.

Just Like Me

If everyone else were just like me,
What manner of place would this world be?
Would cobwebs swing from empty pews,
And church doors shriek from long disuse,
And the Bible lie in its place—unread,
While I eat none but the devil's bread?
Say, just what sort of a world would this one be,
If everyone were just like me?
—Your Nazarene Neighbor, Lima, Ohio.

Do You Know Him?

It took a lot of people and a surgical operation to get five cents out of a boy in Pennsylvania who had swallowed a nickel. It would take twice as many people and two operations to get that much out of Bill Hugdough. And yet it would be worth it; not so much for the amount the church would get, as for the good it would do Bill. Bill has been making money for years and keeping it all. "It's my umbrella for a rainy day," he says. His umbrella must be about the dimensions of a circus tent by now, but he's still leaving God and the church out in the rain. Do you know Bill?—Bulletin, First Church, Kansas City, Kansas.

STEWARDSHIP BRIEFS

Who Sets the Limits?

Christ gave all He had. He kept nothing back. "He emptied Himself."
"Yes, that is all very well," a man once said, "but there are limits to altruism."

"Certainly," was the reply, "but let Jesus set the limits. Don't you dare do it."—BISHOP KEMERER in the *Episcopal Church Evangelist*.

Investments

Five cents for gum may stretch your jaw muscles but contract your dollar. Five cents for missions may contract your jaw muscles, but may work miracles in many a land. A five dollar "permanent" will be all gone in six months, but a five dollar investment in a missionary, goes right on "world without end."—*Presbyterian Tribune*.

Stewardship

"Christian stewardship is not a set of rules; it is an attainment of character. We cannot become good stewards by resolution; we must adopt the process."—BISHOP KEMERER.

Money and Happiness

That which makes life worth living cannot be bought with money. If you are rich you may buy a fine house, but you cannot buy a happy home; that must be made—made by you and those who occupy it with you. With money you can rent a pew in some fashionable church, but you cannot rent a good conscience—that depends upon your manner of living and dealing with others.—SCHOFFER.

Beatitudes for Christian Living

"Blessed is the man whose calendar contains prayermeeting night.

"Blessed is the man who is faithful on a committee.

"Blessed is the man who will not strain at a drizzle and swallow a down-pour.

"Blessed is the man who can endure an hour and a quarter in a place of worship as well as two hours and a half in a place of amusement.

"Blessed is the church officer who is not pessimistic.

"Blessed is the man who loves his church with his pocketbook, as well as his heart.

"Blessed is the man whose watch keeps church time as well as business time."—REV. R. A. WAGGNER.

Wayside Sermonettes

"A Christian does not choose to be an evangelist. He is an evangelist by virtue of the fact that he is a Christian."—H. B. TRIMBLE.

Healthful Exposure

"I cannot give you any new advice, but the only thing I know to tell you is that we must spend an appreciable period every day in exposing our spirits to the Spirit of God."—RICHARD ROBERTS.

The Vital Center

"Christ is to me the vital center of all that is worth cherishing in this or any other world."—Last testimony of FRANCES E. WILLARD.

SUNDAY, FEBRUARY 4, 1940

MORNING SERVICE

Subject—From Principles to Perfection

Therefore leaving the principles of the doctrine of Christ let us go on unto perfection (Heb. 6:1).

And Jesus increased in wisdom and stature and in favour with God and man (Luke 2:52).

INTRODUCTION

Principles are only the beginnings of life, conduct and experience.

Perfection is completion.

All Christians are either at one end or the other of the journey or else are on their way.

The life of Jesus illustrates what the writer to the Hebrews meant.

Notice his fourfold development.

I. HE INCREASED IN STATURE—A PHYSICAL DEVELOPMENT

1. Here is His relationship to His body.

a. Necessity of bodily care.

b. Advantage of physical strength.

c. Some still drinking milk instead of eating meat.

II. HE INCREASED IN WISDOM—A MENTAL DEVELOPMENT

1. Here is His relationship to His mind.

a. The personal advantage of a developed mind.

FEBRUARY, 1940

(53) PAGE TWENTY-ONE

b. The utility of a developed mind.

c. Some still needing to be taught who should be teaching others.

III. HE INCREASED IN FAVOR WITH MAN—A MORAL DEVELOPMENT

1. Morality is man's relationship to others.

a. The necessity of observing the rights of others.

b. The imperativeness of care in one's own conduct.

2. We should cultivate favor with men.

a. We should not compromise to get it.

b. It is necessary for our own advancement as well as for kingdom interests.

c. Some are still in the "out" group who ought to be examples to others.

IV. HE INCREASED IN FAVOR WITH GOD—A RELIGIOUS DEVELOPMENT

1. Religion is one's relationship to God.

a. The religious nature is the highest type of self.

b. The physical is the lowest.

c. Which are you spending more time to develop?

2. We have not left the principles if we spend the major part of our time in physical, mental, or moral development.

3. No person will develop properly who does not recognize physical, mental, and moral development as well as spiritual.

a. Some are still chronic seekers who ought to be pillars in the house of God.

CONCLUSION

Have you left the principles or beginnings, and are you well on your way to completion?

EVENING SERVICE

Subject—Uttermost Salvation

TEXT—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing that he ever liveth to make intercession for them (Heb. 7:25).

INTRODUCTION

Under the law the priests went unto the holy of holies once each year to make an atonement for the people.

While this had an immediate effectiveness the people went back into sin again.

There was nothing about the law to save from sin.

There was need of a better plan, a better sacrifice, a better priest.

Jesus proved to be that better way because He, unlike the priests and the Levites, had an unchanging priesthood. He as our High Priest lives on forever.

I. LET US MAKE COMPARISON OF JESUS WITH THE PRIESTS OF OLDEN TIMES

1. His teaching compared to theirs.

a. They taught the law: "An eye for an eye," etc.

b. He taught grace: "Turn the other cheek," etc.

c. They taught tithing as a temple necessity.

d. He taught tithing as a glorious privilege in order to promulgate the gospel of grace.

2. His offering as compared with theirs.

a. They offered animals.

b. He offered himself.

3. His relationship to the needy as compared with theirs.

a. The priest could only banish lepers to a life outside the wall.

b. Jesus touched them and made them whole.

4. His influence and aid as compared with theirs.

a. The priest stood on the eve of battle and encouraged the people.

b. Jesus goes with us into all the battles of life: "Lo I am with you always even unto the end of the world" (Matt. 28:20).

II. WHEREFORE, HE IS ABLE TO SAVE

1. He is able to save from:

a. Sin.

b. Hell.

2. He is able to save for:

a. Service.

b. Heaven.

III. WHEREFORE, HE IS ABLE TO SAVE TO THE UTTERMOST

1. Uttermost salvation is a salvation that:

a. Saves entirely.

b. Saves to the extreme point.

c. Is perfect or complete.

2. God does everything well.

a. In the beginning He made a perfect world.

b. He made a perfect man.

c. His uttermost salvation provides that the soul of man may enjoy that first relationship.

IV. SALVATION MAY BE DIVIDED INTO THREE STAGES

1. Initial salvation.

a. This provides for man's justification.

b. It provides for his regeneration.

c. For a reception of the Holy Spirit.

2. Full salvation.

a. This provides for man's sanctification.

b. For his cleansing.

c. For the removal of carnality.

d. For a baptism with the Holy Spirit.

3. Final salvation.

a. This provides for man's eternal safety in heaven.

b. It comprehends his receiving a glorified body.

V. Christ is able to provide this salvation for all who come unto God by Him.

SUNDAY, FEBRUARY 11, 1940

MORNING SERVICE

Subject—A Change of Patterns

TEXT—But as he which hath called you is holy, so be ye holy, in all manner of conversation, because it is written: Be ye holy for I am holy (1 Peter 1:15-16).

