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—The—
Preacher's Magazine

J. B. Chapman, D. D.
Editor

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The Preacher Himself

BY THE EDITOR

I N Hall's "Life of Brengle" mention is made of Brengle's answer to the question, "What preparation do you make for preaching?" To this the great soul winner replied, "My lifetime has been a preparation for preaching. But, more particularly, I prepare my sermons for others by preparing my own heart. In this prayer and Bible study are the chief factors. When I read books other than the Bible, they are not read that parts of them might be included in my address, but to enrich my own thought and to quicken and inspire my faith. Thus I spend a great deal of time preparing myself for preaching. Many make the mistake of giving more time to the preparation of their addresses than to the preparation of their own hearts, affections, emotions and faith; the result often is brilliant words that have the same effect as holding up glittering icicles before a freezing man. To warm others—and is not that your purpose in preaching?—a man must keep the fire burning hot in his own soul."

Here is emphasis in the right place. Paul spoke of the gospel as "my gospel," and no one can rightly preach until the gospel has become his in a vital experiential sense. This cannot be accomplished "once for all," but it must be renewed day by day.

I asked a successful evangelist how he managed regarding preaching his sermons over and over again. He answered, "I do not preach a sermon until I have prayed to the point where I feel that God has given the sermon to me all over again. When this happens, I then enter into the preaching of that sermon with as vital an interest as though its every word were new to me."

There must be much repetition of matter in all preaching, especially in the preaching of the evangelist or the evangelistic pastor. There should be much repetition, for repetition is one form of emphasis. But it must not be formal or stale repetition. This, as I understand it, was what the preacher meant by saying he prayed until God gave him his old sermon all over again.

The spirit of a sermon is of much more importance than its form, and unction is of more value than intellectual content. But it is not possible to

exhort preachers to be either shallow or deep without giving stress to an incidental phase. Commonplace truths, when timely and delivered in the evident power and unction of the Spirit, are much more illuminating than the profoundest discussions of preachers who are more head than heart.

Just as no sinner will ever find the reason for his separation from God in any heart other than his own, so no preacher will find the cause for his barrenness in any condition outside his own life. There are alibis of course. But the battle is a spiritual conflict, and neither gymnastics nor mental drill will fit one for the victory. Good health and a quick, well trained and well filled mind are helpful allies, but the indispensable preparation is spiritual.

No preacher should be deceived into thinking that any quick or direct method will meet the need. All that the preacher is and all he has done in the past enter into his preaching, and a man must walk with Christ if he is to absorb enough of His atmosphere to enable others to observe that he has "been with Jesus."

On Great Preaching

I THINK it was James L. Gordon who suggested that there are three things required in the making of great preaching: a great occasion, a great crowd and a great theme. A little strange that he does not even mention the preacher in this connection. But perhaps the preacher, almost any preacher, would be considered a great preacher if all these other elements were present.

Great occasions are somewhat accidental. One can do but little to produce great occasions. Therefore we may pass this element

Brengle tells of the oratory teacher who warned him that insincerity would reveal itself in his voice. Therefore, in the interest of good speaking, the young man was warned not to attempt arguments he did not believe, and not to sin against his own conscience in private, lest he be discovered when he appeared before men.

It is very unsavory for a preacher to make public mention of his fasting and prayer and other spiritual exercises. It looks as though he feared people would not suspect that he did these things unless he told them. But it is even worse for the preacher to be silent on these things because he does not practice them. But here, too, he need not bother to be quiet—people can tell that he is unseeking in the closet by his slight reward from the Father in the open.

It is trite for me to exhort to prayer and Bible reading and meditation and long waiting before God, but my heart is stirred to the importance of these things among preachers. The most important preparation for preaching is the preparation of the preacher himself.

by merely suggesting that when they do come we should take advantage of them. And perhaps, also, we might bear in mind that occasions may be great to some and ordinary to others, and that the preacher is wise if he learns to enter into the highest appraisal available at the time; for in such cases he is more likely to help those who feel that the time is auspicious than those who consider it an off occasion when nothing much is to be expected.

Concerning the second element—a great crowd—I have observed that the sections

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of the country where people attend church in considerable numbers is the section from which the largest percentage of effective preachers hail. The spectacle of any number of people sitting before one in the attitude of expectation, ready to hear him tell what he knows and feels about God and the things relating to life eternal is enough to stir any man and make him do his best. The very worst that can come is for the preacher to feel that he is deserving of a larger and better crowd than he has or can get. The best situation, regardless of the number or character of the listeners, is for the preacher to know and feel that he has a tremendous opportunity and that the real wonder is that so many and so noble people should think it worth their while to wait upon his poor ministry. No preacher can be effective if he must consciously condescend to his crowd. But it will help some for one to remember that frequently a mission crowd or the company which gathers in an out of the way country church know more about the Bible and demand better preaching than the suave and worldly wise who make up the audience in many a city temple. Anyway, the preacher must have a crowd that appeals to him as worthy of his best or he will be a poor preacher, no matter what his qualifications.

But great preachers use great themes—this is an age old proverb. In the days bordering on our own day, when practically every city had a famous preacher, men chose great themes. Heaven, hell, holiness, atonement, repentance, judgment, death, the resurrection: how naturally these words fall in with such names as Spurgeon, Beecher, Talmage, Moody, Sam Jones, Whyte, and Joseph Parker!

Of course there are some themes which the preacher can choose only when his own state of heart and mind compel. Judgment themes all fall in this category. But there are other great themes which the preacher may well use for his own inspiration, as well as for that of others. There are many subsidiary, almost incidental truths that

must have some attention. But the wise preacher learns to treat these in connection with the highest motives and the most important doctrines. Jesus, the Master Preacher, connected the giving of a cup of cold water with reward in heaven, and the intentional offending of the young or weak with retribution in hell. A modern preacher might be tempted to preach a sermon on "Neighborliness as a good policy," or on "Courtesy as a by-product." Teaching on the right use of money is more effective when it is given in connection with the joys of salvation than when presented as isolated duties of rigorous content. Paul commended one church for first giving themselves to Christ, and then following this with the gift of their goods.

Perhaps, after all, men will come regularly to a church at which they are sure they will hear presented a theme of unlimited importance. Perhaps the majority of men would rather hear a mediocre preacher on a great theme than a star preacher who just sprinkles star dust.

No preacher takes a bigger risk than the one who majors on politics, literature and topics of current interest. In the first place, the preacher is not likely to be a specialist on such subjects. In the second place the position of such themes is not yet settled, and when it is all over it may be found that the preacher talked on something no more important than the school men used to do when they discoursed learnedly on "The number of demons that can dance on the point of a needle." And, likewise, the preacher who deals in speculative themes is always in danger. After he assures the public that "according to the prophecies" the Prince of Wales will take the name David when he becomes king, that unobliging individual is likely to come along and announce that his name is Edward. Thank God there are themes, plenty of themes, of the utmost importance that are just as timely now as they were in the days of Paul, Luther and John Wesley

which a preacher may use without fear that they will pass from the interests of men. In this wide field let the choices be made. And by so doing any preacher, every preacher, can score one point in the three which are involved in the forming of the triangle which encompasses the field of "great preaching."

EXPOSITORY

Expository Messages on Christian Purity

Olive M. Winchester

AIMS AND GOALS IN HOLY LIVING

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ (Phil. 1: 9, 10).

OFTENTIMES in our approach to the Christian life we form our concepts from ideas gathered here and there, giving to those ideas ultimate verity without testing them by Scripture, then when we are thrown back in our thinking to an intensive study of the Word we wonder at the essential points that we have missed and stand aghast to find that we have made secondary matters primary. An ardent study of the Word with a mind ever open for light is necessary if we are to live aright. We do well to carefully check our standards and ideals of a Christian life by a diligent perusal of the precepts given by divine revelation.

In the passage before us we have ideals and goals which the Apostle Paul sought for one of his beloved churches, the congregation at Philippi. Perhaps no other church so tenderly cared for the apostle as this church, ministering to his needs when he was undergoing the hardships of missionary journeys and sending to his necessities in

Rome. Naturally his desire would go out for them for the highest in spiritual living. He bore them on his heart and longed after them with earnest compassion. He prayed for them and we hear the petitions presented.

AN INCREASE OF LOVE

First among the objectives which he would place before the Philippians is an increase of love. Love, the great central principle of the Christian religion, the grace par excellent, the great abiding element when all else fails, this was to be nurtured and to grow within their hearts. This growth as the tense of the verb would seem to indicate was to be continuous. The impartation of love is a single definite act, but the increase is continuous throughout the life of the Christian man. The kind of love herein indicated is not so much the expression of mutual affection of human beings one for another although that will come as a resultant, it is that spiritual state of the soul, "love absolutely" as one has stated. This is to increase and grow. As it increases there will be the springing forth of its fruits in brotherly love and tender relationships toward all, but such manifestations are resultant not the absolute state.

Very emphatic is the thought of this increase set forth, "yet more and more," the

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apostle prays. The Apostle Paul was very fond of these comparative phrases. We find him on other occasions using them urging his converts to abound more and more and repeating also the very words used here, "to increase more and more." We feel the surge of his own soul in earnest desire that these Philippians increase in love. This spiritual dynamic within the being of man must be ever growing and enlarging. There is nothing static about the Christian life; it is an ever increasing entity. By this we can test our spiritual status. Are we increasing in the love of God?

