The LORD JESUS CHRIST

He was born in a little, obscure town in Palestine, and reared in a manner.

He was reared in poverty, and worked as a carpenter in the shop of Joseph, His fosterfather.

He was without the prestige of the schools, wealth, the cultured social standing that, as a rule, in those days, was necessary to bring men into prominence and political favor.

His appearance before the public was always unostentatious.

He met with popular acclaim and official opposition. His followers and friends were chosen from the humble walks of life.

He wrote about doing good. His teachings were wonderful, great in their simplicity, but majestic in form and lofty in thought.

His miracles were restricted to the glory of God and the good of mankind.

He was misunderstood by the people of His country and time and crucified as a malefactor.

The grave could not hold Him. On the third day He arose triumphant and ascended on high. He led captivity captive, and gave gifts unto men. His life was short, His ministry brief, but He left an ineffaceable impression upon the world unequalled by any other person who ever lived.

—Author Unknown.
Three Indispensable Qualities

The Editor

There are of course many qualities which go into the making of a preacher who is worthy of his calling, but there are three which it seems to me are absolutely indispensable. They are dependence of character, clarity of expression and directness of purpose.

Every man has his tests and temptations, regardless of his calling, and it may be we should never think that one man's lot is harder than another's. Each man's lot is different from another, but it may be that the compensations bring us out about even. And so we remember the calling that God designs for us, we may also be sure we were designed for that calling. At any rate there are special tests which come to every preacher. Many of these are the more dangerous because they are subtle. For example, the preacher is more subject to the envying effect of public sympathy than the man in other callings. When did we hear that a certain man is too hard to work, or that a certain man has too many customers? But in practically every congregation there are those who wonder most eagerly that the preacher is killing himself at hard work. The truth is the preacher often is overworking, but so are the others. The problem is that the preacher gains sympathy and others do not. Perhaps the sympathy is appreciated, but it is a test and a temptation, just the same. Then the preacher is treated in social and financial ways as no other man is trusted, and he needs to be a man of sound heart, full of good judgment, sacrificed and filled with the Holy Ghost and dependable in heart and character. The good preacher is not only a good man, and there is no substitute for goodness of the true, New Testament, pentecostal type.

The ability of expression, it may be observed that the preacher is a specialist in his own field, and that field is well defined. Let the preacher take his limitations—his limitations in the field of divinity, especially having to do with men's relationship to God and their consequent duties to themselves. But suppose he can make the medicine, let the lawyers give the legal advice. Let the preacher deal with the Word of God and the souls of men, and let him prepare himself for this work by study and prayer until those who look to him in this matter will have no objections to his ministration.

Obtuseness is the blemish of the indolent. The preacher must be sure. In the spheres where he is not sure, let him go and science him to the philosopher, but not to the preacher, and there is plenty within the scope of certainty to occupy the sincere preacher unerringly. And wherein he is sure, let him speak out without compunction or apology. Let him use plain words, simple phrases, and direct and invariable propositions. A layman complained that his preacher was incomprehensible. He made me to the preacher for the rest of the week. Truth has an authority all its own—an authority of strength, force with the wills and consciences of men than can be exercised by the most absolute earthly dictator. But truth has a time and occasion element that must not be overlooked. Words f ily spoken are like apples of gold in pictures of silver. The preacher who, under the leadership of the Spirit of God, can say the right thing at the right time takes no cognizance, of consequences. Holiness is becoming to the preacher who is directed by the Spirit in both the content and spirit of his life.

What is the real purpose in it all? What does the preacher hope to gain? What difference will it make if men accept or reject his message? What action does he call for? What is to be done about the matter?

A business man said to the preacher, "If you were my salesman, I'd discharge you. You get my attention by your appearance, voice and manner; your prayer, your sermon; you have four chances to get my attention; you warmed my heart with a desire for what you preached and then—and then you stopped, without doing anything about it! In business, the important thing is to get them to sign on the dotted line." Perhaps some object to the singularity of the statement that the sole business of the preacher is to save souls—men like to be full and lengthy even at the expense of his personal salvation. The average definition of the preacher's purpose is set forth by the average man decides the purpose is indefensible as well as indefinite and that it is unlikely to ever be reached anyway.

The term "saving souls" is comprehensible of all who pass between conviction and glorification, but it is direct in that it centers in spiritual realities. The preacher's saving should encourage him, to be encouraged he a tempted saint to fight on quite as much as when he induces a sinner to repent and believe on Christ. But there must be the good of the world's improvement of that purpose must be earnestly sought.

It seems to me it might minister to effectiveness if the preacher were more particular as to each question as these during the process of his preparation to preach: Why have I chosen this particular subject? What is its general importance? What special question in connection with this topic at this time? What will be the outcome of this sermon? What definite choice or action may I reasonably expect as a result of this effort?

Our answers to these questions will help the preacher to think more clearly as to the most likely introduction, the most apt illustrations, and especially as to the particular manner or condition. Shall he commence with an urgent call to penitence? Shall he close with a hymn of praise? Shall he finish with a prayer of consecration and devotion? Clearly, knowledge of his own purpose will help him decide, these consequential questions.

A pastor preached a good and effective sermon on the twentieth anniversary of his ordination, and said, "Some of you are convinced that this is truth and that you should become a regular of interest, others, but you are uncertain as to how to begin. I'll tell you what to do: take out of your pocket whatever money you have there and remove one-tenth of it right now. Make this the beginning of a new practice. Then when you get any more money, take out the tithe without delay, and before you spend any of it. Follow on in just that way and from this hour on account yourself a regular and systematic tithe". This last word bore fruit. At least one man is known to have followed the preacher's suggestion, and he was a man who was already convinced that the tithing plan is scriptural and best, but he needed to get started. This is directness of purpose in the matter of a tithing plan.

Just this word in closing: Propositions to be useful have to be definite, plain, simple and urgent.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Righteous Indignation

Be ye angry, and sin not, but let the sun go down upon your wrath (Eph. 4:26).

One of the great problems in living the sanctified life is the proper regulation and expression of righteous indignation. This has its relevancy in our relationships to our fellow-men and also to our own spirit. There is always the possibility of being an object of righteous indignation to others—may we seem to be angry, and the question arises; frequently in our own hearts, has there been indulged in the expression of righteous indignation kept within the realm of righteous indignation. Accordingly, this question needs careful consideration. We do not want to be able to give a full solution to the question, but will consider some suggestions for the guidance of interpretation of our own spirit and for the control of such emotions.

A Right Tempt of Supreme Importance

One thing I am sure we all feel is supreme importance that we should always have and always show a right temper. We never can feel at rest within ourselves unless we cultivate this trait; we will have inner misgivings about the efficiency of the experience of entire sanctification unless we are never get up and say, "Now we do not like to close a service without giving goals a chance to see, thus increasing the possibility of someone who wants to come forward, let him do so. If not, then close the service with this hymn."

If you do not have a conviction that some one should definitely seek God, better make the proposition general and somewhat covered and dismiss the service. If you definitely feel that the public altar should be presented, present it definitely and make a definite thing to allow the people to form the habit of "not missing the preacher." In the interest of an effective evangelistic service, make as sure as you can that you should get response before you call for it, and then when you call for it be insistent of receiving it. Docetism is better to say, "Never close a meeting without response." If he came to the close of an evangelistic service uncertain as to whether he could get seekers to the altar, he would make a proposition that would get the Christian people about the altar and there he would conclude the service amidst prayer and praise, and the people were better off for having been saved from the hardening effects of disregarding the exhortations of the preacher. It hardens people for them to draw back. Make as sure as you can that you should get response and then get it. Keep the people coming your way and God's way and let them become established in the belief that they are safe always to do as you ask, for you may God give you success in this difficult calling.
Emphasizing Holiness in Our Ministry

H. B. Garvin

3. We should emphasize holiness in our ministry because Christ, the world's great Master Preacher, has emphasized it in His ministry, and He is our example. In His ministry He taught the need of the Holy Ghost; He promised "another Comforter," whom He said, the "Father will send in my name." Then, as He approached the end of His stay on earth, He prayed in a high-priestly manner, "Sanctify them"; and before He left them He commanded His followers to tarry in Jerusalem for the Holy Ghost.

4. We find reason to emphasize holiness in our ministry because Christ's apostles, who were the founders and pillars of the New Testament church, unitedly emphasized holiness as a doctrine and example.

5. We are encouraged to emphasize holiness because Paul, the great New Testament theologian, emphasized it both in his teaching of Christ Himself in importance, stand the teachings of the Apostle Peter, and also the experience of Bible holiness. Paul was a profound theologian, and he doubtless surpassed all other authority in the early church in his power to convince the Jews and other learned men of his day.

The theme of holiness as a doctrine and example is necessary for us today. It is necessary for us today to emphasize holiness, for we live in an era of confusion. The world is in confusion, and often we feel that we are lost in the mazes of confusion. We are often tempted to give up and to say that we are just a part of the crowd. But we must remember that we are chosen of God, and we are set apart for a special purpose.

The New Testament ministry should emphasize holiness for several very distinct reasons:

1. We are under the call and command of God to carry on the business of getting people to heaven. Therefore this emphasis should be guarded by us because holiness is necessary for men's souls for entrance into that better world.

2. We must emphasize holiness because we find that many people are failing to emphasize this Bible truth and experience into the sinful, and we need further to exercise ourselves unto prayer that always we may be kept that we may speak the truth in love, and while we do so, we may see that the tendency is to bring people to Christ. Thus the more righteous holiness becomes, the more it is a matter of salvation, a matter of the spiritual life and force of our movement. And it is certainly that the voice and effectiveness of our ministry will depend largely upon the emphasis which we place upon matters which are fundamental, and upon the attitude of holiness, which we take toward problems which are incidental. When men reverse the natural and logical order of things by placing undue emphasis upon the negative of fundamentals, it may be said that they are out of pole and unstable. This is not only generally true in the course of experience, but it also applies to ministerial leadership. We must emphasize fundamentals, and certainly holiness is a fundamental. Hezekiah was not only right in his call of the Purim holiday for the nation; he was also right in his call of the Sabbath holiday for the nation. If we sure that holiness is a fundamental in our gospel, and we refuse any "fundamentalism" which rejects, or neglects the glorious doctrine and experience of heart-cleansing holiness. From the standpoint of the Bible holiness is essential, for we are exhorted by our Savior, in Luke 1:74 to "Follow me with peace with all men, and holiness [or, the sanctifica- tion] without which no man shall see the Lord."

Then since we cannot live without it, it certainly becomes fundamental in our ministry that we must have right understanding and experience of holiness. God requires it; He has provided it; He has definitely promised it; and we can surely perform it. We have the Word, we have the knowledge taken into consideration with ancient Abraham, took an oath to that effect: "The oath which we swore to our father Abraham, that he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, is holiness and righteousness before him, all the days of our life." The New Testament ministry should emphasize holiness for several very distinct reasons:

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since ye believed?" Their answer was that they had not, and he heard whether there be any God." Then they were baptized in the name of the Lord Jesus Christ. And Paul laid his hands upon them, and prayed for them, and they received the Holy Ghost. Then he departed thence, and entered into the city of Lystra and Derbe. And there he preached the gospel, both in the synagogues and in the house to every one that dwelt there. And many of them believed; also of the devout Greeks, and of the Pharisees, who hated him. Paul also had vision in the night. There stood a man of Macedonia standing and praying: and when he had seen him, he called unto him, saying, \"Come over into Macedonia and help us!\" Then Paul said, \"Now we have left Jerusalem, because the Holy Ghost said unto me, \"Depart from thence, and enter into Macedonia, and there it shall I appear to me.\"\" So they departed from the case of me, the experience of perfect love, or Bible holiness. To me this seems to be the climax of Paul's argument for the experience of holiness. Thus he claims that the experience of holiness is as essential as the experience of perfect love. This may seem strange to some, but it is a fact. If we have the experience of perfect love, we may have the experience of Bible holiness. The two are not exclusive. They are both equally important. 