INTRODUCTION

In the context Peter exhorts his hearers to gird up the loins of their minds. They are to get ready for action.

They are to be obedient children, not fashioning themselves according to former lusts or desires.

There is to be a change brought about by a change of pattern. He exhorts them to be fashioned into holiness rather than lustfulness.

Their blue print is the Scripture and their pattern is God rather than Satan.

Let us note:

I. THE HOLINESS OF GOD

1. The Scriptures abound with declarations of His holiness.

a. "As for God his way is perfect" (Psalm 18:30).

b. "Thou art holy" (Psalm 22:3).

c. "Let them praise thy name for it is holy" (Psalm 99:3).

d. "Holy, holy, holy, is the Lord of hosts" (Isaiah 6:3).

e. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matthew 5:48).

f. "Holy is his name" (Luke 1:49).

g. "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8).

II. THE CALL TO HOLINESS

1. God has ever called men.

a. He called Abraham to leave his country.

b. He called Gideon to leave his farm.

c. He called Simon and Andrew to leave their nets.

HOMILETICAL

A PREACHING PROGRAM FOR FEBRUARY, 1940

C. B. Strang

The Preaching Program this month is supplied by Rev. C. B. Strang. Rev. Strang has been a member of the Church of the Nazarene for over twenty-five years, joining as a young man. Before entering the ministry he was successful in the commercial world, and that experience has been a distinct asset to him in his pastoral work. He has served as pastor in the following churches: Butler, Pa.; Akron, Springfield Heights Church, Ohio; Alliance, Ohio; Lynn, Mass.; Pittsburgh, Pa., First Church, and is at present the pastor of Columbus, Ohio, First Church. He pursued his college education while engaged in his pastoral duties, receiving the A.B. degree from Mount Union College, Alliance, Ohio, and the M.A. and S.T.B. degrees from Boston University, Boston, Mass.—MANAGING EDITOR.

- d. He called James and John from their homes.
e. He calls everyone to holiness according to the text.
2. The call of God is very definite.
a. It is not to accept a theory.
b. It is not merely to believe in a holy God.
c. It is not merely to join a holiness church.
d. It is a call to moral and spiritual purity.
e. It is a call for personal freedom from sin.

III. THE PATTERN OF HOLINESS

1. There can be no mistake regarding the specification.
a. "As he which hath called you, so be ye."
b. Let this mind be in you, which was also in Christ Jesus. (Phil. 2:5).

IV. THE SCOPE OF HOLINESS

1. It affects the whole man.
a. "In all manner of conversation"
b. Conversation means not only talk but actions.

V. THE REASON FOR HOLINESS

1. There is just one advanced in the text but it is sufficient:
a. "For I am holy"
2. God has no fellowship with the sinful.
3. He is limited in His fellowship with the carnal.
4. The common ground for fellowship with God is holiness.

VI. THE TEXT CONTAINS A COMMANDMENT TO HOLINESS

1. This command is very definite.
a. "Be Ye"
2. If we break this command we are at variance with God.
3. If we keep it we are at peace with him.
- VII. Have you obeyed the command? If not change your pattern at once and be made conformable unto him.

EVENING SERVICE

Subject—Overcoming Handicaps

TEXT—And he sought to see Jesus who he was: and he could not (Luke 19:2).

INTRODUCTION

Jesus had entered and was passing through Jericho. Zacchaeus endeavored to see Him because there were some things preventing him.

This is so with every soul who wishes to see Jesus. This man shows us how to overcome handicaps. Let us note his handicaps:

I. HE HAD A PHYSICAL HANDICAP

1. He was little of stature.

II. HE HAD HANDICAPS OF ENVIRONMENT

1. His position.
a. He was a publican.
b. A tax collector for a foreign government.
c. It was not to be supposed that Jesus was in sympathy with him.
2. His wealth.
a. It was obtained by fraudulent means.
3. The crowd.
a. The curious, the hungry, the poor, were taller than he. They were in his way.

III. HE HAD A MORAL HANDICAP

1. He was a sinner.

IV. HE WAS HANDICAPPED FOR TIME

1. Jesus was passing through Jericho for the last time.

V. HE HAD A PSYCHOLOGICAL HANDICAP

1. His record was known to the hostile crowd.
a. "They murmured against him."

VI. HE OVERCAME HIS HANDICAPS

1. By having an intense desire.
a. He sought to see Jesus who He was.
b. If we see Him it will be because we do the same thing.

2. By making an earnest effort.
a. "He ran," "he climbed."
b. His handicap for time is disappearing.
c. All we need to do to be defeated is to do nothing.
d. He has overcome his physical handicap.
3. By immediate obedience.
a. He made haste and came down from the tree.
b. The greatest sin one can commit is disobedience.
c. God has been saying, "Come down" to some for a long time.
4. By unfeigned humility.
a. "He received him joyfully"
b. His moral handicap has now disappeared.
c. Handicaps vanish in the presence of Jesus.
5. By unstinted restitution.
a. "If I have taken anything from any man by false accusation, I restore him fourfold" (v. 8).
b. The handicap of the crowd disappears.
c. Those who have been against him are now, no doubt, for him.
6. By gracious liberality.
a. "Half of my goods I give to feed the poor" (v. 8).
b. The handicap of riches is now gone.

VII. WHAT IS YOUR HANDICAP? WHATEVER IT IS JESUS WILL HELP YOU OVERCOME IT

SUNDAY, FEBRUARY 18, 1940

MORNING SERVICE

Subject—Clean Vessels

TEXT—But in a great house there are not only vessels of gold and of silver, but also of wood and of earth, and some to honour and some to dishonour. If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use, and prepared unto every good work (2 Tim. 2:20, 21).

INTRODUCTION

The great house may be thought of as the world. The vessels may be thought of as the people. The gold and silver, wood and earth may indicate the character of the people. The Christians may be thought of as the vessels of honor, especially those who are sanctified. The vessels of dishonor may indicate either the unsaved or the unsanctified.

I. THE TEXT SUGGESTS THE POSSIBILITY OF HONOR

1. It is conditioned on man's actions.
a. "If a man purge himself."
b. "Honor" is defined as esteem, scorn of meanness, self-respect, glory.
c. Everyone should be interested in having such a character.
d. God sanctifies those who sanctify themselves.
e. Man's part is yielding; God's part is purging.

II. THE DESIRABILITY OF HONOR

1. God desires it.
2. Man should desire it.
3. The truly justified man who is walking in the light does desire it.

III. THE PROCESS OF OBTAINING HONOR

1. It entails a separation.
a. "If a man . . . purge himself from."
b. Purging means, "To cleanse or free from impurities."
2. Man's part of the purging.
a. "Wherefore come out from among them, and be ye separate saith the Lord, and touch not the unclean thing and I will receive you" (1 Cor. 6:17).
b. "I am the Lord your God . . . ye shall sanctify yourselves" (Lev. 11:44).

IV. THE DESIGNATION OF THE HONORABLE

1. They are designated as being sanctified.
a. "If a man purge himself . . . he shall be sanctified."
b. Sanctified means to be set apart, to be clean, to be purged.
c. By implication and inference the text suggests that this is a second work of grace.

V. THE PRACTICABILITY OF HONOR

1. Sanctification prepares us for service.
a. "Meet for the master's use."
b. Meet means "suitable," "appropriate."
c. The unsanctified have hindrances for service.

VI. THE SCOPE OF THE WORK OF THE HONORABLE

1. It covers much territory.
a. "Prepared unto every good work."
b. Consecration is preparation.
c. God opens up a drawing account with all those who are dedicated to his whole will.