But there are some qualifying phrases which give direction to this increase of love. These qualifying phrases are worthy of notice. We are not commanded to increase in love that we may enjoy some high ecstatic state; while it may be true that such may come as by-product of such increase, but that is not to be the chief objective. The apostle prays that the love of these converts of his may increase more and more in knowledge.

The word knowledge here is interesting. It is an intensive term denoting more thorough acquaintance with that which is already known. It is a term frequently found in the later writings of the Apostle Paul and makes its appearance more particularly in the prison epistles, both the Christological and the pastoral. We find it in his prayers that he offers for the Colossians and Ephesians as well as in this prayer here in Philippians, and it likewise appears in the prayer for Philemon. Thus it would seem that the aged apostle was feeling that there was the necessity that they have some intellectual concept of the experiential grace that had been theirs. He was desirous that both mind and experience be united in confirmation of the truth of the gospel. This is the more distinctly understood when we note that the qualifying phrase, "of the truth," is used twice in Paul's writings as the objective of this knowledge that he emphasizes.

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Besides the general trend of the human mind that calls for an intellectual construction of its experiences, that is, that type of mind that thinks, there were in that day many mystic movements and no doubt the danger beset Christianity that its interpretation might be only a mystic one instead of the incisive construction of deep thinking, and the apostle was guarding against this.

But there is also another qualifying phrase to direct the activities of the increase of love; "in all judgment" is appended as well as all knowledge or in the original the thought given is perception. The idea conveyed is not simply intellectual perception or cognition, but moral perception, that is, there is a sensitizing of the ethical nature when grace comes into the soul and this should increase until it affects every phase of ethical living. We note the adjective all. There should not be a dulled response in any phase of ethics in the fully sanctified heart growing in the grace given unto it.

A DISCERNMENT OF SPIRITUAL VALUES

We have been speaking of the increase in love with its energy and light directed toward knowledge and a sensitizing of the ethical faculty; we note in the following desire expressed in the apostle's prayer that he entreats that they might know the highest and best in spiritual living, "that ye may approve things that are excellent," he intercedes. The thought is not that they may simply know the good from the evil. This is expressed in Hebrews where the writer speaks of those who by reason of exercise have their senses trained to discern between good and evil. But here the idea expressed is that they may be able to discern between the good and the best.

It is comparatively easy to discern between that which is distinctively wrong and that which is distinctively good. It requires more discrimination when the lines become subtle and no doubt the writer in

Hebrews is referring to distinctions that are the more subtle, but to go a step farther and to be able to discern the highest spiritual values, that require faculties that are responsive to spiritual realities in a keen sense.

Life at its best is of narrow range and it requires always a determination of values and the direction of life's energies toward those values. It may not be that the mind has analyzed the situation, thus, but to all intents and purposes this is the line of its movement. One chooses the getting of money as the chief end of life and sets his goal for this objective. So through all the range of values.

As with life in general so with the spiritual life. There are those things that are of supreme worth in spiritual living. There are other things which may not be essentially wrong, but do not minister to the highest. If we are to build the most worth while spiritual life we must needs be able to discern where the greatest spiritual values lie.

In seeking the highest we may consider it from the standpoint of ourselves and then in relation to others. We must seek those things that minister to the keeping of our spirits pure and undefiled on the one hand, but we must also seek those things which upbuild that spirit in Christ.

In relation to others we must seek to maintain such attitudes and relations that will ever minister to the spiritual welfare to those around us. As says one writer "Paul illustrates this discrimination in the matter of eating meat offered to idols (1 Cor. 8; 10: 19-33). In that case love abounds, not only in knowledge, but in perception of a delicate distinction between an act which is right in itself, and wrong in the light of the obligation to the weak conscience."

PURITY OF MOTIVE AND ACTION

Carried on with the fervent prayer the apostle expresses further his desires for his Christian converts at Philippi. The

thoughts spring out of the proceeding; they constitute characteristics of the highest spiritual living and they represent the phases that we have already mentioned, the inward and the outward. His words are "that ye may be sincere and without offence until the day of Christ."

First under consideration is that word sincere. The English word itself is interesting. It originally meant without wax, and then came to indicate that type of person in whom there is no guile. The thought would seem to be that the sincere in heart and purpose have nothing congealed within, but all is open and responsive to good.

The Greek word likewise is suggestive. There is some difference of opinion regarding derivation, but some of the best authorities derive from the word for sun and the verb to judge; thus the thought would be that which is pure when tested by sunlight. We see then that the word indicates an aspect of purity, but it is to be distinguished from the regular adjective that is used to indicate purity by the fact that it denotes primarily a freedom from that which is false while the regular word indicates freedom from defilement.

The word sincere then would denote freedom from mixed motives. This is one of the most subtle snares that beset the Christian. There may slip into the heart and thinking another motive other than the original one that diverts the purity of the original intent. Quite often this comes to pass through a process of ratiocination. We argue to ourselves and justify ourselves until we have a motivation that is not absolutely pure and undefiled. We need to beware and watch the motives that play upon us that all may be clean and white.

But the demands of holy living go still farther. In addition to purity of motive within there must also be right execution without. While there have been two meanings to the word which is translated without offense, one "not causing others to stumble" and another "not stumbling," the former has the greatest preference. We

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may have pure motivation and yet fail in a right execution of that motivation. Here many fail. They rest on the fact that their motive and intent have been good, and consider that they should be judged only on that basis, but we are responsible for the execution of those motives and intents; we are responsible to make them as efficient as possible and to keep them from being an occasion of stumbling to others.

Since men look upon us with various backgrounds and biased judgments, it is often very difficult to make our inward motives objective in our actions, but this does not discharge us from the responsibility of

seeking in every way to walk charitably before all men.

Thus in these two verses of Scripture we have very high standards and goals set before us, first there is the admonition to increase in love which demands of us earnest application and a quickening of knowledge and moral discernment, then we are ever to seek for the highest and best in spiritual living and finally we are to keep the stream of our motivation pure and guard our conduct lest we be an occasion of stumbling to others. If we do these things we will ever be ready for the day of Christ as the text says.

HOMILETICAL

Prayermeeting Suggestions for September

Taken from the Book of James

LEWIS T. CORLETT

Proper Attitude to Temptation

(James 1: 2-4)

1. Joyful Attitude—"Count it all joy."
2. Hopeful Attitude—"Knowing this, that . . ."
3. Temptations Are Necessary—"Fall in."
4. Purpose of Temptation—"Worketh patience."
5. Expecting Further Development (v. 4).

Source of Wisdom

(James 1: 5, 6)

1. Great enough to meet man's need—"If any man lack."
2. God desires to give of His resources—"That giveth to all men."
3. The character of those who receive from the Source (v. 3).
4. The fear of the Lord is the beginning of wisdom.

The Cause of Wavering

(James 1: 6-11)

1. Doublemindedness (v. 8).
2. Lack of faith (v. 6).
3. Wrong attitude to persons (vs. 9, 10).
4. Inward mixed emotions (implied in verses).

Blessedness of Temptations

(James 1: 12)

1. Only to those who endure—"Blessed is the man that endureth."
2. God's purpose in allowing temptation—"To try."
3. The realization of God's promise—"The Lord hath promised."
4. The ultimate reward of those who endure—"Crown of life."

The Danger in Temptation

(James 1: 13-15)

1. Blaming God with temptation (v. 13).
2. Man is tempted within himself, through his desires.
3. Desires become dangerous when they go out for gratification along illegal lines.
4. Sin enters when the will unites with the desire to bring about the illegal gratification.
5. The danger lies in the deception used by devil.

The Source of Good Things

(James 1: 17, 18).

1. Men err in forgetting the goodness of God.

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- Every benefit to humanity comes directly or indirectly from the gospel.
- God plans to give of His goodness to humanity.
- God's beneficence remains the same.
- God planned to have man help Him in showing forth His goodness to the world (v. 18).
- God promises not to withhold any good thing from them that walk uprightly.
- God will make all things work for good to them that love Him.

Regulations of Conduct (James 1: 19, 24, 25)

- Swift to hear.
- Slow to speak.
- Slow to wrath.
- Clean living.
- Doers of the Word.
- Maintaining proper value of self.

The Royal Law (James 2: 8-13)

- Proper respect to persons (v. 9).
- Proper viewpoint of sin (vs. 10, 11).
- Proper speech (v. 12).
- Sympathy to humanity (v. 13).
- Summed up—"Thou shalt love thy neighbour as thyself" (v. 10).

The Power of the Tongue (James 3: 1-14)

- A master of the individual.
 - Means of offense.
 - Means of blessing.
- Many people use it wrongfully.
- Too powerful for man to tame.
- Man can use the tongue properly only when God controls the spirit.

Promises in James

- Temptations are a treasure and lead to triumph (1: 2).
- Our regeneration and close relationship with God (1: 18).
- A still further salvation is yet provided for us here (1: 27).
- Gift of wisdom (1: 5).
- A pair of gems (4: 8, 10).
- The coming of the Lord (5: 7).
- Healing in answer to the prayer of faith (5: 14, 15).
- Ends with the joy on our part in the saving of a soul.—SELECTED.

Heavenly Wisdom (3: 17, 18)

- From above—not of this world.
- Characteristics.
 - Pure—does not spoil.
 - Peaceable—ends strife.
 - Gentle—sympathetic and considerate.
 - Easy to be entreated—leans toward the good.
 - Full of mercy and good fruits—abounding in goodness.
 - Without partiality—love to all men.
 - Without hypocrisy—perfect in motive and spirit.
- Brings the fruit of righteousness.

