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—The—
Preacher's Magazine

J. B. Chapman, D. D.
Editor

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The Preacher and Politics

THE EDITOR

THIS is the year of the national election, and, as usual, various forces will be brought to bear upon the preachers to get them either to take part in politics or to force them to refrain, and, as usual, preachers will be hard put to decide what course to pursue.

There are those who would have preachers and all Christians abstain from all interest in the affairs of state on the ground that they are citizens of heaven. But this argument is not quite valid. Christians are indeed citizens of heaven, but they are also citizens on earth, just as they are members of their own families, as well as members of the church. And the privileges and immunities which Christians enjoy by virtue of the functioning of government must certainly involve responsibilities and duties. The duties may in some measure be taken care of by observing the laws and paying the taxes, but the responsibilities can be met only by doing something to make government what it ought to be in the light of Christian knowledge and conscience.

Then there is the time-worn question as to whether ours is a Christian nation, or as to whether, for that matter, any nation is a Christian nation. And of course there is no nation in the sense that all its citizens are Christians or even in the sense that all the rulers and leaders are Christians. Not even in the sense that there is no unrighteousness in the working out of its laws and no injustice in the policies of state. But there is another sense in which our nation and a number of other nations are Christian nations. That is the sense in which the ideals of their founders were right and the underlying wish of the great body of the citizens yet is to be right and do right in dealing with ourselves and with our neighbors. That is, they are Christian nations in regard to their ideals, even though they often fall short of those ideals. And nothing can be gained by attacking governments and charging that they have no right to the name Christian and thus seeking to break down their ideals. Better to preach those ideals and exhort the leaders and the people to live up to them.

Take our American nation: it is more than a mere sentiment that causes us to turn back to the pilgrim fathers for an explanation of the position of our pioneers on fundamental godliness and Christian idealism. The men and women who founded this republic were Christian people. Many of them came here principally to find a place where they could practice the ethics of their religion without interference. And it is cowardly for us, their children, to surrender the heritage which they died to gain. Those who would make the nation pagan are the real foreigners and enemies of state. Those who would dissipate our people by the sale of strong drink, obliterate our Christian Sabbath with pleasure and trade, and break down our orthodoxy with atheistic and agnostic teachings in our public schools under the guise of modern scholarship are traitors who deserve to be banished, and we have no right to stand aside and give them free passage.

Statesmen and militarists are always to the fore when history is written. But the real makers of history are often almost unmentioned. We have heard much of Washington, Adams, Franklin and Jefferson in connection with the American Revolution. But there is a preacher, a citizen of England, George Whitefield by name, who had more to do with awakening interest in free institutions and creating convictions that refused to bow to tyrants or quail in the presence of death than any of these. And there was a time when half the men, women and children of the American colonies knew Whitefield by sight—more people than knew all the four statesmen combined—and when his challenge to the new birth and a new life rang in the

ears of all. Those were the days when the American nation was being born. The militarists and statesmen merely whipped the sentiments of the people into tangible, political form. The Declaration of Independence and the American Constitution were born in revival meetings, not in military camps or assembly halls.

And whatever there is that is good in our nation today is the result of prayer and the preaching of the gospel and the practice of the ethics of Jesus Christ. These pleasure seekers and Sunday golf players are unworthy spendthrifts making way with the heritage of the fathers and returning no contribution to the residue of that righteousness which exalts a nation. These job seeking politicians and time serving money-getters who manufacture goods and run stores are parasites on the body politic and unless faithful preachers and worthy Christians furnish blood, our nation will indeed perish from the earth by the very weight of its own iniquities, as the nations of Canaan did. And people are fools if they think we should stand by and say and do nothing. There is no truce, the war between good and evil is still on in real earnest.

Of course we know that individual goodness is fundamental, and that the new birth as a personal experience is basic to personal goodness. Therefore our task is preeminently that of evangelism here, abroad, and everywhere. But civic righteousness and organized Christian society cannot be ignored. Men must be righteous officially as well as personally, and governments must be both wise and just or perish for their sins. Preachers and Christians generally must furnish the moral and spiritual cause for all that is highest and best in political ideals and governmental policy.

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Part of this service they can and do render unwittingly and indirectly, but part of it they must render purposely. Preachers must not allow their mouths to be closed by those who would take the state and run away with it for their own aggrandizement and the conveniences of those who serve the devil.

The fact that in our country church and state are constitutionally separated has been frequently misinterpreted by unthinking as well as by designing people. This separation is intended to place all churches on an equal footing before the law, but it does not mean that the nation is committed to a system of secularism. Giving all religions an equal chance is altogether another thing from giving no religion a chance. Man is by nature a religious being, and whoever would make him content with atheism is either uninformed or absurd. The framers of our constitution were men who had rejected French skepticism and given their allegiance to Christianity. They had no thought of a secular state. Theirs was the ideal of a state founded upon the principles of Christianity, but not inseparably bound up with any sectarian conception of Christianity, and that is where we stand today. We may be unalterably opposed to Roman Catholicism, but we would not curb the functioning of the Catholics by law. And of course we will not consent to being curbed by the Catholics. Under the American constitution "the best man wins." But losers are protected and permitted to go on. This is true Protestantism in politics, and we believe in it unalterably. No one must be permitted to take from us this glorious liberty. But just as this liberty was won by vital interest in politics, it must be maintained by vital interest. Preachers and Christians generally are concerned in politics, and in spite of the liquorites, the Communists, and the cheap propagators of anti-Christian philosophies and unbiblical theories of evolutionary origins we must stay in politics and make ourselves

and the ideals for which we stand effective in the molding and fashioning of a nation which is exalted by righteousness and reproached by sin.

We cannot escape if we would. It used to be said that whisky would hurt no one if he refused to drink it. But this is not true. Christians help pay the toll of life in traffic accidents caused by drunken drivers. If the nation should be dragged into war Christians would bear the brunt of the carnage and loss. Whatever happens to the nation for weal or for woe Christians will share in a larger percentage than any others. Why then should we not take an interest in shaping the policies of the nation, state, county, and city? We should do it and our duty requires us to do it. It would be easier, of course, to just withdraw and say, "Let the world run it, and let them saturate in their own brine," but the trouble is it is not right to do that. We must come out like men and fight for the best in organized society as well as to profess and possess it in our own lives.

But just what can the preacher do about politics? Of course partisan politics is taboo for the pulpit, and usually the preacher does a given candidate harm rather than good by commending him from the pulpit. Men do not want the preacher to dictate their political thinking. John Cotton was the most dominant personality in the Boston pulpit in an early day. Everybody looked up to him. But one day he ventured to tell men how to vote and they resented it and voted almost unanimously for the other man. The preacher cannot afford to be known as a Republican, Democrat or Socialist either in or out of the pulpit. His task is to be the prophet of God everywhere. There may be rare instances in which the moral issue is so clear that the preacher can afford to "take sides publicly." This was the case when slavery was the issue and when the liquor issue was on trial. But I remember with chagrin some of the speeches of hate

which I heard ministers make during the World War period. I thought then, as I have thought ever since, that they were out of their place, and speaking without sufficient regard for universal righteousness. Even men in office and the militarists themselves are glad to utilize the preacher's influence to bolster up an expediency, but the preacher must reserve his powers for things that will still be of value when the world is on fire. But this still leaves the preacher the right and duty of emphasizing the demands of righteous men and clean methods and consideration of all the world in the working out of our national destiny. It is a lot easier for the preacher to simply speak of politics as "rotten," and to cast reflection upon the good intentions of all who run for public office. But the trouble is that this method is cowardly itself. All methods are not alike and all lawyers are not liars and all politicians are not connivers for personal benefits, and it is the duty of the preacher to discriminate and set before his people the highest ideals. This is the very best service the preacher can render the State.

The preacher is a citizen of the nation and is entitled to vote and to discuss men and measures with his neighbors. But even here there is need of care. To find a preacher more zealous for some political issue than for a revival in his church is to make "the good the enemy of the best" and to make the preacher a poor leader and a factional guide. The preacher does well to take even his personal partisan politics with moderation. No matter who is elected, we shall be going on with our program of evangelism, and we cannot afford to divide ourselves from any whom we might save.

Most questions involved in a political campaign are based upon judgment, not upon moral distinctions. Good men and good arguments are on both sides of the tariff question, the farm relief question, the currency question, and even the armament question. Preachers have a right to think

on these questions, but others have such a right also. And if the preacher would speak with authority on the questions that are nearest his heart and most fundamental to his calling, he must go slow to speak on questions which have no more force than simply his own idea of expediency.

I realize that the pathway I have suggested is the most difficult there is. It would be easier to go into politics, partisan and all, with all your might. It would be easier to cast the whole question overboard as being of no interest to the Church and the preacher. But usually the easy way is not the right way, and in this case the difficult way is the middle of the road. In this case our place is analagous to the mother's place in the building of the family. It is not a place of ostentation, but it is a place of superior importance.

What books shall the preacher read? I think he should read on a variety of subjects. Glancing over my own list for the past three weeks I find it includes the following: "Shadows on the Wall," and "The Golden Milestone," by Boreham; "Morality in the Making," by Whitney; "Character Education by State and Church," by Tuttle; "Religion Whence and Whither," by Macon; "The Interpreter's House," by Nelson Pace; "Christianity and Common Sense," by Bradby; "Christianizing a Nation," by Jefferson; and "The Spiritual Basis of Man and Nature," by Halfyard. To some of these books I owe very little indeed. To others I owe for no more than one single idea, but in some instances that idea is of considerable value. But to all I owe now the notion of what each considers his "message," for no man writes a book without the idea that he has something that others should have. And even when I have had to class the book as flat and the thoughts it contains as obtuse, I have obtained help, for I have been shown how necessary it is to have a message and how important it is to express thoughts clearly.

DOCTRINAL

THE DOCTRINE OF PREDESTINATION

PAUL S. HILL

PART TWO

THE HOLINESS OF GOD REASONED FROM HIS ETERNITY

IT IS because sin is destructive while holiness alone is free from destructive forces that we can safely reason the absolute holiness of God from His eternal nature. And let us remember here that eternity is not a thing coexistent with God, a thing separate, but rather a real and personal factor in His nature and character. To have all the factors of eternity, all those forces and powers which most certainly mean continued life and existence with no diminishing of deity, no shrinkage of divine abilities, no loss of sovereignty, no waning of the absolute, to have all these factors of an eternal nature must of necessity mean absolute holiness which as a moral standard reaches to and possesses every ability and attribute of the Eternal. There is no eternal Being who is not *absolutely holy* in every power of Infinite Being. To deny this moral quality in infinite quantity to God is to make room for a destructive force (we call it sin) which spells the doom of the eternal nature and character of deity. Holiness in the absolute and eternity (which is absolute) are inseparable. To reason one is to show the other. The eternal God is absolutely holy, otherwise He is not eternal.

THE HOLINESS OF GOD AND HIS SOVEREIGNTY

Just as it is true that the eternity of God shows that He is holy so also that holiness in turn shows how the sovereignty of God is exercised. When we have abso-

lute holiness established as the moral condition within the nature of the eternal God, then we have an unerring guide to the exercise of any and all of the several abilities of Divinity. It is the holiness of God that is the foundation for His eternal nature, and it is that same holiness which is also the determining factor in the exercise of His sovereign powers. His wisdom is the wisdom of the sovereign God, but the exercise of that wisdom is determined by absolute holiness rather than sovereignty. His will is the will of the sovereign God, but the exercise of that will is determined by absolute holiness rather than sovereignty. And so we might consider the exercise of every ability and power of the Godhead. We can trace the absolute holiness of God back into every eternal purpose and decree which can be possibly included in the definition of predestination, and in every purpose and decree we shall be safeguarded from building up a false system of thinking which would place the entire doctrine out of harmony with the whole of truth.

THE DEFINITION AGAIN CONSIDERED

We have seen that the absolute holiness of God is a factor which must be considered in the exercise of any of His eternal purposes, and decrees, and with this truth established we can penetrate a little farther into the definition of predestination. And let us remember that it is neither the eternal purposes of God nor the fact of human events we are questioning, but rather the relation between the two. With the holiness of God back of every eternal purpose and decree we are assured that only such purposes and decrees as have the sanction of absolute holiness will be issued and executed. No wicked or wrong purpose

will be decreed. Such would spell the doom of the holiness of God, and consequently His eternal nature, and with them would go the very existence of God himself in His entirety. Therefore we may safely separate the eternal purposes and decrees of God from those wicked and sinful events which have stained the pages of human history. As events they are true to fact, but as being predetermined and predestinated by a holy Being from all eternity, so that those events are unalterably fixed, these events are seen to be out of harmony with the sovereign will of God. Or at least they are out of harmony with the will of God enough to show another force, another will, another factor which enters into the proposition, and which has a bearing on human events, and the salvation or damnation of a human soul.

THE FREE AGENCY OF MAN A FACTOR IN HUMAN EVENTS

The free moral agency of man is a fact. If it be questioned, it is still a fact. Every human soul, endued with the power of moral choice, every moral victory, every event of human history which has been built upon the moral decisions of men, stands to prove the free agency of the human race. This power of human will and free agency of man is the peculiar property of the human race through the exercise of the sovereign will of God. That is, this power of choice with which man is endued is included in the list of the eternal purposes and decrees of the Almighty. God willed that man should have a will. The eternal purpose and decree of God fixed the power of moral choice with the human race. Humanity has the power of choice because the sovereign will of God willed it to be so. This leaves intact the sovereign will of God, for if it is the will of God that man have a will, then the exercise of that will is a thing sanctioned and respected by the Creator, and as long as it is the will of God that we exercise the power of choice, just so long will the

power of human choice be a factor in the events of human history, and back of the will of man stands the sovereign will of God that willed it to be so.

THE FREE AGENCY OF MAN DISCUSSED

It has already been said that the events of human history prove the free agency of man. However mere assertion of the fact is not sufficient in placing this factor in a discussion of predestination. To merely state or assume that free agency is a power of humanity is not enough. There must be the introduction of evidence and proof that this is so.

To those who believe in the sovereign will of God, or accept the power of choice as belonging to God, it should not be difficult to prove the power of choice in man. God said, "Let us make man in our own image." This is one of the sovereign decisions of the Almighty. It belongs to the list of eternal purposes and decrees of God. God exercised His power of choice and said, "Let us make man in our own image." Not only is there a decision to make, but also a *how* to make. "In our own image." Even the most rigid opponent of free moral agency of man will admit the personality of God, and will argue for the various abilities within the Godhead that stand to constitute personality. And all must agree that the power to decide to create man is the power of will, or free volition. Surely it needs no argument to prove the will of God, least of all to those who build all events of human history on His sovereign will. The power of choice within God belongs to His personality. A person is a being constituted with the attributes of personality, and among these attributes is power of choice. God is a person, having all those powers and attributes that constitute personality including the power of choice or will. This is the "image" of God. The "image" is personality.

It is the "Living soul." What kind of a being could God create "in our own image" and not endow that creation with

a will, the power of choice, free agency? We submit as proof of man's power of choice, the fact that he was created in the "image" of God. God has a will, and the man that He created in His image must also have one. If there was no event of human history that showed the power of human choice the fact that man was created in the image of God is sufficient to prove it.

PRIMITIVE PROBATION PROVES HUMAN WILL

The primitive probation of man proves the possession of the power of choice. There was a commandment to keep, and power to keep it or to break it. A commandment is of no use to man unless he has power of choice. The fact of the commandment, with the warning of the danger of breaking it, proves the presence also of the power of human choice. To those who deny free moral agency to humanity the entire events and system of human probation is a mystery unsolvable.

Not only the commandment which was given to primitive man but also all the commandments given since that time prove the presence of the power of human choice in the human race. The commandments are still with us with their benefits if they are kept and their disastrous results if they are broken. If the original commandment proved the power of human choice with the first pair, so also does the present law of God in our midst prove our free agency. And as the first commandment was broken through the power of choice, so also does the breaking of the moral law in these times prove that same power of choice as being still among us.

HUMAN HISTORY PROVES HUMAN WILL

The free agency of man is proved, not only from the presence of the commandment and the power to break it, but it is also proved by all the history of humanity that has dealt with the commandments. The fact is men have dealt with the commandments. Some have kept them through

the grace of God and the power of choice. Others have broken them. More than any other one thing human history has been made up of the dealings of men with the commandments of God. Human history has been good or bad according as men have kept or broken the commandments of their Creator. Thus the entire history of humanity goes to prove the fact of free agency among men. Men have done as they have chosen.

THE PROOFS OF FREE AGENCY REVIEWED

We have given four proofs of free agency of man. First, man was created in the image of God, which necessitated human will because God has a will. Second, the presence of a commandment during the period of primitive probation, a thing useless unless there is power to keep it. Third, the fact that the commandment was broken, which showed the power of choice. And fourth, the entire history of humanity in its dealing with the commandments of the Creator. We have previously shown that the power of human choice is because the sovereign will of God willed it to be so, which process still leaves the will of God sovereign. The question that now arises is the question of sin, or human disobedience to the will of God. Frequently the question is put thus: "How can God be holy and create a man with the power of choice, which power he would use to go contrary to the commandments of God, or in other words be a sinner?" To the predestinarians this evidently is not so serious as it seems to others, for they, according to their definition, make all the events of human history preordained and executed according to the sovereign will of God, so that the entire problem of sin is according to God's eternal choice, with man having no power at all in the matter. But to those who are not satisfied with the doctrine of predestination as thus defined this problem presents a serious matter for consideration. How can a holy God create

a man that through the power of his choice becomes a sinner, a rebel against the government of God?

THE CREATION OF MAN DISCUSSED

It is not enough to make assertions here. Neither does it avail to put the soft pedal on the sum total of the sin question. Sin is here. It is here with all its ravages of life and soul. It is here with its damning power producing unhappy results that are eternal in their consequences. That all this, all this history of sin, all this misery that through sin has come to the human race is predetermined and decreed through the sovereignty of a holy God we do not believe. And yet we cannot deny the fact of creation: God created man, and man became a sinner. To allow that this thing which both God and man call sin is the result of an eternal purpose and decree of God is to force upon us one of two conclusions: either God himself became a sinner when in His eternal purpose He decreed that sin should come into the world, or else this whole matter of sin is not what God says it is, nor what men believe it to be, but instead of a thing contrary to holiness and divine government, it is in itself

a holy thing and perfectly fitted into the scheme of things holy, supernatural and good. Neither of these positions can be accepted. The statements of God and the reason of men both stand as a denial of either proposition. We must seek another source for the answer to this question.

MAN CREATED IN HOLINESS

Over and over again the Scriptures assert that man was created holy. The fact of his creation in the image of God proves the quality of his being at his creation. A holy God does not, cannot, create a sinful being. But seek as we may we can make no charge of wrong doing against a holy Being that created another being in His own image. We can afford to tie up to this truth. All the processes of a holy God in creation are the result of the exercise of His creative ability, and inasmuch as the exercise of His creative ability is governed by His holy moral character, we conclude that all the processes of creation were processes which in both action and result were holy. That is, the processes by which all creation was brought into being were holy, and so also were the results of those processes, or the things that were created.

EXPOSITORY

EXPOSITORY MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

A PURIFYING HOPE

And every one that hath this hope set on him purifieth himself even as he is pure (1 John 3:3, R.V.).

ONE of the strongest elements upholding the outlook in life is hope. When hope is gone then life sinks into despair. Hope has its different degrees

of strength as other phases of life. The hope of expectation has an invigorating effect, but this has not the strongest grip on the human heart. There are so many contingencies in expectation; it may never become a realization. Hope with certainty is rare; in fact hope and certainty are not altogether compatible for "hope that is seen is not hope," but there is hope that has the greater degree of possibility of realization than other forms of hope. The hope expressed in our text is hope of the

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nature that it carries with it, when the conditions are met in the individual, the possibility of full fruition. Having then in its content this surety of fulfillment this hope becomes the strongest in its strengthening of life.

THE NATURE OF THE HOPE

In the preceding verse we are told of the nature of the hope, "We shall be like him." To obtain the fullness incorporated in this likeness we must note the occasion on which it is to take place. We see that this is to come to pass when Christ is manifested in person, at least this is the conclusion that we draw from the manifestation mentioned here.

If then it is the personal manifestation of Christ, the likeness will be more comprehensive than the manifestation now through the Spirit. The fundamental likeness comes now in the redemption of man's spirit, a likeness which is basic to all other forms, but in human beings redemption comprehends more than the spirit. It includes the body and also includes the environment in which man serves. There is therefore a threefold element in this hope.

The present realization of the Christian hope the writer of the epistle expresses in a preceding verse when he says, "Beloved, now are we the sons of God." Sonship of God the Father, what a glorious privilege! To be the son of some distinguished person, a son of a ruler, a monarch, a king, what exaltation there is! But this cannot be composed with the sonship that comes to us through union with Jesus Christ wherein there is imparted to us through the agency of the Holy Spirit a new nature through a new creation, that is, the foundations of our nature are changed so that the basis is laid for new exercises.

But upon the basis of this present realization hope looks out into the future. At the coming of Christ this redeemed spirit will be clothed in a redeemed body. The body has felt the effects of sin as well as the soul, and while the soul redeemed can

be active apart from the body, yet it does not come to its full realization until it is united once again with the body. Therefore as Christ had a redeemed body, thus becoming the firstfruits of them that sleep, so shall we have a redeemed body, "We shall be like him."

But hope extends still farther. The creation around about us has felt sin's blight and gives evidence of its perversion. "Thorns and thistles" it does bring forth. Then there is ever the presence of evil men whose hearts have been filled with wickedness. While all this brings discipline of character, yet it cannot administer to the welfare of the soul in its fullest capacity. When there is a perfect response in creation and an environment that brings forth the highest in man without the ever present onrush of sin to seek to despoil, then only will the spirit with its redeemed body come into its full heritage. The hope set forth in this passage we feel includes this also, that just as Christ has entered into heaven, so shall we, we shall be like Him.

THE PURIFYING ELEMENT OF THIS HOPE

Our writer tells us that the one who has this hope in him or as the Revised Version reads, "The one who has this hope set on him." This reading is preferable and its significance would seem to be that the hope is placed in Christ. The thought is not as would appear in the Authorized Version that hath this hope within himself, this is implied in the expression, "Everyone who hath this hope." It is not everyone hoping, but hath a hope, that is, he hath it as a possession. With this explanation we return to the statement that we started to make that the writer tells us that he who hath this hope placed in Christ, purifieth himself.

We generally think of purification as a divine act wrought in us, and fundamentally it is that. There is the act of purification without which there can be no effectual living in its highest sense. But sometimes we are inclined to feel that this act of sanctification not only purifies our

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nature, a fact which is most assuredly true, but we are inclined to proceed in our Christian life as if this act of purification carried with it sufficient momentum to stimulate and serve as a causative force for all our Christian activities from the time of its inception until the end of our Christian journey. While there are potentialities in this nature of ours after it is purified by purging and cleansing, yet we have our part to do to make those potentialities permanent and fixed in our nature and to found them as bases for holy habits. Herein do we purify ourselves.