CONCLUSION

Evidently, God's will for His vessels, or children is:

1. That they be purged.
2. That they work.
3. Are you a sanctified vessel?

EVENING SERVICE

Subject—The Royal Wedding Feast

TEXT—All things are ready, come unto the marriage (Matt. 22:4).

INTRODUCTION

This parable suggests that the wedding is typical of the gospel feast.

The king is typical of the King of heaven.

The marriage is typical of the incarnation.

The invitation is typical of the all inclusiveness of the gospel.

The servants are typical of workers and preachers.

The wedding garment furnished by the king is typical of the freedom of salvation.

Let us notice how the invitation was treated:

I. SOME REFUSED. "THEY WOULD NOT COME" (v. 3)

1. Notice their excuses:
a. One had something else to do—he went to prove oxen.
b. Another something else to see—he went to look at property.
c. Another something else to enjoy—he had married a wife.
2. Their excuses remind of some we hear today.
a. Wait until I have more pleasure.
b. I am young yet, when I get older I will accept.
c. I have lots of time.
d. I will if someone else does.
e. Not tonight.
3. All such need to be reminded that "would not" eventually means cannot.

II. SOME IGNORED THE INVITATION

1. They believed it unworthy of their attention.
a. One went to his farm.
b. Another to his merchandise.

III. SOME WERE ANTAGONISTIC

"And the remnant took his servants and entreated them spitefully, and slew them" (verse 6).

1. Such treatment of friendly messengers was unjustifiable.
a. They were messengers of the king.
b. They came offering kingly favor.
2. There are some who treat the gospel invitation in the same manner today.
a. Some messengers are actually slain.
b. Others are slain by evil reports.

- c. Some show antagonism by defying God's law, and by continuing in sin.
d. Some show antagonism by wilfully breaking the Sabbath.
e. "He that is not for me is against me."

IV. SOME PROFESSED TO ACCEPT THE INVITATION, BUT FAILED TO MEET THE CONDITIONS

1. The man without the wedding garment (verse 11).
a. This garment was essential at an oriental wedding.
b. The Christian's wedding garment is salvation through the blood of Christ.
c. There are many substitutes for the garment, but none are sufficient.
(1) Church membership.
(2) Morality.
(3) Join a fraternity.
(4) Treat everybody right.
(5) Follow conscience.
- d. The king was not deceived.
(1) "The king saw."
(2) He still sees the prepared and the unprepared.
e. His punishment.
(1) He was cast into outer darkness.

V. SOME MADE PREPARATION AND WERE READY

1. They were present dressed in the wedding garment.
a. "The wedding was furnished with guests" (verse 10).

VI. WHICH CLASS ARE YOU IN?

The invitation yet goes out, "All things are ready, come unto the marriage."

SUNDAY, FEBRUARY 25

MORNING SERVICE

Subject—A Request for Christian Fidelity

TEXT—Behold, I come quickly: hold that fast which thou hast, that no man take thy crown (Rev. 3:11).

INTRODUCTION

John is told to give a message to the seven churches of Asia.

Six of these were blameworthy. Philadelphia was the blameless church, but even to this church was sent a message of warning. The text speaks of something true believers have.

I. WHAT IS IT THAT ALL TRUE BELIEVERS POSSESS?

1. Salvation.
2. Hope of heaven.
3. God's promises.
4. Eternal life.
5. A crown.

II. THE TEXT DECLARES THE POSSIBILITIES OF OBTAINING SALVATION

1. We could not hold it if we could not get it.

III. THE TEXT DECLARES THE POSSIBILITY OF RETAINING SALVATION

1. We are exhorted to keep it. Not to let it go. "Hold that fast which thou hast."

IV. THE TEXT DECLARES THE REALITY OF SALVATION

1. We are cognizant of possession.
2. It is real enough to be observable—"hold that which thou hast"

V. THE TEXT DECLARES THAT WE MUST EXERCISE DETERMINATION TO KEEP IT

1. We must hold and we must hold fast.
2. It will take all our strength and determination to keep it.

VI. THE TEXT DECLARES IT TO BE A PERSONAL SALVATION

1. While provision has been made for all, there must be a personal appropriation—"Hold fast that which thou hast."

VII. THE TEXT DECLARES THAT THERE WILL BE OPPOSITION IN CONNECTION WITH IT

1. "That no man take."
2. An enemy is ever interested in taking our possessions.
3. The enemy is the "man of sin." "Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition" (2 Thess. 2:3).

VIII. THE TEXT SUGGESTS THE POSSIBILITY OF LOSING IT

1. Let no man take.

IX. THE TEXT SUGGESTS A REWARD FOR FAITHFULNESS

1. A crown.
 - a. A crown of righteousness (2 Tim. 4:8).
 - b. A crown of life (James 1:12).
 - c. A crown of glory (1 Peter 5:4).

X. THE TEXT SUGGESTS THE DANGER OF IMMEDIATE JUDGMENT

"Behold I come quickly."

XI. THE TEXT SUGGESTS ALSO THE HOPE OF IMMEDIATE REWARD

"Behold, I come quickly."

EVENING SERVICE

Subject—What Is a Christian?

TEXT—The disciples were called Christians first in Antioch (Acts 11:26).

INTRODUCTION

The term "Christian" is much abused. Many are called by that name who do not deserve it. Let us notice:

I. SOME NEGATIVE ASPECTS OF THE CHRISTIAN LIFE

1. Being a Christian does not consist merely in the observance of religious forms, such as:
 - a. Keeping the Sabbath.
 - b. Reading the Bible.
 - c. Going to church.
 - d. Offering prayer.
 - e. Singing hymns.
 - f. Giving an offering.
 - (1) All these were done before the text.
 - (a) These are no more the Christian life than plows and harrows are wheat and corn.
 - (b) They are necessary to Christian life, but they are only externals.
2. Being a Christian does not consist in knowledge about Christ.
 - a. Technical knowledge does not necessarily make one a practical performer.

Illustration—Ruskin was an expert on painting, but could not paint. Reban wrote a wonderful life of Christ, but he was a skeptic.
3. Being a Christian does not consist in moral education and culture.
 - a. The educated criminal is always the worst.

Illustrations—No amount of polishing of a lump of coal will transmute it into a diamond. You can train a lion until it is as harmless as a kitten, but when it smells blood it will become a raving beast again.
4. Being a Christian does not consist in imitating Christ.
 - a. He is our pattern, but no amount of imitating will make one a Christian.

Illustration—You can tie apples on a maple tree, but it will still be a maple tree.

II. SOME POSITIVE ASPECTS OF THE CHRISTIAN LIFE

1. Being a Christian consists in having the spirit of Christ within us.
 - a. To do anything well we must have its nature within us.

Illustrations—The Greek pottery maker. The Venetian glass blower.
 - b. If we have Christ within, we can spontaneously live as He lived. "Now if any man have not the spirit of Christ he is none of his" (Rom. 8:9).
2. Being a Christian consists in complete self-surrender to Christ.
 - a. This is an important phase of doctrine.
 - b. This is the essence of Christian experience.
 - c. This is the secret of happiness.
 - d. This is the outlet for usefulness.
3. Being a Christian consists in having an experiential knowledge of God.
 - a. A Christian is a child of God. "For ye are the children of God by faith in Jesus Christ" (Gal. 3:21).
 - b. A Christian is one whose sins have been forgiven. "I write unto you, little children, because your sins are forgiven you" (1 John 2:12).
 - c. A Christian is one who is justified "And by him all that believe are justified from all things" (Acts 13:39).
 - d. A real Christian is one who is sanctified; "Unto them that are sanctified in Christ Jesus" (1 Cor. 1:2).