The Cause of Wars (James 4: 1, 2)

- Wrong appetites and desires.
- Impure motives.
- Disregard of rights of others.
- The exaltation of self.
- These bring personal conflicts, family feuds, as well as war.

Defeated Prayers (4: 3-5)

God plans to answer all real prayer. If defeated in prayer, the human is to blame from the following, as well as other, reasons:

- Ask amiss—miss the purport and real purpose of prayer.
- To waste something on self-gratification for personal indulgence.
- Wrong attitudes and relations to the world.
- Envious, covetous nature.
- Anything foreign to God.

Successful Prayers (James 4: 6-10)

- Based on submission to God.
- Encouraged through grace given by God.
- Developed by practicing the pressure of God.
- Strengthened by resisting the devil.
- Assured through purity of heart and life.
- Dependent on the power of God.

What Is Your Life? (James 4: 14)

- Each responsible for personal development—"your life."
- Life is
 - A journey.
 - Swift passage—a vapor.
 - An opportunity to test the promises.
- No life successful without God.

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The Hope of the Believer (5: 7, 8, 11)

- Things seem to be unfair in this world (5: 1-6).
 - People have wrong goals, ideals, standards.
 - Uneven distribution of wealth.
- Christians find their joy in
 - Present enjoyment.
 - Anticipation of future blessings.
- Only those who endure will finally win.
 - Be patient.
 - Be diligent.

The Power of Prayer (James 5: 16)

The Bible shows prayer to be preparatory to the bestowment of all good.

- Qualities of effectual prayer.
 - It is humble.
 - It is believing.
 - It arises from earnest desire.
 - It is persevering.
 - It arises from a genuine source of emotion—from love to Christ.
- The success of such a prayer—"it availeth much."
 - Promises to this effect (John 14: 13; 1 John 5: 14, 15).
 - Facts to prove this—lives of saints of all ages.—SELECTED.

Salvation Themes

BASIE MILLER

I. OVERCOMING THROUGH TESTIMONY.

I. Testimony Is a Christian Duty:

- We are to be witnesses (Isa. 43: 10; Acts 1: 8).
- We are to give praise to God (Psa. 65: 1).
- We are to thank God (Eph. 5: 4; 1 Thess. 5: 18).

II. We Are To

- Be witnesses for Christ (Acts 1: 8; 3: 15).
- Testify in the name of Jesus (Eph. 5: 20).
- Testify from the heart (Psa. 86: 12).
- Testify among the people (Luke 12: 8; 1 Tim. 6: 12).
- Testify in church (Luke 24: 53).
- Testify at home (Mark 5: 19).

III. We Are to Testify

- Daily (Psa. 61: 8), every morning and evening (1 Chron. 23: 30), and in the night time (Psa. 63: 5, 6).
- Continually (Psa. 34: 1) as well as forever (Psa. 79: 13).

2. THE GREATEST VERSE IN THE BIBLE (John 3: 16).

- God—Ruler (Micah 5: 2).
- Loved—Lover (1 John 4: 9).
- World—Creator (Genesis 1: 1).
- That—Divine Purpose (Eph. 3: 11).
- Gave—Divine Giver (1 Tim. 6: 17).
- His—Heavenly Father (Isa. 9: 6).
- Begotten—Mediator (1 Tim. 2: 5).
- Son—Our Savior (Luke 2: 11).
- Whoever—Intercessor (Isa. 53: 12).
- Believesth—Source of Salvation (Acts 16: 31).
- Him—Messenger of Mercy (Mal. 3: 1).
- Perish—Deliverer (Rom. 11: 26).
- But—Restorer of Man (Ruth 4: 15).
- Have—Bestower of Good Gifts (Isa. 63: 7).
- Everlasting—Keeper (Psa. 121: 5).
- Life—Eternal Preserver (Psa. 37: 28).

3. BE IN ANEW

Let the Sinner Begin Anew:

I. God and Christ are his New Masters (John 13: 13).

II. Divine Power his New Source of Life (Acts 1: 8).

III. Walking in the Spirit his New Mode of Living (Gal. 5: 16).

IV. The Saints his New Company (Acts 4: 25).

4. THE HUMAN SIDE OF SANCTIFICATION

"Sanctify Yourselves" (Josh. 3: 5) by:

- By mortification of sinful nature (Col. 3: 5; Rom. 8: 12, 13).
- By eliminating your evil habits (Col. 3: 9; Gal. 5: 24).
- By enthroning Christ in the heart (Eph. 3: 17).
- By delighting to do God's will (1 Thess. 5: 18).
- By doing all to God's glory (1 Cor. 10: 31).
- By walking in the light (1 John 1: 7).

5. BLESSINGS AND THEIR CONDITIONS

Every Divine Blessing Has Its Condition.

Note:

- If you would eat of the good of the land, be obedient (Isa. 1: 19).
- If you would be pure, enthrone Christ within (Eph. 3: 16, 17).
- If you would progress spiritually, develop in grace (2 Pet. 3: 18).
- If you would know God's will, be taught of the Spirit (1 Col. 2: 10; Eph. 1: 17, 18).
- If you would have peace, be prayerful (Phil. 4: 6, 7).

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6. If you would have *patience, look unto Jesus* (Hab. 12: 1, 2).
 7. If you would have *spiritual dynamite* (power), *wait upon the Lord* (1 Cor. 1: 24; Acts 1: 4) or *be filled with the Spirit* (Acts 1: 8).
 8. If you would have *rest, take the yoke*. (Matt. 11: 29).
 9. If you would have *answered prayers, abide* (John 15: 7).
 10. If you would be *endued, tarry* (Luke 24: 49).
 11. If you would have *Christ come in, you must come out of the world* (2 Cor. 6: 17, 18).
6. **SEE JESUS ONLY**
1. Jesus is the only foundation. (1 Cor. 3: 11).
 2. His name is the only source of salvation (Acts 4: 12).
 3. He is the only way (John 14: 6).
 4. He is the only shepherd (John 10: 4).
 5. He is the only Bread of heaven (John 6: 35).
7. **INTERVIEWS BY THE MASTER PERSONAL WORKER**
1. *Jesus interviews a moralist*—one thing is lacking (Mark 10: 17-27).
 2. *Jesus interviews a sinful woman*—a happy sinner (John 4: 1-20).
 3. *Jesus interviews a seeker after truth*—"ye must be born again" (John 3: 1-13).
 4. *Jesus interviews an unbeliever*—who becomes an inquirer. (Acts 9: 1-22).
8. **DIVINE CHANGES**
1. To *repent* is to change your *purpose* or way (Luke 15: 18; 1 Thess. 1: 9).
 2. To *find salvation* is to change your *position* (Eph. 2: 6-8).
 3. To be *justified* is to change your *relation* (Rom. 5: 1).
 4. To be *sanctified* is to change your *entire life* (1 Thess. 5: 23, 24).
 5. To be *consecrated* is to change your *will* (Rom. 12: 1, 2).
9. **TURNING AWAY FROM GOD—BACKSLIDING**
- I. **Backsliding Defined:**
1. It is to lose one's first love (Rev. 2: 1-5; 2 Cor. 11: 2).
 2. Drifting from the truth (Gal. 3: 1-3).
 3. Turning from God (1 Kings 11: 9).
- II. **Signs of Turning from One's First Love:**
1. Turning from a love of the Bible (John 5: 30).
 2. Turning from secret prayer (Matt. 6: 6).
 3. Stopping from assembling with the church (Heb. 10: 25).
 4. Formality in life and worship (John 4: 23, 24; 1 Cor. 14: 15).
 5. A haughty spirit (Prov. 16: 18).

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- III. **Backsliding Is Not Necessary** (2 Pet. 1: 4-11).
- IV. **Backsliders May Repent** (Jer. 3: 12-14; Rev. 2: 1-5).
- V. **God Will Heal Backslidings** (Hosea 14: 4).
10. **OUR GOD IS ABLE**
- I. **Christ Is Able to Save**
1. He shall save from sin (Matt. 1: 2).
 2. He came to save sinners (1 Tim. 1: 15).
 3. He came to seek and save the lost (Luke 19: 10).
 4. No other name given whereby we may be saved (Acts 4: 12).
 5. He came into the world that He might save (John 3: 17).
 6. Able to save to the uttermost (Heb. 7: 25).
 7. Believe and He shall save (Acts 16: 31).
- II. **God Is Able to Keep**
1. Able to keep in the time of temptation (Rev. 3: 10).
 2. Able to succor those who are tempted (Heb. 2: 18).
 3. Able to do what He has promised (Rom. 4: 21).
 4. Able to keep (2 Tim. 1: 12).
 5. Able to keep from falling (Jude 24).
- III. **God Is Able to Present**
1. Able to present you faultless (Jude 24).
 2. Able to present you holy, unblamable (Col. 1: 22).
 3. Able to present you without blemish (Eph. 5: 27).
- II. **MAN BY NATURE AND THROUGH GRACE**
- I. **Heart of Man**
1. By Nature:
 - (1) Only evil (Gen. 6: 5).
 - (2) Proud (Prov. 16: 5).
 - (3) Deceitful (Jer. 17: 9).
 2. By Grace:
 - (1) Clean (Psa. 51: 10).
 - (2) With the love of God (Rom. 5: 5).
 - (3) Christ indwelling (Eph. 3: 17).
- II. **Man's Lips**
1. By Nature:
 - (1) Unclean (Isa. 6: 5).
 - (2) Lying (Prov. 12: 22).
 - (3) Contentious (Prov. 18: 6).
 2. By Grace:
 - (1) Sinning not (Job 2: 10).
 - (2) Joyful (Psa. 63: 5).
 - (3) Giving thanks (Heb. 13: 15).
- III. **Man's Mouth**
1. By Nature:
 - (1) Full of cursing (Psa. 10: 7).
 - (2) Covered with violence (Prov. 10: 11).
 - (3) Ends in destruction (Prov. 18: 7).