6. Another argument in favor of emphasis being placed upon holiness is that the early church fathers and Christian leaders have left a record of their stand for this experience.

7. It is a fact not to be overlooked that church movements from the days of Pentecost to the present time have ultimately given rise or fallen in the work of reaching the lost on the basis of their emphasis upon the doctrine and experience of holiness. In the light of this fact we are convinced that it is necessary for Christ's ministry to emphasize holiness as an essential.

8. Again we should emphasize holiness in our ministry, because, as ministers and Christian workers, we must have the experience in order to be able to successfully meet the challenge of Christ's command to "Go into all the world" and to "every creature" with this great gospel commission.

But the question arises, how do we harmonize this with our experience of holiness? And does it make a great deal of difference as to how we preach concerning this Bible truth, or do we have to choose between the two, or is it possible for us to have the experience of both without being divided in spirit and soul and body? And declared, "Faithful is He that calleth thee, who also will do it!" (1 Thess. 3:13, 24). I might point out other passages in Paul's writings showing his consistent aim in his teaching on the subject of holiness, but I shall now confine myself in that respect by taking the reader directly to the apostle's summation of relative values in relation to "holy living" or "holy conduct." Here he includes an entire chapter in summing up in a classical manner the practical truths found in this wonderful experience. I refer to Ephesians 4:26, where which is designated as the divine love chapter of the Bible. This includes chapters in the New Testament. Corinthians.

Many people will read it, quote it, and admire it, but disregard it from the standpoint of Christian experience. It is an outstanding masterpiece on Pauline holiness thought. There is no question about the subject in this chapter, he makes it clear that all from God, however excellent in their proper time and place, are "nothing" without this perfect love experience. He then proceeds to enumerate very clearly the characteristics of this experience: It "suffereth long, and is kind;" it "envieth not;" it "is not puffed up;" it "is not its own;" it "taketh not offense;" it "rejoiceth in truth;" it "beareth all things, believeth all things, hopeth all things, endureth all things." What a glorious climax the writer has here reached! Nothing in the realm of nature, or of the grace of God could be richer, more encouraging, more promising, or more hopeful for the success of the child of God than these qualities which attend the experience of perfect love, or Bible holiness. To me this seems to be the climax of Paul's argument for the experience of perfect love. It is the climax of the reality of God and righteousness, and will clearly set up a line of distinction between the church and the world. And I believe that experience has proved that this consciousness of the reality of divine things will produce an atmosphere of holy love and self-restrain which will largely eliminate the necessity for enforced discipline. Then the most effective type of discipline in any church.

Oh, if only that great army of godly pastors and evangelists who are now working under the banner of Christianity could see the importance of this! Brethren, let us continue to emphasize holiness in our ministry!

Casting the Net

Article Five

The "Siege" Revival

In recent years it has been the custom of a few good evangelists to hold ten-day meetings. In the judgment of the writer, this is too short a time for either large or permanent results. For just about the time the meeting is well under way, the evangelist must close his engagement and push on for another field. The "siege plan" is better. Plan for a month or six-week campaign. This is especially possible in a large church, and is not impossible in the smaller churches. Here are some of the advantages: (1) The length of time makes it possible to interest the entire church. (2) The protracted meeting will the nearer air and reach the community. That the revival increases, the church is interested, and possibility to move multitudes toward God. (3) The converts need the enthusiasm, and ample opportunity for personal fellowship and testimony. (5) It gives the evangelist time to intimate those who need it. (6) The pastor has time to gather large numbers into his church. A great revival is needed for a community as a revival revival, or just a little spurt.

Planning for the Siege

Take ample time. Lay a solid foundation. Enourage the church. Spend considerable money advertising. Do not plan as though you expected to gather a crowd of a thousand in one week. If you do, you will fizzle. Get as many persons interested as possible. Talk it, pray it, sing it. Have church prayer meetings, special prayer meetings, church board prayer meetings. Work up, and pray down. Use the local newspapers Impress the community that something unusual will happen, and it will. Have faith in God, and plan, plan, plan. God will be pleased with "faith that dares at impossibilities." He likes expectation when it comes to religion. Too many of our preachers think they can do nothing with this kind of thing. Leave no room for doubt. If we were to have a large church, it would be a "red-hot prayer meeting" where every prayer would be for the services, and especially the meeting that begins on the first Sunday of the month. This would be a "red-hot prayer meeting" of the revival, and urge as many as possible, even if at a sacrifice. This will require strength on the part of the evangelist or pastor, but it will pay large dividends in the salvation of souls.

A Day of Prayer and Fasting

Set apart one day each week and call it the Midweek Sabbath or Day of Prayer and Fasting. Begin at ten o'clock a.m. and close at three p.m. Make this one of the great days of the age. Get word to all the members and friends, and make this a special effort for young people. The attendance, usually, will not be as large as you anticipate but it will be good, and the hours spent all the more effective in the time of the year. Ask the Lord to come to a part of the time. Business men and women can run in for an
hour at noon. Others, maybe, can remain longer. Many will see no need to go to work the next day.

Send several hours of this time in prayer, even though the same person must pray several times. Spend some little time in testimony, and then let the pastor or evangelist give a short Bible reading, and close this service with a call for missions.

If each week of the revival service is to grow in interest and intensity, and can be made to bring heaven down. It is hard work to pray, but God is pleased with answers. A revival without groanings that cannot be uttered, is superficial, and the results will not be permanent.

A Saturday Night Meeting
The work of this week begins Saturday night meeting with marked success. Only those were asked to come who wanted to pray for themselves, or pray for others. Hold the meeting strictly to these two classes. Ofttimes the timid unsaved will come to this meeting, and the chronic seekers, and the slow-pokes, and with little unhelful on hand, it is possible to sweep the altar, and make glorious progress.

Some Prayer-Meetings
A day or more such meetings can be planned for the week. The meeting was small, but the writer would suggest from previous experience, that day meetings are a decided advantage. A few faithful men and women can pray in the morning, and bring victory to the meetings. The day meetings furnish opportunity for the unfolding of the Word, making plain the doctrine, and establishing the saints. It also affords opportunity for testimony and praise, all very helpful to swell the tide of revival.

In some sections a very enthusiastical and well-attended day meeting can be held every day.

A Revival in the Sabbath School
Sabbath School: The first day of the week is the day to be used in the service of the church. In other places the largest attendance can be secured in the afternoon. Have the people bring their Bibles, and take advantage of the day meetings to unfold the truth. The average person who attends church needs teaching more than preaching.凡是在主日学中的人都应该被教育作为教师和老师的眼睛。为那些在主日学中的人来说，学习总是和教育是一样的，这是他的责任。

A Revival in the Sabbath School
Some time during the "week" plan for a revival service in the Sabbath school. Have teachers and students interested, and lay your plans in advance. Have this a "Revival Day" and urge all teachers to write or personally invite each scholar. By a concerted and enthusiastic action, a very large school can be secured. Speak briefly, but pointedly; hold an altar service for the teachers as personal workers to bring their scholars to the altar. Run a red-hot altar service, short enough not to infringe on the preaching work if it immediately follows the Sabbath school. If rightly planned with sense and prayer, this can be made a very profitable and fruitful service. Lay stress upon the conversion of children; it costs less to save a child than to convict a criminal.

The Pastor in His Study
Milton Smith

As is very good rule to go by for a general program. There will be times, nevertheless, when this cannot be followed rigidly. Some feel that three days of study would not be enough time for study. Others are interested in reading and studying that no time is given to calling. All no calling, let the study will not do; they both are indispensable to a successful ministry.

It may be true that young ministers desiring to be great pulpitists are inclined to spend all their time in study; but it is unnatural and uninteresting to call among the parishioners. To those inclined to spend all their time in study, let me give an excerpt from the pen of Charles Edward Jefferson that is both different and interesting on the subject.

"Quiet Hints to Young Preachers," he has a chapter on "Books and Reading" in which he says, "A loud, long warning should be sounded against the incorrigible use of books. It is commonly taken for granted that reading is of necessity a blessing; but infrequently is it a curse. A reader of many books is a courser; his reading may make him a fool. Many a man would be stronger, more effective in his work, had he read but a fraction of the books to which he has given strength and time. They are many thoughts not of thought, but of thoughtless. In a word, they are things to develop a thought in another. In another chapter of the same book he says, "If a preacher neglects his people, the people do not forgive him. He loses that keenness of sensibility and tenderness of sympathy which give spark and warmth to the sermon, and wavers in a realm of ideas foreign to the lives of his people. If a minister is not taking his people deeper, into his heart and if he is not communicating with them, his life will grow increasingly monotonous and he will be likely to be one who cannot supply every vacant pulpit."

The pastor in his study, thinking great ideas, that to a young man seems the only way to work on the subject of study, he learns pulpist greatness is not the knack of playing with ideas but the power of expressing a loving message in familiar words and throwing around his atmosphere of fire. All of our time, therefore, must not be given to the study.

But, let us remember that the study cannot be neglected without great loss both to the minister himself and to the message he gives. The mind must be kept fresh by constant reading. Books on varied subjects will keep the mind fertile, and will give freshness to the sermons delivered. It is important to have an accurate and sympathetic knowledge and the minister himself to facilitate. You have had the experience of the morning. A study is given to study and the afternoon calling. This must not be truly said by any of our congregation that "Our pastor is an old fossil." It will be true, I am afraid, if we do not study, whether
They are brutally frank enough to say it or not. This is a world-wide message that must be given if we want a hearing. It is not enough to be enthusiastic—that is important—but our messages must have more than that in them. Just preaching in rugged language is not enough; they do not want to be burned, however regretful it may be. Both the minister and the congregation will find that what comes from a full mind and a warm heart. There are two volumes to which a preacher must give his days and nights, his life and his living.

The man who does not study is as certain to fail as if he had already dropped out. There is no guarantee that a man will succeed in the ministry anyway, but his chances are increased consider- ably if he is mentally awake and applies himself .certainly. Failure, unsuccess, I abad, failure, might, all will be strong after the name of the preacher who will not study. There is no permanent place in the ministry for one too lazy to develop his mind. My precious brethren, I am saying this for one reason and that is, that we may apply ourselves and improve our own ministry. If we have st agitated let us reflect on the importance of the present and good authors, and in the presence of Him who will meet us in the place of prayer.

The work of the study in the house is a very important thing to do. We do not want our work to be set aside. We must have our study, the study that is the study of the past, is the study of the present, the study of the future. There are a great many things that come from studying and understanding a subject. Books are true friends. They will never let you down. They will help you in the way you have written, not in the way you have read. The public library will have many volumes that will be a help to you. There are too many sources that everyone who wants to read and find books.

The preacher’s time and place of prayer is found also in the study. This is so important to his ministry! A prayerless ministry is a fruitless one; a ministry without prayer is a ministry that will be a failure. We cannot stay long in His presence without becoming like Him. If, therefore, we would have power, we must pray. The public library and the quiet place will be full of books that will be a help to you. The public library will have many volumes that will be a help to you. There are too many sources that everyone who wants to can find books.