A nature is received by inheritance or by divine grace, but a character is achieved. This is just as true of a holy nature and a holy character as otherwise. Just as in the beginning man was to be pure, not only by creation, but also by his own volition and choice and thereby was subjected to test, so now we are to be pure not only by the divine act, but by our own volition and choice. That choice not only operates in that we choose to exercise faith for the divine act, but also in the building upon that divine act a holy character.

Back of character lie habits and back of habits lie acts. Our part in purification then would be the constructing of holy acts. These may not always be external, they can likewise be within. There is the functioning of the thought life, the working of the imagination, the operation of the reason; all these we need to keep pure. If we allow the chambers of imagery to become tainted with unchristian thoughts, then we have left the door open for sin to enter. This is true of other avenues, such as false reasoning and reasoning which does not have as its basic thought the glory of God. Further there is the question of emotional balance; while we may not give way to temper, yet if we allow our spirits to become too hasty, then have we marred the peace within and left the door ajar for sin. Such acts within though unseen may lay foundations for outward transgressions.

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Accordingly if we are to build a noble and pure character, we must guard the inner chambers of our heart and keep them pure. The Apostle Paul exhorts young Timothy, "Keep thyself pure," and the Apostle John says that he who has this hope purifieth himself. He does this by determining that the functioning of his inner being shall be along all lines that are in accord with the pure nature that God has given him.

If we guard the inner life and its purity is kept inviolate, then the outward life will follow as a natural sequence. The inward acts will determine the outward acts and these acts will extend into habits which in turn will form the character.

This purifying of ourselves is a process continual. The purification wrought by God is an act and instantaneous, but our work continues throughout our lives. This is indicated by the tense of the verb here. It is a present which expresses continuity. Whenever the act of God in purifying is mentioned in its specific work of cleansing the heart from inward sin, we find the aorist tense which indicates an act at a single point or instantaneous as we have mentioned, but when we have the present it denotes that a process is indicated. This achievement of building a holy character is continuous and will never be completed until we pass the portals of death.

THE IDEAL OF PURITY

In the construction of the ideal that we are to set before us in seeking to keep our hearts untainted by sin, we are left in no uncertainty. The ideal for which we are to strive is that we are to be pure even as Christ was pure. We have read the stirring book which presents the challenging question, "What would Christ do?" but we can make such a question still more challenging and carry it to the inner life of man and ask, "What would Christ think? Would He harbor harsh, unkind thoughts?"

In considering the sense in which Christ was pure with the view of that purity being

an ensample for us, we should note the subject from the standpoint of His humanity rather than His deity, we feel. We do not understand the mystery of the union of the two natures, but Scripture teaches us that in His humanity He had a kinship to us and shared our struggles.

First among the aspects wherein Christ might be our standard is that in meeting temptation; even though it included all phases and was most subtle in its approach, there was never the passing of the border line between the temptation and sin. "Tempted in all points like as we are, yet without sin," so the writer of the Epistle to the Hebrews tells us. Adam, the first man, met the tempter and fell; Christ, the second Adam, met the tempter and triumphed. Through Him we can triumph and have victory over temptation without the element of sin entering.

Again another aspect from which we see the purity in the person of Christ and that is His relation to His enemies. Ene-

mies against the truth He rebuked, but His personal enemies He forgave. He inculcates the truth that love should comprehend our enemies as well as our friends, and He exemplifies this unto us when He prays upon the cross; "Father, forgive them for they know not what they do."

Other phases in the purity of Christ might be suggested, but these two would seem to be very salient in their application and may serve as tests to our own experience by which we can try ourselves to see if we are maintaining that state and condition of purity which was so graciously imparted unto us.

We then as Christians have a most glorious hope fraught with a full and complete redemption for soul and body with an environment which shall fully correspond to our own natures. Because of this hope we should ever seek to have our lives pure and untainted from sin, and the ideal set before us in this element of purity is the radiant purity of the person of Christ.

HOMILETICAL

PENTECOSTAL PREACHING

FRED M. WEATHERFORD

THE inference is too plain for doubt that the day the apostles were filled with the Holy Ghost they set to fervent preaching. Our conclusion is that they received a peculiar something in the baptism with the Holy Ghost that gave them impelling persuasion of speech and an irresistible preaching power.

The immediacy of their preaching was fruit-yielding. We are reminded that God's program has never changed, but we must concede that preaching in a wide sense has changed in its appeal. If we wish to perpetuate Pentecost, pentecostal power is

its secret. If we wish our people to be filled with the Spirit, we must declaim Spirit-filled messages. Pentecost produces certain characteristics in the pentecostal preacher. Peter, for instance, was turned from self-sufficiency to the sufficiency of the Spirit. He was moved from a spirit of headwork to a spiritual heart-quaking ministry. Pentecostal waiting produces messages that are impellive rather than selective. I fear the preacher is more susceptible to a betrayal of homiletical habits than to throne importuning for divine illumination.

One's usefulness may be jeopardized by being delivered into the hands of an automatic scheme only to rob him of fervent

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spontaneity. It's an easy matter to follow suggestion, but by merely following suggestion, preaching becomes suggestive rather than coercive.

It is in the secret chamber in association with devotional reading that spiritual ideas are given birth. Without doubt the occasion for much belated preaching results from too much exposure to brainless and prayerless barrenness.

There are those who major in superficialities, who attempt to do a large business on a small intellectual capital by watering homiletical stocks. This type tends to make preaching egotistic and narcotic, rather than spiritual and dynamic.

In churches where people should be led to the highest peak in spiritual conquest, luxury threatens to overcome sacrifice; demonstration and freedom in the spirit are stifled by a convention that withholds conviction. Ossification nullifies fellowship and the haranguing of controversy bodes ill to the spirit of brotherhood.

The ministry of pentecostal preaching alone can supply the link by which people may be led to the fires of Pentecost and molded into the spirit "of one accord."

In the preacher there must be a divine force, as distinguished from his logic, his rhetoric or the truth itself, if he is to register in the school of pentecostal preaching. That divine something must be Holy Ghost power. It becomes the energy of the preacher's soul in contact with that of the hearer. Henry Ward Beecher said, "The living force of the living soul upon living souls, for the sake of their transformation, is the fundamental idea of preaching."

What Doctor Oliver Wendell Holmes said of the oration applies to the pulpit orator. "The orator—I do not mean the poor slave of a manuscript, who takes his thought chilled and stiffened from its mold, I mean the impassioned speaker who pours it forth coruscating from the furnace—the orator becomes our master only at the

moment when he is himself captured, taken possession of by a sudden rush of fresh inspiration. How well we know the flash of the eye, the thrill of the voice, which are the signature and symbol of illuminated thought."

The truth, to be effective, must come from the preacher's brain, well filtered and hot from the crucible of a flaming heart. Some preachers are scarcely more than talking manikins (Lord; help us!); the sermon is no more a part of them than the telephone message is a part of the wire over which it passes.

It was the divine infusion of holy power in personality that drew the throng to hear Paul of Athens, Chrysostom of Constantinople, and Savonarola at Florence, John Wesley at London, Whitefield of the New England States, and E. Stanley Jones of the modern pulpit. The multitudes have not wearied of Holy Ghost preaching but only of man-made preaching.

Look at Peter again. Throughout the gospel narrative he is a man of quick and generous impulses, only to be punctuated with as many failures; but Pentecost reveals him as a transformed Holy Ghost vessel. He has the rush of animated power in his speech and the confidence of an irresistible authority in the proclamation of his message. Pentecost reveals him in the meridian splendor. The man who cringed a few days previous to his Pentecost now stands upon both feet, utterly destitute of all carnal fear; every trace of human cowardice gone. Even the fear of death, poverty and human suffering are lost in the superabounding grace of his God-filled personality. His self-abandonment has brought him a clear vision, with a humble, though positive boldness. He is radiant with a new energy.

As we behold Peter, the sanctified, pentecostal preacher, he now has faith without doubt, love without the taint of bitterness, a humbleness void of arrogant pride, a patience that suffers long and is kind, a free-

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dom that positively liberates and, with all, a burning zeal without fanaticism.

Of some modern preaching what shall we say? The preacher's personality, when in the pulpit, in so far as he is self-conscious, he is weak. In so far as he is conceited and egotistic, he is offensive. In so far as he plays to the gallery, God is out of the picture. But the God-ordained power of a man is in his self-forgetfulness—his abandon play upon truth—his envelopment of soul passion that bleeds for the redemption of man. His sermon is the birth of two worlds; its father is divine, the mother human. It bears both the features of the heavenly and the countenance of its twin parentage.

A study of pentecostal power reveals a startling contrast between the promise of power and its often witnessed absence in the pulpits today. Is it not a fact that the arrest of the preacher's extensive effect is due to the decay of his intensive faith and pentecostal power?

Oh, for the dawn of a new era, when the clergy shall resort again to Pentecost and pentecostal preaching shall again carry in its wake multitudes saved by grace and sanctified in the upper room.

Prayermeeting Suggestions for May

LEWIS T. CORLETT

Beautiful Thoughts Substantiated by the Word

CONVICTION

- A Personal Knowledge of Sin (Rom. 3:23; Acts 2:26, 37).
- Work of the Holy Spirit (John 16:7-9).
- Through the Conscience (John 8:9).
- Effect of the Word (1 Cor. 14:24, 25).

REPENTANCE

- Essential to Forgiveness of Sins (Acts 3:19; 2:38).
- Should Be Preached Everywhere (Luke 24:47).
- Preceded by the Goodness of God (Rom. 2:4).
- Essential to Salvation (2 Peter 3:9).
- For a Certain Class (Matt. 9:13).
- A Command (Acts 17:30).
- A result of Godly Sorrow (1 Cor. 7:10).

REGENERATION

- A Necessity (John 3:7).

- A New Creation (Gal. 6:15).
- Transmitted to Us through Faith (John 3:36).
- The Only Means of Salvation (Titus 3:5).
- Evidence of (Rom. 8:16).

SANCTIFICATION

- Essential to Service (2 Tim. 2:21).
- Entire, Preserving (1 Thess. 5:23).
- Essential to Seeing God (Heb. 12:14).
- Effect of the Word (John 17:17).
- Produces Perfection (Eph. 2:26, 27).
- Necessary to Be in the Will of God (1 Thess. 4:3).
- Brings Knowledge of Right Living (1 Thess. 4:3-9).
- Are Promised an Inheritance (Acts 20:32; 26:18).
- Christ Prayed that His Disciples Might Have It (John 17:17).

Seven Accusations in Book of Malachi

1. They Question God's Love.
2. They Despise God's Name.
3. They Offered Polluted Bread.
4. They Questioned God's Judgments.
5. They Had Broken with God.
6. They Accused God.
7. They Withheld Tithes and Offerings from God.

How God Makes Known His Will

God has promised guidance to those who yearn to be in His will (Isa. 58:11; Psa. 32:8; 25:9; James 1:5).

He has used various means of revealing His will.

1. In early times God seems to have spoken to man by an audible voice (Gen. 3:8, 9; 4:6-15; 6:13-21; 1 Sam. 3:4-15).
2. Much of God's will was imparted to man through angels (Gen. 16:7-12; 19:1; Judges 13:3-20).
3. God chose at times to speak by means of visions (Ezek. 1, 10, 11, 37, 40; Acts 10:3-6; Rev. 1:10-18).
4. To others God spoke through dreams (Gen. 20:3; 31:24; 1 Kings 3:5-15; Dan. 2).
5. "God spake in time past unto the fathers by the prophets" (Jer. 1:5; Ezek. 2:7; Heb. 1:1).
6. However, He is never at a loss to know how to get His message across. When He could not find a human agent He hesitated not to open the mouth of Balaam's ass (Num. 22:28).
7. "God, who at sundry times, and in divers manner spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his son" (Heb. 1:1, 2).
8. Jesus could not remain long on the earth, but before He left He promised to send the

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Holy Spirit (John 14:26; 16:13; Acts 8:27; 13:2).

9. Any guidance that is from God must be in harmony with the plain teaching of His Holy Word (John 14:26; Psa. 119:99, 104; 2 Tim. 3:16).—SELECTED.

Joyful Service

(Isa. 12:3)

I. REFERS TO THE ACT OF THE PRIEST DRAWING WATER FROM THE POOL OF SILOAM AT THE FEAST OF TABERNACLES

1. People rejoiced while he drew the water.
2. This has a deeper significance for "that day."

II. PRIVILEGE OF DRAWING DIRECTLY FROM GOD

1. A personal act.
2. A personal benefit.

III. REASONS FOR JOY (vs. 3, 4).

1. "Thine anger is turned away."
2. "Thou comfortest me."
3. "Hath given me the spirit of praise."
4. "I will trust and not be afraid."
5. "The Lord Jehovah is my strength and song, He also is become my salvation."

IV. THIS LED TO A FUTURE DETERMINATION (vs. 5, 6).

1. "Proclaim His name."
2. "Sing unto the Lord."
3. "Declare His doings among the people."

The Soul's Vision

(2 Kings 6:17)

GOOD SPIRITUAL EYESIGHT MEANS GOOD VISION

1. Spiritual Vision enables the Christian to see the unseen and know the unknowable, and use the impossible to attain the impossible for God.
2. This Vision faces the immediate condition and present light of God.
 - a. The soul's vision takes God into account and sees the divine.
 - b. Faith lifts the Christian to God's plane.
3. This vision develops leadership.
4. Spiritual vision has initiative in it.
5. This vision gives men power in prayer.
6. The soul's vision eventually brings relief and victory.

Clothed and in His Right Mind

(Mark 5:15)

I. THE PRESENCE OF JESUS AROUSED FEAR IN THE DEMONS IN THE MAN

II. THE SAD PICTURE OF THE DEMONIAK

1. Living among the tombs.

2. He was ungodvornable.
3. He was a terror and torment to all about him.

III. THINGS CHANGE WHEN JESUS TAKES CONTROL

1. Delivered from the demons.
2. Made peaceful and congenial.
3. "Clothed and in his right mind."

The Joy of the Lord Is Your Strength

(Neh. 8:10)

QUALITIES OF JOY

1. It is sincere and refined.
2. It is refreshing and invigorating.
3. "The joy of the worldling is quick and violent, like a flash of lightning; the joy of the Christian is steady and abiding, like a fixed star."
3. Joy is solid and lasting.
4. Joy strengthens the individual.
5. God desires His children to be joyous.

Challenge of the Future

(Heb. 12:1, 2)

I. BASED ON THE FOUNDATION OF THE PAST

1. Described in eleventh chapter.
2. Fully encouraging.

II. CHALLENGES TO:

1. Build on the Foundation.
2. Remove whatever hindrances are present.
3. Have the corruption of sin removed.
4. Live a life above sin.
5. Give Christian service.
6. Live a life of devotion.

Twofold Purpose of Grace

(1 Tim. 1:10)

I. ALL MEN HAVE A LONGING IN COMMON

1. Happy in this life.
2. To be better off in the world to come.

II. GRACE MEETS THIS DESIRE

1. Abolishes death.
 - a. Takes away the possibility.
 - b. Gives calmness in the hour of physical death.
2. Brings immortality and life to light.
 1. Through Christ.
 2. Imparted to man.

III. MAN MUST APPROPRIATE GRACE TO MAKE IT EFFECTIVE IN PERSONAL LIFE

Things Jesus Was Sure Of

1. His Mission (John 10:10; Matt. 18:11).
2. The Father's Love (John 3:16, 17).
3. Man's Obligation (Matt. 7:12).
4. The Value of Prayer (John 17:23, 24).
5. His Connection with God (John 10:14-30).
6. The Future (John 14:1-6).

—SELECTED.

The Magnificent Man Paul

VERNON L. WILCOX

I. HE WAS AN OBSTACLE SURMOUNTER

1. Of small stature.
2. Probably had affected eyes.
3. Had a speech impediment.
4. His standing among Jews was poor, while his persecution of Christians alienated him from their confidence for a time.
5. We all face obstacles if we serve God. They are blessings in disguise. They develop our characters as nothing else can, if we surmount them.

II. HE WAS FEARLESS

1. Probably no man, except Christ, ever went against so much. But look at him in the midst of his persecutions (five snapshots):
 - a. His attitude when stoned at Lystra. Went back to the same place again.
 - b. His trip to Jerusalem, where he knew bonds awaited him.
 - c. His condemnation of Peter for Judaizing tendencies.
 - d. His anticipation of the trip in chains to Rome, that he might preach there.
 - e. His attitude when awaiting martyrdom.
2. How we need this spirit of fearlessness. Not presumption or foolhardiness, but a "following of the gleam" regardless of consequences.

III. HE WAS AN UNCONQUERABLE OPTIMIST

1. Paul had one great watchword: "Rejoice." No matter what circumstances, he rejoices, whatever state, he was content.
2. He never complained. He was patient in tribulation. He saw in trial the working out of more exceeding glory.
3. He refused to get discouraged. He had no family and few close friends, yet he stayed "on top." It required great faith to develop this unconquerable optimism.

The Explanation of St. Paul's Power

F. C. MATHIS

(Acts. 27:22-25)

- I. CONSCIOUS POSSESSION BY THE LORD—"Whose I am."
- II. CONSCIOUS POSITION WITH GOD—"Whom I serve."
- III. CONSCIOUS REVELATION FROM GOD—"Saying, Fear not."
- IV. CONSCIOUS RESPONSE TO GOD—"Wherefore, I believe God."

A Missionary Sermon

F. C. MATHIS

(Acts 13:1-13)

Some important aspects of missionary work are clearly seen in this chapter.

I. ITS DEMANDS

1. The best talent of the home church (v. 1).
2. Divine call (v. 2).
3. Church's sympathy (v. 3).
4. Divine power (v. 4).
5. Separation from Christian friends (v. 13).

II. ITS DIFFICULTIES

1. Breaking of home ties.
2. Genuine perils.
3. Satan's opposition (v. 6).
4. Opposition of wicked men (v. 8).

III. ITS DELIGHTS

1. Divine leadings (vs. 2, 4).
2. Great opportunities (v. 5).
3. Real interest (v. 7).
4. Definite power (v. 9).
5. Definite results (v. 12).

Bible Readings for Personal Workers

BASIL MILLER

THE GREATEST OF ALL PERSONAL WORKERS

1. JESUS FOUND AN OPPORTUNITY FOR PERSONAL WORK

Jesus was the greatest of all personal workers, and found an opportunity everywhere to win souls.

I. When Out Walking:

1. By the seaside (Matt. 4:18).
2. In His own town (Luke 4:16).
3. Away from home (Matt. 15:21-28; 13:54-57).

II. When Engaged in Religious Work:

1. In the synagogue (Matt. 4:23).
2. When the multitudes gathered (Matt. 5:1; 12:2).
3. On the mount of vision (Matt. 17:1, 13).
4. When a poor woman touched Him (Mark 5:25-34).
5. When men would learn how to pray (Luke 11:1).
6. When the tax gatherers came to Him (Matt. 17:24-27).

III. When Men Came to Him:

1. At the place of business (Matt. 9:9).
2. When sitting at the meal (Matt. 9:10).
3. When a sinning woman came (Luke 7:37).
4. When He met self-satisfied religious people (Luke 13:9).
5. When men were thirsty (John 7:37).

IV. *He Was Questioned:*

1. Someone asked Him (Matt. 7:2, 5).
2. When a lawyer questioned Him (Luke 11:45).
3. When one came secretly (John 3:2).
4. When He sat at the well (John 4:6, 7).

V. *Everywhere:*

1. At the wedding (John 2:2).
2. When Pharisees murmured at Him (Luke 15:2).
3. As men followed for loaves and fishes (John 4:26).
4. At a funeral procession (Luke 7:12).
5. As His privacy was intruded upon (Matt. 14:13).
6. When it was considered unlawful (Matt. 12:10-12).
7. As He met men by the way (Luke 24:13-32).
8. Even when His disciples disputed (Mark 9:33).

2. JESUS' METHOD WITH A SINFUL WOMAN

At the well Jesus met a sinful woman of Samaria. He won her through personal contact. His methods were:

1. The conversation was gradually opened (John 4:7).
2. He gained her confidence through open-heartedness (John 4:15).
3. He reached her conscience by direct attack (John 4:18, 19).
4. She accepted Him as Savior (John 4:26).
5. Her life was changed (John 4:29).

3. JESUS WINS PETER THE SECOND TIME

1. Peter backslid, and went back to his old work (John 21:3).
2. Jesus went after the backslider (John 21:4).
3. The fishing expedition failed (John 21:3).
4. Gentle in His approach—"children" (John 21:5).
5. He gives advice (John 21:6).
6. Advice is taken and great is the catch (John 21:6).
7. He prepared a meal for their bodies (John 21:12).
8. He asked a pertinent question (John 21:15).
9. Peter confesses his love for Jesus (John 21:17).
10. He is commanded to follow Jesus (John 21:19).
11. The reclaimed backslider, won by personal work, becomes the pentecostal preacher (Acts 2:14).

4. PAUL DEALING PERSONALLY WITH SINNERS

1. Paul met a *careless sinner*—Gallio (Acts 18:17).
2. He persuaded a *convicted sinner*—Felix (Acts 24:25).
3. He pled with the "almost persuaded" sinner—Agrippa (Acts 26:28).

5. PAUL'S METHODS WITH MEN AND WOMEN

1. Paul was *tolerant* (Rom. 14:1-13; 1 Cor. 8:1-13).
2. He was very *firm* (Gal. 2:14-21; 1 Cor. 5:1-7).
3. He was always *reasonable* (Phil. 4:8, 9; 1 Cor. 7:20-31).
4. He *adapted his methods* to his conditions (1 Cor. 9:19-24).
5. He *approached his work tenderly* (1 Thess. 2:7, 8, 11).
6. He *sought to win souls* (1 Thess. 2:19, 20).
7. He was *friendly* (Phil. 1:3-11; Gal. 4:12-20).
8. He was an incessant *personal worker* (Acts 9:28, 29).
9. He *enlisted coworkers* (Acts 16:1-3).
10. He *emphasized Christian work* (Eph. 4:14-16).
11. He *held God as a copartner* (1 Cor. 3:9; Phil. 2:12).
12. He *prepared for God's work* (2 Tim. 2:21).

6. PAUL SENT OUT AS A PERSONAL WORKER

1. He was *called* by the Holy Spirit—"I have called them" (Acts 13:2).
2. He was *sent forth* by the Spirit (Acts 13:4).
3. His field of labor was to be *wherever the Spirit directed* (Acts 8:26).
4. He was guaranteed the *supply of all needs* (Phil. 4:19).
5. He desired to preach the gospel in *the regions beyond* (2 Cor. 10:16).