2. By Grace:
 - (1) Filled with praise (Psa. 71: 8).
 - (2) Showing righteousness (Psa. 71: 15).
 - (3) Confessing the Lord Jesus (Rom. 10: 9).
- IV. **Man's Feet**
1. By Nature:
 - (1) Running to evil (Prov. 1: 16).
 - (2) Sunk in the mire (Jer. 38: 22).
 - (3) Shall slide in due time (Deut. 32: 35).
 2. By Grace:
 - (1) Washed (John 13: 10).
 - (2) Not to be moved (Psa. 66: 9).
 - (3) Shod with the gospel (Eph. 6: 15).
12. **PREACH JESUS THE CHRIST**
- Preach to the World, Jesus Christ as:*
1. The Son of God (Matt. 26: 63, 64).
 2. The Mediator between God and man (1 Tim. 2: 5).
 3. The Sacrifice for sin (1 Cor. 15: 31).
 4. The Savior of mankind (John 4: 42).
 5. The Giver of grace (John 1: 17).
 6. The Redeemer of man (Isa. 59: 20).
 7. The Sanctifier of the soul (1 Cor. 1: 30).
 8. The Physician of the body (Isa. 53: 4, 5; Matt. 8: 14-17).
 9. The Seeker of the lost (Luke 19: 10).
 10. The Putter-away of sin (Dan. 9: 24).
 11. The Washer of sin (Rev. 1: 5).
 12. The Perfect Example (1 Pet. 2: 21-23).
 13. The All-powerful (Matt. 28: 18).
 14. The Powerful-to-save (Isa. 63: 1); the Powerful-to-forgive (Matt. 9: 6); and the Powerful-to-keep-us-from-falling (Jude 24).
13. **PERSONAL WORK AND DIVINE HEALING (A NEGLECTED THEME)**
- No Theme Is so Neglected as Divine Healing.*
- I. **Christ Practiced Divine Healing** (Matt. 4: 23, 24).
- II. **He Gave This Power to the Disciples** (Matt. 10: 1; Mark 16: 20).
- III. **Power of Healing Given to the Elders** (Jas. 5: 14, 15).
- IV. **Methods of Divine Healing**
1. Faith necessary (Matt. 21: 22; Heb. 11: 6; Jas. 1: 6, 7).
 2. Others must have faith for healing (Matt. 8: 5, 13).
 3. Where there are faults, they must be confessed (Jas. 5: 13-16).
 4. Jesus laid hands on the sick (Mark 6: 5).
 5. The apostles anointed with oil (Mark 6: 7-13).
 6. Others must pray for the sick (Mark 11: 24).
- V. **What to Do When One Is Sick**
1. Anoint with oil, lay on hands, and pray in faith believing (Jas. 5: 14, 15; Mark 16: 18).
 2. Call for the elders of the church (Jas. 5: 14).
- VI. **Sinners May Be Forgiven When Healed** (Jas. 5: 15; Luke 4: 40, 41).
14. **CHRISTIANS IN BAD PLACES**
1. Elijah was *out of place* under the juniper (1 Kings 19: 4).
 2. Abram was *compromised in Egypt* (Gen. 12: 10).
 3. Jonah was *out of divine will* in the whale's stomach (Jonah 2).
 4. David was *on the devil's territory* on the housetop (2 Sam. 11: 2).
 5. Lot was *backslidden* in Sodom (Gen. 14: 12).
 6. Peter was *with the world* before the fire (Luke 22: 55).
15. **HELP IN THE HOUR OF TEMPTATION**
- I. **God's Children Must**
1. In faith resist temptation (Eph. 6: 16; 1 Pet. 5: 9).
 2. Watch against temptation (1 Pet. 5: 8).
 3. Pray that they be kept from temptation (Matt. 6: 13).
 4. Avoid the way of temptation (Prov. 4: 14, 15).
- II. **God Will**
1. Make a way of escape (1 Cor. 10: 13).
 2. Not allow us to be tempted above what we are able to bear (1 Cor. 10: 13).
 3. Enable his saints to bear temptation (1 Cor. 10: 13).
 4. Permit temptation to come to test our faith (1 Pet. 1: 7).
- III. **Christ Our Example in Temptation**
1. He endured (Matt. 1: 13).
 2. He resisted with the Word of God (Matt. 4: 4, 7, 10).
 3. He overcame (Matt. 4: 11).
 4. He is able to aid us when tempted (Heb. 2: 18).
16. **THE GOSPEL OF FORGIVENESS**
1. *God alone blots out the sins* (Isa. 44: 22).
 2. *All trespasses are forgiven* (Col. 2: 13).
 3. The *blood* is the ground of forgiveness (1 John 1: 7).
 4. *Believing* is the condition of forgiveness (Acts 10: 43).
 5. Forgiveness is *personal* (Luke 7: 48).
 7. It is *forgiveness forever* (Heb. 10: 17).
 8. It is *for Christ's sake* (1 John 2: 12).

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9. Sins are removed from life's record (Psa. 103: 12).
10. Sin is cleansed (1 John. 1: 7, 9).
17. FOUR GLORIOUS INVITATIONS
- I. Come that you may see—Jesus (John 1: 39).
- II. Come that you may taste—the goodness of God (John 7: 37).
- III. Come that you may dine—the Bread of heaven (John 21: 12).
- IV. Come that you may rest—peacefulness of the soul (Matt. 11: 28).
18. CHRISTIAN EXHORTATIONS
- Exhort Christians to*
1. Fight the fight of faith (1 Tim. 6: 12).
 2. Follow after faith (1 Tim. 6: 11).
 3. Be an example of faith (1 Tim. 4: 12).
 4. Be strong in the words of faith (1 Tim. 4: 6).
 5. Hold the mystery of faith (1 Tim. 3: 9).
 6. Possess an unfeigned faith (1 Tim. 1: 5).
 7. Have victory through faith (John 5: 4).
19. UNPOPULAR PREACHERS AND THEIR THEMES
1. The coming of the Lord—Enoch (Jude 14).
 2. The judgment of water—Noah (Heb. 11: 7).
 3. Let the Lord's people go—Moses (Ex. 8: 1).
 4. Personal responsibility—Nathan (2 Sam. 12: 7).
 5. The heavens are closed—Elijah (1 Kings 17: 1).
 6. Destruction and desolation—Jeremiah 28: 16).
 7. No other name—Peter and John (Acts 4: 12).
 8. Rejection of Christ—Paul (Acts 22: 21).
20. THE GLORY OF CONFESSING CHRIST
1. There will come a day of universal confession of Christ (Phil. 2: 10, 11).
 2. Confess and believe and be saved (Rom. 10: 9, 10).
 3. Confession is made unto salvation (Rom. 10: 10).
 4. Confess before men, and be confessed before angels (Luke 12: 8, 9).
 5. Shine as lights, glorify the father (Matt. 5: 16).
 6. Confess, and God will indwell you (1 John 4: 15).
21. BEST BIBLE PASSAGES TO READ WHEN—
1. If you doubt the Bible, read 2 Tim. 3: 14-17.
 2. If you are troubled, read John 14: 1-3.
 3. If you are worried, read Matt. 6: 19-34.
 4. If you are discouraged, read Psa. 91.
 5. If God seems distant, read Psa. 139.
 6. If you lack rest, read Matt. 11: 25-30.
 7. If you are sick, turn to James 5: 14, 15; Psa. 41: 2-4).
 8. If you are fearful, read Matt. 6: 25-34.
 9. If you are tempted, read Isa. 40: 28-31; Jas. 1: 12.
 10. If you have sinned, read 1 John 1: 7-9; Heb. 7: 25.
 11. If you fail to count your blessings, read Psa. 103.
 12. If your faith is weak, read Heb. 11.
 13. If your courage is limited, read 2 Cor. 12: 9.
 14. If you are unhappy, read Col. 3: 1-17.
 15. If you are bitter, read 1 Cor. 13.
 16. If you are unsaved, read John 3: 15.
 17. If you are a Christian warrior, read 1 Tim. 6: 12.
 18. If you want a divine Savior, read John 6: 47.
 19. If you want assurance of divine mercy, read John 5: 24; Psa. 40: 1-5.
 20. If you lack a sense of God's protection, read Matt. 10: 29-31.
 21. If you want God's rules for your life, read Jas. 1: 19; Rom. 12: 1, 2.
 22. If you want to know what are the rewards of a Christian, read Matt. 5: 1-12; 1 Cor. 15: 41-58.
22. BIBLE REVIVALS AND THEIR LEADERS
1. The Revival at the Brook—produced by prayer and resting with an angel Jacob leader (Gen. 32: 24-30).
 2. The Revival When the Ark Returned—produced by the ark indicating God's presence, and putting away idols. Led by Samuel (1 Sam. 7: 1-17).
 3. Revival led by David—produced by faith and smiting the enemies of the Lord (2 Kings 23: 1-27).
 4. Revival led by Elijah—produced by prayer and divine fire falling (1 Kings 18: 21-29).
 5. Revival of Bible Reading—produced by reading God's Word. Ezra and Nehemiah leaders (Neh. 8: 1-12).
 6. Revival by John the Baptist—produced by preaching repentance and by baptism (Matt. 3: 1-12).
 7. A Personal Worker's Revival led by Andrew—produced by one man finding his brother (John 1: 35-51).
 8. A Revival Led by a Woman—produced by one woman finding Christ (John 4: 28-42).