III. THE DISCIPLES AT ANTIOCH WERE CALLED CHRISTIANS BECAUSE THEY HAD AN IDENTITY IN DISPOSITION WITH JESUS

1. Do your life and character approximate His?
2. Are your actions in any way like His?
3. Are you a Christian?

ILLUSTRATIONS

Basil Miller

Organized for Prayer

"We must organize for prayer the same as for visitation," a Sunday school superintendent said. "Revivals don't just hop into a church like frogs jumping from a pond. They are prayed from the skies. Dry eyes do not bring conviction. Let's make this a praying school."

This wise executive organized for prayer.

At first only a few attended the Sunday morning prayer service at 9 o'clock. The number increased gradually. A half-dozen would be a large crowd at the Saturday night teacher's prayermeeting. But the superintendent called upon the school to pray.

Soon ripples of prayer spread throughout the church and school. A prayer revival was called. Set fasts were planned. All night prayermeetings were announced, half nights of prayer became a weekly routine. All Sunday afternoon prayermeetings were held in the church week after week. Noonday fasting and prayermeetings were conducted at the church along with an all-day Friday prayermeeting.

A few showers of conviction and glory began to strike the church from the skies, which turned into a deluge of Pentecost. The fire fell; shouts broke out in the church services; tears of rejoicing flowed from once-dry eyes. The altars were lined.

The police were notified that there was too much shouting and noise after midnight. But the saints kept true to their prayer-vision as stimulated by one man.

In the course of eighteen months more than 750 had sought and obtained the Lord at these altars, and 150 united with the church in membership. The church was remade spiritually. Its reputation as an old-fashioned, Holy Ghost

meeting house spread through the city, and when people wanted to get into a red-hot service they attended.

Praying paid that church large dividends spiritually.

Numerically there was a fifty per cent increase in membership. Financially the church, once hard hit in current obligations and pressed for budget money, and in dire straits for mortgage interest, was enabled to pay current expenses on the dot, increase the pastor's salary, meet budgets regularly and pay interest on the date due.

Twenty young people preparing in college for the ministry united with the organization through the increased spiritual activities which prayer stimulated.

Pray the clouds away—clean through—to rock bottom, and God will answer with fire.

God Provided a Ticket

"When this meeting closes, I feel that God would have this hand go to Alabama," said Rev. Frank Partman, who was conducting an unsuccessful revival in a western Kansas town.

"Why to Alabama?" asked one of the four workers. "This meeting has been a failure and Alabama is a long ways off. And besides, there is a little matter of a few hundred dollars for ticket money."

"God will supply the ticket," came the preacher's definite response.

The leading citizens of the town had opposed the meeting. The preachers were against it. From the very beginning it was evident the meeting was ill fated. Yet the preacher felt that God had some purpose which was hidden behind the outward circumstances.

"Pack up, every one of you; for tomorrow we leave this city for Alabama," Partman said to a doubting group of workers.

"We're Alabama bound," a member of the party mocked him.

An appraisal of their assets showed less than fifteen dollars, and on the last Sunday of their meeting there was little hope for more to be received.

True to the divine presentment the group packed their grips and carried them to the depot on blind faith!

Shortly before the train arrived they were greatly surprised to see the mayor of the town and many of the leading people coming toward the depot. When they arrived they were presented with enough money to get them to the southern state and some left over to begin their next campaign in the new field of operations.

Abundant success marked their meetings in the South. Out of the Kansas failure God had planned to send them to the field where they were most needed.

Swung too Low

"The carillon is swung too low," the acoustic expert told the members of the Fifth Avenue Presbyterian Church in New York City. "Its best music will come if it swings higher where the tones will not be interfered with."

The neighboring Riverside Drive Church was in the process of construction at the time, and a member of the trustees made the suggestion that the bells be given to it, where they could hang high in the lofty tower and shoot their tones across the bosom of the Hudson River.

The bells were finally moved to the Riverside Drive tower where they are high above the nearest buildings. Now when they are played their tones are sweet, clear-sounding, melodious as they sweep across the broad expanse of the Hudson. They strike the New Jersey Palisades to be re-echoed up and down the river.

"They are to swing high," said the pastor of the church, "just as the soul is, also made for lofty heights and high attainments. Swing your soul above the skyline. Lift your

ambitions into God's blue. The music of your life will give forth a clear melody impossible to one who dwells in the lowlands."

The Unclined Sermon

"We will rise and receive the benediction," said Dr. Henry Jowett, doubtless one of the greatest preachers of his generation. His books have found a place in the libraries of thousands of preachers, and his memory will long be revered.

He had preached a marvelous sermon to a crowded auditorium in his New York church. The audience sat enthralled. One moment his pathos brought tears to eyes, the next his well-directed humor stirred wavelets of laughter. His finely selected diction held attention, and his eloquence lifted the audience to unknown heights. That group was ready for spiritual action. The moment was ripe for character decisions.

But there was no open altar at which they could pray. And the preacher's final attempt to touch broken hearts and mend torn souls was a benediction that sent them out into a cold world, many unattended by the presence of Christ.

"What a chance for an altar service," breathed a ministerial friend who sat nearby.

But that chance was never taken. His sermon truths, however deeply they might have been driven into those listeners, were never clinched.

Preaching should be action directed. It should result in immediate decisions. Unless it produces spiritual transformations it has not arrived at its destination.

Healed of a Rattlesnake Bite

"Unless God undertakes there is no hope to save her life," the doctor said to the husband of a woman whom a rattlesnake had bitten. "It is beyond human help, no serum can save her."

The woman lived on a Texas ranch far from her nearest neighbors, and early one morning while looking after her chickens a large rattler had struck her. Her husband was away for the day, and her child was too small to send for help. When the husband arrived by evening her limb had swollen beyond all recognition and had turned a dark green. By the time the doctor came she was unconscious, and at once he knew there was no human help for her.

In her delirium the woman screamed for help, and once when she became conscious she asked to be taken to a revival. Ed and Mae Roberts were conducting in San Antonio.

The husband bundled her in an old car and started on the hour's run to the city. Arriving at the church where the meeting was in progress, he picked the unconscious woman up in his arms and carried her directly to the platform. The evangelist had just begun to bring the evening message, and seeing the woman's condition he reached for a bottle of oil to anoint her in the name of Jesus Christ as James commands.

She was carried to a nearby room and placed on an army cot. There was no outward change in her condition for half an hour.

Suddenly the woman broke from that cot and ran to the platform shouting and magnifying God who had healed her. There was no holding her. She rejoiced and ran around the building, praising her Savior and Healer. Pandemonium broke upon the audience. There could be no preaching, only praising God for His wonderful healing presence. An altar call was made and sinners lined the penitent form praying for salvation.

Within an hour's time all the swelling had gone from the limb and it had returned to its natural color.

Miracles of healing were performed by the Master and the apostles. The early church practiced healing, and the modern holiness movement was cradled in the doctrine. It remains for us as present leaders of the church to bring to the fore this doctrine of healing through faith in Jesus' name.

One genuine miracle of divine healing will attract a crowd anywhere. (But make it genuine and not spurious, which in the nostrils of God and man is a stench).

God's Judgments

The altar was lined with seekers, and he was forced to kneel at a front seat. I watched him groan and pray, saw his hands pull through his shaggy mane. His head was thrown back and he screamed a glad yes to the will of God. Then he spoke.

"Preacher, you told the truth tonight. God's glittering sword that you talked about was turned loose on me this spring. In our last revival I felt that I ought to get religion, but I put it off.

"Suddenly, my mother died, and God said, 'Will you turn now?' But I held out against God, and would have none of His talking to me."

The congregation in that little church at Newman's Grove, Nebraska, sat spellbound as this strong man told of God's dealing with his soul.