7. PERSONAL WORK IN THE NEW TESTAMENT—PLACES WHERE ENGAGED IN

Various places became scenes of personal work in the New Testament:

1. On the Jerusalem street, *Peter talked* (Acts 2:12).
2. At the temple porch, *Peter met the people* (Acts 3:12).
3. In the council chamber, *the apostles confessed Christ* (Acts 5:29).
4. In a chariot on the desert, *Philip won a soul* (Acts 8:30).
5. In the synagogue, *Paul proclaimed Jesus* (Acts 9:20).

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6. In Cornelius' house, *Peter had a cottage meeting* (Acts 10:24).

7. At the river side in Philippi, *Paul won a woman* (Acts 16:13).
8. In a prison, *Paul and Silas directed the sailor to Christ* (Acts 16:31, 32).
9. On Mars' Hill, *Paul harangued the crowd* (Acts 17:22).
10. In the school of Tyrannus, *Paul reasoned* (Acts 19:9).
11. From house to house *Paul made a "community drive"* (Acts 20:20).
12. In jail, *Paul spoke to Felix about the faith* (Acts 24:24).
13. Before King Agrippa, *Paul testified* (Acts 26:1).
14. In a hired house in Rome, *Paul taught and reasoned* (Acts 24:30).

8. ANDREW, THE FIRST NEW TESTAMENT PERSONAL WORKER

1. His occupation—*fishing* (Mark 1:16).
2. His call—to be a *fisher of men* (Mark 1:17).
3. His first following—*after Jesus* (Mark 1:36, 37).
4. His first convert—*Peter* (John 1:40, 41).
5. His ordination—*by Jesus* (Mark 3:14).
6. Looking after small things—*loaves and fishes* (John 6:8, 9).
7. Pointing others to Christ—*brings some Greeks* (John 12:21, 22).
8. In the upper room—*waiting for Pentecost* (Acts 1:13, 14).
9. Won the great preacher of Pentecost—*Peter* (Acts 2:14).

9. PHILIP WINS A CONVERT

- I. *His Method:*
 1. He obeyed the Spirit's leading (Acts 8:29, 30).
 2. He willingly listened to the eunuch's reading (Acts 8:30).
 3. He opened the case with a direct question (Acts 8:30).
 4. He used the Word of God as a sword (Acts 8:35).
 5. He presented Jesus Christ (Acts 8:35).
 6. He was alone with the seeker (Acts 8:31).
 7. He did not give up until the convert was won (Acts 8:36-38).

II. *His Personal Characteristics:*

1. He was obedient (Acts 8:27).
2. His earnestness—he *ran* (Acts 8:30).
3. His desire to lift up Jesus—he *preached Christ* (Acts 8:35).
4. His willingness to serve—he *baptized him* (Acts 8:38).
5. Continued in the work—*preached in all cities* (Acts 8:40).

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10. FAITHFUL WORKERS IN THE OLD TESTAMENT

The Old Testament is filled with many examples of personal workers:

1. Moses and the elders (Num. 11:24-30).
2. Joshua (Deut. 34:9).
3. Othniel (Judges 3:9, 10).
4. Gideon (Judges 6:34).
5. Jephthah (Judges 11:29).
6. Samson (Judges 14:6, 19).
7. David (1 Sam. 16:13).
8. Amasai (1 Chron. 12:18).
9. Elijah and Elisha (2 Kings 2:5-15).
10. Ezekiel (Ezek. 2:2; 3:12-14).

11. THE PHILIPPIAN JAILER WON BY PERSONAL WORK

- I. *His Conviction:*
 1. Brought about by presence of two Christian workers' singing and praying (Acts 16:25).
 2. Their presence produced an earthquake (Acts 16:26).
 3. Touched by a personal word about his life (Acts 16:28).
 4. Fell, trembling, before two individuals (Acts 16:29).
- II. *His Seeking:*
 1. Asked about his duty and how to be saved (Acts 16:30).
- III. *Workers Immediately:*
 1. Pointed him to Jesus (Acts 16:31).
 2. Spoke to him and his house (Acts 16:32).
- IV. *He Believed and Rejoiced* (Acts 16:34).

12. THE LITTLE MAID WHO BECAME A PERSONAL WORKER

- I. *A Little Maid:*
 1. Was captured (2 Kings 5:2).
 2. Worked for a great man (2 Kings 5:2).
 3. Came in contact with a needy leper (2 Kings 5:1).
- II. *She Pointed:*
 1. To help through the prophet (2 Kings 5:3).
 2. To a cure (2 Kings 5:3).
- III. *She Was the Means of:*
 1. A great healing (2 Kings 5:14).
 2. A great case of salvation (2 Kings 5:15).

13. ABRAHAM BECOMES A PERSONAL INTERCEDER

Lot was lost, and Abraham sought the Lord to save him:

1. He was *confident* in spirit (Gen. 18:22).
2. He was *definite* in his plea (Gen. 18:23-25).
3. He was *submissive* to the divine will (Gen. 18:25, 26).

4. He was *humble* in his asking (Gen. 18:27).
5. He was *persistent* in asking (Gen. 18:28). So must we be if we will win a soul.

14. THE GOOD SAMARITAN AS A PERSONAL WORKER

The Good Samaritan was a personal worker, and we can afford to follow his method.

1. He came *tenderly and interested* (Luke 10:33).
2. His heart was reached with *compassion* (Luke 10:33).
3. He took an *interest in the needs* of the man (Luke 10:34).
4. He *brought the man* to the refuge (the inn), which is Christ (Luke 10:34).
5. He *maintained an interest in the man*, whom he had won (Luke 10:35).

Salvation with Eternal Glory

I. C. MATHIS

(2 Tim. 2:10)

I. THE NECESSITY OF SALVATION

1. Sin expelled our first parents from paradise and destroyed their communion with God. And the punishment, misery and ruin that have come upon the race were and are the result of sin. The mind is alienated, the affections are corrupted, the understanding is darkened, the heart is hardened and the will is set against God.
2. Man is a transgressor and therefore is in a state of condemnation.
3. Salvation cannot be procured by human acts or inventions. A finite being, defiled, condemned and the subject of infinite demerit cannot perform anything that will regain the divine favor. There is salvation only in Christ Jesus (1 Cor. 3:11).

II. THE SOURCE OF SALVATION

1. Salvation is in Jesus by designation and promise, "The seed of the woman," "Lamb slain from foundation of the world," etc.
2. Salvation is in Christ Jesus by qualification. In the constitution of His person He is both human and divine.
3. His names and offices imply salvation. "Christ," "Jesus," "Savior," "Messiah" (Psa. 45:7; Isa. 61:1; Matt. 1:21).
4. Salvation procured by His sacrificial death. He died that sinners might live (Rom. 3:25; Eph. 1:7; Col. 1:14; 1 Peter 1:19; Rev. 5:9).

III. THE NATURE OF SALVATION

1. Salvation from guilt (Acts 13:38).
2. Salvation from the domination and power of sin. Man being made new by the power of Christ hates sin, he avoids it, and he receives grace to refuse it (Titus 2:12; Rom. 6:12; Rom. 6:14).
3. Salvation from the pollution of sin (Rom. 6:22).

IV. SALVATION OF EARTH IS SUCCEEDED BY ETERNAL GLORY IN HEAVEN

1. Introduction into heaven the habitation of God.
2. Companionship with heavenly intelligences.
3. Progressive improvement with eternal happiness.

I Am Debtor

(Rom. 1:14)

VERNON L. WILCOX

INTRODUCTION—Many people have the complex that the world owes them a living. They feel no responsibility toward God or humanity.

I. I AM DEBTOR TO THE WORLD

1. To be a good citizen.
 - a. Laws are for the good of the upright, and sanctioned by the Bible.
 - b. Christian does not laugh at evading law, but considers it protection.
2. To contribute something worth while, and make the world a better place to live.
 - a. We have obligation to better conditions in the world.
 - b. We should contribute something to civilization and better life.

II. I AM DEBTOR TO MY OWN SOUL

1. Soul is immortal, has a capacity for God.
2. I can starve my soul, giving all my energies toward feeding physical appetites, but I will pay for it.
3. On the other hand, I can yield to my soul's entreaty, and let Christ fill it with life and salvation. My soul is all I really have, and I owe it to myself to develop it under the Sun of Righteousness.

III. I AM DEBTOR TO EVERY MAN

1. To give him what I have received.
2. World dying without Christ. My duty to take Christ to men will not end until I die.

IV. I AM DEBTOR TO GOD

1. All I have and am came from Him.
2. Consequently I owe Him all I have and am, plus the proper increase.
 - a. Consecrated heart, given up to the Spirit of God.
 - b. All the service of my life—powers, abilities, talents—sanctified by the Spirit of God.

PRACTICAL

THE PREACHER AND THE EVANGELISTIC EMPHASIS

N. B. HERRELL

THE gracious work of evangelism is the challenging story of the ages. It made its appearance on earth along with the doctrine of sin and salvation. The first recorded evangelistic message was proclaimed by the Lord God himself in the Garden of Eden to Adam and Eve, His two lone needy listeners. The message contained but three words which were presented in the form of a question, as follows: "Where art thou?" The evangelistic content of this message comes down to us through types and shadows, and burst forth upon the world in all its glorious reality on the day of Pentecost.

The evangelistic message of sacrificial reconciliation between God and man has woven a golden thread of experiential redemption across the pages of human history, in an ever increasing revelation of God's ability, plus man's co-operation, to effectively save men from all sin, both actual and innate; in all ages, among all races and all classes.

Evangelism is the major emphasis in the law and the prophets. It was the message of John, and the keynote in all that Jesus taught and preached. The parables of the Lost Sheep, the Lost Coin, and the Prodigal Son in the fifteenth chapter of the Gospel according to Luke, set forth the evangelistic emphasis in its proper relations to all concerned in the work of human redemption.

The inspiring story of the Good Samaritan portrays the evangelistic emphasis as the major achievement of the ministry and

Church of our day and time. All other departments and interest of the Church gather about this vital issue, like working bees around their queen: Christ committed the office work of the Holy Ghost to soul winning evangelism, in drafting His program for the work of His ministry and Church during the present age.

I. HOW THE PREACHER MAY KEEP HIS MINISTRY EVANGELISTIC

Just as the carpenter builds himself into his building, the author into his book, the musician into his music and the artist into his picture, so the preacher builds himself into the purpose and objective of human redemption, through the achievements of his church in co-operative service. In a very vital sense the evangelistic emphasis is the redemptive passion of the Holy Trinity, so that it was made essentially the dynamic of the gospel and Christian experience, so much so, that the one cannot be divorced from the other without grieving the one and robbing the other of its vital force. Hence the only effective way for the preacher to keep his ministry evangelistic is by the means of a conscious, continuous contact with the great Head of the Church through prayer, fastings, reading of God's Word and daily refreshings from the presence of the Lord.

There can be no substitute for the personal devotion in the preacher's life, if he is to enjoy the evangelistic emphasis in his ministry. He has to be reminded often by the Holy Ghost that he is an ambassador of Christ to reconcile men to God. This authority can be acquired only by a personal revelation in the secret place of prayer. The preacher persuades men in Christ's stead, to be reconciled to God.

The responsibility is so great that we fear and tremble as we try to deal with such a vital subject. What will be the condemnation of the preacher who makes merchandise of such a high and holy calling? If the preacher wins, Christ wins; but, if the preacher fails, Christ is crucified afresh and put to an open shame. To win souls we must witness and preach out of the overflow of a broken and compassionate heart of love made perfect. The preacher's devotion to Christ is revealed in his passion for the lost souls about him.

The personal devotions of the ministry was the contention of the apostles at Pentecost. They elected others to serve tables and to work out programs, while the preachers gave themselves to prayer and to the ministry of the word. The fire of evangelism will die in any church that will overload the preacher with programs that keep him from spending the time he needs to be alone with God. There was no place for Christ in the inn, but today there seems to be no place for the preacher's devotions in the program of the average church. There must be devotions before there can be promotions. "Like priest like people." The preacher is God's key man in His Church.

II. HOW THE PREACHER SHOULD PLAN HIS EVANGELISTIC PROGRAM

The evangelistic emphasis being the vitalizing force in the gospel and Christian experience, it should be made the keynote in all the program of the church. However there is a more particular work of evangelism in the local church and community to which I desire to call attention. Soul winning being the major enterprise of the world, it requires a more specialized leadership than any other business undertaken by man. The farmer carefully plans his crops, his fields and his seed. He takes time to prepare the soil, sow the seed, cultivate the crop and in God's appointed time he will reap a harvest. Should not the preacher be practical in planning to cultivate the community for a harvest of souls?

In drafting an effective evangelistic program for a local church the preacher needs to prayerfully and carefully study the various classes of people in his community so that he will be able to adjust his plan to meet the need in winning as many as possible to Christ and the church. There is to be expected a normal, evangelistic emphasis in the daily life of the membership and weekly program of all our churches, but in addition to this we are to plan for an evangelism church and community wide.

In a well balanced evangelistic program for a local church we consider that the teaching ministry has a very important part in preparing the soil and sowing the seed and cultivating the field for the harvest. A Bible conference community wide may answer the evil teachings of cults and get the truth before the people. Our danger is taking so much for granted and by so doing overlooking some of the best opportunities of the community. As a church we are largely leaving the Bible conference work to cults and those who prejudice the people against the type and kind of work that we do. It seems to me that we should give more time to creating a favorable background for our evangelism. A revival is the result of conditions, and when such conditions are fully met by all concerned, a revival is the result. The nature and manner of evangelistic programs for local churches largely must be left to each pastor and church for proper adjustment to fit the city and community in which the work is to be done.

III. WHAT METHODS SHOULD WE USE AT OUR ALTAR SERVICES?

Where they believe in experiential salvation the mourner's bench and mourner's bench methods in dealing with seekers are very essential to sound Christian experience and subsequent growth in grace. Just as the enemy followed the Children of Israel to the Red Sea to turn them back, so the evil one follows seekers to the mourn-

er's bench in quest of souls. Doubts produce fear and seekers need proper instruction at the right time to help them find a solid footing for believing faith. Faith comes by hearing the Word of God as rightly divided in the time of need. Seeking souls will find a seeking Savior where and when they are wisely led by earnest soul winners.

It seems to me that the first method should be prayer, both on the part of the preacher and church. It is the duty of the church to see that there is an atmosphere created about the mourner's bench favorable to the seekers' need. A prayerless church, a nervous pastor, a hoarse evangelist, and dry-eyed seekers are a poor type of evangelism. Prayer alone can create the proper atmosphere for soul saving, and since it costs the church nothing but time and effort, it seems that every church, if not too lazy to pray, could keep a warm revival atmosphere almost all the time. Where a proper atmosphere is kept around the mourner's bench, seekers will find the Holy Ghost present to help them in finding their Lord a mighty Savior.

Instruction to seekers should be wisely given as to time and manner. The Bible should be used in giving advice, for the seeker must be a seeker after God, according to His Word. There can be no short cuts in seeking God. Seekers must all pay their individual price for the pearl of greatest value. Shoddy work around the altar will soon fill the church with members who have no desire to seek and obtain the gracious work of entire sanctification. Well-born souls have a normal desire for the sanctifying presence of the Holy Spirit. The present and future danger of our Zion is a membership indifferent toward the experience of heart cleansing as a second work of grace. Our safety is in our type of evangelism and altar work. The mourner's bench has no substitute in our church and work.

IV. WHAT METHODS SHOULD WE USE IN CONSERVING OUR RESULTS?

The value of an article largely determines the amount of effort expended to conserve it. The story of the Good Samaritan points out this idea of conserving our results in soul saving. The soul of man is the world's finest article offered for redemption. God and His Church redeem men at a great price, and to let a soul be lost after we have won such to the Lord and the church is a crime for which the church will have to answer. Jesus trained His first staff of leaders for three years. If we are to remain a spiritual church we must use methods to properly assimilate our new members into our body as a whole.

The M. E. Church used to have a six-month probationary period in which to catechize the new prospects looking forward to being received into full membership. In the Church of the Nazarene "any local church may, through its church board, establish a system of probationary membership and when doing so may set its own conditions." There is no uniformity of action as relating to the churches of our denomination in general. Some have no probationary membership at all, but receive members into full fellowship at once. Others have an indeterminate probationary membership from which they receive members into full fellowship at any time when they think it safe and wise to do so. Some have a regular six-month probationary period from which they make no variation, and all are consistent with the Manual of the church, which "leaves this to the discretion of the local church."—DR. CHAPMAN.

In the light of our standards as to Christian living and the many different situations and conditions that obtain where we undertake to do work, it seems that this is just about as good method as we will find to conserve the results of our labors. This interpretation by Dr. Chapman of our methods in caring for our results seems to be about all that we need or could ask.

MINISTERIAL ETHICS

VERNON L. WILCOX

A MINISTER in the Church of the Nazarene preaches a high standard of grace, and continually urges upon his people a correspondingly high standard of ethics. This is as it should be, but sometimes we wonder if we ministers practice our own preaching as much as we ought.

I. EVANGELISTS AND PASTORS SHOULD BE ETHICAL IN THEIR TREATMENT OF ONE ANOTHER

Without doubt God has appointed some men to be evangelists. This is scriptural, and also works out in experience. These workers have had a difficult time during the economic depression. It seems to be quite the custom for pastors to exchange meetings with one another, thus saving their churches some expense, and also picking up a little for themselves. Every now and then we read of a large church calling the pastor of another large church to hold them a revival. Of course no rule can be made to cover every case. There will be times when this is the advisable thing to do, but it should be very definitely the exception, rather than the rule. Then we realize that there are times when a really small church cannot finance a regular evangelist, and must call in a pastor in order to have a meeting. But on the whole we ought to use those workers who are giving themselves to evangelistic work. We have found our evangelists a fine class of men and women who are trying to glorify God and build the churches they serve.

On the other hand, there are a few evangelists who need an additional supply of ethics. It is easy to come to church, and, acting on very meager information, take sides for or against people or pastor. Church trouble is not quite so hard to start as it is to stop.

II. WE SHOULD BE ETHICAL IN OUR ALTAR CALLS

It is not right or Christlike to make such propositions that people will be found at the altar not knowing what they are there for. I have been in meetings where methods were used that succeeded in filling the altar, but very few prayed through, because they were not under sufficient conviction. I have been in other meetings where large crowds would make their way to the altar because God was dealing with them. We must, it is true, use every legitimate and right way to get folks to seek God, but under no circumstances must we deceive them.

Some years ago a well-meaning evangelist (now gone to his reward) made a proposition in a meeting where I was a worker. At the end of a "close" message he asked those who were sure they were sanctified, and were willing for God to strike them dead if they were not, to raise their hands. Some conscientious people did not raise their hands. Such a test serves to unsettle people who are right more than to help those who are not. To be sure it gets seekers at the altar, but is our prime goal just seekers? Or are we interested in getting people to God by way of the old rugged cross? Twenty-five seekers during a revival does not look big in the church paper, but if twenty-five immortal souls really find God and dedicate their lives to Him, it is a big revival that will be discussed in heaven a thousand years from now!

III. WE NEED ETHICS IN OUR DEALINGS WITH OUR CHURCH BOARDS

Some pastors feel, or seem to feel, that because they are the spiritual leaders of the church, they are entitled to dictate all the church's policies. I feel that there are a number of conscientious, consecrated business men and women on my church board who are just as much interested in the spiritual progress of the church as I

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am, and who know a great deal more about some things than I do. It does not hurt a pastor's prestige to give way now and then. Concession is good for the soul, and also for harmony on the church board.

IV. WE SHOULD BE ETHICAL IN OUR DEALINGS WITH THE CHURCH

Most, if not all, of our churches are willing to give their pastors vacations. The intense mental and nervous drain on a preacher make a letup imperative. If he does not get it in a vacation, he will let up in the quality of his work. Is it fair, then, to his church for the pastor to take his vacation time to conduct a strenuous revival meeting elsewhere, thus further draining his resources? If he is given a rest, ought he not to take a rest, so that he may be better fitted for his work when he comes back?

V. WE OUGHT TO BE ETHICAL IN OUR REPORTS TO THE CHURCH PAPER

No one enjoys the reports of our ministers more than the writer. Most of them are written humbly and with thanks to God, and give a true picture of actual results being achieved. But now and then we notice a report that threatens to upset the reader's equilibrium. Mention is made of the bad condition of the church when the present pastor came—there were not as many members as reported at the assembly, the finances were perhaps in a "mess," and the spirituality of the church almost nonexistent, and more of the like. Then the report continues with a glowing account of the increase along every line recently enjoyed. It may close with an anti-climax something like this: "For whatever may have been accomplished, we give God all the glory." But the reader very distinctly gets the impression that somehow God didn't manage to get all the glory.

As ministers the hardest part of our task is to practice what we preach, in word and in deed. We preach the highest ethical standard known—the Sermon on the

Mount. We own allegiance to Christ the Lord. But "it is easier to adore an ideal character than it is to emulate it."—NIENHUR. We need to practice our own precepts, be entirely ethical in our dealings with other preachers and with our congregations, and to strive toward the ideal of true Christlikeness in our ministry.

TEMPTATIONS OF THE MINISTRY

I. C. MATHIS

THE ministry is not immune from the temptations of our common humanity. Besides, the minister offers a shining target to the devil for special besetting sins. I wish to mention three temptations of the ministry.

I. THE TEMPTATION TO RECLINE

This is the temptation to lie down on the job. As a man he engages in a work which lies largely within his own choice to make easy or difficult. If he is gifted with a certain capacity for facile and interesting speech, he may be beguiled into making it seductively easy. It is a life of danger. His safety lies in doing more hard work than any other man in his congregation. This does not mean that he should scatter himself by constantly flitting into all sorts of gatherings. As someone has said, "That may mean on a career of diligent incapacity." Another has expressed a great truth when he said, "The minister should keep office hours with his soul." He must not allow his time to be frittered away, or invaded by distractions that will take him away from his systematic study. For the minister of this generation must think harder and study harder than his fathers did. He has a better educated community around him. Never was there less room for an idler in the ministry than today.

If we keep office hours with our soul we must pray much. A man is no longer able to speak for God when he has ceased to speak with God. "When you are about to

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preach," said Luther, "speak with God." When a man speaks with God about his work it will not be skimmed work. Thomas Chalmers said, "The reason why ministers fail is not that they do not study or do not preach or do not visit, but that they do not pray." They try to do in their own strength what no man can do unless God is with him.

Prayer is strenuous exercise. The temptation to recline will come. And when you have begun to spare yourself in prayer, you speedily find that you spare yourself in other ways.

We are not to recline in the study or in our calling among the people. In fact if anyone is looking for a life of ease he should flee the ministry. When we yield to the temptation to recline we come under the obligation to resign.