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9. The Revival of Pentecost; led by Peter, and produced by praying until the Holy Spirit came (Acts 2).
10. The Revival in the Church; led by Peter, and produced by praying until the place was shaken by the Holy Spirit (Acts 4: 23-37).
11. The Ananias Revival, led by Peter, and brought about through fear wrought by the Spirit (Acts 5: 1-14).
12. The Revival at the Home of Cornelius; led by Peter, and produced by preaching sanctification (Acts 8: 1-40).
13. The Revival at Antioch, led by Paul, and produced by preaching the Word, and by a miracle (Acts 13: 14-44).
14. Revival led by Paul and Barnabas (Acts 14: 45-49).
15. The Jail Meeting, led by Paul and Silas, and wrought through preaching "Christ as the Savior" (Acts 16: 23-34).
16. The Revival at Ephesus; Paul the preacher, and brought about through preaching the baptism of the Holy Spirit (Acts 19: 1-20).

PRACTICAL

Ministerial Authority

PAUL S. HILL

WE do not wish to confuse ministerial authority with "bossism" or "dictatorship." We desire that the difference be clear and well defined. To have authority from both God and the church is quite removed from a spirit of rule or ruin, tyranny and dictatorship. A spirit of "big boss of everything" comes from egotism, the devil, or both. The authority which belongs alone to the ministry is from God and recognized by the church.

It makes but little difference how we arrive at the conclusion that ministerial authority is a truth which should be observed. The main thing is to accept it. We might reason ministerial authority by way of "apostolic succession" and thus bring the direct commission of Christ down to the present day pulpit, but that way is cumbersome and we doubt if the pathway is plainly marked from the present back to the days of Christ. If "apostolic succession" is the only way to secure ministerial authority then we fear that the ministry in many cases is without it.

Ministerial authority dates back, in each case, to the "call" to preach the gospel, and is interwoven with it. Even if we accept the doctrine of apostolic succession this is true. Apostolic succession recognizes the "call to preach," and places ministerial authority in connection with that call.

However we arrive at the conclusion that authority is placed with the ministry we accept it as a fact that the minister does have a measure and sphere of authority that does not exist in any other department of the church. We are accustomed to accept a minister because he has had a call to preach, and has manifested that call by evidencing the proper gifts and graces. We do this without any thought of apostolic succession. We do it because we recognize the fact that the ministry of the Christian Church is "called of God," and "maintained by the Holy Spirit." That is, we recognize the necessity of a Spirit-called, a Spirit-filled, and a Spirit-maintained ministry. The Church recognizes a ministry like this, and whether the lineage of apostolic succession is broken or unbroken it surely is a matter of apostolic importance when the church says to a man whom God

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has called to preach, "Take thou *authority* to preach the word—" When the church says "Take thou authority" it is a denominational recognition of the man as a minister. That is, it is his own denominational church that is recognizing him; but it is more than that. It is a recognition on the part of the whole church that the man has been called of God to the ministry, and that with the call has also come an authority to administer the things of God in the church.

An "ordination service" is more than the church saying: "We believe this man is called to preach, and are hereby recognizing that fact." It is accepting the man, and the *authority of his ministry* which he brings with him into the church. Not only is the man *approved* by the church, but both the man and his authority as a minister are *accepted* by the church. Not only by the "elders" who "lay hands on him," but by the membership of the church the man and his ministerial authority are accepted.

The "call to preach," with its accompanying "ministerial authority" is not a matter of an elective ballot on the part of the church. It is not an "office"; it is an "order." It is the result of a sovereign choice. God himself has called the man into the sacred business of administering the affairs of the kingdom of God in the church. If it were an office the church could give it or take it away. But it is more than an office. It dates back to a *divine commission*, a "*call from God*," a "divine persuasion," a "heart burning with a message from God," and an "urge to preach." When this comes to a man it is the business of the church to recognize it. And it is about all the church can do in the matter. They cannot "uncall" this man whom God has called. They cannot make the call a mere "office." They cannot dictate to him in a manner that will supersede the commission that God has given him. The only course that is open for the

church, if it wants a Spirit-called, Spirit-filled and Spirit-maintained ministry, is to accept him as such with proper public recognition, not only of the man, but of his ministerial authority.

There is no possible way in which we can accept a ministry as coming into the church by way of a divine commission and not accept at the same time that ministerial authority which accompanies that commission. There are two who must accept this authority, one is the minister himself and the other is the church. If the minister is unwilling to acknowledge and accept this authority which God has given him it will unfit him for his holy service. If the church will not recognize the authority that is placed in the ministry it will mean religious lawlessness and anarchy. It is in the recognition and proper use of this ministerial authority on the part of the minister and the church that government in the church is carried on, and the kingdom of God in the earth enlarged.

We have no way of telling the percentage of church troubles that have arisen over ministerial authority. We are sure that there has been an abuse of ministerial authority that has caused some of it, and we are also sure that lack of respect for ministerial authority on the part of the church has caused some more. When either the minister or the church take to themselves authority that does not belong to them there is likely to be trouble. When the church tells the minister what and how and when and where and why he shall perform certain duties that pertain to his ministry, and when the minister sticks his nose into everybody's personal matters, and tells every man, woman and child in the church how they shall dress, whom they shall marry, what work they shall do, what friends they shall have, what color ties they shall buy, where they shall go on vacation, and how long they shall be gone, and when they shall get up and go to bed while they are away, then there is likely to be trouble.

Just about now we feel like writing a chapter on the attitude of the church toward ministerial authority. We think we could find quite a long list of broken-hearted ministers whose ministry has been made almost impossible in the community because of some want-to-be leaders in the church who have resisted his God-given authority; but we are not writing this article with emphasis on that phase of the matter. What we are thinking of mostly is the responsibility which belongs to the work of the ministry because of the authority that the commission to preach brings with it.

Authority to preach the Word does not mean license to propagate personal opinions on every question under the heavens. When it comes to the matter of human judgment and opinion it would be well for us ministers to realize that there are men in the congregation whose opinion on some matters are better than our own. We would do well to throw away our notions for their mature judgment. But in matters of the Word of God we must stay by the "thus saith the Lord." So much for preaching. That is our job, but there is more to being a minister than preaching. A minister is to administer the things of the kingdom of Jesus through the church. It is a responsible position and carries with it enough authority to do the work as it should be done. A minister must plan for his church. Some of the matters of church life of course are with his church board and theirs is the responsibility, but the minister must plan and execute the general trend of his church work, and he must do it for the best of the church and the community served by the church, and he must do it sometimes against a tide or current of events and persons that would hinder the work. A minister must be big enough to formulate a plan that is helpful to all, and though it may not be the best plan possible it is the best the minister can find, and it is his responsibility to see it through. Any plan of administering the things of God to the people,

which is the minister's prerogative alone to perform, carries with it the proper amount of ministerial authority. The temptation in times of difficulty is to either relinquish ministerial authority to someone to whom it does not belong (and thus injure the church) or put too much emphasis on the authority vested in the ministry, and load it down with too much work and responsibility. (This is likewise injurious.)

If there is a question of authority in matters of church administration look up the matter in the Manual. Be sure about it. Read it out loud to yourself, and if necessary to the church. The minister may have less authority than he assumes he has in the matter, or he may have more than his church is willing to grant. But anyway the Manual is a good guide to go by. It was made by men who are familiar with the twists and turns of church administration, and it is quite probable that your special case will be explained and made clear.

I think a closing comment is in order. It seems that the Church of the Nazarene has paid too little attention to ministerial authority. It may be that the ministry is responsible because it has not been willing to assume the responsibility that authority brings. It may be that the demand for congregational form of government has placed undue stress on the authority of the pew. We believe that our church members should be taught that the ministry carries with it an authority which dates back to the divine commission to preach the gospel, and we believe that our ministers should assume that responsibility more than they do, nor do we see any need to change our democratic form of government in order that it should be done. Congregational form of government and proper ministerial authority are fitted to each other.

The Lord gets His best soldiers out of the highlands of affliction—C. H. SPURGEON.

What Shall I Preach?

B. H. POCOCK

THIS seems to be a very important question, and one with which many preachers are confronted. This question does not imply that the preacher has nothing to preach, for if he is a wide-awake preacher he can pick up things by observation, and if the Bible is his textbook there is plenty in the Book of books to preach. But the question implies, "Along what line shall I preach? and upon what shall I place the most emphasis?" The question is not, "Is there anything to preach?" but "What shall I preach?"

The preacher or prophet of today is not only a foreteller, but also a forthteller. He must preach the old rugged gospel, which saves men from their sins, and prepares them for heaven. He is an ambassador, a seer, a shepherd and the healer of the breach. His job is a big one and an important one. He helps to shape the morals and destinies of the nations.

In getting back to this question, "What shall I preach?" I would say that the most important thing for the preacher to preach is the gospel. He cannot go amiss if he lays great emphasis upon the glad tidings of great joy. He is to be above everything else a "gospel minister."