"This summer my little girl took whooping cough, and in two weeks we buried her. Again God came to my heart knocking for entrance. But I still held out against Him."

I remembered my sermon of "God's Glittering Sword," which I had felt a divine urge to preach that night. True to the Spirit's leadership I brought the serious message on the judgments of God, pointing out that he used a sword of justice to bring sinners to repentance.

"Some of you," I said in the sermon, "have turned a deaf ear to God's sword of justice. You were sick and promised God that when well you would serve him. But well, you went on your wilful ways. You lost a mother or a child, and then promised God that you would turn. But when the last clod fell on the casket you raced again to evil. There'll come a last time."

"Tonight while you were preaching," the man continued his testimony, "I met God face to face and I believe had I not come to this mourner's bench, I too would have lost my life."

"I believe if I had obeyed God last spring that my mother and child would still be alive. God called and I refused. He took the best means to reach my heart through those I loved most dearly."

Heed the warning of God, sinner friend, lest a similar fate befall you.

Sin's Blight

Jim stood high in his community (which of course was not his true name). He courted and married the finest girl twenty miles around, so the old-timers said. God converted him and called him into the ministry. He started out like a gospel whirlwind. Many souls were converted through his efforts. Wherever he went the saints were edified and the report got around that if you had a hard place to have a revival, send for Jim.

One night discouragement gripped him, and through a peculiar temptation he took a single drink of whisky. This proved too much, and for a week he was drunk, though no one knew where he was.

He came to himself, like the other prodigal, and brushed the dirt from his moral clothes, shined up his religious appearance, and started for home and revivals.

God blessed him again, as the truth brought results.

Another trial, a home misunderstanding, and the depths of sin found him again. This time a brothel was added to the saloon. Before he came to himself he had plunged into a hell-hole of iniquity, and came out with a craving for dope.

He dropped to hell, but came back ap preaching.

This double life continued for nine years. When I met him, I thought Jim a useful young man in God's kingdom work. He wrote a little, preached powerfully, sang well, but there seemed to be some vital spark lacking.

The truth was out. His dope became harder to get, and he traded his soul to obtain it. Once while under its influence, he committed a minor crime, his first offense against the law.

I saw him at an altar of prayer, twenty saints crowded around praying against a brass heaven. God was deaf. Nights of prayer were spent in Jim's behalf, no answering God appearing. We pleaded and prayed, begged God and worked on his faith, but still Jim's soul was dead to heavenly responses.

He had gone so far in that sin that he would live in open adultery with a dope peddler. He sold her wares and herself throughout the night hours, and the next evening would come to church in a dead drunk. At the altar he would beg God for mercy and pardon, but none came.

At present Jim is in jail on a serious charge, his beautiful wife, a woman of prayer, held onto him as long as she could, and now seeks a divorce. His family has turned him down, God seems to have forsaken him. His diseased body is palsied, and the unquenchable appetite for dope will not be stilled.

Jim is alive yet dead. His soul is dead, residing in the shell of a putrid body.

His voice once proclaiming God's praises now curses the Almighty.

Three times he tried to commit suicide, but God turned the death instruments aside that he might live a warning to evildoers, and a challenge to other Christians that they beware lest a similar fate befalls them.

All rights Reserved.

Communion Sermon

Following Christ

TEXT—When he had supped (1 Cor. 11:25).

INTRODUCTION—Christ is our Example, our Commander. Wherever He goes we can safely follow. He asks us to do nothing that He first has not done. The steps we are to follow, He has first taken. As He goes before, it is our duty to step in His wake. He took of the cup, and when he had supped He passed it on to His disciples. At this table we are following the ordinance He has set for us.

I. HE FIRST HAS TASTED—We pass through no difficulties, we drink no cups, however bitter their contents, but He first has tasted them. He was tempted in all points as we, and yet He knew no sin. Whatever life may hold for us as we arise from this communion scene, remember, Jesus has gone on before.

II. FOLLOWING JESUS—The disciples partook of the supper after the Lord had first eaten and drunk. Wherever Jesus has gone we can safely follow. He went through sorrow, and yet was unbowed by it. He traversed the rocky road, yet faltered not. He went even to death, yet prayed that if it were the Father's will, He would gladly drink the dregs of death's cup. We also, strengthened by this Communion Service, can follow whithersoever Jesus would have us go.

III. FELLOWSHIP THROUGH DRINKING—Through this sacrament Jesus leads us into the deepest fellowship with Himself and the Father. When you drink the cup and taste the bread, you appropriate thereby strength for fellowship. He opens unto us the closed doors of spiritual communion.

CONCLUSION—Learn to walk with the Master in holy communion by partaking of these emblems, the shed blood and the broken body. After partaking, arise from this scene with the full assurance that the Master blazes every trail of sorrow, heartache, or battle that your soul will be required to take. Arise singing and go with renewed grace.

Funeral Sermon

The River of Life

TEXT—And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb (Rev. 22:1).

INTRODUCTION—Life and literature speak of two great streams which cut through the plains of time and eternity. One is the dark river of death, gloomy, murky and turbulent. The other is the river of life, clear, crystalline and placid. For one who dies in the faith the river of death holds no

terrors for it makes possible existence on the banks of the river of life.

I. THE RIVER OF DEATH—Time is cut by the wild river of death. (1) Here all is in decay and passes away. (2) Here nothing abides. The house of the body will not last. (3) Life is so evanescent that the Bible speaks of it as a vapor. (4) Even time races on to one conclusion, the river of death.

II. THE RIVER OF LIFE—On the eternal shores of glory the Christian lives by the river of life. (1) There all things remain forever. The immortal body will not decay, the heavenly abode will not depart. (2) Heaven brings life eternal, for the river of life feeds the soul. (3) The river of life affords a "glory that fades not away." (4) The sun never goes down on the river of life. It is an eternal spring-time. The dawn is always breaking across the hills of immortal delight. (5) Time never passes away. Bodies never grow old. Youth and age have been washed away by the river of life.

III. OUT OF THE THRONE OF GOD—This river flows out of God's throne and partakes of immortality. (1) The trees last in eternal bloom. (2) A new fountain of youth, referred to as eternal life, springs from it. (3) It gives back to the soul the immortal bloom Adam had before the fall.

CONCLUSION—A Christian can die well. He faces the chilly waters of death with a smile on his countenance, for he knows once these dark waters are passed he will be safe at home on the river of life, whose banks afford eternal blessedness.

Expository Outlines for February

Lewis T. Corlett

True Greatness

I. MEN AND WOMEN EXERT GREAT EFFORTS TO BECOME GREAT

1. Each person likes to be great in his own eyes or, in the estimate of some particular person or group.
2. People have sacrificed comforts of home and pleasant associations to achieve greatness in adventure.
3. Some have paid great prices to obtain a classification among the great ones of earth.
4. All of these types of greatness will either fade in this life or disappear at death.

II. TRUE GREATNESS IS NOT OBTAINED SELFISHLY (v. 26)

1. Christ rebukes the effort of the mother of Zebedee's children to obtain places of honor for her sons.
2. Christ indicated that selfishness generally displays ignorance in making requests. "Ye know not what ye ask" (v. 22).
 - a. A selfish person is blinded to the rights of others.
 - b. Selfishness makes people forget the relative value of positions and persons.
 - c. Selfishness causes persons to display a discourtesy that is embarrassing and disgusting. (v. 24)
3. Selfish motives and attitudes do not bring true greatness.