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Sacrificial giving is one of the truest evidences of the inner change wrought by the 'wounded heart.' Giving to God through his Church is one of the highest forms of expressions of the changed heart. The hymn of the early church gave all the emotions. This was practically true of John Wesley. The King- dom of God is the most joyous thing that has ever been instituted on earth. It is true that His grace is the fruit of His life, and we are the life of Him that lives and has His life and has no value apart from Christian living and service.** — G. L. MORELOCK in Christian Advocate.
The Happy Pastor

JOSEPH C. JOHNSON

RECALL a statement made to me a few years ago by Dr. John W. Goodwin, "The church has no excuse for existence only as it radiates Jesus Christ through the pastor. The pastor, the recognized leader, should be one of the happiest persons in the community. We do not mean he should be the clown of the human herd, but he should create a cheerful atmosphere as a result of an inward, happy soul. The writer of Proverbs 17:22 says, 'A joyful heart is good medicine, but a broken spirit dries the bones.' The closest relationship to Jesus is happy and all close to him should contribute to this condition.

A quotation from George Mueller is very significant to the pastors: "It has pleased the Lord to teach me a truth. The point is this; I saw more clearly than ever before that the first great and primary business to which I ought to attend every day was, to have my soul happy in the Lord. For I might seek to set truth before the unconverted, I might seek to benefit believers, I might seek to relieve the distressed, I might in other ways seek to behave myself as it becomes a child of God in this world; and yet not be a happy man in the Lord, all this might not be attended to in the right spirit. Before this inner life has been given to me by prayer after having served God in outward labors. Now, I saw the most important thing I had to do was to give myself heart and soul to God's Word, and meditate on it, that thus my heart might be comforted, encouraged, warmed, reproofed, instructed; and that this, by grace from God, I might live in peace among them and all close to him.

The family of the pastor can make a valuable religious contribution to the church and community in giving them a happy shepherd. But how? First, the family should conduct itself with the same spirit in which it was founded, and be as a light of God's presence in the home and be as a model for the whole family. Secondly, the pastor's soul must be strengthened in the Lord and he must be filled with the Holy Spirit. Thirdly, the pastor must be a man of prayer. A man who prays is a happy man, and a happy man is a man of prayer. Lastly, the pastor must be a man of action. A pastor who does not act is not a pastor. The pastor must be a doer of the Word. A man who acts is a happy man, and a happy man is a man of action.

THE PREACHER'S MAGAZINE

September, 1938

Open Letters to a Young Minister's Wife

By a Minister's Wife

DEAR ANN:

I am going to begin where I left off in my last letter. I am still trying to see if there is any idea of practical theology that may give us the help we need to help people with their personal problems and difficulties. If there were not so pathetically serious it would be positively funny sometime to see the dependence of people upon the pastor and his wife for anything and everything when emergencies arise in their lives. There seems to be a persistent idea upon the part of the public that preachers "know all the answers," and people seem to feel the same way about preachers' wives. If you have not already discovered it, you will find, Ann, that you and your husband will be required to engage in operating a taxi service, and I am not thinking of a private employment agency, a court of domestic relations, an amateur law office and so on. You will have opportunities to intervene and temptations to interfere in all kinds of human relationships.

There is no need to say that people have no right to expect that you do this or that they do expect it, and to me your implicit faith in our ability to do all these things is an encouragement that challenges one not to disappoint them.

You may find it somewhat puzzling and perhaps disconcerting to realize that it never seems to occur to most people that we ourselves have personal problems, temptations or trials. I was surprised and a little amazed one time to have a member of our church tell me that she wondered whether I told my troubles to. She had been unburdening her own heart to the pastor, and had observed me doing the same thing. I do not remember what I said to her but I could have told her then as I am telling you now: that no personal problem is "under law, but under grace," you have your freedom and you will plan your own work and program independent of the district and general program. Do what you can to localize your church and people. Turn them against the leadership of the church.

Never trouble about sermonizing until Saturday, and then spend about half the day considering what subjects you will use in the other half in making out meager outlines; then go into the pulpit depending upon the inspiration of the moment, or in other words, for God to reward your industry.

There are some other suggestions that I could make but these are not necessarily as important. Care, sincerity and fellow feeling are great influences in your presence revelations that will shock your very soul. You will not be long in any field of labor before you will have information whether you want it or not, that would give you the power to start an instruction or sever lifelong friendships. There will come times when people who have been at variance toward you or your husband will be in your power just as Saul was in the power of David on that famous occasion when he felt the influence of his holy bodyguard and stood over the sleeping monarch. We are all human, and it may even look to you as if it did not matter to God, but he has delivered your enemy into your hand.

It might seem to be doing God a service to disregard what he has told you to do in order to vindicate some of the carnal church members who have lagged together to oppose you. But do not be deceived. "For though we walk in the flesh we do not walk after the flesh: for the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds" (2 Cor. 10:4). Prayer is the only weapon that God wants us to use in such cases and any knowledge about people that we gain either by natural means or by spiritual discernment is a challenge to our intercession. As Chambers puts it, "God never gives us discernment that we may criticize but that we may intercede." It is a good thing, Ann, for a preacher's wife to have a worldly mind where she resolutely locks up all the secrets she knows. This knowledge, however, would be bound to bring harm or embarrassment to somebody. There are occasions, however, when the knowledge of those things will work to you the power to do untold good without letting anyone be sadder or wiser. As I said in my last letter, there is a great need for self-sacrifice.

There is another temptation that may assail you at some time or other and that will be an almost overpowering desire to take things into your own hands and see to it that justice is done. I plead guilty personally to having tried at times to play police and I have been found wanting in the harm that might have resulted and in one case I remember having to "eat humble pie" and apologizing to someone who had come to cherish a thing in his heart and I was forced to it. I am sure the case I mentioned in my last letter and the others that have come to the conclusion, after several such experiences, that no matter what people's family troubles are, there is nothing that can do to have them do their utmost to get all parties concerned in a right relationship with God but do not give them the same feeling that the offending party feels that the minister is trying to bring him or her to justice, it is likely to raise an insurmountable barrier to that individual's sal-

Page 17:2
viation. God does not use coercion on human beings and I am referring to human beings. He does not force them to do it either. I saw you and resolved one time, the efforts of a group of sincere but misguided Christian people to convince several young people that they were "called" to God's work. God may use others to confirm someone's impression that he is "called" but I doubt if He needs a third party to rally will in his heart and spirit.

Even when we see people unquestioningly flying in the face of Providence and involving themselves in causes wherein we must see that they are suffering and we are told that it is "good enough for them" if they suffer for it.

There are two classes of this subject. Ann, that I have not been able to deal with it adequately but to bring this to a conclusion let me say that I have found by experience, painful and otherwise, that there are two extremes to be avoided in this matter of concerning ourselves with the problems of others. One is the mistake of undertaking to do too much and trying to play the part of an austere providence. The other is the danger of becoming immune to the appeal of human need and suffering because we see so much of it on every hand and find ourselves inadequate to deal with it.

Concerning the former, a writer says, "One of our severest lessons comes from the stubborn refusal to see that we must not interfere in other people's plans. We can never realize the true danger of being an austere providence, that is, interfering with God's order for others. You see a code of generous service to others (He shall not suffer, and I will see that he does not.)

You put your hand straight in front of God's permissive will to prevent it and God will stop short at your hand. If there is stagnation spiritually never allow it to go on, but get into God's presence and find out the reason for it. Possibly you will find it is because you have been interfering in the life of another; proposing things you had no right to propose, advising when you had no right to advise. When you do give advice God will advise through you, even as He did through the hand of His Spirit. Your part is to be so rightly related to God that His discretion comes through you all the time for the benefit of another person."

I have been guilty along with other Christian workers of trying to make things easier for people so that they may be saved and their troubles removed by the pressure of circumstances only to find that the Lord did not appreciate my meddling. The result was always the same, a new and better life, a symphony that a sympathetic individual tried to assist in its symphony. The struggle to sublimate itself from its concert. Where the poor thing truly was free it presented a grotesque figure with large, awkward wings. It was a struggle to sublimate itself from its concert. Where the poor thing truly was free it presented a grotesque figure with large, awkward wings. It was a struggle to sublimate itself from its concert.

The struggle was the very thing it had needed to develop those wings. It takes real faith in God to just let God take people through those things as it seems as though He ought to deliver them out of their troubles. There are times when I am called upon to comfort people going through deep waters of such a nature that there is no possible human escape or release. If I did not know that God truly loves every human being and can take them through anything I would never be able to face people in such situations.

The thing that gives me courage to go on with this work is the fact that I have seen many of standing still and seeing the salvation of the Lord in the lives of saints under excruciating trial. And let me humbly say that I have experienced that divine enabling and strengthening with might in the inner man in some very dark hours in my own life. I have been able to comfort them that are in any trouble by the comfort which we ourselves are comforted by God."

Though we are all not always able to discern some of the things that others have, please take my word for it, you need never be afraid to sing to any soul though "presumed out of measure beyond strength." that little chorus:

"He'll take you through, however you're tried,
His tender care is never tried,
So always trust His promise in time,
He'll take you through—He'll take you through."
vites are the tithes, for the Levites—and the singers, that did then minister before them; and all the children of the priesthood that were tithers, were gathered to David, to Jerusalem.

And all the children of Israel that were come out of the countries brought corn in abundance, and lent, and tallow, and sheep, for the passover of the Lord.

And David said to Solomon his son, ‘I have now hewed me two greatathed, but it can be kept painted; a neat lawn, friendy folk will be glad to furnish shrubs to bring in their own flowers to adorn the house, and bring in the fruits of the earth to the table, and bring in the flowers and shrubs, God will see to it that nature will advertise your church. I believe it would be well for the church to have a flower show, or to offer a prize each year to the church that has the best kept buildings and grounds.

It must be God's will, to make a modern church with its soap kitchen, its poolroom, its grill bag, its rifle range, its rummage sales, and its movie and dramatics show, all of which it can offer to a tithe and carry on the work of the kingdom.

No, the Church of the Nazarene is not guilty of the things that are here being discussed, but many among us who are robbing God of tithes and offerings.

Many are the members and trainers of the Church of the Nazarene awakened to the knowledge that God's challenge through the Prophet Malachi to the Children of Israel, is God's challenge to His children today, and as one mighty band of holy men in God's work we must say, 'We will not stop to say that the mere paying of God's will is not an absolute, but man is his own worst enemy, for himself, and all we need is to remember that the Lord's tithes and offerings into the storehouse are not first changed by divine power. Do we want an outpouring of the Spirit, of the very out of their banks, that will wash all the debris downstream, that will give the whole country for miles around that will cheer the sinner, and cause the church to extend the kingdom of God to the ends of the earth? Then yield yourselves to God, as those who are alive from the dead; fast, pray, and love God with all your heart, and bring all the tithes and offerings into the storehouse.

CHURCH PUBLICITY

U. E. Harding

Best Advertisement

I HAVE said the newspaper is considered the best line of church advertisement. But, there is something better yet. The Scriptures say, "Ye are the light of the world," ye are living epistles read and known of all men. We are walking billboards, living advertisements. The church may spend all time and money to advertise and the people can tear down in a few unguarded moments by their holiness and righteousness of tithing. When the Robbers came on the day of Pentecost they were so overwhelmed with the divine look and religion that it was like the voice of the Lord, but they did not stop with merely paying a tithe or two but sold their possessions and laid the price at the feet of the apostles. Were we doing the same? Bring in that tithe? Oh, yes, they realized that tithing was only the touche of stewardship and a vision of the present needs of the church, all is right and wrong, the owner of all they possessed, to bring in all for the advancement of the kingdom.