Paul said, "If there come any among you that preach any other gospel than that which I preach, let him be accursed." Paul calls it, "My gospel." Peter calls it "the gospel of God." Let the preacher have the reputation of being a "gospel preacher." This classifies him. This stamps him with being Christ's minister.

Let the preacher preach experience. The fact of getting saved and sanctified is an essential element in Christian preaching. To know Christ in all of His fullness should be the key-note of the message. To indwell Christ now, to possess Christ in this present evil world is the type of preaching and preachers we need today.

Preach something positive. Get the people into the experience of full salvation. Get them into the ark of salvation. Getting them harnessed up with God should be the chief motive of our message. Preach fundamental principles that will take the people down in their confessions and the giving up of their sins.

Preach faith to the folks: a saving faith; a faith that grips; that pulls; that knows; that feels; that sees. A mustard-seed faith. Get them to launch out into the depths of His grace. Preach a kind of faith that laughs at impossibilities, and cries, "It shall be done." If you doubt all that God says He will do, then quit preaching anything until you have gone down before God in contrition and confession. Get a new touch upon your own soul. Practice believing God until you have learned your lesson. Get back to Calvary, back to Pentecost, and back to the Bible.

Preach prayer to the people. What possibilities for the prayer! The man who will pay the price in intercession, God will reward him openly. "More things are wrought through prayer than this world dreams of." Preach prayer. Lead them to prayer. Cite Bible examples of prayer. Go to the prayers of Jesus and the apostles. Go back, too, to the Old Testament and hear Daniel and other worthies of prayer.

We have come to the place where we need to preach doctrine. Indoctrinate the people. Why are we saved? What is salvation? What is entire sanctification? We must make ourselves clear. Why, the new birth? Let us preach the atonement, the resurrection, and the second coming of Christ. Build the people up in their faith. The love of God is an interesting subject, and can never be exhausted. The

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coming judgment is a timely theme in these days.

Let your message center around the cross, around Pentecost, and around the Bible. Make your messages simple and plain. If you preach Christ, you have the biggest theme of all the Bible.

When the question, "What shall I preach?" arises, just remember there is plenty to preach. Go to your knees, to your face, O man of God, and He will tell you what and how to preach. Shut yourself up with God, let Him talk to you. Let Him lead you out, as He did the disciples to Mt. Olivet, when He lifted up His hands and blessed them. He will bless you too. Do not go to the pulpit without knowing what to preach, and without having Christ with you. It is easy to preach and to have something to say, when Christ is with you and has sent you.

Finally, be a gospel preacher. Preach experience, preach the romance of Christian experience. Preach example, preach energy, preach patience, preach love. Preach holiness. Preach the simple gospel. Preach the pure gospel.

"How beautiful are the feet of him . . . that publisheth peace." "Behold I bring you good tidings of great joy."

Why I Am Not a Materialist

C. B. STRANG

MATERIALISM lays emphasis on the idea that there is nothing in the world except matter. It insists that mind and experience are only forms of matter. Materialists believe that the world is a physical process and that the mind is only a phase of this process.

I cannot accept this theory because I do not believe that the world is merely a re-distribution of matter. I do not believe that the mind is a form of matter or something just incident to the physical process of the world.

I am not a materialist because I do not believe that materialism accounts, nor can

account, for the physical, the mental or the soul of man. Man did not just happen. His body was formed from the earth by a wonder working God. His soul was breathed into him by the same God. He was given a mind with wonderful potentialities. Materialism can account for none of these.

Materialism conceives matter as substance or force, or both, bound together. It is the theory that atoms are moving in empty space. It has much to say about motion, but cannot tell us what set things in motion. It would describe the earth as being composed of mass particles or atoms which have collected together and undergone a cooling process. It tells us that rocks and seas and animals, as well as human beings, are merely a form of the collections of these atoms as an evolutionary process. This sounds easy and simple, but materialism does not account for the master mind that must have given direction to these processes.

But even if materialism could account for the earth and the bodies of men and animals; which of course we do not believe; it cannot be conceived that it can account for the mind in the same way. In my opinion, mind is more than substance. Feeling cannot be called substance, nor can thought. Volition and will cannot be conceived of as materialistic. Just as there is a dualism of thought and thing there is a dualism of mind and body. The physical organism cannot produce thoughts. It takes an active agent to do that. The mind is that active agent. If the physical organism could produce thought, then a dead man would be as well able to think as a living one, and that is preposterous. If, as Spencer says, the organisms which thought correctly survived, and those which thought incorrectly perished, the materialist must explain why this was so. He must give the cause for it. These organisms must have been made that way. He must presuppose thought in back of the organism, which was something apart from it; a something which gave it direction.

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I cannot, therefore, accept materialism, because it does not satisfy my demands for a cause of things. It would lead to agnosticism. It leaves God out of the picture. If matter is a collection of mass particles in motion, then someone must have set them in motion. There must have been a master mind working to have brought out of them order, beauty and reason. That there is purpose in the universe is evident on every hand. Things did not just happen. It is evident that there has not only been a creation, but there has also been an unfolding process at work since that creation. Mind has been developing, and experience widening. Under materialism this could not be, as nothing new would be possible.

The facts are against materialism. Reason is against it, and experience is against it; therefore I cannot accept it.

The Call to a Deeper Life

C. A. GIBSON

IT is true that ancient dwellers on the continent of Europe worked their way westward until they came to the shores of an uncharted sea, beside which they might easily have set themselves down to ease were it not for the nagging challenge of the restless Atlantic which gave them no peace until they were launched on its stormy billows in quest of whatever lay beyond. Something from beyond the horizon spoke to something within the heart and they became uneasy.

I read of a servant girl who was ignorant but naturally intelligent whose mistress tried to teach her something of the stars of the southern night. To her they had been glittering specks in the sky, nothing more. That they might be other worlds even larger than this one was all but impossible for her to imagine. At last some idea of the great universe found its way into her belated brain. She jumped up and rushed about exclaiming, "How stupid am I, how

stupid I am!" For her the night sky would never be the same and all life took on a different hue. And it may be that we ministers (perhaps only a little wiser than the servant girl) have been mistaking for incidental specks in the spiritual sky, realities potentially greater than the incidents and actions that go to make up this present world. This call of the deep challenges our efforts.

It is reasonably assured that our call is to a depth that is reached by something undivided by the law of gravitation. If we reach out after this soul urge it must be by the aid of something that is loosed from earth drag or ties. The soul feels its upward pull, its outward pull, its onward pull. Need presents its plea at the door of the soul and it is ours to make a rational choice. Many of our preachers are deeply concerned about the outward pull and the meshes of time have held them from their best efforts because it has not been theirs to understand that we can go out only by going farther up.

Jesus taught us the great lesson in the miracle of the loaves and fishes. In the face of the tremendous task the disciples tried rejection of responsibility and presented their finite reasoning to Jesus. On the plane of outward go they found a drag. Feeling desired release from responsibility, human reason said it was impossible, mathematics said it cannot be done. All of these points have presented themselves over and over to the ministry along with the suggestion that others are merely prodding us in line and urging us to fight against too great odds until our very endeavors carry a half-heartedness that is often told in all we do and all we say. A pastor said to me the other day, "Brother Gibson, I have listened to the stories of despair, discouragement and depression until my brain is racked and I can't raise offerings of any sort." Thus is revealed the earth drag of all the ministry. When it has come to the final summing up we are sure that our loaves and fishes are not enough to feed so many.

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If there are those who feel that they have sufficient supply we are ready to step aside and let them try. No one would wait a minute in this time of distress did not reason reassure us and make it certain that if the need is to be supplied, it must come from some other source than that of human endeavor or enterprise. There is one alluring and bewildering sentinel in the heart that tells us amidst it all that there is an outlet and hence an outlook that is reassuring.

It is true that the method of finding this outlet is, somewhat confusing, made so largely by misguided ones from without. Science has declared in favor of nothing that has not in it the element of fact, fact knowable and tellable. Psychology states it as mere mental reaction. Every department of science and nearly every profession has taken its fling at some plan to find a way to the upper landing and to explain away what it cannot thus locate. It is most unreasonable to assume that men can by mere searching find out God. You can set in order all the facts of perception and reason and yet have only the surface date of something yaster. What is back of wind and wave and the rounded rim of the sea? The whence, whither, why, why, of the whole affair stirs in the soul of all; something that is not and will not be satisfied by the mere statements of denial, or efforts to explain away the existence of a Divine Personality. Herein lies our field of adventure and in it there should be none permitted to surpass the ministers of our church.

It has been said—and I think truly said—that a man cannot be beaten at his own game. Then it is wiser for us to leave real estate to those who know the game. Leave life insurance to those who have that matter in hand. Leave behind all that is not interwoven into the plan of communion with God and excel in that for which God has called us and wants to especially endow us. If there is such a person as Christ in the universe He can be found only by other persons. Hence the failure of facts,

reactions, sciences, etc. Therefore when our hearts are tuned to His, the earth drag is released, not by others but by us ministers, we can come in contact with Him and realize in a growing way the meaning of the call of the deep that has pulled at our souls through the years. We come to know that hearts cannot be fed on things, nor live in the dark. For our own soul's sake and for the sake of the good we can and therefore must do, we must let loose, flee away from depression, discouragement, and every earth drag, and take into account the upward pull of the Spirit and the law of the Kingdom of Spirit and Life to which we as truly belong as to the realm of sense and thought. We have given so much time and thought to mind and body, two of the kingdoms of our existence, that we have allowed ourselves to think in smaller terms of the third, that of the spirit.