II. THE TEMPTATION TO SHINE

The pulpit does undoubtedly offer temptations to vanity. Some of the very greatest men have made it a throne, so that even today there is a cloud of glory surrounding it. It is the very highest office filled by man. The man stands there to declare the mind and will of God. If he thinks of his own ignorance and insufficiency against the background of his high commission, he will enter it with a quaking heart. But sometimes he borrows the greatness of the office and clothes his paltry little self with its majesty. As a rule the greater a man's natural gifts the greater the temptation to display them. His gifts will evoke admiration and flattery so that he becomes increasingly aware of them. It is difficult for a man to have a crowd hanging spellbound on his words and not be tempted to vanity.

But even though one is not endowed with conspicuous gifts there may still be the temptation to shine. You may be but a piece of cheap pottery on the housewife's kitchen shelf, but you want to justify and hold your place among the other glittering objects around you.

It is a part of wisdom for the minister to train himself to dispense with compliments. But some minister's creed for compliments are notorious. But they cheapen themselves in the eyes of their people. As a rule a man does not care for applause except when he is not quite sure of himself.

The minister should forget about himself and his achievements. Unless he does this he will get a lust for the limelight. This is liable to cause him to compromise the standards of the church that he may report a large gain in members. He may be tempted to make figures lie in regard to his Sunday school growth that he may shine in the eyes of the District Superintendent so he will get a promotion. If he is an evangelist he may be tempted to give exaggerated reports so that his calls may increase. The minister should remember that fame is a passing and fleeting thing and that soon he must meet his God and give an account of his ministry.

III. THE TEMPTATION TO WHINE

The work of the ministry demands infinite patience with human nature in its exasperating pettiness. It demands a ceaseless expenditure of energy in dealing with people with saddening problems. It involves the recurring experience of multiplied disappointments. And many times our best efforts to help and serve the people are not appreciated. But we must not whine.

The minister must learn not to whine under criticism. If it needs a man of pluck to enter the ministry, sometimes it needs more pluck to stay in it. The minister is a constant target for criticism. And sometimes the smaller the intelligence the greater its delight in setting you right. But we must not whine when the critics sting. Incapacity to take criticism wisely and in the right spirit is a grave weakness. There is no surer test of size than this, but judged by this test most of us are dwarfs.

The minister must learn not to whine

about the indifference of his people. It is just as absurd for a minister to be angry with his people because of their unspiritual state as for a doctor to be angry with his patient who is suffering from cancer. It is the minister's business and the doctor's business to treat the malady, not resent it.

The minister must learn not to whine under apparent failure. There are often days of failure in the life of the greatest, there are still oftener moods of failure. It is our business to be faithful. It is not our business to succeed in the eyes of the world or our church. Success is necessary only to schemers.

Of course there are other temptations in the ministry, but he who has steadfastly withstood these three, to recline, to shine, to whine, the temptations the ministry offers to indolence, to vanity, to self-pity is truly traveling a royal road.

THE PASTOR'S SCRAPBOOK

I. L. FLYNN

THE EAGLE CHRISTIAN

The eagle lives a solitary life. There is no other bird-like it. You will never find more than two of them together—mates. They live higher than other birds, they soar beyond the clouds, in the pure ethereal blue. They are not afraid of the storm, but face it on their pinions, and are carried beyond and above it, by facing it.

Is not this a true picture of the child of God? Theirs is the separated life, a life lived above the world—a life of boldness, and holiness. The storms that drag others down in despair and ruin only help the separated ones higher and closer to His bosom. Ah soul of mine, live thou closer and much alone with thy God!

*Hear me, O God!
A broken heart
Is my best part:
Use still Thy rod,
That I may prove
Therein Thy love.*

*If thou hadst not
Been stern to me,
But left me free,
I had forgot
Myself and Thee!—ANON.*

WORLD CONVULSIONS

It is said that since the outbreak of the World War forty-five nations, covering over half of the world's surface, have been swept by revolutions or by revolutionary uprising of a serious nature.

The shaking of earthly governments is a prelude to the establishing of God's government. "I will shake all nations and the desire of nations shall come" (Hag. 2:7).
—SELECTED.

A TOUCHING INCIDENT

Fanny Crosby, the blind song writer, once was at the McAuley Mission in New York City. She asked if there was a boy present who had no mother, and if he would come up and let her lay her hand on his head. A motherless little fellow came up, and she put her arms about him and kissed him. They parted. She went from the meeting and wrote that soul-inspiring song, "Rescue the Perishing," and when Mr. Sankéy was about to sing the song in St. Louis, he related the incident. A man sprang to his feet in the audience and said, "I am the boy she kissed that night. I never was able to get away from the impression made by that touching act, until I became a Christian. I am now living in this city with my family, am a Christian and am doing a good business."
—*God's Revivalist.*

THE PREACHER'S NEED

Said Dr. Edgar DeWitt Jones not long ago in addressing the Metropolitan Church Federation, at St. Louis, "The preacher of today needs the courage of a lion, the skin of a hippopotamus, the endurance of a camel, the patience of a donkey and as many lives as a cat."

"Uncle Buddie" Robinson has prayed for years, "O Lord, give me a backbone as big as a sawlog, and ribs like the sleepers under the church floor; and give me iron shoes and galvanized breeches; and give me a rhinoceros hide for a skin, and hang a wagon load of determination up in the gable end of my soul; help me sign up the contract to fight the devil as long as I have a fist, and bite him as long as I have a tooth, then gum him till I die. All this I ask for Christ's sake, Amen."

ON TITHING

1. It was practiced by Abraham (Gen. 14:18-29).
2. It was continued by Jacob (Gen. 28:22).
3. It was confirmed by Moses (Lev. 27:30-32).
4. It was commanded by Malachi (Mal. 3:8-10).
5. It was commended by Jesus (Matt. 23:23).
6. It was recommended by Paul (1 Cor. 16:2).
7. It was carried out by the early Christians (2 Cor. 8, 9).—ARRANGED.

*The secret of life—it is giving,
To minister and to serve;
Love's law binds man to the angels,
And ruin befalls if we swerve.*

*That man may last, but never lives;
Who much receives but nothing gives;
Whom none can love, whom none can
thank,
Creation's blast, creation's blank.*

—SELECTED.

FRIENDS

What is a greater treasure than our friends? Friendship is two hearts tugging at the same load. It is the golden grain after the chaff is blown away. To have a friend is the best of all possessions. We may have the Friend of all friends when we are willing to harmonize our standards

with His. There could be no friendship on any other basis. That is Christianity.—R. L. RUSSELL.

IT MUST BE SO

"If Christ could have His way with men, there would be no industrial oppression, no hopeless little children, no cheerless old age, no grinding poverty, no fattening of the few on the toil of the many, no racial hatreds, no armaments, no false standards of judgments as between man and man."—PROFESSOR EDWIN LEWIS.

TWELVE THINGS TO REMEMBER

- The value of Time
- The success of Perseverance
- The pleasure of Working
- The dignity of Simplicity
- The worth of Character
- The power of Kindness
- The influence of Example
- The obligation of Duty
- The wisdom of Economy
- The virtue of Patience
- The improvement of Talent
- The joy of Originating.

—MARSHALL FIELD.

GREAT MYSTERIES

"The mysteries of the church are child's play compared with the mysteries of nature. The doctrine of the Trinity is no more puzzling than the necessary antinomies of physical speculation; virgin procreation and resuscitation from apparent death, are ordinary phenomena for the naturalist."—PROF. HUXLEY.

And yet many modern scientists make light of the mysteries pertaining to the creation, the fall of man, and his restoration in God's image.

"Singing away along life's road,
Praising the Lord, praising the Lord,
Singing away along life's road,
For Jesus has lifted my load."

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PRAYING FOR OTHERS.

Back under the law if a person knew of another who was guilty of infringement on God's law, it had to be confessed—revealed to the priest by the one who had the knowledge of it. Today when we have the knowledge of a fellow Christian side-stepping from the paths of rectitude, we must go to our Great High Priest, Jesus, and tell it to Him, and plead for him—plead for the sinner as a man pleads for his friend! Plead for those who have carnality. Confess for them like you would confess for yourself.

A NAZARENE PASTOR INTERVIEWED

Some years ago we published a number of "Interviews" in THE PREACHER'S MAGAZINE. We intended to interview W. M. Tidwell of Chattanooga; but failed to get around to it. Now there has fallen into our hands a copy of The Chattanooga News which contains a picture of Brother Tidwell and his church building and a brief report of an interview between Brother Tidwell and a reporter for the paper. We cannot reproduce the cuts, but the interview makes very interesting reading, and we present it herewith.—EDITOR.

A BELIEVER in old-time religion without frills or foolishness, Rev. W. M. Tidwell is willing to talk about his church, but not about himself.

For years Rev. Mr. Tidwell has been working in Chattanooga, and his efforts have borne fruit. He is now pastor of one of the largest congregations in the city. His charge is the First Church of the Nazarene, 1601 Williams Street.

Starting as an interdenominational Gospel Mission over thirty years ago, Mr. Tidwell built up, from a congregation of only half a dozen persons, a church at which 1,000 attend Sunday evening services, and at which as many as 500 have been turned away during special services when there were no seats or even standing room left in the church.

This church is free from debt, has several thousand dollars' bank balance and yet has never

conducted a membership canvass, never held any kind of money-raising sale, party, supper or campaign and never adopted the pledge and envelope system.

The First Church of the Nazarene has kept the same pastor through its entire history of about thirty years.

J. F. Loomis invited Mr. Tidwell, a young preacher with no ties except to his belief, to hold a two-week mission service in the old Presbyterian Church, on the corner of West Eighth and Chestnut Streets. Records were not kept and no one remembers the date, but it was about 1906.

Only about six people attended the first services, but the congregation began to grow. After the mission had been in operation three years Loomis, with Harry Chapman, C. W. Olson and Francis Heasty, organized themselves into a mission committee and arranged for Mr. Tidwell to stay.

The old Presbyterian Church was torn down and the "Gospel Tabernacle" rented a room on the third floor of a building at Seventh and Market Streets. Later they took the first floor of a building on Seventh near Walnut. When the congregation outgrew the hall there the present site was purchased and a frame building constructed. Building and lot cost about \$4,000.

A system of "storehouse tithing" is practiced by members of the church. Ten cents out of every dollar a member earns is placed in the collection plate, anonymously, for the support of the church. An additional collection is taken on Thursday evenings at the prayermeeting for charity work done by the church. The tithing system was so successful twenty-three years ago that the \$4,000 debt was paid in three years.

On February 13, 1915, a vote of the members of the Interdenominational Gospel Tabernacle made them a part of the Church of the Nazarene, Tennessee District. Since then three new Nazarene churches have grown out of the parent body: Grace Nazarene in Midvale Park; Alton Park Nazarene and East Lake Nazarene. The First Church building, erected thirteen years ago at a cost of \$37,000, cannot accommodate the present membership, and is for sale. Two lots in Highland Park have been bought and paid for, and when the sale can be made a new and larger building is planned. There is a \$4,000 cash balance in the bank, salted away as a building fund.

The modest and retiring pastor hesitates to talk of the accomplishments of his church,

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even though they are enviable. It is said there are not many churches in Chattanooga which are debt-free, and only a few which do not employ modern methods for getting contributions and raising money. Under the Nazarene system no one knows what any other member gives to the church. And apparently their belief in the scriptural demand that they give a tenth is stronger than other churches' campaigns and pledges.

Rev. Mr. Tidwell consented to an interview on the growth and accomplishments of his church only on condition the reporter would say the interview was sought by the paper, not the pastor. He is proud of the "old-time religious" beliefs and does not hesitate to talk about them.

"One difference between us and the other churches," he said "is that we believe the church house is the house of God, and not intended for purposes other than worship. We have never had a church social, or party, or dance, or auction sale in our church.

"We do not make it a business office, either. All correspondence and similar affairs are conducted by me. The only other paid help about the building is the janitor.

"Now, mind you," he was quick to add, "there are thousands of good people all over Chattanooga who belong to other churches, and who don't agree with us."

Turning to page 33 in the Manual, the guidebook for the denomination, he read under paragraph 20, head, "The General Rules":

"It is required of all who desire to unite with the Church of the Nazarene . . . that they shall be, or earnestly desire to be, cleansed from all indwelling sin; and that they shall evidence this . . . by avoiding evil of every kind, including:

1. Taking the name of God in vain.
2. Profaning the Lord's Day, either by unnecessary labor, or business, or by the patronizing or reading of secular papers, or by holiday diversions.
3. Using of intoxicating liquors as a beverage or trafficking therein; giving influence to, or voting for, the licensing of places for the sale of same; using of tobacco in any of its forms, or trafficking therein.

4. Quarreling, returning evil for evil, gossiping, slandering, spreading surmises injurious to the good names of others.

5. Dishonesty, taking advantage in buying

and selling, bearing false witness and like works of darkness.

"6. The indulging of pride in dress and behavior. Our people are to dress with the Christian simplicity and modesty that becomes holiness.

"7. Songs, literature and entertainments not to the glory of God; the theater, the ballroom, the circus and like places; also, lotteries and games of chance; looseness and impropriety of conduct; membership in or fellowship with oathbound, secret orders or fraternities."

In the next section, Nazarenes are asked to be courteous to all men, support the church, feed the hungry, clothe the naked, visit the sick and imprisoned, minister to the needy and try to bring the unsaved into the church. Chattanooga Nazarenes have the reputation of doing all these things.—ROBERT BROWN.

What Then? To the Unbeliever

*After the joys of earth,
After the songs of mirth,
After its hours of light,
After its dreams so bright—
What then?*

*Only an empty name,
Only a weary frame,
Only a conscious smart,
Only an aching heart:
After this empty name,
After this weary frame,
After this conscious smart,
After this aching heart—
What then?*

*Only a sad farewell
To a world loved too well,
Only a silent bed
With the forgotten dead.
After this sad farewell
To a world loved too well,
After this silent bed
With the forgotten dead—
What then?*

*Oh, then, the judgment throne!
Oh, then, the last hope gone!
Then, all the woes that dwell
In an eternal hell!*

A Page or Two of Odds and Ends

Selected by the Editor

In a Moment

Believer, think of the glorious hope of some day seeing Jesus, the One whom your soul now loveth. "In a moment, in the twinkling of an eye," this change will take place, in your very own life, if you are really looking for Him. Should not such a hope inspire us to holy enthusiasm, devotedness to the cause of Christ and far greater sacrifice than we have ever thought of or even dreamed of?

"A moment more and I may be
Caught up in glory, Lord, with Thee:
And, raptured sight, Thy beauty see
For evermore!

"A moment more—earth left behind,
Our bodies their redemption find,
Our souls the prize for which they pined
With great desire!

"A moment more—oh! can it be—
One moment brings such joys to me,
Yea, joy of joys, yield them to Thee!
Our Savior, Lord!"

In the Paper Mill

In the paper mill, what a contrast between the heap of filthy rags at one end and the spotless white paper at the other! What a trial the rags go through before they emerge in this new form! Torn to pieces and ground to pulp, bleached with chloride of lime till all stains are removed, washed over and over; submitted to another bleaching by the action of chlorine and alum; washed again, till the levigated pulp of stuff is white as cream or snowflakes; caught upon a wire cylinder, after the severe shaking by the Fourdrinier process which crosses the fibers and gives compactness and firmness to the fabric; and then passed between and around hot surfaces, which makes the paper smooth and

even—how like the divine discipline by which the tribulation out of which all they come our filthiness is cleansed away; how like us who have washed their robes and made them white in the blood of the Lamb!

—DR. A. T. PIERSON.

Daniel's Backbone

Recently a speaker recalled a story of Spurgeon's concerning a class of boys who were having a Scripture lesson on Daniel. One of the boys was asked to read some verses aloud, and presently he came to verse three in chapter six, which reads ". . . because an excellent spine was in him." It was undoubtedly bad reading, but it was excellent theology, for Daniel was a man of real "backbone"—strong, courageous.—*New Century Leader.*

Important News

There is a familiar story in the life of Tennyson to the effect that, having been out of touch with civilization while on a holiday he came upon a cottage in the highlands of Scotland. He asked of the Scottish woman he met if any important news of the world had come her way. "New!" she said. "There is no news but the news that God loved the world." Tennyson promptly replied, "That is old news and new news and good news." It was the response of a true Christian.—*Westminster Teacher.*

Filling the Church Pews

Dear Mr. J. W. J.:

Let me tell you in just four words why the church pews are empty—Paganism in the Pulpit. Essentially, preachers are to blame. Here is what some say:

The Bible is a man-made book.
The Bible is *not* the inerrant Word of God.

God is a softie.
 He is not inexorable in His judgments.
 He is not a personality.
 He is nature.
 Man never "fell."
 Man is essentially good.
 He needs no Savior.

Vicarious atonement by one man for many is impossible.

Jesus was merely a man, of great and magnetic personality, wisdom, personal purity and integrity.

He was not God manifested in human flesh.

He was merely a martyr.

His dead body did not come to life.

He did not ascend to heaven.

There is no such place.

He will not return.

He never went away.

The world is getting better and better.

Let's make up our minds to live ethically, amicably, in brotherly love.

Drivel, drivel, drivel, ad nauseum.

Church pews may again be filled by simple preaching of the gospel as Paul and Timothy preached it. What do you think?

—EMORY R. NOE.

The Breeding of Men

The world is just now very much concerned relative to the character and outlook of our youth.

In the towns and cities crime is rampant and youth has its full share, if not a major portion, of responsibility. The fathers are so submerged in business and money making that they have little time to consider seriously either the quality or the future of their offspring. Keeping abreast of the world of fashion and function absorbs so much of the time and attention of the urban mothers that they even are prevented from establishing that considerateness for procreation and subsequent development which is so essential in the production of good citizens.

Measurably, similar conditions hold in the country. The farmer and his wife are

profoundly interested in the breed of cattle which produce the most milk and the best beef. The very best in colts and calves and lambs and chicks are none too good for the farm; and in consequence the modern miracles of animal breeding get a full share of attention. The point we are trying to make is most obviously made by Rose Trumbull in three verses written specially for the benefit of farmers, but which in a sense are applicable to fathers and mothers all over the world:

You talk of your breed of cattle
 And plan for a higher strain;
 You double the food of the pasture,
 You heap up the measure of grain;
 You draw on the wits of the nation
 To better the barn and the pen,
 But what are you doing, my brother,
 To better the breed of men?

You boast of your Morgans and Herefords,
 Of the worth of a calf or a colt;
 And scoff at the scrub and the mongrel
 As worthy of a fool or a doct;
 You mention the points of your roadster
 With many a "wherefore" and "when,"
 But, ah! are you conning, my brother,
 The worth of the children of men?

And what of your boy? Have you measured
 His needs for a growing year?
 Does your mark as his sire, in his features,
 Mean less than your brand on a steer?
 Thoroughbreds—that is your watchword
 For stable and pasture and pen;
 But what is your word for the homestead?
 Answer, you breeders of men!

The Problem Preacher

Most of us have come to realize that we are face to face with all kinds of world problems. Not to many of us, however, has it occurred that among all the rest we have a preacher problem; that is to say, there is room for reform among the shepherds who are supposed to lead their flocks by the still waters and green pastures.

But so it seems, as it developed the other day at a conference of Methodist district

superintendents at Detroit. There was an interesting discussion and a number of significant points were brought out, among others liberal use of the third personal pronoun.

Too much time is wasted in diversions.
 Looking longingly into other fields for success.

Failing to realize that success is in their own hands and not in a cabinet.

The lack of personal culture.

Deeming an appointment a job, instead of a high calling.

Carelessness in personal appearance.

Downright laziness; so busy doing what they want to do that they fail to do what they should.

Treat church work secondary while personal interests are made primary.

Have no constructive program for the church they are supposed to serve.

Affectation in voice, gesture and attitude.

Personal debts and obligations.

Interference of wives in the administration of church affairs.

Now remember, these and other strictures do not have their source from the outside, but from the inside of the church organization. In referring to them, the editor of the *Christian Advocate* goes on to say that the "problem preacher" is not always personally to blame in every situation. The points mentioned, however, serve well for a self-examination test on the part of all preachers. There is greater hope for real world betterment when ministers of the gospel are willing that the X-ray of introspection be turned upon themselves now and then.

TITHING BULLETINS OFFERED AT A SAVING

At least \$5 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four-page bulletin. Two

pages are printed with a Stewardship message, and two pages are left blank for local announcements. The company suggests that churches conduct a five-week or ten-week course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. Please mention THE PREACHER'S MAGAZINE, also give your denomination.

THE LAYMAN CO.,

730 Rush Street, Chicago, Ill.

The Great

LON WOODRUM

No man is great because he's born

With talents by the score;

Or great because he has more gold

Than man has had before.

He may be great in history,

Who for the evil labors—

But the truly great are those who do

Great deeds to serve their neighbors.

The great man does not live to gain

A mountain pile of pelf.

He lives to serve his fellowmen,

Stilling the voice of self.

He sees upon the road of life

The man by robbers thrust,

And stoops to lift the victim up

From out the crimson dust.

There is no greatness in the soul,

That does no deeds of love,

Though by his prowess he is swept

His fellowmen above,

Or though by dint of strategy

And gory battle blade,

The kingdoms at his boundaries,

In dust and death are laid.

We call them great who do the thing

No other man has done,

Who plant their banners on a peak

Or win a race that's run,

Who push into some jungle glade

Where none before have been—

God calls them great who bear their cross

To serve their fellowmen!

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—The—
Preacher's Magazine

J. B. Chapman, D. D.
Editor

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The Publicity Value of Subject Announcements

BY THE EDITOR

THERE is great value in names, especially as regards their advertising power. I have observed that it is easier to publicize a man whose full name lends itself to easy pronunciation: names like John Wesley, Sam Jones, Bud Robinson, Fred Ross, Billy Sunday, etc. Although there are instances in which the abundance of name seems to be an advantage: like Harold Bell Wright, Franklin Delano Roosevelt, etc. And there is a sort of fitness in names. When they bring in a stocky, freckled, red-headed boy and tell you his name is Alfred Emanuel Sickston, Jr., you instinctively blink your eyes and inwardly say, "That's not his name. His name is Tom Brown."

But titles for books, for articles in the paper, and for subjects of sermons are important also. Some very good books have remained unsold and unknown because their titles possessed no appeal. Some rather mediocre printed matter has obtained a wide reading pretty much because the writer fell upon an inviting title. Illustrations are too abundant to warrant particularization here.

There are arguments both for and against the announcement of sermon topics. But whatever arguments there are for such announcement the same arguments are valid for care in selection of names for the topics in keeping with the place in which the announcement is to be made and in consideration of the people whom you hope to reach through the announcement. If the intention is simply to inform members of your congregation, it will be quite enough to say you plan to preach on "The Second Coming of Christ." But if you plan to draw in outsiders through the columns of the newspaper it is much better to say you will speak on, "Is the End of the World Near?" "The Next Great War and Who Will Win It," or "Is a Tremendous World Crisis at Hand?" You will tell a church-going crowd that your theme next Sunday will be "Entire Sanctification," but this is a poor form for newspaper announcement.