I must grudge, God, a well ventilated church, not too, not too cold, is holding to help the people after the church has got them there. I think we often blame the devil with some things that we should take ourselves; he has furnished a good alibi for many. For what some people cannot blame others for, the Lord as the alibi. The janitor has killed many a good service. House too hot, folks went to sleep; at least we were in sufficient to listen. Too cool to get interested in the message; folks sit in a draft, take cold and tell all their kit and his just hit it at church. The theater makes it pleasant for their patrons and the church must wake up to take care of the people.

This should be trained; in most cases it would be better to use someone outside of the membership, so that no hard feelings will be caused when they are called upon. In every case should it be a woman, she cannot do the work and it is not becoming to men folks to sit still at church and see a woman talking to them; who needs the money, you should help take care of her. Just hire a janitor and see that he does the work.

I preached in a certain church on a Sunday evening. Mrs. Harding said to me, "There were about five a hundred in the morning and this morning," and when I asked how she knew, she said, "I saw where they said it was a dusty pew." That section was empty. I see what.

Too many notices in the vestibule gives the church more the appearance of a post-office or courthouse than the house of God. Choir banners over the pulpit give the appearance of an auction sale. The church always wants back of their pictures should be kept neat with plainness or appropriate pictures. Folks look in that direction sometimes too long on Sunday morning.

A stranger was asked as she was leaving the church, "How did you like the sermon?" She said, "It was very good, but I could not enjoy it for looking at those colors."

When you advertise for an audience and they come, have some of your friendly folks on the reception committee. The first time I went to hear the noted Rev. Bob Schuler, now for many years my good friend, the officers, was packed, at four or five men along in him, shook hands with me, one gave me a program or bulletin, another a song book, and another rushed them to the women visitors. On every hand folks were heard to say, "My, aren't they friendly; that is what I miss in our church." A brother hasman in one of our churches had a Bible, and when he went West, Sunday overtook him, he decided not to drive on the Sab-
Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions to THE PASTOR'S MAGAZINE, 2923 Twining Ave., Kansas City, Mo.

Q. In our last revival none of the pastors of the city attended, although I insisted uponinvitations. What can I do to prevent this happening in the future?

A. I do not think there is anything you can do to remedy this situation. The pastors have their own programs and they cannot be expected to change them just because you want them to. They may also hold a different viewpoint from you in the matter of religion, and with few exceptions understand neither appreciate the methods we use. Those who do approve our work and methods will come without urging and those who do not come will come when they do come. They are critical and hard even though they may be courteous, and if one of their friends were to come and put under conviction the devil would be the presence of such an opponent the defeat. That person would make my invitation to have made, and I feel that I had no right to regard them otherwise. Some good men cannot attend; some good ones will, and the rest might blacklist.

Q. I would like to know what things are expected of a pastor's wife. What should she be able to do? I want to have only one husband.

A. I take it that you are under no special stress. If you are, you should consult the church officers in a timely manner. Therefore, I assume your situation to be one of the average preacher. On this assumption I cannot see how you can explain your attention for you are being supported by the church and many of our men who receive less than what you do not want to attend the meetings and the services. It seems to me that you need more of a sense of responsibility to the church and the people you are trying to help. That is why I feel that you should consult the church authorities in a timely manner to discuss this issue.

Q. A brother has had a new church and is doing well, but he has not heard from his parents. What should he do?

A. We should not be surprised that there are times when we do not hear from our parents. However, it is important to keep in touch with them to ensure that they are doing well. Perhaps he could write them a letter or call them to let them know how he is doing.
I. ILLUSTRATIONS

Rev. Christopher R. Roise of New York tells in his book, "God's Power For Me," of a prominent attorney who criticized his faith as too extravagant for money. Later, as the lawyer was traveling across the world, an American missionary working in Korea served as his guide in that country. Looking out of the window of the car, he saw a row of plows pulled by a team and an old man holding the handle. The lawyer remarked, "I suppose the plow is very poor." The missionary replied, "They are. That is the family of Chi Nuai. When our new church was erected, they simply sold all they could to contribute to the money received for it. That is why they are pulling their own plow." The lawyer replied, "That must have been a real sacrifice." The missionary said, "Chi Nuai and his family thought it was fortunate that they had an old cow." -Submitted by James P. McGraw.

Rev. Christopher R. Roise tells the following in his book, "God's Power For Me."

"Gilbert West and Lord Lyttton met and accepted assignments, in other words, the original author. They returned after some weeks and fared each other Rodrigo, for I was still the interest of Jesus, and I am compelled to tell you that instead of finding itstrange, I found it comical and out of the ordinary. So I wrote, 'I have come to the conclusion about the conversion of St. Paul.' If I were sick and all my religion were the result of this letter, for the small rowboat had no chance in the choppy, menaced sea. We stood without a weapon. It being the only inlet for folk literature, was the best place to make a big catch, so fishermen were constantly tempted to venture out and 'cull.'

One day two young friends, ambitious to make some extra cash, ventured out. We don't remember the warnings from friends and could plainly see and hear the lifebuoy, warning the danger signal. But no, 'just a few more minutes' as a 'little father.' "We'll make it," until too late! Their boat capsized and they were drowned in a girl. They were not generally in the habit of staying in the ocean."

"Choose Ye This Day . . ."

Some years ago, a pastor in California, the following occurred: I heard of a dying infidel and began riding him along when heard of a few little things for him about the room, I am to talk to him about God, His Word, and how she should prepare to meet God. He replied: 'I've read it, but I don't think it applies to me. I've never read it. I've never done anything great, so what is there to God, the Bible is not inspired, or there is no hell or heaven. Finally he died, but just before dying, he told them present to take him out on a certain hill and bury him there. He said, 'I have lived like a dog and will die that way. Do not have a sermon preached over me, do not cast a flower upon the coffin, not even a corner.' His dying request was carried out.

About the same time Sister Brantley, of the same place, was killed in an automobile accident. She was my aunt of my missionary to Central America. I also visited her family, and her home was as I should have been. Finally the man found it necessary to mortgage the estate in order to live as he wished, but he never once thought that the mortgage would keep the estate is now neglected and weeds have choked down the flowers. What was the cause of it all?

"Sin is the cause of all sorrow, Double and fears, headaches and tears."

The Unclaimed Estate

I was at a dinner party in a village, and I noticed some interesting things about the people there, it is for some earthly things which offer nothing but passing pleasures. This beautiful estate was new aerow-the with words. The home was modern and had every convenience.

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The Preacher's Workshop

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

Roy E. Swim

Sermon Seed

Sino of the Sermon Seed (Luke 15:28)
Contact the sins of the younger brother with the sin of the elder.

A Refuse Street Falling.

"There hath been no temptation taken you but as to 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 Corinthians 10:13)

Light from Holy Water Lamps

Kerching the Fellowship—Dr. S. A. Koons, the great evangelist, was asked, "Have you ever felt any conviction of sin since you made the profession of sanctification so long ago?" He replied: "No, I have never been PT and was not PT."
Before I experienced sanctification, I was in a state of deplorable fellowship with Christ; sometimes my heart grew cold. But God worked in my life with gracious revivals during which I renewed myself forever. Since then, the state of deplorable fellowship with Christ has been a new experience for me.

At the Place of Prayer

There were only two or three of us who came in the place of prayer. Since after our hymns of praise has ceased, our earnest prayers were said, The Missions himself was present there. We knew His look on the leader's face. So pant and glad and free!
We felt His touch when our heads were bowed.

We heard Him: "Come to Me, and I will give you rest." And none unburden the door; "Peace was His token to every one of us who were bowed.

And how could we ask for more?

-Modern Sermons

The World Today

One does not confine himself to a particular viewpoint today. Men, women, and children are being influenced by the Roman empire. It is a world of corruption, of sin, and of sorrow. The world today is tragic in many ways. People will abandon the goal of singleness, purity, and integrity.

An economic condition in which capital and labor run neck and neck in every effort is pushing out of existence those who have discerned the principles of life, those who are able to see the good and the bad in every situation. This is a time of many tribulations and trials. The world today is in a state of disbelief and disorder.

For this reason, it is necessary to know the principles of life, the principles of living, and the principles of thinking. The world today is in a state of confusion and disorder.

And this is true...

-Anonymous

How to Make the Sunday School Grow

Always go! Always be on time. Always begin the session with a prayer and singing. Always begin the session with a prayer and singing. Always begin the session with a prayer and singing.

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HOMILETICAL

A Preaching Program
Orval J. Nease

Morning Message—September 4
THE BLESSING OF LABOR

For thou shalt eat the labor of thy hands; happy shalt thou be, and it shall be well with thee (Psalms 128:2).

Introduction
1. The first Monday in September.
3. The right to labor and its fruitage is a cherished heritage.
4. Labor is a Law or God. 
5. Six days shalt thou labor (Genesis). 
6. This shall be the labor of thy hands.

I. Labor is a divine command.
   a. A command to all, abilities and capabilities of man.
   b. Based upon the divinity and design of God for man.
   c. Labor as much a command as rest.
II. Labor not a curse imposed as a result of the Fall.
   a. Man was placed in the garden and told to keep and tend it.
   b. God himself labored.
      "On the seventh day God ended his work which he had made" (Genesis 2:2).
   c. Christ is the record.
      "He was in the likeness of God of Old."
   d. If any man would not work, neither shall he eat (2 Thess. 3:10).
   e. A Christian characteristic.

II. Labor is the Law of Abraham.
   1. Abraham from a worthy outlet of the energies.
   2. Idle hands.
   a. A curse.
   b. "Idle mind is the devil's workshop."
   c. Something for nothing—a false notion.
   d. Idleness and laziness are very close affinities.
   e. Critical things are revealed from the lazy and loth.
   f. Employment of mental and physical powers produce efficacy.

Conclusion
"Spontaneous aspirations fill even the humblest sphere with divine meaning.
A labor of love.
Note—Jacob's love for Rachel made fourteen years labor seem as nothing.

Evening Message—September 4
A STATE OF SENTENCE

Because sentence against an evil work is not executed speedily therefore the hearts of the sons of men are fully set in them to do evil (Ecc. 8:11).

Introspection
1. Men presume upon God because final judgment day of sinners is a certainty.
2. Men forget that sin is already judged.

I. The Sentence Against Sin
1. Sin has already been judged. 
2. Law—Judgment of sin.
3. Calvary judges sin.
4. The sentence has been declared by God.
5. It is God that is against sin.
6. The sentence pronounced upon sin is death.

II. The Sentence of Labor
1. Calvary is God's authority for stay of execution.
2. The stay of execution is a time of mercy. Note: Luke 2:2. "Pardon of the barren fig tree." "Lord, let it alone this year also, till I shall dig about it, and dung it, and it will live." (Luke 8:12).
3. The admissioin in repentance. "Return unto the Lord and he will have mercy upon thee; return to thy God, and he will have compassion upon thee."
4. Agree with thine adversary quietly, while thou art in the way with him. (Matt. 5:25).