One of our gravest mistakes has been that we have burned midnight oil, searched books; and, charting theological paths to the city of God, have tried to make ourselves sufficient in the explanation of the spiritual. It is a fact that no merely mental process can deal adequately with this heavenly glory. Ours must be a citing of others to a place of such attainment, rather than an explanation of the attainment. The triumph of this experience must break out in the soul's ringing cry of assurance. Our souls know and know that they know because we experience directly a sense of fellowship with the Spirit. We do not propose to count the mansions of heaven but we do know they are there, and that there are enough for all our needs. The glory and wonder of it is that we have each of us within ourselves something that is some way related to and corresponds with the spaceless realm of the Spirit. We have the backing of the Scriptures in claiming for ourselves this fellowship and assurance, for Jacob saw the upper world when he slept on a stone. Perchance our vision will become greater as our pillows become harder. Elisha had a servant that saw the hills

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filled with horses. If we can grasp the upward look when the outward look is blackest, we too may discover that there are forces yet unconquered at our disposal. A heavenly chorus sang in Bethlehem and changed the vision and likewise the search of the shepherds. So, just out of natural sight in the upper landing are visions that will inspire if we of the ministry take time off to find these sacred places. We must have a close contact with the Spirit if we are to be really satisfied and to really know. I do not mean to question the experience of any of us, but I am sure that we have been tied to time and tide, to place and problem, so tightly that we have failed many times to enter into this closer relationship with God. Yet we all must know that here alone is the answer to life's problems. One has said, "Until we can chant 'Glory to God in the highest' we cannot expect to establish 'Peace on earth, goodwill to men.'" Thank God that up in this realm of knowing there are light and air and flowers and fruit and there will yet be wings.

Ours is a busy life. Of no crowd can it be said that more demands have been made than upon the ministry of our church. Our waking hour is known almost throughout the congregation. Our time is in one rightful sense the time of the people. Yet if we are prepared to help and advise we must be invigorated in body, mind and spirit. It could be argued that in mind alone have we given greatest care. We know that without minds that are active and without thoughts that are fresh we cannot interest a nervous public. To this end we have neglected both body and spirit. Vacations have been relegated and the effort to study has robbed us of proper communion. Luther once said, "I am so busy today that I shall have to pray three hours." The Master when pressed through the waking hours departed in the night to pray, and thus by communion was prepared for the duties of the day. That monk known as Brother Lawrence, with the humble job of cleaning

pots and pans, found a solution to our problem of communion. Said he, "Conversing with God is not a matter to be put off until there is time for it or until the heart be free for it, or we shall seldom give Him our thoughts or attention. We should direct our thoughts to Him the oftenest we can, even though it be for but a brief moment." Little conversations, yet often, is this monk's plan. I pen it here for the first time as a public expression of a habit that for years has been my joy. The habit to converse with my Master in sentence prayer as I drive and the old songs sung in my car have been a great blessing to me. That communion is one of the joys of the road.

I am speaking here of a constant communion that should always be foremost in our every heart. If we ever allow a secondary thing to come in where this first thing belongs our life will fall into discord. There can be but one first thing in this closer walk with God. We must not allow doctrine, organization, special activity, denominational zeal, or any other thing that we do, even though we call it service, to usurp the place that the soul has in inner fellowship with God. That is why many now crawl if they progress at all when they should run and leap. The plan submitted may sound so simple that preachers will turn it aside and look for more complex and difficult ways, but "wash in the Jordan" has never been a popular plan. Anyone can do that. If we are to enjoy and be enriched by this communion we are to separate it from service and do it because of our love to God. Fellowship with Him must be our sole end and aim if we are to reach the best in this great mystic field of communion. Not more power, better sermons, more ability to raise money, nor any other of a thousand things shall be our motive. We want Him.

We can enjoy the development of this gracious refreshing only by a continued practice. Many a soul has died in this field by neglect. Only by encouraging

every desire for communion, by keeping before us the fact that it is God, not a sermon, God not a song, God above all and God alone that we want, that our hearts long for Him as the hart pants for the water brook. This done consciously will come to be accomplished unconsciously. Someone has said, "Love is the medium of communion, the atmosphere of contemplation, the channel of communication, and the very breath of God."

Lest I should be misunderstood, I want to make clear that this life of communion is not the same nor is it to take the place of intercessory prayer. Rather, it is the one life that will properly fit us for intercession. This calls for time, for it takes time to be holy and to intercede. Intercession brings us to the second part of this discussion. Our closer relation to mankind is here. In this form of prayer life we lose sight of self in all its portions and share the fellowship of His suffering. We become a mediator.

Our interest now centers in mankind. We can approach man only as we come through the gate of sympathy and understanding. If we can make him feel this in us, the door of the heart is opened and the shutters of the soul are thrown back. The challenge to us is to begin where others have failed or get there before they begin. We know that the moral puzzle of the ages is the act of man's doing wrong when he knows it is against his own interest. We all know there is a complete moral overcoming of sin and that it can be obtained only through Christ. We know that only as men are free from sin can they be blest, that there must be a deeper motive than giving up sin for self's sake or personal good. Else we will encourage a form of selfishness that will eventually kill all good accomplished. "Sin is sin, and all sin is related; the elimination in the individual means eternal warfare against sin everywhere. So if we win, it is ours, by contact with man and intercession with God, to bring to pass a new contact; not through

us, but separate from and directly between God and each new soul we present to Him. The doors of the heart are unlocked from within when unlocked at all. Our distress and anxiety are stirred to deep burdened prayer as we first present to those we contact the Christ of God. Then, presenting them to Him by way of prayer, we wait with bated breath for the final decision from the individual heart. No physical strain is greater than this.

Dean Inge once said, "Religion is not only taught, it is caught from someone who has it." Here again we seek a closer contact with man to carry to him our own experience, as on a wing to the gate of light where he can see God. We must be more than a bald-headed barber trying to sell hair tonic. The husbandman must first be partaker of the fruit. Our own relations with God will present us to the people in a form too serious for argument and teach our associates that spirituality is something to be experienced. The experiences of the upper grasp will be great subject matter for earth conversations and absorb much time usually wasted in needless chatter.

Ours is the job of planting in the heart of community, church, and individual something of the divine. It may find expression a dozen ways such as; courage, confidence, peace, ambition, etc. But, as we come from God's presence to the presence of man we must come as a benefactor. We must carry with us baskets of good for all in due season. This is no job for the faint-hearted or the feeble-kneed. If we cite men to the path of active goodness and put before them the Word that teaches them to not only cease to sin, but to learn to do good as well, that by knocking entrance is gained, that by selling all all is gained, then, we too must by a closer walk and a higher fellowship meet them on their level. But we must not leave them there.

Men are uneasy. We can point them definitely to an assurance that is indescribable and yet real. They are fearful to the extent that their spiritual strength is dissi-

pated. We, by the words of Christ, "Let not your heart be troubled," "Take no thought for tomorrow," can make men feel secure in Christ. We can cite them to Him who never slumbers nor sleeps. Heathen gods may lie in the tomb, but Christ of Calvary is a living Christ. We can teach a personal relation with Him despite the scientists and soothsayers, the modernists, and the make-believers. We have just returned from the mount that burns and the smell of smoke of His presence is still on our garments. We can point fellowmen to a power outside themselves that can by being accepted in their hearts and yielded to in willing obedience give power over all that is without. The poor, the weak, the down-trodden can be made to know that there is an inner protection against spiritual cave-ins, and that they can with boldness do service for Jesus if they will but beat a retreat to the mount that burns.

This closer contact with man is aided by the fullness of the experience in our own soul. Herein is encouragement for even the weakest. There is a sufficiency for every soul. If men feel they cannot hold much, they can overflow a lot and there is no limit to the amount that can and will be turned loose over their little wheel of life. If they will but let the overflow flow out and on to bless the lost of earth.

Some years ago during a very dry season I drove over to Arrow Rock Dam in Idaho. I stood on the dam and looked at the great lake of water backed up for miles and spreading out as wide as five miles in places. A little stream flowed over the spillway and from beneath three great streams burst forth from as many water gates. I asked the size of these gates and learned that the stream was five feet in diameter. They were sent on orders from the ditch riders to slake the thirst of the fields below. I asked if that was the limit of the flow that could be turned loose and learned that it was not. The manager told me that there were yet seven other gates

that could be opened and their supply be sent to the dry and thirsty land. I reminded him of the drouth below and the need to sustain the crops. He replied, "We are sending down all they have asked for and if the farmers will meet the conditions and have the ditch riders send up the order we will open every gate if need be to supply the demand." I feel sure that there are orders men have not yet sent up and gates that have not yet been opened.

There is a sense in which the touching of men will become the contagion of the Unseen. We cannot go to man with material developments, for before we reach his threshold others have carried the news of advancement in every realm of material progress. If we seek to solve his physical ailments new remedies reach his table before we can drive to his door. We have not nor will we learn the art of telling others what to do or how to use their money or rear their families. In every field save one we find others better able to advise than we. Thank God we have one field, that of our calling, left secure.