Last week I was scanning the church page of a city newspaper and

observed one preacher announced he would preach on "The Prodigal Son" at one of the services and on a certain text at the other. In spite of all one could not escape the feeling that the pastor had given but little thought to the matter. My own judgment was that he was pressed for copy and in the pinch just used whatever came to his mind first. Perhaps this is a little better than just leaving the place blank, but it is not much better. If a preacher is going to use the newspaper for announcements he should by all means give time and thought to the selection of titles that have a general appeal. These titles need not be spectacular, but they should indicate some trend of thought of general interest. And this suggestion applies also to announcements of revival meetings. To announce a coming "protracted meeting" in terms of radical campaigning atmosphere is to commit two errors: first, you cannot be sure that there will be "an-old-fashioned, Holy Ghost, sin-killing, devil-driving revival," and to announce that there will be such is to lay yourself liable to the charge of presumption in holy things; and in the second place you have made your announcements in a language that is not understood by the very people whom you hope to reach—your own people to whom the language is familiar will be reached by other publicity methods. It has sometimes proved effective in the reaching of outside people to announce a "Bible Conference and pray and hope that souls will be reached and a revival spirit come on under the soundest possible Bible lectures and preaching.

After all language is but a sign system—thought is what counts, and one should use language according to the meaning it will have in the ears of those to whom

he speaks. It is no use to speak English to the people of inland China, and it is no use to use theological terminology in speaking to the people who have had very little to do with churches.

But it takes time and careful application to compose and select titles that will lend themselves to any sort of effective announcement. And if the preacher is going to announce his subjects in advance it is doubly important that his titles should be carefully chosen. I have known a preacher who did well by announcing that on a certain night he was going to preach on "The Devil." I heard the sermon, and while it justified the announcement, the preacher reached out into the field of gospel truth and brought about a truly evangelistic effect. It was not simply a lecture on a Bible theme—it was a sermon that called for decisions and choices.

And, finally, apart from their publicity value, happy titles are a great help right in connection with sermon delivery. Not many preachers find it convenient to preach without stating the topic at the beginning. Now and then there is a genius who seems to get along all right by holding the people off and allowing them to guess what the principal thought is that he has in mind. But the great majority do better if they announce plainly what their topic is, and to these the selection of titles is very important. If the title is commonplace, threadbare, obtuse, or otherwise uninviting the preacher has missed the chance to make a good beginning.

I preached right to their consciences, and the result was a great revival of religion came up there; and after that I never heard anything about infidelity.—LYMAN BEECHER.

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DOCTRINAL

THE DOCTRINE OF PREDESTINATION

PAUL S. HILL

Part Three

THE HOLINESS OF THE CREATED MAN

OF THE things that were created none of them were sinful. There is no need for argument here in reference to the things of the chemical or brute creation. These have no capacity for either sin or holiness as the term is understood in its moral sense. It is only beings constituted with a moral nature that have capacity for holiness. This is clearly seen when we consider that holiness is a pure and healthy state of a moral being. The term holiness does not refer to chemical arrangement, or molecular design, but to the state of moral being. Of moral beings we know of but three orders: God, angels and men. And the Bible speaks of each of these as possessing holiness as a moral quality. We are not so much concerned just now with the nature of angels as we are with the moral character of man as he was created. Created he surely was, and his creation was the result of a process of creation which in turn was the result of the exercise of the creative ability of God and the exercise of this creative ability had the full sanction of an absolutely holy God. The degree of that holiness which man possessed at the time of his creation can be determined only by those characteristics of personality with which he was endowed. If in the dimensions of his being he is as great as the angels then he must possess a holiness that not only in kind but in degree is as great as theirs. If, on the other hand, he is a little lower than the angels he will not be condemned

if he does not have holiness in angelic degree though he have it of the same kind. It is the same line of reasoning that God cannot be the Author of sin that compels us to believe that God's creative process gave man a holiness that was as extensive as the dimensions of his (man's) being. In other words the man whom God created was a holy man throughout the entirety of his being, body, soul and spirit. And this was not only a state of goodness, it was a positive goodness, a forceful goodness with energy that possessed him; for holiness is not only freedom from wrong being it is also positively a love for the good and right. Love for righteousness is always a characteristic of the holy heart. And not only can that positive love for righteousness be seen in the nature of that holy being that God created in His own image, but there is also just as positive a hatred for wrong or sin. To produce, by an act of creation, a being with a positive love for righteousness without its accompanying hatred for sin would have been a mystery and monstrosity greater than that presented by any phase of the story of mankind either present or future.

THE PRIMITIVE HOLINESS OF MAN REASONED

This positiveness in the nature of primitive man, this positive love of righteousness and hatred for sin is easily reasoned from the eternal future of man as that future is revealed both in the Bible and in the instincts of the human heart.

It is granted that the human mind in its present state is unable to grasp all the meaning of existence. Why were we created? What is our great objective? What about the future? These are questions

that have received no answer that can be fully comprehended in our present state, but both the Bible and human instinct alike point to the future and though we may not have a full answer we have a true one so far as we are able to comprehend it. We know we are creatures with an eternal future and the answer to the why of our being is revealed to us, to the limits of our capacity to understand, through the inspired Scriptures and the longings of each immortal heart.

We are not, however, discussing immortality. We are discussing the holiness of the primitive man and have introduced the subject of immortality to emphasize and show that there is a relation between the end for which man was created and the nature with which he was endowed. If it is true that man is immortal in his nature, if he has an eternal future, if he is to become an inhabitant of the future world, if he is to fulfill the designs of his Creator in that future world, if he is to find finally the satisfaction for the immortal longings of his inner heart, then it stands to reason that in order that all this should be accomplished *he must have a start in that direction.* A positiveness must possess him in his primitive state. This positiveness is found in his holy character, which character is a positive love for righteousness and a positive hatred for sin. This is primitive holiness. This is man's natural state. This is his start toward all his future.

Therefore we have a man created as a result of holy processes of creation, with a holy purpose accomplished in his creation, and with a positive start toward the full realization of the highest degree of good that can engage the abilities of man, which plan and process will tend only to the happiness of man and the glory of the Creator. In a design such as this there must of necessity be allowed the freedom of the human will. Without it there can be no image of God, no process that looks toward the future in which man can en-

gage, no possible development of the human capacities. But with the creation of man under these conditions, and with these possibilities before him, we begin to understand the why of human existence. The entire process of creation stands on a sure foundation. The processes of creation are the result of the exercise of the creative ability of a holy God. The result is a holy man in the image of God, endowed with a positive holiness. There is no flaw nor mistake. Man is created holy and God is not only blameless, but is to be praised and adored for all the processes and designs that brought man into being.

The Bible clearly teaches that man was created holy, free from sin, with no carnal bent in his nature. If it were otherwise then God could be charged with creating a sinful, or at least a sinfully inclined, being. But as the matter stands in its relation to all the character of God, and all His holy designs, then to conclude that the entire process and result of creation were alike holy is both proper and sure. At no period during creation, nor in any product of the creative processes, nor any future outcome of creation either in process or product, is there anything that can in the least reflect on the absolute holiness of God. This being true it naturally follows that the sin of the race is wholly and entirely man's. Man is to blame and not God. God is entirely free from blame, and man is entirely to be blamed. Man is the sinner and God remains sinless.

MAN THE SINNER

It is useless here to attempt to detail the processes through which man passes in becoming a sinner. It is sufficient to point out the action of free choice, the exercise of his volitional nature. This power was his own. It was part of his endowment, as a man, in the image of God. To remove this power during temptation, or to control it or rob it of its peculiar characteristic, is to destroy man. Even the most ordinary things of creation must be

(4)

allowed the full complement of their natural characteristics or they become something else. A rose must have the full nature of a rose or it becomes not a rose but something else. In each order of life there is a distinguishing something that classifies it as such. A tree does not have the power of locomotion, but it has a life which causes it to grow and keeps it from decay. When this peculiar something that is known as vegetable life is gone it is no longer a tree but is reduced to a chemical. So also with animals. They have a higher order of life than the tree. They have power of locomotion and can go from place to place. And yet if this peculiar ability were taken from the animal kingdom the animal kingdom would cease to exist. So also to remove from man that distinguishing characteristic, that power of free moral choice, that peculiar something that bears the image of God is to change man into something that is not man. And not only this but we can carry the matter into a different degree of operation and obtain the same results if the power of moral choice is coerced or suspended. Man, in order to be man, must have the free exercise of his power of moral choice. It was in the exercise of this power which was peculiarly his own, and by which he definitely allied himself with wrong, that man became a sinner. And when he thus became a sinner he was alone to blame. If it be reasoned that the devil tempted him overmuch, or more than he was able to resist, then sin, so far as guilt placed upon man is concerned, loses its force.

Now if the definition of the predestinarians be true to the facts, then the act of man in becoming a sinner was really not an act of a free moral agent, but rather the result of a purpose and decree of the eternal God. If it is true that all events are the fulfillment of the eternal purpose and decree of God, then this event also which happened near the beginning of human history and which plunged the entire race into guilt and condemnation, and

which in its eternal results will be disastrous for many, is a result of that same eternal purpose and decree. This position is preposterous, for it makes a holy God the author of sin, a position which is neither scriptural nor true to the fact.

On the other hand if this event (the fall of man) was not a result of the eternal purpose and decree of God, then we have at least one event that was not according to that eternal purpose and decree, and if there is one such event, reason assures us there might also be others of like character, in that they are not the result of an eternal purpose and decree. The strongest argument against allowing the event by which man became a sinner to be the result of an eternal purpose and decree of God is that it is entirely contrary to the moral nature of the Creator. Not only is the doctrine of free moral agency of man destroyed by allowing this event to be predetermined and foreordained, but the moral character of the Creator is assailed and shown to be sinful instead of holy and pure. But when it is seen that this event cannot be the result of an eternal purpose and decree of God because of its very nature, then it also follows that all other events which are evil in their character and nature are also due to some other cause than the eternal purpose and decree of an absolutely holy Creator. The conclusion is that the entire history of sin is the result, not the purpose and decree of God, but of another, and contrary force, and if the will of man entered into the first sinful human event then we may suspect that that same contrary force, the contrary will of man, has been responsible for much of the sum total of human sin. If every event of human history had been sinless and holy then we might possibly find some ground on which to suppose that those events were preordained and predetermined by God's eternal purpose, but we can find no ground for such conclusion in the history of human events, so many of which have been sinful.

(5)

EXPOSITORY

MESSAGES ON CHRISTIAN PURITY

OLIVE M. WINCHESTER

Sanctify them through the truth; thy word is truth (John. 17:17).

THE SANCTIFYING POWER OF THE WORD

IN THE impartation of spiritual life to the soul we are familiar with the fact that agency is attributed to the three persons of the Trinity. We read of being sanctified by God the Father, and that Christ is made unto us wisdom and righteousness and sanctification and redemption and finally there is sanctification through the Spirit. As we have the agency of the three persons in creation and in redemption in general, so do we have in particular in each individual case, and in this threefold agency we attribute the immediate working to the Holy Spirit. All this is, as we said familiar to us, but we do not connect so directly the instrumentality of the Word with our sanctification, yet this likewise has its place; and the truth of this fact is set forth in the high priestly prayer of Jesus.

IN GIVING KNOWLEDGE

The psalmist says:

"The opening of thy words giveth light,
It giveth understanding to the simple"
(Psa. 119:130, R.V.).

Also:

"Thy word is a lamp unto my feet,
And light unto my path"
(Psa. 119:105, R.V.).

It is through the revelation in God's Word that we have the truth regarding the nature and being of God, the nature and being of man, the essential characteristics of sin and the way of salvation made plain.

We may know something of the being and nature of God through the natural world around about us and through the study of personal life in man, but even this is in the shadows, and needs the fullness of revelation in God's Word to supplement the initial facts. We may know something of the nature and being of man by looking within and studying the activities of our human organism, but this also needs the divine revelation to understand the more vital truths regarding man.

Moreover through conscience, with its attendant, the moral judgment, we may know something of the nature of sin and form standards of ethics. Yet the knowledge is vague and indistinct, and while very occasionally it shines forth in some clear outlines, for the most part it becomes perverted until we find the anomaly that even evil is called good and good evil. As regards sin the resultant effect of the operation of conscience seems to be generally in a lurking sense of guilt, a feeling that something is amiss, but there is not the ability to detect just what is amiss. As regards ethical conduct, the standards relate to the outward life and do not touch the inner fount of the heart.

It is only through revelation that the knowledge of sin comes, sin in its intrinsic nature, sin within the being of man. The apostle said, "I had not known sin but by the law." Sin in this instance refers to sin within the nature of man. He no doubt had many things included under sin that related to external conduct; he would not have been a true Pharisee if this had not been true of him, but sin in its essence within his own heart, he knew this only through the raising of a standard or norm by the law; then he discovered that there

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lay deeply embedded in his being a principle that antagonized the good, the true, the upright, the standard of righteousness as set forth in God's Word. Only the Word of God applied by the Holy Spirit to the heart of man can bring such a revelation before the consciousness of man.

Furthermore the only possibility lying out before man to know that he can be saved from his sins and his sin lies in divine revelation. Neither nature nor conscience can shed any light upon this great question of life. Without the revelation of God's Word we would have wandered on in darkness; we would never have realized that there was a possibility of fellowship with the Father in heaven and never could have understood that any way might be vouchsafed unto man whereby he might be saved from the guilt of sin and delivered from its dominion, that there might be cleansing from its pollution and the heart made pure. Realizing this fact, then, we are surely persuaded that there is sanctifying power in the Word, and can understand Jesus' high-priestly prayer when he entreated the Father, "Sanctify them through thy truth, thy word is truth." All sanctifying power must be according to the standard and norm of the Word of God.

IN DISCERNING THE INTENTS OF THE HEART

The writer to the Hebrews, speaking of the Word of God, states, "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart" (Heb. 4:12, R.V.). Wesley laid down the fundamental principle that religion consists essentially in purity of intention or as we might say today purity of motive, that is, a motive that has some element of intellectual reflection within it. The words in the Greek in this passage, namely, the words expressing the objects of the discerning power of the Word, express the

thought a little differently from the translation. The word translated thoughts denotes the sensibilities or more generally that aspect of man's nature which goes forth with an impetus or urge impelled by the natural appetites both of the body and the spirit, and the word for intents carries in the Greek the idea of thoughts conceived in the mind. Therefore the discerning power of the Word carries down in these urges and drives in our makeup and into the inner thoughts of our mind or intentions, and as Wesley states, herein should be purity and herein does the Word search out the defilement of sin.

It is a fine point to draw the line between natural normal desires which surge through the being of man and seeking by impulsion to carry him into action and those desires combining with intents that are not of the purest. The first shading off is so subtle that it needs the incisive penetration of the Holy Spirit carrying home the truth of God's Word to the heart to awaken the soul to the danger in which it stands. If we would read and re-read the 13th chapter of 1 Corinthians how many times would we be saved from undesirable emotions which if allowed to linger in and around the heart will defile the spiritual life and constitute an inlet for the corrupting tendencies to creep over our whole nature! The Word of God would discern these impure emotional stirrings and we could reject them and cast them from us before we had become a victim of their insidiousness. Thus the Word would become a sanctifying element in our experience.

Then there is the thought life. It is not possible to differentiate entirely the thought life from the emotional life or the surging of desire through the being, but we generally indicate a state by its dominating fact; if the emotion is the ruling element, then we regard the personality as expressing itself primarily thus, and if the intellectual is dominant, then we regard that as the characterizing feature. Thus

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if the thought life is roaming over fields that border on the forbidden, casting a shadow over the mind, then the discerning power of the Word, if we will heed its injunction, will call to us the warning, "Bringing every thought into captivity" and also the injunction to "Gird up the loins of your mind."

The most subtle form of intellectual aberrations is that whereby we use the normal process of reasoning which was intended to lead us to truth and the knowledge of good, this very ability to reason, we use to justify ourselves in some wrong act. We build up plausible excuses and reasons to defend ourselves in courses of conduct which a careful waiting upon God and a careful meditation upon His Word would be revealed to us as wrong. This tendency to create certain escape mechanisms for our conduct is a very subtle snare, and unless our heart is absolutely open and honest we will find ourselves ensnared and thrown into confusion. But there is the sanctifying power of the Word which may enter in even here and the intents of the heart may be revealed.

IN AIDING FAITH

The arousing of the faculty of faith and stirring it into operation constitutes one of the problems of leading men to the way of life. This is true in the very beginnings of the approach to truth, the intellectual medium of faith. The Apostle Paul, writing to the Romans, speaking of the Gentile or heathen world, says, "So belief cometh by hearing, and hearing by the word of Christ" (R.V.). If men are to believe in the fact there is a God, there must be the proclamation sent forth; they may adduce certain proofs from nature and conscience but these do not prove to be convincing and men fail to find this great fundamental fact. The being and nature of God as revealed in His Word must be taught men to arouse the intellectual assent.

Then instruction must be given men before they can accept the fact of the way

of salvation. The story of redemption must be told. As the truth dawns upon man, they give assent to the fact; this assent to the fact must precede any appropriation of that fact. Herein lies the function of the Word of God; it reveals to us the great truths that pertain to our salvation.

But after we have considered these basic factors that relate to the operation of truth in inciting the general activities of faith, we have yet before us the special function of faith which appropriates salvation to the individual. It is not sufficient that we believe there is a God; we are told that the devils also believe and tremble. It is not sufficient to confess that Jesus is Christ the Messiah or that Jesus is God; evil spirits made such an acknowledgment. There must be the belief that Jesus Christ saves us and saves us now, and there must be the faith exercised in the same manner in sanctifying grace. But these definite acts of faith are stimulated by the promises in the Word of God; promises that the work will be done and exhortations to believe. Thus does the Word have a sanctifying element.

Once again we may note wherein the divine Word aids faith and that is in the life of the Christian. Faith is the fundamental element by which the Christian life is maintained. "It is one of the great offices of faith to lay hold of the promises"; states Dr. C. T. Upham, and to apply them promptly and effectively on the occasions, in which they were intended to apply. Many an hour of grief has been consoled; many a purpose of renovated life and action has been confirmed; many a temptation has been resisted and overthrown; many a struggling hope of possessing a sanctified heart has been established by faith acting on the promises. "How strong are the arguments," says Mr. Romaine in his interesting "Treatise on the Life of Faith," "to persuade the heirs of promise, to put their whole trust and

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confidence, in the faithfulness of their God, who having provided an infinitely glorious and everlasting inheritance for them, was willing to make it over to them in the strongest manner of conveyance; and, therefore, he has given them the promise and the oath of God, which cannot possibly change or alter." Here also we have truth sanctifying the life.

Looking over the functions of truth as revealed to us in the Word of God; we find that it leads the way in laying an intellectual foundation, in giving us a definite concept or concepts on which to rest, that it penetrates the inner depths of man's

nature and reveals the hidden secrets and that it gives assurance to faith which appropriates to the individual the dynamic power of salvation, and keeps him in the way of life. Thus we find that sanctifying in the truth is a very fundamental factor in Christian experience, and well may we say with the psalmist:

"The statutes of the Lord are true and righteous altogether.

More to be desired are they than gold, yea, than much fine gold.

Moreover by them is thy servant warned: In keeping them there is great reward" (Psa. 19:10, 11).

HOMILETICAL

PRAYERMEETING TOPICS FOR JUNE

LEWIS T. CORLETT

The Christian Race

(Rom. 12:1, 2)

I. RESPONSIBILITY

1. Running to God.
2. Running for God.

II. THE OBSTACLES

1. The attitudes of the world.
2. The weights that hinder.
3. The besetting sin that weakens.

III. THE INCENTIVES

1. Clouds of witnesses.
2. Privilege of looking to Jesus.
3. Dependence upon His grace.

Planning a Christian Life

This one thing I do (Phil. 3:13).

I. PLAN TO DO SOMETHING RELIGIOUSLY

1. Not to depend upon others for spiritual life.
2. Do not depend entirely upon preaching services for spiritual food.
3. Be a feeder instead of a parasite.

II. BE HONEST

1. Do not try to fool others.
2. Do not try to deceive yourself.
3. Be fair with God.

III. BE UNSELFISH

1. In service to others.

2. In viewpoints and attitudes of life.

IV. BE DETERMINED TO LIVE FOR GOD

1. Always and everywhere to serve and obey God.
2. Plan to witness regularly for God.

Satan's Temptation Program

(Gen. 3:16; Matt. 4:1-11; John 2:16)

1. Self-indulgence—"Good for food"—"Lust of the flesh."
2. Self-glory, "Pleasant to the eyes"—"Lust of the eyes."
3. Self-confidence, "And a tree to be desired to make one wise"—"Pride of life."

This is Satan's way of tempting man, and all he has to offer.—SELECTED.

Temptation

I. IN TIME OF TEMPTATION WE SHOULD:

1. Believe (1 John 3:23).
2. Not fear (Heb. 13:6).
3. Watch and pray (Matt. 26:41).
4. Trust in the Lord (Psa. 37:3).

II. WE SHALL THEN BE ABLE TO:

1. Escape (1 Cor. 10:13).
2. Be steadfast (Heb. 6:19).
3. Stand (Eph. 6:13).
4. Have victory (1 Cor. 15:57).

—SELECTED.

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The Evils of Unbelief

1. It produces fear (Mark 4:40).
2. It causes reasonings (Matt. 16:8).
3. It defeats the purpose of God (Matt. 13:38; Mark 6:5, 6).
4. It puts a veil upon the heart (2 Cor. 3:15).
5. It robs of power (Matt. 17:19, 20).
6. It causes one to depart from God (Heb. 3:12).
7. It brings condemnation (John 3:18).

—SELECTED.

Love's Triumph

(Rom. 8:38, 39)

1. The extreme conditions of life do not affect the love of God.
"Neither death nor life," etc.
2. Other beings cannot divert the love of God from man.
"Nor angels, nor principalities."
3. The love of God is raised up on the power of time.
"No things present nor things to come."
4. The love of God is present everywhere.
"Nor height nor depth."

A Conqueror—Paul

1. He was Master over circumstances.
 - a. Made all things contribute to His service to God.
 - b. Learned to be content in whatsoever state he found himself.
2. Paul was a man of moods but was not subject to them.
3. Paul held steady in midst of both friends and foes.
4. Paul was ever proud of the gospel.
5. Paul lived a victorious life.

The Call of God to the Unsaved

(Rev. 22:17)

1. Through the Spirit—"The Spirit says, Come."
2. Through the Church—"The bride says, Come."
3. Through the individual Christian—"Let him that heareth say, Come."
4. Through an awakened conscience—"Let him that is athirst come."
5. To all who cherish the least desire to become a Christian—"Whosoever will let him take of the water of life freely."
 1. A Positive Call.
 2. A Personal Call.
 3. A Persuasive Call.
 4. A Purposeful Call.

—SELECTED.