III. DELAYED SENTENCE MAY LEAD TO PUNISHMENT
1. It is a matter of the heart. 
3. The heart fully set.
   a. Repentant choice crystallizes the heart.
   b. Character determines destiny.
   c. God does not fear a "lost heart.
   d. Second probation impossible.
   e. Nothing that it should be offered.
   f. Impossible to accept were the "pure yarn and materialist."
   g. The "calico" idealist.
   h. Man will be paid in "true of the realm of their choosing" (Luke 18:30).
4. Labor may be a splendor or a drudgery according to our spirit.
   a. Do we seek merely leisure and brains into our task?
   b. Or do we put our ideals, aspirations, our soul into our task?
   c. Do we work as a hireling or as a servant?

Conclusion
1. Millions of youth are this week engaged in public schools and colleges.

SEPTEMBER, 1938

2. Millions are potential Sunday school pupils unconverted, fill every church school in the land. Twenty-one million unconverted within twenty-five years of age receiving no formal religious instruction.
3. Ten million of these youth are not being touched by the program of the church.

Conclusion
1. The twin gazons of youth leaders are "quickness and patience."
a. Taught them in language of simplicity.
   b. Taught them in terms of familiar commodities, bread, water, milk, meat, fruit, light, salt.
2. The importance of salt in the East.
   a. Salt is a preserving power.
   b. Salt is the symbol of Christ as a character.
   c. Salt is also a symbol of Christ as a product.
   d. Salt is also a symbol of Christ as the church.

Salt as a light both used to pour the blessings of divine grace.
   a. Salt light represents the outer-presentation.
   b. Salt preserves the inner-presentation.

   a. John 7:37-38
   b. Acts 15:32
   c. Ephesians 5:5
   d. Revelation 21:21-22

The saltChrist.
   a. Salt: A preserving power.
   b. Salt: A preserving power.

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The Preacher's Magazine

Illustration—Water falling on Con- tinental Divide. Destination brings wa- ters to such a source of supply:
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for things spiritual; attracted to spiritual influences; receptive to spiritual powers; capable to spiritual obedience to spiritual impulses.

II. Views of Mindfulness. See that we do not put ourselves in the way of becoming-R.-less, worldly-minded, self-sufficient, and self-righteous. We have the inheritance of worldly-mindedness. Spirituality is the absence of worldly-mindedness. Things are known by their fruit.

III. Cultivate an appreciation of the value of words. The power of words in its effects upon others: in its effects upon ourselves: in its effects upon the world: in the development of spiritual-mindedness. Keeping the mind concentrated on religious subject-matters, spiritual concern and thinking in terms of spiritual advancement are all helpful.

IV. The measure of our value to God and to others is determined by what we do, not by what we say; therefore, we are called upon to "do the work of the ministry." The act of doing the work of the ministry is the veritable mark of our profession. The more important the communications of truth are to a Christian, the more spiritual and thoughtful the practice is to be.

V. The Great Physician. By Dr. G. F. Dopps, D.D., the great physician of our time, from whose lectures on the "Great Physician" have been selected the following passages.

VI. The Art of Illustrating Sermons. By Rev. Dr. C. C. Bryan. This practical book studies the art by which the most successful preachers have endeavored to make their sermons intelligible to their hearers or to the readers of their sermons; how they collect and classify their materials; how they present them; how they illustrate their sermons; how they express the remembrance values of their sermons. It includes several practical exercises and sets forth the effective techniques of the art. Price $2.00.

NAZARENE PUBLISHING HOUSE
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FAITHFUL is the saying, 'If anyone is eager to have the oversight of a church, he desires a noble work.' A minister then must be a man of irreproachable character, true to his own wife, temperate, sober-minded, well-behaved, hospitable to strangers, and with a gift for teaching; not a drunkard nor given to blows; not selfish or quarrelsome or covetous; but ruling his own household wisely and well, with children kept under control with true dignity. (If a man does not know how to rule his own household, how shall he have the church of God given into his care?) He ought not to be a new convert, for fear he should be blinded with pride and come under the same condemnation as the devil. It is needful also that he, a good character with people outside the church, lest he fall into reproach or a snare of the devil" (1 Tim. 3:1-7).
Thoughts on Holiness from the Old Writers

Olive M. Winchester

Love as a Fruit of the Spirit

In our study of the teaching of some of the older writers from whom we have our heritage and who are sometimes called 'doctors of holiness,' we thought that it might be helpful to consider each of the fruits of the Spirit. This will lead us first to take up the study of love for it stands at the beginning of the list as given us in Galatians.

Love is presented to us in Scripture in a twofold way as the integral element of Christian experience in the heart and also as the fruit of the Spirit. Naturally the integral element would produce of its own kind a fruit. Therefore in considering love one cannot draw a line of distinction, love is love functionally, whether of God or man, in every age is wrought in the heart by the Spirit. Accordingly we shall discuss love in general in its relation to Christian experience.

Love Conformed to Its Object

One of the basic principles in the operation of love in the heart is that it works within that heart like a kinase onto its Maker. Our Scriptures are not replete with definitions of God, but among the few given instances in which we find this one, 'God is love.' This is not the thought of love in terms of sentiment, but love in that great heart yearning for mankind that led to the gift of supreme value for man's redemption. In referring to love as an ideal—making it the likeness of men to Christ their Savior, the Apostle Paul in Philippians gives the word of exhortation, of faithful co-operation with the divine processes in the building of a man.

Conditions differ with the passing of ages and generations. But certainly at certain times get another better, nor worse—just do it. Not environment itself, but our attitude toward it is what makes the difference. Now be it so. But, once again, our difference toward them is that which means sanctification, this kind of spiritual balance or feeling is indispensable. Opportunity may become a sin. Meanfulness may be turned to advantage. It is clear to be the portion of our spirits to be our slaves. To complain about our day is to find fault with God. Hiram F. Reynolds was who be just because he was, and that simply and naturally is what we are to be as we were when he was. Such men are universal and timeless. This is the lesson they teach us. They were for their time. We are for our day. But God is the portion of us all. Shall I ask for the mantle of Hiram F. Reynolds? I ask not for that, but father for the Lord God of Hiram F. Reynolds, that a double portion (because of my weakness and great need) of His Spirit may rest upon me.
and offer upon its altars his most costly gift. Shall we, too, offer our lesser gifts, with a sense of duty, or with a desire of pleasing God, or with a sense of happiness in any creature. You may bring these desires back; but you need not. You may feel them more, or less, as you please. But the liberty wherein Christ hath made you free.

As we pass this reading, we are inclined to feel like observing, "This is a very familiar passage," but yet I am sure that while in its details it has elements that reflect the abominable living of the day and the iniquitous love of the world in the early history of Methodists, yet its general thought is true. When our hearts are stirred within us, we find our paramount satisfaction in our relationship to God and all things in life are secondary. If you do not write, then it follows that divine love has not taken full possession of our soul.

There are many other elements in love but we have felt that these might give us food for thought at this time, and if we relate our experience to their fundamental principles we shall indeed enjoy the fullness of the blessing of the gospel of Christ, and we will join with all our hearts in that old hymn:

Love divine, all love celestial,
Joy of lovers, to earth come down,
Flit in us Thy humble dwelling,
All Thy faithful mercies crown.

The Second Blessing

The birth of the Spirit brings pardon; the baptism with the Spirit, purity.

The birth of the Spirit justifies, justifies; the baptism with the Spirit perfects.

The first removes the guilt of sin; the second, the pollution of sin.

The first regenerates sin; the second removes sin.

The first saves the heart with the Christian graces; the second roots up the weeds that would choke them.

The first keeps the "old man" under; the second "cuts him out.

The first gives spiritual life; the second spiritual purity and peace.

The birth of the Spirit gives peace with God; the baptism, the peace of God.

The first gives joy, the second "fulness of joy.

The first takes us out of the world; the second cleanses the world all out of us.

The first instils a respect and admiration of the kingdom of heaven; the second establishes the kingdom of heaven in us, and eliminates all there that opposes it.

The birth of the Spirit is an admission to Christ; the baptism crowns Him in our hearts without a rival rule.

The first begins the work of cleansing; the second sanctifies wholly.

The first delivers from the Egypt of sin; the second puts us in possession of the Canaan of perfect love.

The first cures the outward enmity of actual sin; the second effects the double cure of its inward legacy.—M. W. KNAPP in The Wesleyan Methodist.
mean stripes and imprisonment, they were not afraid.

POPULARITY—This has turned many a useful man’s back against God. God has been pleased to give success either as a pastor or an evangelist, when lo! the individual is stung by popularity, stuffed, he was admired by many, and they were told to say so. "What a great sermon!" "What mighty sweeps of revival last week!" "Weaving midnight calls than any other man in the field!" "He has the largest church in the denomination!" His humble heart was caught in the deluge of money, approbation, and he tam- 

tled to his doom. The greater the achievement, the larger the responsibility, the more general the com- 

munication, and the more should he be safe. My brother, do not yield to popularity.

Money—Here is a tremendous temptation. The demands upon the general ministry to part with their money is a serious peril. Evangelists are always at 

an heavy expense, because constantly away from home. To humbly avoid "money-grubbing" with such pres- 

sure on, is commendable of a good degree of grace. Many churches are inconsistently stingy, and not a few preachers who employ an evangelist are woefully afraid that he will carry too much money out of town. For many of these hard-working men and women, it is like the Israelite’s pig, "a streak of 

lean and a streak of fat." Usually more lean than fat. But despite all our present circumstances, the preacher or evangelist who sets his heart on money, may get it, but he loses in spir- 

it, character, and usefulness. A rich preacher and a Jesus 

soul is a ministerial combination to be shunned.

The Influence of Women—How many have strayed upon this rock, only God knows! But they are legion. The sex intended to be a blessing and which can be and often are, yet used as a snare. “It is quite remarkable that the Bible does not warn women against sin, but men against women.” The man in public life, like the preacher or evangelist, is not so much a lion as a gaudy 

parade. There is no need of any godly man setting down the 

kernals, or being afraid. If women run after a man, that man has been famous, male or female, as wisely solicitation on his part. Making a practice of women’s company, by "your confidant" in the hotel parlor, or having them knock at your hotel 

door; listening to confessions and domestic difficul- 

eties. Is so eager or later bound to become dangerous. Do not encourage it. Speaking soothily and en- 


couraging, holding a woman’s hand and patting it with your other, or holding on to the hand an un- 

usual length of time, with that gentle pressure that 

often speaks louder than words, is unwonted, and may cause real harm. There is much familiar talk, and a light vein of talking lowers your dignity as a man of God, and opens the way for temptation.

The line of demarcation between "inordinate af- 


fection" and legitimate, holy love between brothers and sisters in the Lord, is not clearly distinguished by most men and is easily crossed. The approach let the danger point must be carefully and prayerfully watched. Let there be so familiarity that might 

arise the passions; no unholy words, thought, or deed, that could be fairly interpreted compromising. 

There need not be stiffness and coldness to the freeze-


ning point, but love, affection, and love of God, that prompts no offense. A holy reserve that spous-


es warmly respects itself, and mutual content. Dogs do not 


be holy, man or woman of God, with a stainless record: this one ought to be, this, by the help of God, we can be.

MORE DO NOTS FOR EVANGELISTS

Some time after the foregoing was written by the 

author of this book, one of the editors of The Chris-


rian Advocate, T. J. Noyes, wrote to him, in a 

note, that he ought in some way to bring an article 

to the public to warn people against engaging in 

this profession. Much that is being printed in some religious periodicals is anti-Semitic and is calcu-

lated to add to the fears of persecution. There is nothing to bring about any kind of a sympathetic understand-

ing of the present status of these people who have made such a great contribution to the world.

