

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

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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, emblematical 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 whole-hearted. 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 wilfulness. 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

* Paper by Evangelist Mary E. Latham, given at Zone Preachers' Meeting, Mt. Vernon, Ohio.

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

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

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

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 ensample 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

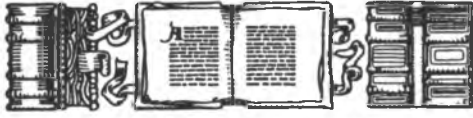
THE HERALD OF HOLINESS CLUB

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 Dispensations, 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 evangelical 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 WESLEY.

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 commonplace hour is where the battle is lost or won.—MALTBE 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 improved.—GEORGE WASHINGTON to Lafayette.

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 sincerely to acknowledge Thee, the supreme, the only desirable good be to love Thee, I do love Thee!

"If comparatively to despise and undervalue all the world contains, which is esteemed great, fair, or good; if earnestly 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 perception 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!"—SUSANNAH WESLEY.

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 subsequent age of humanity. No one can detach himself from this connection. There is no sequestered spot in the universe, no dark niche along the disk of non-existence, to which he can retreat with his relations to others; where he can withdraw the influence of his existence upon the moral destiny of the world. Everywhere his presence or absence will be felt; everywhere he will have companions who will be better or worse for his influence. 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 momentous fact lies the peril and responsibility of our existence. Who is sufficient for such a thought? Thousands of my fellow 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 formations, 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 excellent 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 as a servant, bearing the cross for humanity, I have endeavored to follow 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 enjoyed 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. According to reports the plan is bearing fruit in greater church loyalty and more consistent Christian living.—*Christian Union Herald*.

"Alas It Was Borrowed!"

Many of our churches suffer periodically 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 themselves. 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 congregation 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 increase, 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 moment in a spirit of absolute consecration to God's glory, this is the duty that confronts me."—DAVID J. BURRELL.

That's Just Like Cæsar!

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, 'Cæsar's.'

"He said unto them, 'Give Cæsar what belongs to him, and give God what belongs 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 desolate;
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 would'st 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 midnight gloom
Thy timid, shrinking soul must travel through,
How towering rocks would oft before thee loom,
And phantoms grim would meet thy frightened view;
Still comes the whisper, "My beloved, 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 thyself 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., Norristown, 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 Schmelzenbach, 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" (Phillipians 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 sermon 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. 4:31).

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 Conversions

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 unholly 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-fiends, 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.

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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 bare 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,

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 seems 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 sin, 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 dross,
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 goodbye."

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.

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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 sung 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, unrestful 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).

I. 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 EXTRAORDINARY 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.

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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 growth 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-

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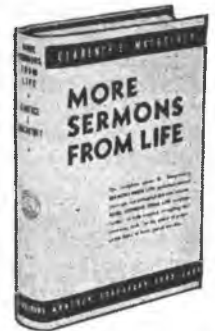
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cause of it is certain. But their greatest distress is over the losses we are suffering, and the havoc that is being wrought in our characters, and the harm that is being done to others, and the hindrances to the cause of Christ. Distress that a soul 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.



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