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Seven Types of Faith

1. Abel—Justifying faith (Heb. 11:4).
2. Enoch—Sanctifying faith (Heb. 11:5).
3. Noah—Separation of faith (Heb. 11:7).
4. Abraham—Obedient faith (Heb. 11:8).
5. Isaac—Patient faith (Heb. 11:20).
6. Jacob—Suffering faith (Heb. 11:21).
7. Joseph—Victorious faith (Heb. 11:22).

—SELECTED.

Why Jesus Is Precious

(1 Peter 2:1-8; cf. Isaiah 28:16)

- I. BECAUSE HE IS GOD'S CHOICE (v. 4).
 1. A chief cornerstone (v. 6).
 2. Elect and precious (v. 6).
 3. Head of the corner (v. 7).
 4. Stone of stumbling (v. 8).
 5. Rock of offense (v. 8).
- II. BECAUSE HE IS THE BELIEVER'S CHOICE (v. 7).
 1. Finding the Lord is gracious (v. 3).
 2. Coming to a living stone (v. 4).
 3. Becoming living stones (v. 5).
 4. Built up a spiritual house (v. 5).
 5. Now an holy priesthood (v. 5).
 6. Offering up spiritual sacrifices (v. 5).
 7. Shall not be confounded (v. 6).

—SELECTED.

"I am not ashamed of the gospel of Christ"

(Rom. 1:16)

1. Not ashamed of His virgin birth.
2. Not ashamed of His sinless life.
3. Not ashamed of His mighty miracles.
4. Not ashamed of His matchless teachings.
5. Not ashamed of His vicarious death.
6. Not ashamed of His bodily resurrection.
7. Not ashamed of His triumphant ascension.
8. Not ashamed of His glorious coming.
9. Not ashamed of His gracious salvation.
10. Not ashamed of His transforming power.
11. Not ashamed of His world-wide conquests.
12. Not ashamed of His coming kingdom.

—SELECTED.

"Keep Yourselves in the Love of God"

(Jude 21)

- I. A WARNING AS WELL AS AN ADMONITION
 1. Avoid the snares that others have fallen into.
 2. So live as to merit the love of God instead of His wrath.
- II. THE MEANS OF KEEPING IN THE LOVE OF GOD
 1. "Building yourselves up in your most holy faith."
 - a. Add useful material.
 - b. By faith take the way God has mapped out.

2. "Praying in the Holy Ghost" (v. 20).
 - a. Prayer is the nurse of faith.
 - b. Prayer delights God.
 - c. Prayer is necessary for needed grace.
 - d. The Holy Ghost will help in prayer.
3. "Looking for the mercy of our Lord Jesus Christ unto eternal life" (v. 21).
 - a. Looking for the appearing of Christ.
 - b. Living accordingly.
4. Saving others (v. 23).
 - a. Pulling them out of the fire. Awake to the danger of a lost soul.
 - b. Loving others keeps one from loving self unduly.

Peter Delivered from Prison

(Acts 12:5)

I. C. MATTHEW

- I. PETER IMPRISONED
 1. Imprisoned by Herod. This is said to be the grandson of Herod the Great who murdered the innocents. He had put James to death and because he saw that it pleased the Jews he put Peter in prison.
 2. Peter was carefully guarded. He was delivered to sixteen soldiers.
 3. Peter was to be put to death after the Passover. The Jews could put Christ to death on the cross, but could not leave a dead body on the cross over the Sabbath. They could put Peter to death but it must not be on the Passover or Sabbath week.
- II. PETER BEING PRAYED FOR BY THE CHURCH OF GOD
 1. Prayer was united.
 2. Specific—for Peter.
 3. Persevering—without ceasing.
- III. PETER DELIVERED
 1. Peter was safely guarded. But they seemingly had forgotten the great stone and Caesar's seal and the Roman soldiers around the tomb of Jesus.

Peter was sleeping. What an example of the rest of faith. An angel left heaven, came to the prison and delivered Peter. Peter's deliverance is an object lesson of how the soul is delivered from the prison house of sin.

1. A light shone in the prison. A light was seen by Saul of Tarsus.
2. Angel smote him and awakened him.
"Awake, thou that sleepest."
3. The angel commands him to gird himself, put on his sandals and go from the prison. God does not save us in the prison or in sin, but saves us from it.
4. Obedience—Peter obeyed.
5. The chains fell off.

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6. Assurance—"Now I know that the Lord hath sent his angel and hath delivered me."
7. Peter gave his testimony. Went and told the church what great things God had done for him.

THE PERSONAL WORKER HIMSELF

BASIL MILLER

- I. PICTURES OF THE PERSONAL WORKER
 1. The personal worker is a pupil—learning of Jesus (John 11:32).
 2. He is a runner—laying aside the weights of sin (Heb. 12:1).
 3. He is a fisher—dropping his net at the Lord's command (John 21:6).
 4. He is a soldier—putting on the armor of God (Eph. 6:14).
 5. He is a sower—casting his seed beside the streams of life (Isa. 32:20).
 6. He is a priest—offering a holy sacrifice (Rom. 12:1).
 7. He is an ambassador—calling upon the lost to be saved (2 Cor. 5:20).
 - II. EVIDENCE OF BEING A SUITED PERSONAL WORKER.
 1. He Has Evidence of Being a Christian Because:
 1. He does not live in sin (1 John 3:6).
 2. He keeps God's commandments (1 John 3:24).
 3. He loves his fellow workers (1 John 2:10).
 4. He walks as Jesus did (1 John 2:6).
 5. He continues in Christ's words (John 8:31).
 - II. He Knows Because:
 1. He obeys (1 John 2:3).
 2. He keeps Christ's words (1 John 2:5).
 3. He acts in a Christlike nature (1 John 3:10; 5:2).
- Without this "hereby we know" knowledge no one is suitable for a personal worker.

PERSONAL WORKERS WITNESSING FOR CHRIST

- I. Personal Worker Testifies to What He Personally Knows:
 1. What he sees (1 John 1:2).
 2. What he hears (1 John 1:3).
 3. What they know (John 3:11; 9:25).
- II. Personal Workers Testify to:
 1. The forgiveness of sins (Luke 1:77; 1 John 1:9).
 2. Acceptance with Christ (Acts 10:34, 35).
 3. Justification through faith (Rom. 5:1).

4. Living without sin (1 John 3:9; Rom. 6:1, 14).
 5. Sanctification through the Spirit (Heb. 10:10).
- III. PERSONAL WORKERS SHOULD BE:
1. Dead to sin (Rom. 6:11, 12; 1 Thess. 5:23).
 2. Pure in heart (Acts 15:8, 9).
 3. Crucified to sin (Rom. 6:6).
 4. Ready for any service (2 Tim. 2:20, 21).
4. CHRIST'S CALL FOR PERSONAL WORKERS
- Jesus Calls Personal Workers:
1. Come to Me—*redemption* (Matt. 11:28).
 2. Learn of Me—*instruction* (Matt. 11:29).
 3. Come after Me—*service* (Matt. 16:24).
 4. Abide in Me—*strength* (Jno. 15:4).
 5. Follow Me—*purity* (Matt. 4:19).
5. PERSONAL WORKER'S COMMISSION AND POWER
1. The commission to work (Rev. 22:17).
 2. The conditions to be met (John 21:15-17).
 3. The motives to be employed (2 Cor. 5:14; Heb. 3:17).
 4. The talents promised (Matt. 25:28-30).
 5. The power for service (2 Cor. 3:5; Phil. 4:13).
 6. The Spirit to be given (Acts 1:8; Psa. 126:5, 6).
6. PERSONAL WORKERS WANTED LIKE—
- God Wants Workers Like:*
1. Daniel (Dan. 9:3, 4).
 2. Shadrach and his fellow sufferers (Dan. 3:4-28).
 3. The Bereans (Acts 17:10, 11; Deut. 29:29).
 4. Young men as Jabez (2 Thess. 2:8).
 5. Young women as Ruth (Ruth 1:16, 17).
 6. Mothers like the Shunammite (2 Kings 4:8, 13; 1 Tim. 5:9-14).
 7. Fathers like Abraham (Gen. 19:19).
 8. Sisters like Mary and Martha (Luke 10:38, 39).
 9. Servants of Christ like Barnabas (Acts 11:22-26; 1 Thess. 5:14).
7. PERSONAL WORKER'S, DON'T LOSE OUT LIKE—
- We Must Not Lose Out Like:*
1. Abraham—who *lost faith* by going to Egypt (Gen. 12:10).
 2. Samson—who *lost power* through Delilah (Judges 16:19).
 3. David—who *lost joy* through sin (Psa. 51:12).
 4. Lot—who *lost all* he had through moving into the world's atmosphere (Gen. 13:12; 19:29).
5. Jonah—*lost his crown* through fear (Jonah 1:17).
 6. Peter—*lost his experience* through cowardice (Luke 22:56-60).
8. DAILY RULES FOR THE PERSONAL WORKER'S LIFE
- I. If Personal Evangelism Would Be Your Life:
1. Make the anchor of your assurance the Bible (Rom. 5:1; 1 John 1:2).
 2. Make the Bible your daily companion (2 Tim. 3:15-17).
 3. Make prayer your daily habit (1 Thess. 5:17).
- II. If You Would Win Others:
1. Confess Christ everywhere (Luke 12:8-11; 1 Pet. 3:4).
 2. Live a consistent Christian life (1 Cor. 10:13; Titus 2:11-14).
 3. Give up everything for Christ's sake (1 Pet. 2:11; Eph. 5:1-4).
 4. Carefully select Christians as your daily companions (Acts 4:23; 15:38, 40).
- III. Be Ready:
1. To give an answer for the hope in you (1 Pet. 3:15).
 2. To preach the gospel truth (Rom. 1:15).
 3. For every good work in the righteous cause (Titus 3:1).
 4. To meet the Lord (Luke 12:40).
9. SOUL WINNING THROUGH PERSONAL CONTACT
1. The soul winner is *wise* (Prov. 11:30).
 2. His *prayer* is to God (Acts 9:6; Psa. 51).
 3. The field is *everywhere* (Mark 16:15; Jas. 5:20; Acts 1:8).
 4. *Now* is the time (Matt. 21:28; Rev. 22:7).
 5. The *motive* is pure (2 Cor. 5:14; Col. 3:23).
 6. Christ is the *theme* (John 3:16).
 7. The message is *life-giving* (Rom. 1:16; 1 Thess. 2:4).
 8. The Spirit is the *power* (Acts 1:8; 4:31, 33).
 9. The *reward* is certain (Matt. 25:23; Rev. 22:12).
10. PERSONAL EVANGELISTS ARE—
- To Win Souls We Must Be:*
1. *Workers together* with God (1 Cor. 3:9).
 2. The *Husbandry, or field, of God* (1 Cor. 3:9).
 3. The *Building of God* (1 Cor. 3:9).
 4. The *Temple of God* (1 Cor. 3:16).
 5. The *Property of God* (1 Cor. 3:22).

11. PERSONAL EVANGELISTS MUST REACH YOUNG MEN
1. Win *diligent* young men (2 Kings 11:28).
 2. Win *thoughtless* young men (Eccl. 11:9).
 3. Win the *deserted* young men (1 Sam. 30:13).
 4. Win the *ungrateful* young men (2 Sam. 18:5).
 5. Win the *fearful* young men (2 Kings 6:17).
12. KEYNOTES OF SUCCESSFUL SOUL WINNING
- I. Watch Carefully Sins:
1. Sins of omission (Jas. 4:17).
 2. Sins of commission (Deut. 9:7).
 3. Scarlet sins (Isa. 1:18).
 4. Sins of the flesh (Gal. 5:16).
 5. Besetting sins (Heb. 12:1).
- II. Present Diligently:
1. A personal salvation—*he* (John 6:47).
 2. A permanent salvation—*everlasting* (John 6:47).
- III. Herald Gladly Abundant:
1. *Mercy for the needy* (1 Peter 1:3).
 2. *Life for the dead* (John 10:10).
 3. *Pardon for the guilty* (Isa. 55:7).
 4. *Peace for the disturbed* (Psa. 37:11).
 5. *Grace for the lost* (Rom. 5:17).
13. PERSONAL EVANGELIST'S ACTIVITIES FOR GOD
- I. *The Personal Evangelist Must:*
1. *Arise*—that he may shine (Eph. 5:14).
 2. *Fish*—that he may catch men (Matt. 4:19).
 3. *Fight*—in the battle of God (1 Tim. 6:12).
 4. *Pray*—that he might prevail with God (1 Tim. 2:1, 2).
 5. *Sow*—that another might glean (Gal. 6:7-9).
 6. *Help*—that another might be saved (Phil. 4:3).
- II. *He Must:*
1. Lay aside every weight (Heb. 12:1).
 2. Look unto Jesus (Heb. 12:2).
 3. Make straight paths (Heb. 12:13).
 4. Follow peace (Heb. 12:13).
 5. Be devoted to God's service (Heb. 12:28).
14. INCENTIVES TO PERSONAL EVANGELISM
- I. The Salvation of Men Is an Incentive:
1. God would have none perish (John 3:16).
 2. Without a preacher they cannot hear (Rom. 10:12-17).
 3. God would have all men saved (1 Tim. 2:4; 2 Pet. 3:9).
- II. We Are Required to Be Faithful in Service:
1. The *unfaithful* is guilty of blood (Acts 22:26, 27).
2. We are to be *faithful stewards* (1 Cor. 4:1-5).
 3. *Our ministry is to be fulfilled* (Col. 4:17).
 4. We are to be *pleasing unto the Lord* (Luke 15:7, 10).
 5. We must be *approved by God* (2 Tim. 2:15).
- III. The Time Is Short:
1. *Plenteous harvest* (Matt. 9:37).
 2. *All nations are to be won* (Matt. 28:19).
 3. *The fields are white* (John 4:35-38).
 4. *The night cometh, none can work* (John 9:4; 11:9, 10).
 5. *The time is short* (1 Cor. 7:29-31).
- IV. Success Is Promised Us:
1. *Nothing is impossible* (Matt. 17:20, 21).
 2. *Thou shalt catch men* (Luke 5:6-10).
 3. *God's weakness is stronger than men* (1 Cor. 1:17-28).
 4. *We reap if we faint not* (Gal. 6:9).
 5. *Shall bring our sheaves with us* (Psa. 126:6).
- V. There Are Present Blessings Promised:
1. *God's protection* (Matt. 10:25-31; Matt. 6:25-34).
 2. *Wisdom will be given* (Matt. 10:18-20; Jas. 1:5).
 3. *Companionship of Jesus will be ours* (Matt. 28:20).
 4. *We are enriched in speaking* (1 Cor. 1:5).
- VI. Future Blessings Shall Be Ours:
1. *Shining in heaven* (Dan. 12:3).
 2. *Treasures in heaven* (Matt. 6:19, 20).
 3. *Confessed in heaven* (Matt. 10:32).
 4. *Reward at Christ's coming* (Matt. 16:27).
 5. *An unfading crown of glory* (1 Pet. 5:4).
 6. *A crown of rejoicing* (1 Thess. 2:19, 20).
15. BEWARE, PERSONAL WORKER!
- I. Beware of:
1. David's *laziness*, and sin (2 Sam. 11:1-4).
 2. Peter's *self-confidence*, and backsliding (Luke 22:33).
 3. Solomon's *lust* and his fall from grace (1 Kings 11:1-6).
 4. Lot's *selfishness* and his downward career (Gen. 13:11; 19:9).
 5. Hezekiah's *pride* and his captivity by sinful enemies (Isa. 39:1-8).
 6. Miriam's *jealousy* and her leprosy, a type of sin (Num. 12:1-10).
- II. Beware of:
1. *Covetousness* (Luke 12:15).
 2. *The traditions of men* (Col. 2:8).
 3. *The blight of forgetting God* (Deut. 6:12).
 4. *The error of the wicked* (2 Pet. 3:17).
 5. *The wrath of God* (Acts 13:40).
 6. *Evil workers* (2 Tim. 4:18).
 7. *Uncharitable thoughts* (Deut. 15:9).

16. PERSONAL EVANGELISTS ARE GOD'S SENT MESSENGERS (Mal. 3:1)

I. Listen for God's Call, if You Would Win:

1. The voice calls, "Whom shall I send?"—*The Search* (Isa. 6:8).
2. Be ready to respond, "Here am I; send me"—*The answer* (Isa. 6:8).
3. The voice commands, "Go, work"—*Our commission* (Matt. 21:28).
4. The place is ready, "In my vineyard"—*Our field* (Matt. 21:28).
5. The time is now, "Today"—*Immediate response* (Matt. 21:28).

II. Be Prepared, if You Would Succeed:

1. Be competent (1 Chron. 9:13; 12:33).
2. Men of valor (2 Chron. 23:7, 8).
3. Diligent (Ezra 7:23; Neh. 4:21).
4. Expect results from God (Neh. 5:9).
5. Keep God's honor in view (Neh. 12:27-43).

17. THE CRIES OF PERSONAL WORKERS

I. God's Soul Leaders Cried:

1. Moses said, "Show me" (Ex. 33:13).
2. Solomon cried, "Stay me" (Song of Sol. 2:5).
3. David said, "Search me" (Psa. 139:23).
4. Isaiah said, "Send me" (Judges 16:28).
5. Peter cried, "Save me" (Matt. 14:30).
6. The disciples said, "Suffer me" (Luke 9:59).

II. They Took Four Necessary Steps:

1. They accepted Christ's invitation (Matt. 11:28).
2. They came to Christ (Luke 15:20).
3. They walked with Christ (John 15:4, 5).
4. They went forth, as he sent them, to preach (Matt. 28:19, 20).

18. GOD'S CALL AND THE WORKER'S RESPONSE

I. First Things:

1. God calls to Himself (Matt. 11:28).
2. Then he sends the worker forth (John 17:18).

II. He Sends One Forth to:

1. Work in his vineyard (Matt. 21:28).
2. Preach the Word (Luke 9:60).
3. Witness to salvation (Matt. 28:19).

III. The Assurance of Divine Rewards Is Given:

1. The Master's approval is given (Matt. 25:21).
2. His reward is to be given each one (1 Cor. 3:14).

IV. The Divine Commission:

1. Go out (Matt. 10:5, 6; 16:15).
2. Heal the sick (Matt. 10:5-15).
3. Cast out devils (Matt. 10:5-15; Acts 19:11, 12).

4. Raise the dead (Matt. 10:5-15; Eph. 2:1; John 5:24, 25).

19. SPIRITUAL DEVELOPMENT OF THE PERSONAL WORKER

1. Go on straight forward in godliness (Ezek. 1:9, 17; Heb. 12:13).
2. Leave the things behind (Phil. 3:13).
3. Press forward to righteousness (Phil. 3:14).
4. Seek those things above (Col. 3:1).
5. Set your affections on things above (Col. 3:2).
6. Go on to perfection (Heb. 6:1).
7. Develop your faith:
 - a. Little faith (Luke 12:28).
 - b. Great faith (Matt. 8:10).
 - c. Rich faith (Jas. 2:5).
 - d. Full faith (Acts 6:5).
 - e. Perfect faith (Jas. 2:22).
8. Grow in grace:
 - a. Have sufficient grace (2 Cor. 12:9).
 - b. Have great grace (Acts 4:33).
 - c. Have abundant grace (2 Cor. 4:15).
 - d. Have exceeding grace (2 Cor. 9:14).
 - e. Have the exceeding riches of His grace (Eph. 2:7).
9. Achieve greater glory:
 - a. Have the glory of God (Acts 7:2).
 - b. Build upon your soul a weight of glory (2 Cor. 4:17).
 - c. Labor to win a crown of glory (1 Pet. 5:4).

20. THE CHRISTIAN WORKER'S COMPANIONS

I. They Must Be:

1. Praying like Daniel (Dan. 2:17).
2. Holy like John (Rev. 1:9).
3. Busy like Epaphroditus (Phil. 2:25).
4. Loving like Paul (Acts 19:29).
5. Godly like David (Psa. 119:63).

II. They Must Know the Incomparable Glories:

1. Learn the *untold half* (1 Kings 9:7).
2. Learn the *glories* the world cannot contain (John 21:25).
3. Be a companion with God's *unspeakable gift* (2 Cor. 9:15).
4. Have the *unsearchable riches* of Christ (Eph. 3:8).

21. HOW TO WIN SOULS WITH THE GOSPEL NET

I. Heed the Command to Go:

1. Go ye into all the world and *preach* (Mark 16:16).
2. Go ye, therefore, and *teach* (Matt. 28:19).
3. Go forth everywhere, and the Lord will *work* with you (Mark 16:20).

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II. Go with God's Power:

1. Let your words be spoken not only enticingly, but in *divine power* (1 Thess. 1:5).
2. Preach in the *demonstration* of the Spirit (1 Cor. 2:4).

III. Results Will Invariably Follow:

1. They will be *cut* to the heart (Acts 2:54).
2. Their consciences will be *pricked* (Acts 2:37).
3. They will *turn* to the Lord (Acts 11:21).

22. GOD'S TRIAL AND HIS SUFFICIENCY FOR HIS WORKERS

I. The Trial Ground:

1. Moses was in the wilderness (Ex. 3:1).
2. Elijah went to the desert (1 Kings 19:4).
3. David went to the deserted places (1 Sam. 26:3).
4. John the Baptist was in a wilderness (Matt. 3:1).
5. Paul was in Arabia (Gal. 1:17).
6. Jesus was in the wilderness (Luke 4:1).

II. The Grace of the Wilderness:

1. Seeking for God (Psa. 63:1).
2. Longing for God (Psa. 63:1).
3. Praising God (Psa. 63:3-5).
4. Meditating on God (Psa. 63:6).
5. Following after God (Psa. 63:8).

So God tries His workers that His grace may be sufficient.

23. SPIRITUAL TRAITS OF A CHRISTIAN WORKER

1. He has been born again (1 Pet. 1:23).
2. His salvation came not through works (Eph. 2:9).
3. His salvation is the gift of Christ (Titus 2:14).
4. His foundation is laid on Jesus (1 Cor. 3:11).
5. He gladly confesses Christ everywhere (Rom. 10:10).
6. He carries the message of salvation to others (2 Cor. 5:20).
7. The Holy Spirit has been given for conviction (John 16:8).
8. The Spirit has regenerated him (John 3:2).
9. The Spirit is his source of revelation (1 Cor. 2:9).
10. The Holy Spirit is his sanctifier (Rom. 8:13).
11. The Spirit is his consolation (John 14:16).
12. He has been cleansed by the Word (Psa. 119:9).
13. He has been blessed by the Word (Psa. 119:65).
14. He has been strengthened by the Word (Psa. 119:28).
15. He has been saved from the penalty of sin (1 Pet. 3:18).