Several interesting articles and news releases have 

come to our desk presenting as a clear and interesting 

manner some modern trends among the Jewish peo-

ple, also some thought that will help bring us to a 

better understanding of the Jewish situation. We pass 

on these that our readers may have the benefit of 

this information.—Managing Editor.

WILL THE JEWS CLAIM JESUS? Some Modern Trends

JOHN STUART COWING, D. D.

THAT Jesus should become an alien to His 

own people is one of the strange ironies of his-


tory. He was a child of Israel. He stood rooted in 

its ancient heritage and breathed the atmosphere of 

the sacred traditions and aspirations of His peo-

ple. The God of Israel was His God, and the prophe-

cies were His. He was the child of the land-pilot 

in which His own evangel flourished. For Israel 

He lived and taught and died. His name will be for-

ever associated with the work of the holy and 

and with which of He is the chief glory. 

That made a profound impression on His own 

generation, especially after Pentecost. It was 

now known. It was only by the most rigorous efforts 

that the new faith was held in check and prevented from 

becoming a delusion for the Jews. The Jews per- 

formed the test of Jesus’ profession. They had the 

Judges at that time accepted Jesus’ fortunes 

with the enthusiasm and confidence with which the Jews had been vastly different, and Christianity itself would doubtless have taken on meaning, character- 

istics, and results quite unlike those it now bears. 

But such a destiny was not to be. The faith of 

Christ was to find its home in the heart of humanity 

and not within the confines of a single race. 

Though the Jewish people from the time of their 

expulsion from the ancient homeland have lived 

happily in lands that came under the sway of Christ, 

and have never beyond the sound of His name, 

there has been among the Jews as a whole the 

motive force of the claim of Jesus, hidden from Jews—ill-will, restrictive 

legislation, and outbreaks of violence of almost unparal-

leled hatreds. Nonetheless, there are evidences of 

that Jesus meant such a great contribution to the world.

The assurance of the Apostle Paul is still valid that 

Israel redeemed will be the forerunner of a redeemed 

humanity.

How Christ will come to be recognized and ac-

knowledged by Jews as "the glory of Israel" cannot 

be definitely forecast. The ways of God are like 

those of the wind, are determined by factors 

that lie beyond our ken. The Church must doubt-

less hold fast to the witness of Jesus, and the work 

of Christ in hidden from Jews—ill-will, restrictive 

legislation, and outbreaks of violence of almost unparal-

leled hatreds. Nonetheless, there are evidences of 

that Jesus meant such a great contribution to the world.
that is happening in Jewish life in our own generation is born the concept of a new day of divine visitation. In these dark days of disaster for the Jewish people, many are learning to distinguish between the official religion and as a personal faith, and between Christianity as professed and as a life. They are coming to see that it is never anti-Semitic to hate a religion that no one can be other than a friend of the Jews. Through the reading of the New Testament and other Christian literature, many Jews have discovered that the faith of Christ is a basis for Judaism is an expression of its noblest aspirations and is meaning to all that is spiritually vital in Jewish history.

But, beyond question, the most significant movement in Jewish religious life today is the changing attitude of enlightened Jews toward Jesus. His place in the annals of Israel is recognized and a truer and more appreciative appraisal of His life and ministry is advocated. Within recent years a number of well known Jews have unhesitatingly claimed Jesus for their people and have urged that He be recovered as a Teacher and prophet of Israel. Only a few years, however, have passed since Constantin von der Busemer declared: "What is this? Is it only the Jew who is unable to see and feel all that others see and hear? Are the Jews estranged with blindness and deafness as regards Christ, so that to them only He has nothing to say?"

When rebuffed by many orthodox Jews, for example, by the attitude to Jesus, he wrote a letter to the Morning Post, of London, which contained the following emphatic statement:

"The reason for the recognition of Christ by the Jews is not a phantasy arising from the brain of the author of "Spiritual Beliefs and Dreams." It is a fact. Not only the orthodox, where the movement has taken definite form, but in the hearts and minds of many Jews, Jesus is no longer the despairing barrier in the path of all who enter into a closer relationship to the Temple. Through the Jewish community, that fact that Jesus is the only Elector who can take us anywhere worth going to." And quietly, in the Atlantic Monthly for December, the well-known author, John D. Courous, in an article entitled, "An Episode to the Jewish-Christian Problem," described a book which deals with the long rejection of Jesus by Jews with confidence and courage challenges the leaders of the religion to recognize that eighty-six years is added to Him in Israel, he says:

"It is certain that the author of the Sermon on the Mount is a Jewish student, and, of course, no accident. Modern scholarship has demonstrated beyond every shadow of doubt that Christ was the natural outcome of Judaism, a culmination of Jewish experiences which carried Jesus to the spiritual state in which Moses found it to Isaiah, then to the higher state of Jesus's teaching. Faith is the only way out of these things the tokens of the promised day."—Our Jewish Neighbors Press Service.

CHRISTIAN AND JEW—THE POSITION

P. W. Wilson

For those who submit to the mind of Christ there can be no compromise over anti-Semitism. Such a discussion as we have had yesterday is a must, and the talk that Jesus may be conscious of them within himself. But he can never be governed by his likes and dislikes. A love larger and deeper than his own stabbings to feelings a humble and more merciful chivalry.

The student of Scripture is not content to like upon the Jesus, as a financier, an industrialist, author, or musician. He rejects with indignation contempt the theory that Jews are enemies of society by whatever terms of apprehension such enemies are designated. "As there is paganism in Christianity, so there is paganism in Jewry. It is not, however, by the worst, but by the best that a people shall be judged.

"Jews have been the trustee of certain values. In a world where eager and ambitious mind's minds have organized art, and novels, conquered empires, amalgamated people, the value of the Jews, enabling unit the unit has been the home.

It was, in fact, the religious covenant of marriage was worked out by trial and error, and until the perfect past, as some describe it, was evolved. It was in Judaism that every new version of faith. It was in Judaism that universal slavery began to be liquidated, that social justice was asserted, and that the goal of war was delayed. Persecution of the Jews is an unrelenting offensive against the well being of society as a whole. Suppression of Jewry is not merely a blow inflicted upon a suffering community. It is a threat at industry, science, and all things. The amenities of life to which Jews are contributing their energy, initiative and genius.—The Presbyterian.

PLAIN TALK

For Gentiles—How It Feels to Be a Jew

SOMETIMES I wish I were a Gentile. To be sure, you have your troubles, too. You are worried about your children, and worry fearfully at times, and find the ten days of Sukkot and the three days of the Fast, are as trying for you as they are for the child of Israel. And then there are "lots of them" who come to your door on a Sunday afternoon and say "Sawakon." What is this, you ask, and always looking inwardly in seclusion.

You recall that there are, indeed, some terrible Gentiles in the world. The fact that your neighbor, the burglar was one of his, to say nothing of Bali Face Ford and all the rest of them. But why do they
count it against me and all the other Gentiles who live God-fearing and law-abiding lives? I know, too, my own rights, as a pagan, vulgar Gentile among us—people I would not let into my home even by the back door. But why should they count you among them, who are being set against the welfare of my children?

Yet from this pain you have derived a certain joy, and a peculiar awareness of responsibility. Oh, you tell yourself, since every Gentile is judged by the conduct of other Gentiles I owe it to my people, to my country, my race, to do no act of mine that will reflect upon them. You watch every step, lest your least misstep be charged against your people; you find yourself reading a Gentile gone wrong because you know it will be said of him, "Yes, that's the Gentiles for you."

This morning, as every morning, you ran down to the porch in your pajamas for your favorite newspaper. Almost every morning lately something ridiculous against Gentiles has been printed, somebody in high authority in Germany has been saying something about Gentiles.

One day it is "Gentiles are a scourge" and another day, "Gentiles are our sorrow," or "Gentiles must be exterminated." This morning it was "Gentiles are in league to underseize the social order!"

"The mere presence of Gentiles provokes us."

You feel hopelessly troubled. Not that you are the least sure of the trouble you but you wonder fearfully what these falsehoods will do with the minds of the ignorant.

You no longer believe that your people have been in the world, what contributions they have given. Your philosophers and teachers and preachers, your artists and painters; your scientists and actors and scholars; your prophets and saints; your artists, your Carrs and Comports, your Tothans and Surans, your Holmes and Ellets, your Whitemans, Darrows and St. Gals, your Lind and Garrisons.

You are aware, too, of the millions of fine but less distinguished spirits among you. Their single quality is to lead righteous lives in the ways they should go; they count it sufficient enough that their children "grow up to be righteous;" they say, "Yes, we are reasonable and nothing else matters much."

Because you know all this, the slanderers in this month are more than ever before the times you. You hastened the street car to your work. Everybody in the street car was a preacher. Everybody was reading the piece about your people. "Gentiles in League to Underseize Social Order."

"You cannot think as they read it. What poison was infecting the mind of this youth who sat beside you. He was certainly reading it, as you could see in the way he kept his eyes to the last column on the right. You should like to speak to him, 'Young man, you really don't believe that, do you? Will you tell me the truth about the Gentiles? Most of them are people like you and your parents."

Your diffidence restrained you. You raised your head proudly above the accussing headlines. If some of the chieftains of these newspapers, who now turn with reproach against you, they must see that you are not a scurried culprit but a righteous man who takes with dignity the lash that falls upon him unjustly.

"At Segal, the author of this article, is the well-known author of the American Enquirer and a writer in the European-English Press.

AN EMINENT JEW FINDS CHRIST

REV. JOHN STUART CONNOLLY, D. D.

WITHEW Him I cannot live." When a Jew says that about Jesus Christ, you know that behind the utterance a mental and spiritual revolution has taken place. When the individual who makes the declaration is an eminent scientist, a European authority on politics, and a professor in Amsterdam University, and that behind his confession there is a long process of growing conviction, one is desirous to learn the various stages by which he arrived at his newly-found faith.

All who meet Professor Philip Kohnstamm are impressed with his calm and unassuming strong and open character. He radiates the faith that has taken possession of his life. The esteem in which he is held is witnessed by the fact that when he has been elected, he is a member of the World's Conference on Peace, of the M. C. A., of the Dutch Foreign Missions Board, of the Christian Movement, and other Christian organizations. He rendered valuable service in connexion with the preliminary studies made for the Oxford Conference of 1937.

Dr. Kohnstamm, a native of Basle, has been born and reared in Holland. That little nation has the enviable record of being a place of refuge for Jews since the time of the Babylonian exile. That is a fact hitherto believed or admitted. He庞ought that I ought especially to read the Semor on the Mount which impressed him with the greatness and vitality of that teaching. Through" he said, "Jesus was a student of the Bible and he assimilated the truth; but there was no such all-inclusive teaching. But that a voice spoke to me, there, which demanded the love and fidelity of my heart, of that there was no place."

But yet he needed a long time before the recognition of Jesus as a great and inspiring teacher and his acceptance of Him as the object of his personal faith. It is interesting to follow him through the various stages by which his prejudices were removed, until the necessity of an open confession passed into conviction and action. With the passage of the years had come the conviction that the Church is the true teacher of the Bible, and the recognition and acceptance of Christ as the true guiding light of life. But still he had a long time before he arrived at the truth.

Yet I know that in spite of the truth of his statements he is a Christian and a child of Christ and a teacher in the university and his recognition as an outstanding scholar. But in spite of his love for the Bible and his growing esteem for Jesus, religion, was for him largely a thing apart; it was not central in his life and thought.