III. CHRIST STATED THAT TRUE GREATNESS IS OBTAINED IN SERVICE AND THE PRACTICE OF STEWARDSHIP (vs. 23, 26, 27)

1. Greatness in spiritual graces is not dependent upon position.
 - a. A position does not give glory to the man but the man gives glory to the position.
 - b. In the truest sense there can be no elevation or demotion in God's kingdom. A person in the will of God is at the highest place possible at that moment.
2. True greatness is obtained by paying the price (v. 23).
 - a. A mutual suffering with Christ (v. 23).
 - b. A proper evaluation of ideals and persons. "But it shall not be so among you" (v. 26).
 - c. A spirit of helpfulness to all men (v. 26).
3. True greatness comes in and through service for the glory of God and the uplifting of man.
 - a. Be a minister, a steward for God.
 - b. Be a servant to man for the glory of God.
 - c. Jesus taught that lowly service to the fellowman is service to Him (Matt. 10:41-44).

IV. CHRIST GAVE A BEAUTIFUL EXAMPLE OF TRUE GREATNESS (v. 28)

1. Came for a specific purpose.
2. He came to minister, not to be ministered to.
3. Even to the giving of His life as a ransom.
4. In all He set an example for man.

Christ's Standard for Giving (Mark 12:41-44)

I. DIFFERENT PEOPLE'S IDEAS OF VALUES VARY

1. Some because of training.
2. Some because of environment.
3. Some because of false prejudices.

II. CHRIST STOPS BY THE TREASURY (v. 1)

1. Indicates that He presided over the treasury.
2. Implies that Christ incorporated finance in worship.
3. This puts a dignity and sacredness about the matter of financing the cause of the Church.
4. He evaluated all of the gifts that were dropped into the treasury.

III. CHRIST INDICATES THE STANDARD PEOPLE OUGHT TO FOLLOW IN GIVING TO HIS CAUSE

1. Uniform gifts are unnatural, unreasonable, and unjust.
2. The amount of the gift is not sufficient.

3. The love in back of the gift and manifested in giving regulates the divine evaluation.
 - a. Manifests the sense of appreciation for God and His gifts.
 - b. Reveals a sense of stewardship for all of life's possessions.
 - c. Includes the sacrificial extent that love alone can bring.

IV. CHRIST PRONOUNCES JUDGMENT ON GIFTS ACCORDING TO THIS STANDARD (v. 44)

1. Different from the attitude of most people.
2. A small gift from a heart of love and appreciation is greater than a large gift without the proper motive.
3. Christ recognizes the value of the small gift when given in the proper spirit.
4. All men can receive the approbation of the Master regardless of the size and amount of the gift.

Man's Obligation (Psalm 116:9-19)

I. A RECOGNITION OF OBLIGATION (v. 12) "WHAT SHALL I RENDER?"

1. The consciousness of being a debtor to God.
2. A feeling of responsibility for using God's works and provisions to the greater degree of efficiency.
3. A desire to be grateful.

II. MEETING THE OBLIGATION

1. "I will take the cup of salvation." (v. 13a).
 - a. That which Christ provides.
 - b. That which meets man's need.
 - c. That which is freely offered but is received only on man's initiative.
2. "I will call upon the name of the Lord" (v. 13b).
 - a. The dependence upon the One who can help.
 - b. The exercise of the faculties necessary to gain God's attention and receive His blessing.
 - c. Taking burdens and problems to Him desiring His advice and assistance.
3. "I will pay my vows unto the Lord" (v. 14).
 - a. A sense of personal responsibility to God.
 - b. A determination to meet personal obligations.
 - c. The Psalmist made it a part of public worship. "In the presence of the people."
 - d. Setting the proper example as well as meeting personal obligations.
4. "I will be grateful" (vs. 17, 19).
 - a. Express appreciation for the blessings and benefits enjoyed.
 - b. Take this as a starting place and cultivate and develop a spirit of worship.

5. "I will walk before the Lord in the land of the living" (v. 9).

- a. A definite objective for everyday life.

- b. A positive purpose for guidance of the present and future.

III. GOD WILL ASSIST EVERY PERSON WHO MAKES A FAIR EFFORT TO MEET HIS OBLIGATION (vs. 1-6).

Suggestions for Prayermeetings

H. O. Fanning

Prayermeetings and Progress in Grace

ONE of the outstanding needs in every church is satisfactory progress in grace on the part of all of its members. Christianity is a life; the life that Jesus came and shed His blood on Calvary's cross to purchase for us. The life that He came that we might have, and have in abundance. The life that is the gift of God in Christ Jesus our Lord. The greatest life possible to man. One of the inexorable laws of life is growth and progress, without which it fades through retrogression, and expires from inertia. Neglect is one of the foes of life. Life needs attention, with which it thrives, and without which it languishes. Progress in grace is connected with the entire ministry of the church. Regeneration and sanctification are preparatory to it. There can be progress in grace only where there is grace in which to progress. We must pass the crisis of sanctification in which we are delivered from indwelling sin, before we are properly prepared for progress in grace. In this matter the crisis of sanctification is a "go" signal. It is especially connected with the teaching ministry of the church, and prospers through it. In this the prayermeeting should have a large and potent part. It is essential to progress in the work of saving souls. It is profitable for establishment in grace. We do well to remember that establishment in grace, like the rooting of a tree, is the result of growth and progress in grace.

Concerning the importance of this matter, Wesley said in his notes, "There may be for a time, grace without growth. But such sickly life of soul or body, will end in death." In his sermon on "Patience" he said, "Love is the sum of Christian sanctification; it is the one kind of holiness, which is found only in various degrees, in the believers who are distinguished by St. John into 'little children, young men, and fathers.' The difference between one and the other properly lies in the degree of love. And here there is as great a difference in the spiritual, as in the natural sense, between fathers, young men and babes. Everyone that is born of God, though he be as yet only a 'babe in Christ,' has the love of God in his heart; the love of his neighbor; together with lowliness, meekness and resignation. But all of these are then in a low degree, in proportion of the degree of his faith. . . . In the same pro-

portion as he grows in faith, he grows in holiness; he increases in love, lowliness, meekness, in every part of the image of God."

Life Building Principles

But ye, beloved, building up yourselves on your most holy faith (Jude 20).

In the Epistle of Jude we have a revelation of some things that were taking place in the early churches during the lives of their founders. These conditions had been foretold by both Peter and Paul. Not that the church as a whole had apostatized, but evil men had crept in unawares and were spreading their destructive errors in the churches. This necessitated special emphasis upon the matter of contending earnestly for the faith once for all delivered unto the saints. In time these errorists would reap the due reward of their destructive efforts, just as others had done at other times. One of the inexorable laws of life in various realms is that men reap what they sow. Six thousand years of human experience have demonstrated the inexorability of this law. The implication here is that at such times, earnestly contending for the faith once for all delivered to the saints is especially desirable. The best remedy for darkness is light; for error is truth.

I. In our consideration of building up processes—and with all connected with Christian experience, life, and service—the faith once for all delivered to the saints is from God, and is perfect. It is subject to no revision, and needs no improvement. We are safe in assuming that faith here, includes all that pertains to Christianity in its entire scope.

II. Life is progressive in its nature. One of its inexorable laws, is growth. Where growth ceases, disaster and death ensue. In the purpose of God it is small in its beginnings, and slow in its unfoldings. Nothing could be more beautiful, or more satisfactory, to its possessors than life as God has designed it to be. We are at its beginnings, and have eternity before us for its enjoyment. With these facts in view, we see something of the importance of right building while here below. What we do here will be enduring in its effects.

III. Building is one of the things for which we are here. God gives us life: He furnishes us with the materials for building. He reveals to us how He would have us build. It is as we build ac-

ording to His directions, that He is able to accomplish His purposes through us. Human life is too important a matter to be purposeless in its creation. God has a plan for every life. Co-operating with Him in its unfolding is our business, both here and hereafter. This is the sum of our building up of ourselves on our most holy faith.