PRACTICAL

THE VALUE OF A PREACHING PLAN

LEWIS T. CORLETT

SUCCESSFUL preaching is the proper harmonization of the human and divine. God has called man to be His agent in proclaiming truth. This is an exaltation of the human, but God does not plan, simply to call man to go out for Him and then forget him. The promise, "Lo, I am with you always," was given to and for those who would accept the responsibility of being ambassadors as they plead with men, in Christ's stead, to be reconciled to God. But preaching is a

human as well as a divine work. The human must take the initiative in reading, study and the preparation of sermons in order to give the Holy Spirit the opportunity for guidance. The promise was given that the Spirit "shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." The Spirit is the Illuminator, but the individual brings the truth to the mind before the Spirit can illuminate; the Spirit is the Guide, but the preacher must start somewhere in the realm of Truth before the Spirit can guide him to new and fresh interpretations. It is impossible for any-

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one to guide a sleeping or unconscious person.

Thus the problem of the ministry is to keep the two, the human and the divine in proper and harmonious balance. If the man leaves all to God, he will invariably find himself in the brush; if he depends entirely upon the human, his sermons will be spiritless and powerless. Strange as it may seem, the average preacher who finds himself in the first condition will blame the difficulty on the devil and in the second case, he will be tempted to upbraid the audience for lack of response, co-operation, or spirituality. The challenge of the ministry is for the man to be diligent in doing his part and then have faith in God to do the rest that he cannot do. Man must pray, meditate and trust to get the divine help that is absolutely essential but he must also give due thought to a study of methods, plans, means and objectives that will make the man, the message and the method of delivery the best possible. In the study of these things the idea of a "Preaching Plan" is brought forward for consideration.

WHAT IS MEANT BY A PREACHING PLAN?

By a preaching plan is meant a systematic consideration on the part of the minister, of the various phases of truth and doctrines that he should preach in a definite period of time. This does not mean that the preacher would simply list a number of subjects or hobbies that he would like to preach on, and then proceed to do so without thought or consideration of the leadership of the Holy Spirit; but rather that the preacher shall wait upon the Lord, and in meditation of the needs of the congregation, the demands of the church, and under the leadership of the Holy Spirit, plan what subjects and doctrines should be dealt with in the pulpit during that stated period. It always precludes the idea of limiting the Spirit of God but rather opens the way for greater and clearer guidance than could be reached

by waiting until Friday, Saturday, or even Sunday and hastily trying to get the leadings of the Spirit. Later on in this discussion it will be shown that the preaching plan is a splendid method for the minister to check on himself.

The principal objection to the preaching plan is that it tends to do away with the leadership of the Holy Spirit. This merits some consideration. This objection arises primarily from a wrong conception of the work of the Spirit. His is not a spasmodic, intermittent, hit or miss leadership. Some people seem to think that the Spirit cannot work in a system; the Bible points more directly to the opposite, that He does work according to law and system. It is true that man can so organize and plan that he leaves no room for God, nevertheless history is replete with incidents of the guidance of the Spirit when men have been planning to act in a manner so that the Spirit could work the most effectually. Almost all preachers will testify that the richest illumination of the Word and the revelations of truth have come to them in the moments and hours when they have definitely planned to bring themselves to the place where the Spirit could direct their thoughts. If this be true pertaining to the individual preacher in the personal preparation, will it not also apply to the nature, character and themes of the sermons to be preached. Planning to preach on subjects and themes stressed by the Spirit will assure one of greater and clearer guidance for all sermons.

THE NEED OF A PREACHING PLAN

The first great need of a preaching plan is the humanity of the preacher. The limitations of humanity present a problem to the preacher. Most ministers are biased regarding certain phases of truth or have a tendency to ride some particular phase of doctrine or speculation as a hobby. This hobby or bent generally shows up in every message, unconsciously on the part of the preacher, but very consciously on the part

of the audience. A preaching plan will help eliminate this. Most minds travel in a circle. The mental habits, the reading, the trend of thought, all tend to center around the same point unless directed to a certain objective. Unless a preacher is extremely careful and plans the development of his sermons, there will be a repetition of words, thoughts, expressions and ideas, which in time become monotonous and as far as spiritual food is concerned, valueless to the audience. Also unless the preacher plans carefully, he will unconsciously repeat the same sermon under different texts. Also all preachers have some types of sermons that are easier for them to preach than other kinds. They will have a strong tendency to give their audiences a sameness in subjects treated and thus not develop rounded-out Christian character in their listeners. They need to analyze their preaching plan and give God, through the Spirit, an opportunity to bring some of His vast refreshing variety into their messages.

The second need of a preaching plan is that every preacher should, at least once a year take time to analyze his preaching and consider approximately what he is doing and where he is going. Some set of questions similar to these would be helpful:

1. Are my sermons building and enlarging me, mentally and spiritually?
2. Are my people increasing in appreciation for God, the Bible and the church?
3. Is my preaching increasing the spirituality of my church, or does it tend to produce leanness of soul which generally manifests itself in disturbances?
4. What themes am I preaching on most? (List them and look at them.)
5. Is my preaching improving?
6. Are my messages drawing outsiders to the church?

Such questions or similar ones will bring the honest preacher face to face with some of the deficiencies of the program he is

following, and will cause him to fall on his face before God with pleadings for the guidance of the Holy Spirit in better and more efficient presentation of truth.

A third reason for the importance and value and need of a preaching plan is that the congregation of a local church needs, and generally desires, to hear sermons on all the doctrines of the denomination. The messages of the preacher will frame, mold and regulate the thinking of the people in the pew. A clear presentation of the doctrines of the denomination will develop within the hearts and minds of the listeners a deep sense of appreciation for the cardinal doctrines and standards of the church, this in turn will develop loyalty and loyalty will arouse an enthusiasm that will display itself in zealous activity for the church in a variety of service. Also a presentation of the viewpoints of the church on the Bible and the fundamental doctrines will forewarn, and fortify the members against any evil or false doctrine that may show itself in the community. The best way to fight error is with a faithful presentation of biblical truths. Again the preaching of all phases of church doctrine and work will enlarge the vision of the members of the church and will assist them in forgetting self, and with God move out for the salvation of persons, both at home and in foreign fields.

MAKING THE PLAN

What should a preacher consider in beginning the plan? Some say, "I allow no one except God the prerogative to tell me what I shall preach." This is only a partial truth as almost all preachers limit themselves according to the standards and doctrines of the denomination to which they belong. All churches, even the holiness churches, reserve the right to tell their preachers what they shall preach. The preachers do not object for they recognize a harmony between the doctrines of the church and those of the Bible. Every preacher is subjected to four forces

in deciding what he shall preach: First, the definite command of God to "Preach the Word", second, the requirement of the church that he preach her doctrines; third, the need of the people whom he is serving; and lastly the leadership of the Spirit in harmonizing the first three. All of this is the basis for consideration in making a preaching plan.

The successful preacher is the one who gives a treatment of all truth, not in one sermon, as some seem to enjoy trying to do, but in a certain space of time. If the pulpit is silent on any theme or doctrine for a period of ten years, that particular doctrine becomes lost to the church. Also certain basic doctrines are basic and fundamental, others are of secondary and non-essential nature. The preacher must plan to preach more on the basic and fundamental than on the secondary. How can a preacher know, with any degree of certainty, that He is doing this unless he checks up on himself. This the preaching plan enables him to do. The preacher will find it profitable to list the doctrines the church has classified as essential and then take a list of the sermons he has preached during the past year and see how he measures up to the standard of his church. Also at the beginning of the year, either assembly or calendar year, the minister would find it helpful to make a list of the doctrines and themes that he should deal with during the year. This should be done, not in haste, but in meditation on the central themes of the Bible, the fundamental doctrines of the denomination, and the particular needs of the local church, waiting upon God through the guidance of the Spirit to direct his thinking and plans for the year. This will enable the Lord to assist him in overcoming any bent or hobby he may have, or it will at least give God an opportunity to help the preacher to a balanced ministry.

What themes should a pastor preach on during the year? First of all there are some special days that the preacher can-

not afford to overlook, such as Easter, Mother's Day, Children's Day and Christmas. He will have to carefully consider these special days, for a prominent magazine listed 72 Special Sundays a year when preachers are requested to preach special sermons. If he is not careful there will be more special than there will be Bible. Preachers will vary on what special days should be recognized but these should be considered as a part of the whole program rather than separate days without a bearing on the general plan. Plan to make each special day contribute something to the church and the cause of holiness. Following this consideration of the special days, it would be helpful for the preacher to take the Manual of the Church of the Nazarene and list the doctrines of the church and pray over them for guidance on what he needs to preach. Here are the prominent ones: God, Jesus Christ, the Holy Spirit, the Holy Scriptures, Sin, Atonement, Repentance, Regeneration, Adoption, Entire Sanctification, Holiness, Second Coming of Christ, Heaven, Hell. To these many phases of truth implied directly or indirectly in these general truths, such as Stewardship, Missions, Spiritual Development, Conscience, etc., will crowd themselves into the mind of the preacher until he will begin to wish that every day was Sunday so that he could have the opportunity to bring these truths to his people. This cannot be done so he must wait patiently for the guidance of the Spirit to direct his thinking to those that should be presented the earlier part of the year and then later on pray for more direction until the Spirit has guided him in elimination and selection during the entire year.

The following of some such plan will have a marvelous effect on the preacher himself. It will broaden his mind, stimulate his thinking, enrich his heart, encourage his soul and best of all develop him in fellowship and co-operation with the Holy Spirit. It will bring a deep sense of ap-

preciation for the doctrines of the church that will develop a source of enthusiasm in the sermons that will find its reflection in the enthusiasm of the local congregation for the standards of the church. This plan will help the minister to provide a healthy diet for the congregation and give them such food as will help them to be strengthened to go out to service for the church and holiness. And finally it will bring to both preacher and people a sense of appreciative satisfaction that can be attained only through the presence of God and spiritual leadership.

MINISTERIAL ETHICS

J. E. KIEMEL

THE calling of the preacher is a very sacred one. And the ethics of the preacher should be just as sacred as his calling. What do we mean by ethics, particularly ministerial ethics? It has to do with the behavior of the preacher both in and out of the pulpit. It pertains very largely to our outward conduct. But we desire to make an invasion at this time. We will say that ethics invades the realm of our thoughts, our thought life. Our motives are very largely controlled by our thought life and life in its manifest conduct is apparently the essence and reality of our thoughts and motives. If our thoughts are pure, our motives will be pure. And yet our thoughts may be pure and our motives frequently misunderstood. Therefore if our conduct is poor and questionable our thoughts and motives may be very thin and superficial. However it seems that a person with a pure heart would always attempt to present a more acceptable conduct, whether in the pulpit or out of it. Once upon a time it was said, "The appearance of the preacher was striking as he stepped into the pulpit." The impression, dignity, reverence and spiritual earnestness which he conveyed made you feel that this was not to be a lecture or a concert but a sacred occasion.

He started with an advantage, however he quickly lost it. He was no better off than the preacher with the striped sack coat, for soon he began to take the poses and use the gestures that you might expect in a hotel lobby. He lolled on the pulpit. Now his hands were on his hips, then in his pockets, and at times gripped his vest as he strolled around on the platform. The impressiveness of his appearance was largely destroyed by the unimpressiveness of his manner. The preacher's appearance in the pulpit is vital and should not be one of dignity so much as one of sincere and spiritual dynamics.

He who preaches holiness and the sacred themes of God's Book to others must be pure in his motives, must be mighty in his words. Must be pure in his heart and careful in his deportment. There is a certain measure of humor the preacher carries with him. And in thinking of the humorous side of life we must be sincere, and in thinking of the sacred aspect of life we must likewise be sincere. We must cultivate the use of pure, chaste language out of the pulpit and in an equal manner we must cultivate the use of pure and chaste language in the pulpit. What the preacher is, sometimes, out of the pulpit speaks so loud the people in the pew cannot hear what he says when he is in the pulpit. A famous preacher once said this concerning another preacher who was endowed with and possessed unusual ministerial ability: "When he is in the pulpit he ought never to go out of it, and when out of the pulpit, he ought never to go into it." In this statement he was making a very careful discrimination between his ethics in the pulpit and out of it. He meant that his ethics were so poor, and low and questionable that he should never go into the pulpit when out of it. He was powerful in the pulpit from the standpoint of being a Bible exegete and preacher of the Word; but his ethics, his morals, and his social relations out of the pulpit were so deficient and superficial that it

very forcefully militated against everything he said in the pulpit.

Some ministers are pugilistic, others are militaristic in the pulpit, and we are all vastly different, but we are certain all can cultivate a more pleasant and pleasing manner and behavior in the pulpit.

Let us take the Prince of preachers for our example. When He was in the synagogue at Nazareth His ministerial ethics and behavior were such that the eyes of all were *fastened* on Him. "Do you think He pounded the pulpit and threw into a corner the sacred roll? No, no. He handed it to the minister. Do you think He kicked over seats or benches? Do you think He threw song books? If there is virtue in the things that are just, pure, lovely; honest and of good report, think on these things.

There are two thoughts we shall dwell upon and develop a bit so as to get a closer and more comprehensive view of the preacher's ethics.

THE ETHICAL PRINCIPLES OF THE PREACHER

The preacher should be in possession of a set of principles that cannot be gainsaid. His ethics should be founded upon the unquestioned principles and integrity of the Book of God. He should be all things to all men that by all means he might save some. But while doing this his character must remain unspotted. The principles he has set up in his soul should be moral and sterling in quality from beginning to end. The preacher in the pulpit with divinely implanted morals and principles will not stoop to take advantage of the people in the pew. He attempts to analyze the thoughts and motives of the people in his parish and particularly the people of his audience. He will seek to say what is upon his heart in the most helpful way. He desires the acceptable words, he knows the words of the wise are as goads, and as nails fastened by the

masters of assemblies, which are given from one shepherd. We must remember, too, that what we say is something like a boomerang; it has a tendency to turn and come back our way. The Savior said, "With what measure ye mete, it shall be measured to you again." We are called on at times to mete out to others a certain message. But then again, over a few tomorrows, the master preacher brings back the meted measure to us with force and a genuine impact upon the soul. We feel it keenly. But He knows we need it. There have been times when we have made statements as to how God would sustain and keep those to whom we are preaching, and then we are brought to face the facts ourselves. The facts that I have preached to others I have been called upon to face and practice myself. This is the way it should be. But in it all God's Word has been proved to be gloriously true. And when it stands the test in our own life we feel free to preach it to others. And right here will say we must always take our ego into the pulpit, but never our egotism. Our ego of self and personality must be cleansed and filled with the Spirit's personality. We must never permit the egotism of self-conceit or self-exaltation to enter with us into the pulpit. Christ must there be exalted. We must respect other preachers and their motives. We think sometimes in drastic terms regarding others whom we would excoriate and excommunicate. The pulpit is no place to sling mud. No place to gratify our own feelings or emotions concerning others. "The divine imperative is, "Preach the Word." And here is a declaration of truth from the psalmist. "My soul is among lions." Then later he gives us a clause with claws in it, and it must be that his ethics coincide and are compatible with this fine word—and there is infinite wealth in these words. Here they are: "I will behave myself wisely in a perfect way; O when wilt thou come unto me? I will walk within my house with a

perfect heart." We are not to use the Sword of the Spirit to skin our sheep, but we are to use the Sword in order to distinguish between right and wrong. There must be the application of the right and the renunciation of the wrong. "For the word of God is quick and powerful and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit and the joints and marrow and is a discerner of the thoughts and intents of the heart." In the *Herald of Holiness*, February 29, Professor London has a very fine paragraph that is suited to the thought and idea we are seeking to express and convey to you. "Someone has said, 'We cannot spare some people even to go to heaven.' The pastor, I have in mind, is of this type. He loves people. He slips into the lives of other people, as the sunshine does. He is joyous. He is always clean and tidy in his dress and personal appearance. He enjoys life. Nothing seems dyspeptic, no note of sullenness. He is happy in his work, and is a great Bible preacher. He is never abusive. His parsonage is as near ideal as could be found in any church. His wife is a true helpmeet. The pastor and his wife have hearts as the hearts of youth. They inculcate the ethics of kindness and brotherly love. The pastor of whom I speak pays great attention to the sick. He carries with him an atmosphere of health. He is chaste in his conversation and elegant in culture. He is not a ranter. He preaches out of a tender heart, mainly and sympathetically. He is not a complainer, and never enters his pulpit in a flurry. He is the embodiment of the grace he preaches. He is swift to appreciate and slow to find fault."

We must never put on the brakes or the soft pedal when it comes to the startling and striking utterances of God's Book. These words are fundamental, they are our spiritual and foundational ethics. We must not be harsh or critical in the pulpit,

we should and must be filled and controlled by the Spirit of Christ. We should not be pugilistic in our gestures and movements unless we just cannot get the truth out any other way. It may be that the gymnastic and pugilistic attempt will detract, hide and conceal the truth we are attempting to convey to the people. The people will certainly remember the stunt but not the truth if the stunt is absurd and ridiculous.

We must not be militant, or at least it seems to me that we should not be militaristic in our pulpit ethics. We must not mow down and shave too closely everybody who fails to agree with us. We must emphasize holiness and sanctification as a second definite work of grace, and that without this experience we cannot see the Lord. And our interpretation and application of this truth must be repeatedly given. We receive this blessing in this life, not by growth, but by faith. It is a second crisis and an instantaneous act of God's grace. We may succeed in our militaristic attitude in pouring truth into the mind, but if at the same time the head is made sore and the heart sour, this kind of ethics should be eliminated at once from our pulpit decorum.

In the *Herald of Holiness*, of March 2, 1935, Dr. Morrison writes in a very distinctive manner and with no uncertainty. He asks this question: "What is the Nazarene motive?" And this is his answer: "Is the Nazarene motive merely to establish another denomination? If it is, then we are headed for a first class defeat. Such a motive will never generate the necessary degree of heroism, self-sacrifice and devotion to accomplish the purpose. What then is our Nazarene motive? It is holiness. Holiness of heart and life. Holiness as an experience. Holiness as a life. This was the motive of the Church of the first century; and the cause ran everywhere like a fire in the grass. This is what motivated the Wesleyan revival and drove its sacrificing itinerants far afield. It broke forth

in the holiness movement under Inskip, MacDonald, Gill and Pepper. It flamed again under Bresee, McClurkan, Bud Robinson, Seth Rees, Father Riggs, John Short, H. F. Reynolds and H. D. Brown. Some of these men caught its exuberant powers and organized them into a denomination. Like steam in a boiler, it now drives our denominational train. Holiness is our motive. The Holy Ghost is our driving power! "Thy kingdom come," is our prayer. To establish the reign of Jesus in the hearts of men in anticipation of His speedy return is the Nazarene purpose. Live holiness, preach holiness, testify to holiness, propagate it, publish it, sing it and girdle the globe with it. In this our language must be yea, yea, and nay, nay. This is the ideal of our ministerial relation with the people."

So far as we are able, correct information must be given to the people. There will be those who will put to a proper use this information, and no one has a right to information of which he proposes to make an evil use. It is of utmost importance that we mind our own business, for this is an outstanding element in our ministerial ethics. We must be charitable in our judgment of motives. An ethical writer says, "Some acts indeed carry their motives with them, but most of our deeds do not. Therefore when any mistake is made in private or public activity we must not immediately reach the conclusion that it came from an evil motive." Our motives should and must be pure and there should always be a sincere endeavor on our part to improve our conduct. As it is possible for us to improve our motives, so it is possible for us to maintain and improve our ethical relations in our ministerial life.

What an art is that of preaching! It deserves the finest preparation that can be made. We should apply ourselves more earnestly in order to improve the ethics of our ministry.

We have some outstanding examples of

ministerial ethics in our church. We have seen them in other churches. And we have been profoundly impressed by their Christian behavior in the pulpit. Those among us are our General Superintendents. Those of us who have listened to Dr. Williams have been impressed with his grace and gravity and the splendid way he has glorified the pulpit. It seems as though his ethics in the pulpit have always been approximately perfect.

In his book on "Sanctification," he gives us a very vivid picture of the Grand Canyon of Arizona. He says that there was an artist present in the canyon painting a picture of this superb scene in nature. He says in substance that it was a work to enamor one's soul and that he greatly desired to be an artist and paint such pictures. But then he says, "I was awakened to the fact that I am an artist, and that my supreme task is to paint a picture of Christ in my life." We are to so represent and interpret Him in the pulpit and in our life—our everyday life—that others will become enamored with the picture and be drawn to Him.

Then we have Dr. Goodwin who has given us some of the most wonderful messages to which we have ever listened. And coupled with these was his inspired personality. When preaching, it seems that he is under a strange spell of divine inspiration, and his tongue is bathed in the fount of eloquence before the throne of God.

There is Dr. Reynolds, our beloved General Superintendent Emeritus, who gives us a very vivid picture of the significant Bible phrase, "Who maketh his angels spirits, and his ministers a flame of fire." He has been a bright and shining light in the midst of a perverse nation, and his pulpit ethics have been deeply impressive and lasting in the minds of those who have heard him.

In our concluding remarks relative to these men, will say we have always been deeply impressed in regard to the respect

they have shown in the pulpit (their throne of power) for the chief Book of all Christians—the Bible. These men have never been guilty of throwing the Bible off the pulpit or tossing it onto the floor or rolling and pounding it. They have all shown great respect and reverence for this holy Book of God. We have never seen them throwing song books or breaking up chairs or doing the spectacular in the pulpit, and yet thousands of people come to hear them and sit under their ministry. They are before us, let us in a righteous way emulate them so as to improve our ministry. We have been discussing the ethical principles of the preacher for a while, let us now look at the ethical relations of the preacher.

The ethical relations of the preacher have to do with his ethics outside the pulpit. His contacts and social relations with the people of his parish. Here is something that has been of lasting benefit to me. It is this: the preacher should insist upon and be persistent in avoiding dirt, debt and the devil. We may not always be able to avoid the devil but we can avoid dirt and debt and we certainly can resist the devil.

We are told that in real life ethics are commonly allied with religion, and that the voice of conscience is the voice of God, and moral law is the expression of His will. There must be reason and revelation between our ministerial principles and our ministerial relations. Professor Stalker says, "Habit is the dress of the spirit." This being true, we should cultivate the habit of conforming our outward conduct with sound reason and inward revealed moral and spiritual principles. And these moral principles must always be backed by and based upon the sacred revelation of God's Book.