Hitherto, under the influence of liberal individualism, he clung to the opinion that a man's religious views are in no way connected with his personal conduct or expression. In one's relationship with others it is never necessary to voice our deepest convictions. But in the political meeting in a small Netherlands village where he was called upon to face a company of anarchists basket weavers, it became necessary to answer clearly and frankly their own positive claims. He was conscious of vagueness and uncertainty. In reply, he says, "It was not to make clear to these dear folks why I could not share their views. I was conscious that I had mired fatally. I had not learned to understand, the expression to my religious faith, which really inspired and guided me, in a language which I myself as well as others could understand.

At this stage help came from an unexpected source. A nephew of his father came from Germany to visit him for several weeks. This relative held Professor Kohnstamm in high esteem and paid great respect to his views on important questions. But there was one point that was entirely incomprehensible to him.

"It was not," says Professor Kohnstamm, "that I, an intellectual, above all a physicist, should call myself religious. That to him sufficiently old, yet he could conceive the necessity. But if I knew, he should accept Christianity—that for him was sheer nonsensical. He challenged me to point out a single idea or truth in that was new. I thought at first my task was an easy one, and proceeded to formulate a number of such as, man's relationship to God, Father, his acceptance with God by mercy and grace rather than by merit. He had despaired of ever understanding these, basing his arguments on a knowledge of the Bible which he had never suspected he possessed. He held that the Bible was of the Old Testament, statement by statement, could be found, if not explicitly, at least in embryo, in the Old Testament.

"Yet I knew that in spite of the truth of his statements he is a Christian and a child of Christ and a teacher in the university and his recognition as an outstanding scholar. But yet I know that in spite of his love for the Bible and his growing esteem for Jesus, religion, was for him largely a thing apart; it was not central in his life and thought.

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But almost without exception they say "Negro," if a man of African descent is concerned, and they have more weakness than bad taste in doing so. The tension thus set up cannot be prevented. They can be reduced. And one good method of reduction is the active encouragement of every form of united effort.

A man we know has been strongly inclined lately to launch into the Roman Catholic Church. He has been held back by just one fact—his admiration for and active friendship with a devout and high-minded member of that church.

True Americans, of whatever race or faith, have more interests in common than interests in several. We stand for democracy in faith, in social life, in industry, against every form of autocracy, no matter how artfully offered. And that goes wide areas of life.

Therefore if you know a good Jew, a good Negro, a good Roman Catholic, you have all the case material needed to make you a racial and religious peacemaker.

Pitfalls for Preachers

Mildred Bangs Wynkoop

Out of my file of "case studies" I have found the disease revealing itself in symptoms such as these:

Rev. A., a young preacher in a small church with a very inadequate salary. He and his wife have found some wonderful friends in the community who understand the needs of a poor preacher. These friends took the pastor and his wife out to dinner and picnics occasionally. And they insisted on paying all the bills. Of course the preacher could not have returned the favors, but the friends knew that and kept on paying the checks and filling the car with gas. On birthdays and other special occasions and even in between these occasions gifts would come—ties, shirts, and dresses. They were all needed and given as a Christian gift. That was not the trouble. The trouble lay in the preacher's heart and mind. He began to expect these favors. He knew that he must not accept the gifts, but he could not resist the temptation. He must pay this incoming of the gifts and so he began to expect these favors. They never knew the joy of paying a dinner check for anyone else when they could. They got into the habit of letting the other follow their example. When the gas tank was being filled, they never refused even to offer to pay the bill. This peculiar disease advanced to such a point in Rev. B. that he could not pay the full price for a new automobile without finding it unbearable. He did not know what was the matter with him, but he did not even sense that the symptoms were unusual. He had no idea what the trouble was. He simply appeared to be one of the recipients of these kind favors for so long, that his mind had grown dim and he was no longer capable of thinking clearly and freely and gladly give the preacher a discount on the various services they may render. It is a thoughtful, kindly thing to do, and yet, within that kindness lies the pitfall for the feet of preachers.

Normally there are enough militant "white cor-poruses" of common sense and social and emotional poise and spiritual devotion flowing through the veins to destroy the virus of this "discount disease." But when life begins to press hard on every side, when food is scarce and clothes shabby and old, the disease develops and becomes septic. And, as the patient is aware of his condition there has come a spiritual reaction. He begins to expect these discounts. There come a temptation to feel a tinge of resentment toward the merchant who does not offer them and occasionally the preacher even asks for one.

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October, 1938

Gibeonites and try first to get them out of important offices.

Unpleasant as some members might be, it is sometime better to get along with them in the church than to try to get rid of your own hands in getting them out. A clean church is a fine thing to work toward, but if it is to be made into a coffin in order to get it clean nothing has been gained.

Early Rising

Abraham rose early to stand before the Lord (Gen. 19:27).

Jacob rose early to worship the Lord (Gen. 28:17).

Moses rose early to give God's message to Pharaoh (Ex. 8:20).

Moses rose early to build an altar to God (Ex. 24:4).

Moses rose early to meet God at Sinai (Ex. 34:4).

Joshua rose early to lead Israel over Jordan (Josh. 3:1).

Joshua rose early to capture Jericho (Josh. 6:12).

Joshua rose early to take Ai (Josh. 8:10).

Gideon rose early to examine the fleece; Judges 6:39.

Hannah and Elkanah rose early to worship God (1 Sam. 1:19).

Samuel rose early to meet Saul (1 Sam. 15:2).

David rose early to do as his father bade him (1 Samuel 17:19).

Joshua rose early to lead the people to battle (Josh. 8:1).

Joshua rose early to offer sacrifices for his children (Joh. 1:55).

The Son of God rose early to go to a solitary place to pray (Mark 1:35). He will be called the Good Shepherd (John 10:1).

The people rose early to go to hear him (Luke 21:38).

The women rose early to go to the sepulcher (Mark 16:1).

As an old waiter puts it: (John 8:3).

The morning is the gate of the day and should be welcomed with prayer (Mark 1:35).

The morning is one end of the day and should be welcomed with prayer (Mark 1:35).

If we felt more the majesty of life, we should be more careful of its morning.

He who rushes from his bed to his business, and waltzes not to worship in prayer is as foolish as though he had not put on his clothes, or washed his face, and, as unwise as though he dashed into battle without arms or armor.

Be it ours to bathe in the softly flowing river of His presence with God before the heat of the wilderness and the burden of the day begin to oppress.

How better can we do this than by rising early, before the world is up for the study of His Word and for worship—Dr. R. G. Lee, in The London (October).
ple are not making suggestions to a seeker at the same time. Their advice is often contradictory and hopeless. Not long ago I saw one of the young ladies of our church kneeling at the altar with a group around her who had been earnestly praying. When I went over to her and asked what the trouble was, she said, "When I came to the altar I got confused because this tells me to do one thing and that one tells me to do something else and I cannot seem to get anywhere." "All right," I said, "we'll all keep still and let you pray." So we just knelt there while she began to pour out her heart to God. We prayed a bit when she seemed to stop short of taking hold of the promise by faith and soon saw her telling the Lord that she trusted Him then and there to save her. In a moment she looked up with such a surprised and pleased expression on her face and said, "Why, I thought it would be a lot happier." She held prayer through. Before that those who had worked with her tried to talk her through when she quit praying. It is right to give a seeker promises from the Bible and encourage him to believe, but never get him to tell you that he believes you, and first told God in prayer that he believes and trusts Him now. Hold him to it until his own faith really grips God. He cannot do this until he has prayed through to a place of yieldedness, on every point that the Spirit of God suggests. There is no substituting satisfying experience unless he actually prays through.  

Do not jump at the conclusion, either, that a seeker is not earnest if he does not pray about right away. There may be several reasons why he may be timid and self-conscious, most people are: or he may be too attached to some person to work himself into prayer. (We have many healings in America.) You may have to put the very words in his mouth. They will not be taken if you let them slip. They are your words. You can do this sometimes by praying for him as though yourself you were the seeker. I have done this often and have helped many people pray through in this way. Another reason why people are sometimes reluctant to go to the altar is because they are having a raging conflict within over some real or fancied barrier to the way of salvation. A young man told me how thankful she was that the night she was saved, some good people were willing to stay and hold on for her. If we got the consent of both, we will face ostracism at home, if we do not get beyond that. But note: the very importance of prayer, the very obligation to pray to save others of being guilty of. Hold them ruthlessly to the point that you know their conscience, and the most important, the most rnnost important praying that it seems to take to wrest some power from the people of Satan. Nevertheless, it is impossible to quote an eminent writer, "No very great mountain of sin is cast into the sea without strong feeling and mighty cries to God." Quote again from "Praying Prayer and Its Results;" Soul travail is a state of spiritual tension. And by a common law of being, this tension communicates itself more or less to the mental and physical man, and these suffer from it. From a purely spiritual standpoint there is nothing strange about this tension, even to the point of suffering. It is part of the divine plan that we, in some measure like our blessed Lord, shall suffer for others. Only God's spirit can lead one into this ministry of intercession. I cannot help feeling that it is better to risk whom they would call an occasional "fuser" than to take a chance on neglecting to be faithful to a really earnest seeker who is having a hard time.

Then there is the chronic seeker, the despair of every worker. We all know of those who do not want to be just as faithful to their soul every time they come as though it were the first time. Many so-called chronic seekers finally make it, and the secret is not that they are so much more busier than others who have secretly despised them. When chronic seekers come to the altar to see it is to seek to be dealt with as thoroughly as though they were adults. It is surprising how much children can understand and how deeply they feel conviction for sin. I read long ago that early piety often results in adult piety. We have had experience with children in our church. Several little folks have kept coming to the altar until they felt satisfied that there was something for them. These folks have spread into the adolescent group and it is a common sight at our Sunday night altar service to see very young people praying to help their friends pray through. There is one class of people that it is necessary to deal with firmly and fearlessly. These are the folks that I described in one of my previous letters. They are very often people who are simply in a state of despair and make up their minds to give up. They usually complain about all the wrongs that Christian people have done, and sometimes if you listen carefully, you will be able to recognize a pattern of God's dealings with them. They will whine about how everything goes against them until one would think that the Churches were responsible for all that. It is true that many will get some spiritual freedom, but only just a little. It is true, also, that from that point on, the path of spiritual growth is often a long and arduous one.

story is a smoke screen. They just are not willing to meet God's conditions. Their trouble is an unwholesome one. Though it is often a very common one, and though very many of us feel the need of the assurance, that is not保证金 that they are at fault if they are not saved. If you persist in this they will either finally own up or some other place to pour out their woes where they can get the sympathy and attention they crave. It is no easy thing to settle it in your mind that when there is an altar service, that it should take precedence with you over committee meetings or greeting someone's important friends or attending in any other thing that kids for your attention. If you do not make this a rule, you will be cheated out of one of the greatest opportunities and blessings that can and should be yours. And other members of the church are not likely to feel the importance of the altar service if the pastor's wife realizes it also.

The preacher's wife, who has been working with me a long time, is very practical and has a lot of sense. She is very helpful to me, and she is always ready to write to me next time on how to avoid becoming professional, sophisticated and bored in religious work and will say more about that later.

As ever, your friend,  
Hope Vincent

The Preacher's Wife

VELMA CRANDALL

You may think it quite an easy task,  
Just a pleasant life;  
But really it takes lots of grace  
To be a preacher's wife.

She's supposed to be a paragon,  
Without a fault in view,  
I count when in the parlor.  
As well as in the pew.