IV. This faith of ours is most holy, because it is of God, as well as in God. In this building we are workers together with God—working as He works, being fitted into the place He has for us to fill in the accomplishment of His purposes. In this He highly honors us.

V. In our building we are to avoid all that is contrary to our most holy faith. There can be no room for things that are distinctively of the world in our work. The legitimate things of the world have their place, but they must be kept in their place. Even these matters may be given too much of our attention. They should not be allowed to interfere with our progress in our building operations.

VI. Conditionally, faith is fundamental to all that pertains to the Christian life. In all matters concerning faith, Christ is essential. What has He made possible for us by His death on Calvary's cross? What has God promised us in Him? All that He has purchased for us, in Christ. What in His great love for us, has He designed for us? What does He purpose to do through us? Were there no Christ, no purchase by His shed blood, there could be no faith for us. All that God has designed for us, He has made possible through Christ's purchase for us.

VII. Whatever ministers to our building of ourselves up in our most holy faith is important, and should receive our prayerful attention, and command our active co-operation in its fulfilling. Faith is a matter of fact. It is also a matter of degree. Whatever tends to our strengthening, our upbuilding in faith, is worthy of our most devout consideration, and consistent action. Faith is small in its beginnings, but subject to vast increases in power, scope and motivating force—in all that pertains to life in Christ. Whatever tends to our upbuilding therein, means enlargement, enrichment, in all that is pleasing to God in our lives. The Word of God is a revelation of this faith, the Holy Spirit is its interpreter.

Praying in the Holy Ghost

Praying in the Holy Ghost (Jude 20).

One of the benefits of life in great centers of learning, is contact with men of superior minds, noble ideals and godly character. It lifts the average student into another world, brings him into a new atmosphere, and tends to beget in him new and nobler aspirations for him-

self. Praying in the Holy Spirit brings one into immediate contact with the Third Person of the Trinity; brings us into fellowship with Him; into new visions of life; into a new atmosphere of fellowship with Deity. It has a tendency to lift him out of his narrow, contracted sphere of life, widen his horizon into the upper, and nobler realms of life. It tends to save us from keeping prayer an individual matter, praying for our own needs, and living our own impoverished lives; to swing us out into the vast fields of lives that are hid with Christ in God. To bring us into fellowship, not only with God, but with the great souls of the ages. Jesus died on Calvary's cross that we might have this life, and have it abundantly.

I. In the matter of its possibilities, praying is man's greatest business in life. It is not so small a matter that it can be mastered easily or quickly. It is of such importance that no one less than the Holy Spirit can properly direct us in its exercise. It is true that prayer is so simple that the little child can pray. But that does not change the fact that it is so profound a matter, that the greatest minds of the ages have been appalled at the magnitude of its import, and possibilities. We do not go far in our prayer lives until we realize with Paul of old that we know not what we should pray for as we ought, and that nothing less than divine intercession can meet our need (Romans 8:26, 27).

II. Prayer is not a one-sided affair. In view of the fact that it is a business between the soul and God, it transcends all other business in importance. Noah found grace with God. At His command he built an ark to the saving of his house; was carried safely through the flood, and the race was perpetuated. Abraham found grace with God, the great Jewish race was founded; through them the Word of God was given to us; the Christ of God came through them; and all that makes life worth living is ours because one man found grace with God. Moses prayed, and this nation was spared at Sinai. The mightiest deeds of the ages have come because men prayed. Take from us what has come to us through prayer, and we would have little left.

III. The fact that prayer is carried on in the Holy Spirit is an evidence of its supernatural character. Very early in our prayer lives we feel our need of help and direction which only God can give. Not only is it between the soul and God, but it can be carried on only by the soul and God. From the purely human standpoint, prayer is an impossibility. Especially is this true in its wider and higher ranges. This is so true that we may assume as safe the thought, that all true prayer is of God, as to its origin.

IV. In view of its importance in results, and in other respects, it is the most difficult thing undertaken by mankind. We soon become aware that we do not go far in our prayer lives, easily, or quickly. Few indeed of humankind go far in the higher realms of prayer living. It does not take long to enumerate the great prayers of the ages. God gives us some intimations of their fewness in His Word. But we may devoutly thank God for them. We should have been greatly impoverished without them; and are greatly enriched through them. Our highest privileges are in the prayer realm. And this as we pray in the Holy Spirit.

V. In few things, if in any, do we need greater help, or more definite instruction, than we need in the matter of our praying. "Lord, teach us to pray," was one of the truly great requests of the disciples in the days of our Lord. We become good prayers as we come to know the will of God. We need to know what to pray for. And this was one of the things our Lord taught His disciples. He mentioned but few, but in their magnitude they covered the entire field. One of our first steps in this matter is that of yielding ourselves to God in obedience to this command.

VI. True prayer is getting the will of God done, not the will of man accomplished. If the doing of the will of man is made the objective in prayer, we should soon have a world in which confusion was worse confounded. We can have a harmonious world only as it is in harmony with God and His will. It is there and there only that harmony prevails. Only He who knows the will of God—the Spirit of God—can make this will known to man. Only by His direction and leadership can the will of God be accomplished. The Word of God is His textbook on prayer. May it be the man of our counsel in this, and all other matters.

VII. The fact that the Holy Spirit comes to us in our simplest and most immature efforts at praying, is an evidence of our need of Him, and of His estimate of the importance of this work. It is an evidence also of the magnitude of prayer, and of the greatness of its possibilities. It is an evidence of the greatness of man's privilege of communing with God—man's highest privilege. Only under divine direction is it possible for man to enjoy this exalted privilege. It is an evidence of the necessity of His presence and power throughout our prayer lives, that that presence and power are necessary to make prayer effective in the accomplishment of the divine purposes through it. In our prayer lives God takes us—in a very real sense—into partnership with Himself in the unfolding of His plans and the accomplishment of His purposes.

Keeping Ourselves in the Love of God

Keep yourselves in the love of God (Jude 21).

The men Jude was denouncing, were men who had failed to keep themselves in the love of God, if it had been their privilege to enjoy being in it. The importance of this command is seen in the magnitude of the effects of departing from it, and the terrible possibility of such a departure. That there is such a danger is the one sufficient reason for the command being given. The glory and blessedness of the privilege is its eternal and ever increasing value. The truths that God is love, and that He so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, have ever gripped men's hearts. Few songs have meant more to mankind than "Love Divine," and "Jesus Lover of My Soul." Few will ever be more gripping in their nature.

I. *The love of God is the native atmosphere of the soul, as God created it.* Man was made for this atmosphere. God is love, and man was created in His likeness and after His image. He was made for no other atmosphere, all contrary to it is deadly in its effects upon human nature. Six thousand years of human experience have demonstrated the fact that man was not made to be a sinner, and that sin is destructive, and only destructive to all that pertains to proper manhood.

II. *Note the deadly effects of departing from this love as seen in the errorists described by Jude, and the attitude of God toward such, as set forth in this epistle, and throughout the Word of God.* Enoch connected these things with the Second Coming of the Lord, and the closing scenes of the earthly ages, when these men and others of their kind, will

be judged, and receive the due reward of their deeds. Nothing is more certain than the suffering that will follow all sinning, apart from the mercy of God in Christ Jesus. To spurn mercy is to invite misery.

III. *Man enters the love of God voluntarily—as a matter of personal choice—He remains in that love as a matter of choice, all is volitional with him.* The command to "Keep yourselves in the love of God" is as important in its place, as is the command to avail ourselves of the privilege of entrance into this love, is in its place. Not to enter into this love, is not to know the benefits of redeeming grace in Christ. Failure to keep ourselves in this love, means forfeiture of the benefits of this redeeming grace.