There are, at times, certain things that occur in the work of the ministry that are sad and serious and yet there is the laughter side and that which is rather amusing. Both the serious and the amus-

ing are mixed and mingled. Let me illustrate by a recent incident that came under our observation: Out on Highway 75, just north of Sioux City; our beloved Brother Roberts was with us, and saw the whole thing just as it really occurred. He can vouch for what I am telling you. We were traveling north at the rate of about forty miles an hour, when all of a sudden he and my wife said, "Oh, look up there two cars ran together." We were perhaps one-half or three-quarters of a mile away when the accident happened, and the writer, who was driving at the time, did not see the impact, but immediately saw the results when informed of the sudden crash. In about one-half minute we were at the place of the accident. We were the first to arrive. And this is what greeted our eyes. A Chevrolet car stood upright in the field partly buried in mud and water. On the bank just off the pavement was a Ford car upside down, and a couple of men were crawling out through a hole in the rear. One man had a piece of upholstery around his neck: They were scratching and digging and crawling in a way that was evidently brand-new to them. They were scared, they were shocked. One commenced to swear fluently and violently. I said, "If I were you I would not swear like that. You ought to be thankful to God that you were not killed." He begged my pardon for swearing. And from then on he was very calm and courteous. He lost some money and seemed to be interested in finding it. He found a part of it, and in a short time his partner found the balance. They were somewhat dazed, and yet the nerves of the two drivers were bristling and the men were getting ready for a vicious and malicious attack on each other. One man's car had been shaved with glass and was bleeding freely. At his throat blood was gradually oozing out. By this time a considerable crowd had gathered. Before we knew what was happening, the drivers of the two cars were pouring out oaths pro-

fusely and swinging their arms and beating the air and rushing toward each other as though they were going to beat out the hard and harsh feelings. It looked as though they felt this would settle everything and also repair the damage done. They did not come to blows. But after the violent oaths and the crude gymnastics they receded into a gentle composure. However the cars were still in the same places and the men's nerves and feelings were none the better for their unkind actions.

Sometimes in our ministerial relations there is a crash and a serious mental impact. The preacher is drawn into an unholy atmosphere, but he must trust God to hold him steady, be a man of strong self-control and maintain his composure, even though it looks like everything is going to pieces around him. Things are never as bad as they seem.

It was a serious accident and we are perplexed now as to how those men ever escaped being seriously injured or killed. The amusing part of it was those men who barely escaped alive were bristling and boiling and ready to fight as though that would correct the whole situation.

Some bristle and boil in the church occasionally, and it looks for a time rather serious. People seem to think they are going to correct and adjust everything to their own liking by a few knock-out blows, when, lo, the amusing thing is they calm down and become courteous and hardly realize what it is all about. God has a remarkable way of helping and adjusting affairs for us. Our confidence in Him must be implicit. And anyway at the place of the accident cars continued to travel, and in the church where little minor affairs have taken place, the work of God goes marching on.

May the Father of mercy enable us as preachers to maintain good ethical relations in the homes of our people and in all our associations with them.

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THE PASTOR IN HIS STUDY

E. E. WORDSWORTH

NEXT to his prayer closet, the pastor's study is the most important and sacred place of preparation for the public duties of his office. His closet is the holy of holies—the place sacredly devoted to the cultivation of his heart by personal communion with God. His study is the holy place—the temple consecrated to the improvement of his mind, and the assiduous devotion to his holy calling.

First, it is important to have a study—a place consecrated to mental cultivation. Sometimes parsonages and churches have been built without any thought of the pastor's mental needs, and we know it is difficult to find a suitable corner for study, nevertheless it can be done. This scribe has often been compelled to use a bedroom for such, with one corner he claimed as his den. Bunyan spent twelve years in Bedford jail and from the immortal walls of that unsuited study he wrote "Pilgrim's Progress," which has blessed the millions of earth. Wesley studied on horseback. But where possible have a room set apart as the pastor's study, and preferably away from the home, and thus avoid many annoyances and interruptions. Classify your books. It is my practice to place all commentaries on one shelf, books on prayer on another, missionary volumes on another and so on with my entire library. I also classify my pamphlets. Otherwise much valuable material would be passed by and be unused. Have the room luminous. If possible the light should shine over your left shoulder as you sit at your desk. Also in reading this rule should be followed: do not overheat the room and provide a little ventilation. If the mind becomes sluggish, go to an open window and take deep breathing exercises and then renew your studies. Again and again I have been enabled to continue my study by so doing

when otherwise I would have wasted precious moments, yea, hours.

Intellectual preparation should always be subordinated to spiritual preparation for ministerial work; yet intellectual preparation is by no means unimportant, or to be lightly regarded. The eminent and world-renowned Dr. J. H. Jowett once said, "If the study is a lounge, the pulpit will be an impertinence." Thorough and conscientious reading and study lie at the foundation of ministerial success. In the seclusion and quiet of his study the preacher must discipline and store his mind for effective service in the various duties of his pastoral charge. "Here the beaten oil is to be prepared that will send forth a sweet savor in the courts of the Lord."

There must be intense, persistent, and perpetual study. To depend upon wit, genius, or momentary inspiration when in the pulpit when the study has been neglected is an impertinence. It is downright rudeness to an audience. It is to act the part of a fanatic or a fool, and to deserve the failure and disgrace inevitably resulting from such a course. The Spirit of God never endorses mental sluggishness by inspiring the man who is too indolent to study and inform himself. Inspiration is about 90 per cent perspiration. Even communion with God, sacred and all-important as this is, must not be a substitute for faithful and persistent reading and study. It was the holy, prayerful Paul who said, "When thou comest . . . bring the books, but especially the parchments" (2 Tim. 4:13). On the part of the pastor, prayer and study should be Siamese twins. The holiest men of the Christian Church have been the most studious men. Augustine, Luther, Calvin, Baxter, Wesley, Fletcher, Edwards, Bresee, and many other heavenly minded men, whose labors have blessed the world, were men of profound learning.

Resolve to be a thorough student. You may not be a college graduate, but you

can be a student. William Carey probably never darkened a college door in England, yet he became the most learned scholar and Bible translator of all the missionaries of Christian history." Systematize your time. Grab the moments. "Redeem the time." Study the Bible, and study the Bible as a whole. It is not enough merely to read the Bible. It must be thoroughly studied. Fill your mind with it. Commit to memory as much Scripture as possible. It will be found excellent practice to memorize some portion daily. Dr. Wilfred T. Grenfell, an Oxford man, says, "A thorough knowledge of the Bible is a better education than a full university course without it." Take a concordance and find a word and run it through the Bible. When you propose to preach on a certain announced theme, this will prove very helpful and many sidelights will be brought to your attention. Then if you take time to memorize scripture passages in keeping with your subject your sermon will be greatly enriched. Let me illustrate: the writer recently preached on this theme, "The Certainty of Christ's Second Coming." And before the service, during the preceding week, we carefully went over many passages relating to the theme as follows: John 14:3; Acts 1:11; 1 John 3:2; 1 Thess. 4:13-18; Rev. 22:20 and similar ones. In the study we memorized them, or refreshed our mind by going over every one and quoting it out loud. This takes time and persistence but, how glorious to preach with these texts in the mind for the Spirit to use!

It is also important that the pastor should devote a sufficient amount of time to current literature and the periodicals of his denomination. Especially we emphasize the church periodicals, and we mean this to include them all. Look into *The Children's Worker*, *The Young People's Journal*, *The Other Sheep*, *The Herald of Holiness*, and all our publications. Many valuable suggestions will be

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brought to your attention for the building up of the work by so doing.

There are many helps for the study that might be suggested but I would mention as absolutely essential the following: a good Bible, commentaries, an up-to-date dictionary, a good concordance, Bible dictionary, and the periodicals of your denomination. Without these you are certainly greatly handicapped. I would have them if I had to sell my shirt, as Spurgeon said. But in addition to this keep buying the best books and periodicals and when you cannot purchase the best books and periodicals and when you cannot purchase as many as you desire, borrow from a friend, but please do not fail to return them and by such failure violate the Eighth Commandment. It has been said that "many preachers are not good accountants but very excellent bookkeepers." How true!

But in closing I would give a word of caution. While we believe the preacher should enslave his mind, yet it ought to be always remembered that grace is far superior to culture as a qualification for the gracious work of the ministry, and that "the wisdom which is from above" is unspeakably greater than any scholastic attainments as a preparation for winning souls. A cultured and graceless preacher may answer the call of the church bell and serve in a professional manner, but without the burning flame of holy love in the heart his ministry will be barren. We must preach "with the Holy Ghost sent down from heaven." But "study to show thyself approved unto God," and season all your studies with anointed prayer and Christian devotion and you will be a flame of fire.

Direct your arrows at objects without being personal; come near your hearers. Letters dropped into the post-office without address go to the dead-letter office, and are of no use to any body.—JOHN HALL.

NEW RECRUITS AND HOW TO ENLIST THEM

J. C. LAMBERT

IN ORDER that a church may wield an influence in the community there must be a field where new recruits can be secured. An army always has soldiers in camp in preparation for times of emergency, and to take the places of those who drop out of battle, or fall by the wayside. There is the necessity of training young soldiers, fitting older ones for better service, and keeping the spirit of patriotism alert in the minds of the people.

The Church is an army. The Bible speaks about it as such. Solomon says the Church is to be as powerful as an army with banners. In order for the church to carry on after older recruits have passed on; fallen in sickness, or become disabled, new ones must constantly be added to the fighting force. This necessitates days and weeks of enlistment, drafting new officers, preparing younger ones for important positions, and constantly seeking out those who can be enlisted.

In the first place, securing new recruits for the church, must come about by a spiritual birth. We cannot get away from the fact that all must be *born again*. This is best secured by revivals of religion, prayer in the homes of strangers, Sunday school contacts, and the everyday living of holy lives among the people. But this is only the beginning of an enlistment of new recruits for the church army. Thousands of good soldier material are lost to our army because of a lack of concern after the enlistment has been made. It is one thing to get a new recruit and quite another thing to train him for service. A newborn baby may be expected to live without care and attention, just as much as a newborn recruit in the army of the Lord may be expected to live and make a strong Christian without some attention being given him by the older soldiers in

the church. Many a fine young man or young woman has been lost to our army by wilful neglect, criticism, faultfinding, and by improper food given from the pulpit. New converts are just as helpless in the church army as were our boys who were picked up off of farms, out of workshops, or from behind our counters, when first drafted for service in the late World War.

Soldiers are not made in a day. There must be months of drilling, proper feeding, instruction, guidance, lectures in the form of showing them how to conduct themselves, how to prepare for emergencies, and how to get ready for sure enough fighting.

Suppose our boys had been placed in training camps, given their guns and ammunition, and shoved into their huts with no instructors, no books, no teachers with patience, and told to get ready to fight the Germans on a foreign field. In such a case they would have been mowed down like grass before the reaper, and slaughtered without any knowledge of defense. It was bad enough as it was after months and years of training.

The devil is after new converts. They must be taught how to combat his onslaughts. Preachers and teachers and laymen in general must learn the art of dealing kindly with new recruits, being patient in their blunderings, and standing by them in the midst of their wobblings. They are babes in Christ. Babes are not expected to do as full grown adults. Different kinds of food are necessary, and different interests are manifested in the lives of the two classes.

To enlist new recruits in our church, there must be a friendly attitude taken toward these strangers. Their homes should be visited, books distributed, care and attention given them, and not so much expected of them as though they were matured men and women. They should be enlisted for special service when gifts and talents are found among them.

Preachers and teachers should be on the lookout for these gifts, and encourage those who are found to be talented.

You will please pardon this personal reference, but it was a great day when First Church, Lansing, Michigan, discovered the new recruit, Mrs. J. C. Lambert, sent her to college, and paid out almost a thousand dollars for her education. (She might not have been my wife today had it not been for their foresight and interest in the new recruit.) How many boys and girls in our own constituency might become useful servants of the church, as my wife has done, if only keen eyes sought out those with special gifts and consecrated talents!

They who would find friends, must first make themselves friendly. Nagging, scolding, holding yourself aloof, and finding fault with those who have not received the light, as older ones, have driven many to an untimely religious grave. You must make new recruits to feel that they are needed, and when possible give them something to do. Action is necessary if babies are to grow. You cannot keep them always in the cradle. When they are out and stumbling around they are not to be roughly treated, jerked up by the hair of the head, and told to do as adults do. Kindly, tenderly, patiently, and lovingly, they are to be guided, directed, and helped, until the day when they can stand and walk as matured ones do.

One of our preachers, who is well known for receiving new recruits, was asked how he was able to take 100 new members into his church in one year. He replied by saying that he went after them. He visited the homes of new converts, became interested in their families, and often discovered that others in the family were eligible for church membership. Literature would be given them, a Manual placed in their hands, the *Herald of Holiness* sent to their home, invitations given to them to attend public gatherings with Nazarene people,

and special care given to their spiritual culture.

The one asking the question said, "Well, do you think all of your hundred members will make good ones?" The preacher replied, "No, I suppose about the same per cent of my new recruits will make good, as the half dozen that you took in during the year." While many will be vacillating in their Christian experience, and fail to live up to our ideals, we must remember, as Dr. Chapman has said, that we are in a workshop, and there is much that is lost in the making of the finished product.

But like the woman who said that the service last night was one of the best, and when asked why she thought so, she said, "Because I had the privilege of speaking three times." It is in doing that we learn how to be better and bigger soldiers. A little boy said he was going down to Mr. Moody's Sunday school, because they loved him down there and paid some attention to him. Most of us in the work of saving the lost must remember that most people are only little boys grown up.

CHOOSING DEATH

"There is a sense in which we all died in Jesus Christ our Lord, when on the cross He yielded up His spirit to His Father. There is also another sense in which we must die daily, in the constant denial of self. But, besides this, there must be one definite moment in each Christian's life when death is definitely chosen for all that is selfish—carnal—worldly, fleshly and of the devil. This is surely the meaning of the apostle, when he says, using a tense which signifies a definite past act, 'They that are of Christ Jesus have crucified the flesh with the passions and lusts thereof.'" (Gal. 5:24).—F. B. MEYER.

There should be set aside a separated portion—this portion was early designated as one-tenth.

Thine Is the Power

The essential condition of spiritual power is union with Christ. The power of which we speak is power for practical godliness, personal holiness, and effective service. This power is not from ourselves. It is not something lying dormant within us, something that has been covered up, and only needs to be liberated, set free.

It is divine power. Originally God put power into the hands of man, but he lost it at the fall. Now God has put power in Christ. He does not give it to each one separately, but He has bestowed it on Christ; He has laid it up in His own Son. There it is eternally safe, and there it is for all the members of His body. But while it is there—and there for us—we cannot have it apart from vital union with Him.—EVAN HOPKINS.

Who Really Knows?

Fire, FIRE—we all know what it is, but after all who does know? Fire in the stove, fire in the motor car, fire in the electric wire, fire in the volcano, fire in the clashing flint and steel, fire in the cartridge, fire in the sun—who knows—really knows what it is? And the something in the mind that makes it sparkle and flame, and in the personality that makes it powerful and commanding, and in the heart that makes it yearn and comfort and console—what is fire, anyhow? And the something that descends from God and makes the soul burn—in love, in prayer, in message, in morals, in methods—the Holy Ghost fire. Who can tell whence it cometh or what it is? And the remarkable fire we name a "call"—to the ministry or mission field. How it drives one over land and sea, like flames in a locomotive boiler, on errands to save the lost, till life ends. Fire, fire—who knows what fire is?—SELECTED.

"As I start out to live the round of this day I must do so remembering that I am being watched on every side and that what I do and say will be noted. I shall not live unto myself alone. The way I walk down the street, the way I greet people in passing, the way I talk and eat and live will be a help or a hindrance to others."—WM. L. STIDGER.

A Page or Two of Odds and Ends

SELECTED BY THE EDITOR

Over Against the Treasury

(Please quote, Mark 12:41-44). "And Jesus sat over against the treasury . . ." "but she of her want did cast in all that she had, even all her living."

The Lord was in the temple for the last time. He was about to go. One more place was to be visited there. It was to be the last sight His eyes would rest upon in the Father's house. He took a seat over against the treasury and watched the people come and cast in their money. He noted many that were rich as they came and cast in much. They doubtless gave according to the law of the tithe. Financially, they did their part by the house of God. Another came and placed her gift timidly and tenderly in the treasury. The Lord's eyes beamed with a light of pride and understanding. She was giving according to a standard greater than law. She gave according to *love*. Love made the least gift the largest. The Lord called the disciples about Him to draw a lesson on liberality. She was bereaved—a widow—but not embittered by life's hardships and sorrows. Love had conquered all things.

We might wonder why Jesus "sat over against the treasury and beheld how the people cast money into the treasury" on His last visit to the temple. He was going now to make His offering for the people—for you and for me—for all the world. Do we wonder at His joy in the widow's gift? It was His way of giving. He was to give not only His living, but His life. He, too, gave according to love.

Jesus still sits over against the treasury. He notes whether or not we are givers and beholds how we give. Certainly He has a right to expect us to give a tenth as the Jews who "cast in much." Jesus would like to be pleased in our personal gift to

our church every Sunday. He is best pleased when we give as love compels.

Just a personal meditation: Is Jesus satisfied with my gift as He sits over against the treasury of our church?—JAMES A. PATE.

Christianity and Brains

Nineteen-twentieths of the world's intellectual giants have believed in the immortality of the soul, and have worshiped God. The American Association of Science represents the highest culture and education. At a recent annual meeting 72 per cent of the members present were found to be active Christians. When the British Association for the Advancement of Science met in Montreal, it was found that three-fourths of those present were professing Christians, and a daily prayermeeting was held in connection with their sessions. Nearly all the great leaders of the world's thought have held to the immortality of the soul.

In the realm of English literature we have had three poets who are known as unbelievers. Shelley and Byron were anarchists in morals, and rebels against much that we count nearest and best in life. Unbridled passion chained them to the earth. Matthew Arnold was a gloomy pessimist whose life seemed one long wail of despair.

In the realm of science, there is Darwin, but what did doubt do for him? Hear his own confession: "My mind seems to have become a kind of machine for grinding general laws out of a large collection of facts." He makes the statement that he had lost the sense of beauty, art and music, and also the sense of the spiritual and infinite through lifelong devotion to material facts.—Selected.

The Jew and Christ

Claude Montefiore, England's outstanding Reformed Jew, declares that the Christ of Scripture has a greater appeal for the modern Jew than a Unitarian Christ. "The Jew," he says, "cannot find God in a man. God's righteousness, God's goodness, God's love are to him incomparable with man's, because, even if he cannot understand how, the Jew always conceives them as so infinitely deeper, wider, wiser and more pure than man's righteousness, goodness and love. That is why, I suppose, he is unable to call any man his Master. That is also perhaps why the Jew, if and when he does in honesty abandon Judaism, can more easily become an orthodox Christian than a Unitarian."—*The Hibbert Journal*.

The Press and Religion

Horace D. Crawford, editor of the *Indianapolis News*, and teacher of journalism in Franklin College, believes that newspapers may serve religion in other ways than by printing church notices. Said he, "Editors, like many others, frequently believe religion is more deeply concerned with the way people live than with their particular beliefs. I believe that newspapers serve the cause of religion when they strive for the following objectives:

1. To fight for the maintenance of constitutional rights of free worship and expression by commending interfaith movements and condemning influences stifling individual religious liberties;
2. To demand justice in human relations by presenting facts free from prejudice;
3. To interpret public affairs through an editorial policy of constructiveness;
4. To suppress crime by punishing criminals and supporting mental hygienic education that will avert criminal producing, nervous complexes among children;
5. To sponsor open forum columns where readers may present diverse views on controversial subjects;
6. To give greater space to religious features that emphasize interfaith co-operation;

7. To encourage civic conditions conducive to improving public physical and mental health;

8. To sponsor charity for all who need it, but to insist that charity be distinct from political patronage; and

9. To support, vigorously those highly important principles of harmonious international relations seeking to supplant war by permanent peace and amity.

Religion as it applies to human relations involves these nine points: freedom of worship, justice, constructiveness, crime control, open discussion, interfaith concord, hygiene, charity and amity.—*The Churchman*.

THE PASTOR'S SCRAP BOOK

I. L. FLYNN

STORED WRATH

The apostle to the Gentiles writes of the impenitent heart that "treasureth up unto thyself wrath against the day of wrath."

Sin can be stored up in the soul like the heat of a volcano, until it must burst out in a terrible cataclysm, and bring a severe punishment, not only to the individual himself, but to many around him. It is the "treasuring" up sin by many individuals that brings wreck and ruin to nations. Unless repented of and forsaken by the individual it will bring to him eternal ruin.

DURING THE COMING YEAR

Take time to work—it is the price of success.

Take time to think—it is the source of power.

Take time to play—it is the secret of perennial youth.

Take time to read—it is the fountain of wisdom.

Take time to worship—it is the highway of reverence.

Take time to be friendly—it is the road to happiness.

Take time to dream—it is hitching your wagon to a star.

Take time to love and be loved—it is the privilege of the gods.

Take time to look around—it is too short a day to be selfish.

Take time to laugh—it is the music of the soul.

Take time to live.—*Santa Fe Magazine*.

When winds are raging o'er the upper ocean,

And billows wild contend with angry roar,

'Tis said far down beneath the wild commotion,

That peaceful stillness reigneth evermore.

Far, far away the roar of passion dieth,

And loving thoughts rise calm and peacefully,

And no rude storm how fierce so'er it flieeth,

Disturbs the soul that dwells, O Lord, in Thee.—SELECTED.

EARLY METHODISM

"After the death of Wesley, the conference would not send a preacher back to the same church the third time unless God had been pleased to use him as the instrument of a remarkable revival."—"Steven's History of Methodism."

I wonder what would happen if we preachers were judged that way today?

WHY I APPRECIATE THE CHURCH OF THE NAZARENE

1. It has been my church home for nearly thirty years. It has done so much for me; I have done so little for it. The church can and will go on without me, but how can I go along without it?

2. It stands for a whole Bible. It does not exclude any part of the Book.

3. It has a world-wide mission—and vision. It believes all people in every clime should receive the message of full salvation.

4. Its doctrines are biblical: conviction, regeneration, sanctification, witness of the Spirit, growth in grace. And all

of this is brought about by the Holy Spirit.

It is the church of my choice

PATIENCE!

Love is patient; it is calm; it can wait. Wesley said, "I am always busy, but never in a hurry."

Love can go when the summons comes, or it can humbly "wait and murmur not." It can "suffer long," "and it beareth all things," literally, "broodeth not over injuries." Too many become sitters over being hurt and slighted, and all such are sure to hatch more troubles. Love learns what God is like, and finally sees His hand in everything and thus becomes the best educator. It can await the Lord's good time. Praise His name.—DR. G. W. RIDOUT.

When the morning wakens,

Then may I arise

Pure and fresh and sinless

In Thy holy eyes.

So be in my passing,

My task accomplished and the long day done;

My wages taken and in my heart

Some late lark singing;

Let me be gathered to the quiet West,

The sundown splendid and serene.

—SELECTED.

JOY IN FORGIVENESS AND FAITH

"Think with what joy the long imprisoned debtor, drowned in debt, when he receives a full discharge and his liberty; or a condemned malefactor the news of his pardon—and this will somewhat resemble it, and yet fall far short of the joy which faith imparts by bringing Christ into the soul and forgiveness of sins in Him. Nor is this all, for the believing soul is not only a debtor acquitted, but enriched besides with new and great estate, having a right to the unsearchable riches of Christ, to the favor of God, and to the dignity of His child."—SELECTED.