Her home must be a small hotel,  
For folks that chance to roam,  
And the preacher makes the harmony  
The perfect preacher's home.

Whenever groups are called to meet,  
Her presence must be there;  
And yet the members all agree  
She should live a life of prayer.

Though hearing people's burdens,  
Their griefs, both night and day,  
She's supposed to spread but sunshine  
To those along the way.

She must tend a sympathetic ear  
And then forget about it  
Let it to others go.

Her children must be models rare  
Of quietness and peace,  
But still stay on the level  
With other girls and boys.

She needs the patience of Job,  
Like Solomon, be wise,  
And yet be tender in her eyes  
To be a preacher's wife.

You may think it quite an easy task,  
Just a pleasant life;  
But really it takes lots of grace  
To be a preacher's wife.
**N. Y. S. Council of Churches**

**Looking to the Future**

T he successful pastor not only gains the respect and confidence of the people of his church, but he also plans for the future. This long view is essential to the proper growth and development of the church. Without this plan the church is of little or no value. The success of the church is of more importance than with respect to the young people of the church.

It is these young people today who give hope and promise to the church tomorrow. The pastor who creates enthusiasm among his young people and challenges them to service with respect to the church, is one of the most important, if not the most important task of the church. These young people will be the leaders of the church in the future. They will decide what kind of church it will be for the next generation.

**CHURCH PUBLICITY**

**ANNOUNCEMENTS FOR THE CHURCH PAGE**

Stick rigidly to the paper's policy. Respect the deadline for the closing hour. Pastors, Subjects—Time and study should be given to the editorial or the administrative work of the church. This afternoon, a church has been written about the city and the changing postwar conditions. This is a real opportunity to lend guidance to a church that promises to be a great asset to the church.

But again, we must not be concerned primarily with the initial contact and acquaintance of these young people. It is important, but not all important. We must take the "long time" view. They need to be brought under the influence of a spiritual gospel. They need to be brought under the influence of Christ as a spiritual gospel. They need to be brought under the influence of the church, the community, and the nation.

**Through Pain to Blessing**

God will do His part to increase our faith, but the means He uses we often times do not like. Trials, difficulties, disappointments, and setbacks are a part of life. They are the necessary instruments that we must use to develop our faith. There is a beautiful poem by a mother, in which she tells of the beauty that comes from the pain of childbirth. She writes:

"The pain that you suffer is the pain that brings joy. The pain that you feel is the pain that brings beauty."
While pestering in Colorado, I began acquainted with a railroad man who had been held up some time with a careless condition, I visited him on a Thursday evening. He told me he and his family had lived in the bed room of his house. After visiting with him for a few moments, I took my leave and walked back down the street. I heard the voice of God’s Word and His many promises to my newly made friends. He said, "I’m glad I came over and told you that story, because it is so important to everyone’s salvation." The next morning I went back to the railroad man’s house and asked him if he would like to come to church with me. He agreed, and we went to church together. I continued to visit with him for several more weeks, and eventually he accepted Christ as his Savior. I am glad that I had the opportunity to share the good news of the gospel with him, and I pray that he is now living a life of faith and love for God. Amen.
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, why not share it in...

Roy E. Swin

Serenity Seed

God's Invariable Promise—"The Lord hath his way in the whitefield and in the congregation; he saveth the soul of hisSaints in all. In all of that, and in spite of all that evil men and demons can do, His ultimate purposes are being wrought out in this world and in history. "Have faith in God."

The Power of a Devotional Habit—"New Peter and John went up into the temple at the hour of prayer. (Acts 3:1)"
The Penitential King—"But the Sea of malevolence does not choose to stir its head (Matthew 8:30)."

The Miracle of Salvation—"I know him, and the power of his resurrection, and the fellowship of his sufferings, being made like unto him in the likeness of his death (Philippians 3:10)." Note the context and the implications of what he became. In this text we discover the personal, the spiritual, and the heroic elements of salvation.

October—Rally Month

Locally, the month of October is the strategic time for a church Rally Day. If you had one in September, have another one in October. Many churches do not hold any School is beginning. By October everyone has settled down to his best work. Why not hold a Church Rally?

Devices for getting out the numbers / parts of the church decided on will require careful planning in order to make the day count. Permanent advancement and lasting friendships for the school. Good order and stability. These little things which make guests feel at home and carry away a lasting impression need to be avoided. By October the Church is in its own way the life of every church family.

A church program should be done. Since each individual is a unit why divide his loyalty into a tangle of conflicting attachments to memories and unimportant organizations in the church? Cannot the church be the church in every function of church life?

1. A church program should be truly
2. A church program should be
3. A church program should be
4. A church program should be
5. A church program should be

A Boy's Dream

I read of a boy who had a

immense interest in

Christian literature. I visited him when he was

came, take care of him, and I will give

him to you. Then came an honored title and said, "I am weary of going in court and after a day; I will give you a title coming to the boys if you do my work."

Then the doctor prepared that he take his extensive powers, and let him rest, and so on. And, at length, to have the situation

I am wanted to fill a deacon's grave. The boy is to see if you will take my place in those public houses.

This is a dream which is not a dream. For every boy in this land today has a dream which is contrary to his strength and the giving up of the world. "I charge the cloud, warm the waters into a joyful mass, when the hope of love is set against the world, and the energy of earthly power is levelling to the place at once. Which will you choose, boys? There are pulses to be filled by God-loving minstrels, or by the children of a worldly place; but there are also prizes and knock-dead graces. Which will you choose—The Christian Advocate?

A Confession

I choose the greatest criminal in history. I have killed more men than have fallen in all the battles of the modern life. I have burned more men into brutes. I have only Helen unhappy. I have transformed many ambition young into hopeless parasites. I have made the smooth downward path for coronary pests. I have destroyed the weakness and the clean. I have broken the barriers. I have made a man free from all his sins. I am not Hamlet, I am Shakespeare. I know the flower of the fall. I am a genius for the weak. I am a man of the world. I am the only hope of humanity—The Christian Observer.

Security

I was in the dark, dark, dark. When Mother dimmed the light, and hurrying down our winding stairs, she put her head to my ear. I did not think there was one who, watching above me there; that God was in the darkness, And everywhere. But now the dark is like a cloak. Softly, a feathered breath, When Mother put it within its velvet fold. I sink to rest. —The Sentinel

Twelve Things to Remember


Marshall Field in The Kansas Baptist

October, 1938

"The Lord has his way in the whitefield and in the congregation; he saveth the soul of his Saints in all. In all of that, and in spite of all that evil men and demons can do, His ultimate purposes are being wrought out in this world and in history. "Have faith in God."

A Famous Jew Honors Jesus

"I am a Jew, but I am enthralled by the luminous figure of the Nazarene." When all the historical existence of Jesus is rejected, "Unquestionably! I can read the Gospels without feeling the actual presence of Jesus. His personality pulsates in every page which is written with such life."—Weintraub, Methodism quoting Aramis Exposito.

A Prayerful Spirit


Master Musicians

Invited to a village wedding, a great organizer will ask to sing with the bridal march on a wheely little organ with the headlines, the skilled fingers of the master, creation continue to produce beautiful music from the pitiful instrument. Gypsy Smith, after telling the story, once said, "I let Jesus come with fingers that painted the sky and the road and the sidewalks, the fingers that were nailed to the cross, and let those fingers touch the keys of your life and see what happens."

Ambition's Prayer

"Give me knowledge that I do not need but that all beholders love."

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A Prayerful Spirit

HOMILETICAL

A Preaching Program
Orval J. Nease

October 1938

The Preacher's Magazine

October 23

THE RIVER OF GOD

The river of God, which is full of water which cometh out of the throne of God and of the Lamb. (Revel. 22:1)

Introduction

The mysterious symbolism of the river is significant. It suggests a flowing stream which is ever present, nourishing and sustaining all who are near. The river of God is a source of life, a symbol of renewal and hope.

Conclusion

The river of God represents the constant flow of spiritual nourishment from the throne of God. It is a reminder that life and abundance are available to all who seek it. The river is a symbol of the unceasing presence of God's love and grace.
THE PREACHER'S MAGAZINE

Sermon Suggestions and Outlines

Debtorial
L. A. Reid

A debt must bring the Lord his God.
(Deut. 24:11)

I. Introduction
Give setting of text. Mention other rewarding precepts of the Scripture. A few facts about prayer in this modern day.

II. An Example in Prayer
1. In the believer's life.
2. In the Church.
3. In the corner of a man.
4. An Example of Puritans.

III. Conclusion
Christ is the Great Example and command. "Follow me" (Matt. 4:19).
Paul says, "If ye follow me, even as I also am of Christ" (1 Cor. 11:1).

IV. Evening Message—October 30
Without Condemnation
Neither do I condemnor thee, go, and sin no more (John 8:11).

I. Introduction
The teachings of Jesus set up such rigorous standards that if there were no forgiveness of sin they would not augment human weakness.

II. Consecrating Sinners
In our love to the lost, but what sayest thou? (Mark 10:21).
1. The most unsaved judge is others.
2. The most savage judge is Christ.
3. The most compassionate judge is Jesus Christ.

III. Forgetting Sinners
Neither do I condemn thee;" (John 8:11)
1. Forgivenness is godliness.
2. Christ has authority (Mark 9:24).
4. A mark of man's Christlikeness.
5. What sin is forgiven.
6. Unforgiven sin never go under the blood.

IV. Conclusion
Forgetting means life itself.

Remorse Sinners
The command "Go." (John 8:11, Paraphrase)
1. To go unpardoned is mockery.
2. To go pardoned is refreshment.
3. A new woman to old tasks.
4. The injustice "Sin no more." Forgiven does not obliviate temptation.

V. An Example in Charity
Charity is love in action.
1. Love toward man.
2. Love toward God.

VI. An Example in Spirit
Humble.
1. Victory.
2. Forgiving.
3. Laving.

VII. An Example in Faith
Faith in the brethren.
1. Faith in the Church.
2. Faith in the gospel.
3. Faith in God.

VIII. An Example of Puritans
1. In thought life.
2. In life.

Conclusion
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EVENING MESSAGE—OCTOBER 30
Without Condemnation
1. Search your heart and life and see no common errors of God's Word, in order that you might claim his presence.
2. Observe the teachings of Jesus set up such rigorous standards that if there were no forgiveness of sin they would not augment human weakness.

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The Preacher's Magazine

October 1938

The modern method of protection for your cherished books or Bibles—Zipper Cases, beautifully made of genuine leather with tubular zippers. Conventional sizes, practical and economical to buy.

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No. KC. 9x12 in. 3.00

Black or brown

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2902 Tenth Avenue
Kansas City, Mo.

This page contains a text from The Preacher's Magazine, October 1938. The content is difficult to read due to the quality of the image. The page discusses various topics related to faith, spirituality, and religious experiences. The text is fragmented and contains abbreviations and fragmented sentences. It appears to be a reflection on the complexity of faith, the challenges of spiritual growth, and the importance of faith in understanding human experiences.

The content mentions the importance of faith in guiding individuals through life's challenges and the role of religious institutions in supporting spiritual growth. It also discusses the difficulties of maintaining a spiritual life in a world that often conflicts with religious values. The text reflects on the nature of faith, its role in providing comfort and guidance, and the importance of individual faith in shaping one's life.

The page seems to be part of a larger discussion on the role of faith in understanding human experiences and the challenges of maintaining a spiritual life in a complex world. It reflects on the nature of faith, its role in providing comfort and guidance, and the importance of individual faith in shaping one's life.