IV. *That there is danger of failure here is the outstanding justification for the giving of this command.* That keeping ourselves in the love of God is a matter of vital importance is seen in the determining character and finality of its effects. All this is true in the very nature of things as God has appointed them. In His infinite wisdom He has been pleased to make man a self-determining being, bearing moral responsibility. In this He has greatly honored man. But with that honor comes a commensurate obligation to meet the responsibilities incident to such being. Right thinking people will not want man's dignity lowered, that his responsibilities may be lessened. God has made no mistake in the way He has created us, or in His ways of dealing with us.

V. *Temptations to depart from this love are multitudinous, and ever have been.* During man's probation, they ever will be. History has demonstrated nothing more conclusively than it has demonstrated this. That these temptations are challenges to believers, we may

be sure. They have their place in matters of our obedience to this command. Properly met, they have steadying, strengthening, stabilizing effects. They call our attention to the infinite value of our experience, and the comparative unimportance of the things proposed. We have these temptations because we need them, and the help that comes to us through them.

VI. *Whatever may, or may not be said concerning our incompatibility with this love in our present condition, of one thing we may be sure; we were created for compatibility with this love.* The belief that we will be able to live in compatibility with this love in the world to come, is well-nigh, if not wholly universal. If we can live in harmony with this love in the world to come, we can live in harmony with it in the world that now is. What we need is not a change of worlds, but a change from abnormal to normal being. And this change God makes in us here and now in Christ Jesus. Not that we do not have our limitations here and now, and have difficulties to overcome that are peculiar to our present condition, but our God of all grace has all these things in mind, and takes them all into consideration. He has undertaken on our behalf, and He will never fail us. Infinite wisdom guides Him in all He is doing. We are to use the means of grace He has provided.

VII. *Putting ourselves in the way of keeping ourselves in the love of God, is an important thing in our obedience to this command.* Avoiding all that is inconsistent with that love is essential to our success in this matter. Properly responding to this love in ways that show our appreciation of it, our desire for it, our delight in it, the sincerity of our desire to keep ourselves in it, our appreciation of our God who is this love, will prove helpful. Cultivating a spirit of appreciation for this love, and of tastes for things that are compatible with it, and similar things, will prove helpful. We are undertaking no small thing in this matter, but one of the greatest things possible in human experience. In all this we are building for the ages to come, with the Word of God as the manual of our operations, and the God of the Word as our Director, Empowerer and Helper. We are workers together with Him. The text assures us that we can, by God's grace, keep ourselves in His love here and now, in this present life, amidst its storms and tempests, its trials, tribulations and vicissitudes in all their variety and magnitude.

God's Mercy in Christ

Looking for the mercy of our Lord Jesus Christ unto eternal life (Jude 22).

Christian experience is progressive. It is a life, and life has its unfoldings, its

discoveries, its developments, its revelations, its boundless possibilities. Progress should be so sure with us, so vital, so satisfactory, that nothing could induce us to go back to the beginnings of our experiences. Early joys have their places, but later joys are more compatible with progressive experience. Whoever has made appreciable progress in grace, knows how he has made it and the price he has paid for the making of it. Through it he has learned such valuable lessons, made such satisfactory advancement, that his soul longs for further conquests and his vision is ever forward. All thought of retrogression is abhorrent to him.

I. *God's whole redemptive work is a work of mercy.* There is no place in it for human desert. By grace are we saved; not of works, lest anyone should boast. We are saved unto good works, but not by them. We owe all to God. Nothing we can do can merit grace. Salvation is God's own free gift to man in Christ.

II. *The motivating element back of God's mercy in Christ, is infinite, divine love; inexhaustible in all of its elements and operations.* "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Nothing less than such love could have motivated such a sacrifice.

III. *The method of making possible God's mercy in Christ.* The shed blood of our Lord Jesus Christ was redemption's price. While redeeming grace is free to us, and ever will be, it cost God the greatest price that even He could pay to make this gift possible. God is not offering us something of small value, in the free gift of His grace, but that which is of inestimable—of infinite—value. The greatest, the most unspeakable gift that even His love could provide. Over against the freedom of grace to the believer, we should put the price of this grace to its Provider.

IV. *The consideration of the infinite cost of our redemption, should have its place in determining our measure of its values; of its worth to us; of the importance of our holding steady in its power.* We are ever in danger of underestimating the importance of divine grace, and the magnitude of the blessing that is ours to be in the enjoyment of its benefits. We are ever confronted with the peril of parting with it for unworthy considerations. It is our most priceless possession, and ever will be. Under no consideration should we ever be induced to despise this grace, or part with it.

V. *The purchase of Christ's blood is equal to the value of that blood.* It covers everything that God can give for time and for eternity. Well may our beloved Brother Paul declare, "All things

are yours." And this is true as we are in Christ and in the enjoyment of His atoning, providing work. There is no limit to the purchasing power of His blood. Eternity alone will reveal what we have in Him.

VI. *The believer's attitude toward the mercy of God in Christ should be one of forward looking expectation of ever increasing enjoyment of this mercy and grace and ever deepening appreciation of its inestimable values.* In the nature of the case, we get a very meager foretaste of these benefits during the brief period of our sojourn upon earth. But these foretastes are indications of the transcendent glories that await us in the world to come. But these benefits cover all of our need in this present life. Life from God, freedom from sin, grace for the meeting of all the exigencies and obligations of life, and all that pertains thereto. Vastly more is provided for us, than the most of us are enjoying.

VII. *Looking for the mercy of our Lord Jesus Christ unto eternal life, means far more than looking forward to enduring existence.* It is life in God, as well as life from God, with no interruptions of its flow from its Source to its possessor. Life of which there can be no wearying, no becoming surfeited. Nothing less than eternity will be sufficient for the realization of its possibilities. It is in this sense that the value of human life is to be estimated. To estimate the value of human life from the standpoint of its earthly duration, is to fail utterly in making any proper estimate of its value, its possibilities, its desirability. But in the light of an eternity in the sunshine of

God's approval, in the atmosphere of the heaven He has provided, with unlimited capacities for its enjoyment, with all that eternity holds for us, there is no way of estimating its worth. We should be enabled to get through anything in time, with an eternity of unalloyed bliss before us when time has run its course.

Efforts to Save These Sinners

And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh (Jude 22, 23).

Life is progressive for both saint and sinner. The saint is to be building himself up on his most holy faith. The sinner is gradually destroying himself. Sin is self-destruction. The salvation of great sinners demands the service of great saints. The incoming of these errorists was a challenge to the Church—the saints—to a forward movement; to activity in building up processes. Increases in difficulties demand increases in abilities to overcome them. Adverse conditions today are challenges to us as the people of God, to prepare ourselves to meet them successfully. When God put the Church in the world, He knew every difficulty with which it would have to contend. Our one way to failure is to fail to avail ourselves of the resources He has placed at our disposal. The way of success is open before us. "All things are possible to him that believeth."

I. *In our efforts for the salvation of men, we are dealing, not with inanimate objects, but with self-determining human*

Points for Emphasis

A popular vest-pocket commentary on the International Sunday School Lessons.

The material in this commentary is prepared especially for Sunday school teachers. We recommend it unreservedly.

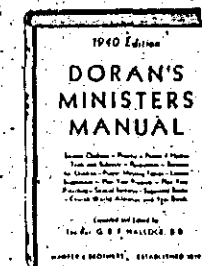
Some Special Features: Lesson Setting and Survey, Lesson Text and Outline, Notes Analytical and Expository, The Lesson of the Lesson, Gold in the Golden Text, Bible Lights on the Lesson, Titles and Topics, Calendar and Maps, Lesson Outlines for 1940. Price 35c

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

Doran's Ministers Manual for 1940

Fifteenth 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.