When we meet mankind he may be surrounded by bankers, lawyers, doctors, teachers, scientists, philosophers and advisers all resenting our intrusion. Here the true minister finds his throne for he comes to tell of that which others by all their searching have not found. The professionals have advised, the scientists and philosophers have presented their theories staking all upon the outcome. The preacher listens and as he does he hears the sounds in heaven. His ear is open to the story of a bewildered soul, lost in the maze of uncertainty; uncertainty which is that about stocks and bonds, about employment and wages, health and tenure of life, about friendships and many times about the very bonds of home. Here the very spirit of the minister must be an example of assurance. His very soul must carry a magnetism generated in contact with God that will lift humanity out of the valley of despondency

and uncertainty and plant new courage born of certainty, caught by the very contagion of the Unseen. For be yet well assured that in no other field can we excel.

The Requirements of a Successful Pastor

WARREN E. POSEY

AND I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." "Take heed therefore unto yourselves, and to the flock over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." We want in this paper to consider the "Requirements of a Successful Pastor," and try to come to some reasonable and honest conclusions as to our work. The very word "pastor" embodies the idea of service, sacrifice, helpfulness, loyalty and an example of "Christian character." Someone has stated that the word, "pastor," is synonymous with love. To be a pastor is the closest human relationship after the intimate and sacred ties of the family and the home. "The pastor is the earthly imitator of the Master." He can play on the heart strings of man's inner life as no other person can. He is God's direct representative in the Church. Therefore we must live so that we can honestly say as the Apostle Paul said to his people, "Follow me as I follow Christ." This leads us to the first requirement:

I. WE MUST BE AN EXAMPLE TO THE BELIEVER AND POSSESS A GODLY CHARACTER

If we are not "an example to the believer" the context of this scripture tells us that we will be despised. It is surprising what our people will put up with in our lives if we are like Barnabas, "a good man and filled with the Holy Ghost." Our members think more of us if we are honest, upright, kind, and loving than they would

if we could speak with tongues of angels, had the gift of prophecy, understand all mysteries, and had faith to remove mountains. Being a Christian gentleman will make us better pastors than any other one trait that we might possess. If the pastor is careless in his living a spiritual life, dishonest, and slow in paying his obligations, ugly in his disposition, cruel and harsh in dealing with souls, lax in conversation, a lover of filthy lucre, what may we expect in the way of loyalty from his followers?

II. HE SHOULD BE A GOOD PREACHER

As a pastor, possibly, this is his greatest task. "Preach the word," was Paul's advice to Timothy. Feed the flock of God which is among you. Go ye therefore and teach all nations. We are expected by our church to do so many things beside preaching we are liable to yield to the temptation and snare and neglect the most important thing: "Preach the word." A few years ago a bishop came to visit my Sunday morning service. Of course I asked him to preach—and was very anxious to get out of it because he was a bishop—but he said, "This crowd came here today to hear the pastor preach. Don't disappoint them; and, I want you to really preach." He put stress on the last statement. It made me study harder after he said this and really opened mine eyes to the fact that people do come to hear preaching. A few years ago in a certain pastorate I felt that I had completely failed in my Sunday morning sermon. I went home feeling I had made a mistake in my calling. I took inventory that day as to why I had failed. Going back over 24 hours I found this: It was real cold weather and the janitor had not started the fires going the night before and I was bothered about giving the children in Sunday school a warm welcome the next morning, therefore, I did not sleep well and was up earlier than usual the next morning and built fire in both furnaces. A member of the church told me late Saturday night that he had 38 children that had promised to attend Sun-

day school if we would provide transportation. Of course I promised and the result was that I had to make two trips myself to get them there. I taught a Sunday school class, led my own song service, took a special offering for debts, preached, made a sick call in the afternoon, helped sing at my radio service as well as preached, attended young people's meeting, led song service again and preached the night sermon. No one told me I had preached well, neither did anyone apologize for failing to do his share. We must find time to prepare sermons worth listening to and time to have them well soaked with prayer. Believe it or not, but our Nazarenes are demanding better preaching. They expect us to say something when we get into the pulpit.

III. HE MUST CARRY A VICTORIOUS ATTITUDE TOWARD HIS WORK

He must be optimistic. Someone said, "We should be a discontented optimist." If the pastor is not cheerful and optimistic toward his work, debts will accumulate, altars will be barren, budgets will go unpaid, his own salary, at least, will not increase, and the pews will be conspicuous because of their emptiness. A wide reader of ministerial biography has declared that, "A gently complaining spirit is that in which preachers are very apt to spend their days." If this be true we have found why so many fail. Whatever else a pastor as a leader may be, he must be a leader of good cheer. His presence must be a constant exhortation to rejoice, and again, I say, Rejoice. Most of our faces and our voices are saying, "Let us cry!" Such a pastor goes about scattering gloom. In his presence the singing birds grow silent, the brooks of the morning dry up, his members in his presence sit in the darkness and shadows of death, the days of revivals are past, the young people are ruining the church, the evangelist serves him under a cloud, and generally goes away unpaid also. That preacher sees no light because there is no light in him. Life is going hard with

him and he is making it hard for his church and people. I have a friend who carries gloom everywhere he goes. He takes it a calling, to the pulpit, to the monthly church boards. He declared to one of his churches that he would rather preach in Africa to the heathen than to them. An old deacon spoke up and said, "Then go to Africa!" And all the members said "Amen," under breath. A pastor who constantly appeals for sympathy is a pastor whom no one desires and is generally begging for a pulpit. Be courageous. Have faith. Smile in the presence of impossibilities. Quit pining. Stop your moping and put an end to your brooding. Get out of the "Slough of Despond." Cut down your juniper tree. Set your sermons afire with courage and the people that sit in darkness will see a great light.

IV. NEXT REQUIREMENT IS TO BE A GOOD ORGANIZER AND BUILDER

Jesus said that any man who began to build a tower ought to sit down and count the cost first. A church likes to feel itself in the grip of a pastor who knows not only where he is going, but also that he is going to reach the set goal. To be an organizer he must know his people and where they will be able to serve best. Many church plans are defeated because good people are in the wrong place. I took a pastorate once where one of the most godly men I ever knew was Sunday school superintendent. He had been on the job for twenty-five years and just had an average attendance of sixty. I religiously asked him to resign. Gave him the task of teaching the "Men's Bible Class" in the school. In one year his class was as large as the whole Sunday school had been a year before. The pastor must keep all departments of the church under his supervision or he might have "churches within a church." As their leader he must see that each department functions properly. This is a test of his executive ability. Sometimes the laymen claim the pastor tries to do everything him-

self only to get the reply, "If I didn't it would not be done." Unreliable officers of a church are the trials of a pastor's life, but it is a poor escape when he tries to do everything himself. Wise pastors with a large constituency let folks do most of the chasing and hunting of delinquent members. He has his visitation committees in every part of the city. He goes where he is needed the most.

V. IT IS REQUIRED THAT A PASTOR SHOULD BE A GOOD ADVERTISER

He has something to sell—his church—and he must sell it to his community. Personally, I take the whole city for my parish. I want folks to know that when the Church of the Nazarene is mentioned in their presence that my church will stand out in their minds. (Every other pastor has the same privilege.) When a person asks the postmaster, the policeman, business man or any other citizen in town where the Church of the Nazarene is that they can direct them to my church. A pastor should make the neighborhood know that they are welcome, what we stand for, that we are a busy crowd, and refuse to take a back seat for any church. "The pastor must believe in advertising his wares." We should never turn down an invitation to speak at Y.M.C.A., P.T.A. meetings, schools, etc. Be ready to make a sale any time. Of course we must watch what kind of samples we offer. I think the pastor should go well dressed at all times, clean shaven, shoes shined and carry a cheerful spirit. It is said of Phillips Brooks that he could go down the street of Boston on a gloomy day and his presence would produce sunshine in the hearts of those he met on the streets.

VI. BE A GOOD LOSER

This is required of all successful pastors. We have to learn sooner or later to be flexible, to practice self-control and to be a good loser. There is no room for autocrats in the Church of the Nazarene. We are not to be bosses—we are to be leaders—as Cromwell's saying is worth remembering,

"In yielding there is wisdom." A pastor must be flexible enough to submit. He should remember the motto, "In essentials unity; in nonessentials liberty; in all things charity." We must be able to suffer opposition and endure contradiction and receive just criticism at any point in the entire church work. To differ with some pastors is spiritual treason. To oppose them in any of their movements is to be a child of the devil. It is this kind of a man that wants to run the church. Well, he is sure to meet a layman that wants to run it too—and then the "fireworks start." A great preacher said, "A church cannot be run by anyone except to its defeat." A church is an organism and like all organisms it refuses to be run. It will grow if the pastor carefully nourishes and guides it. The church's growth depends on the law of freedom. A home is the happiest where there is the least constraint and lots of affection. No pastor will have a growing church where he is boss. No pastor can be a successful pastor if he is not flexible. He cannot succeed unless he is able to control himself under fire. Blessed is the man that is capable of adjusting and adapting himself to changing conditions.

VII. THE ART OF PASTORAL CALLING IS ANOTHER REQUIREMENT

The successful pastor studies three things in relation to calling: (1) When to make a call. (2) How to make that call successful. (3) Whom to call on. Of course he calls at reasonable hours, makes the call a cheerful and uplifting one, and goes where he is most needed.

VIII. IT IS REQUIRED THAT HE BE ENERGETIC

To all of us there comes the temptation to be lazy. Pastors are human and must be watchful. "All preachers are lazy," is not true as some folks would like to believe. Intellectual laziness is common. Mental activity is not a gift but an achievement. Many pastors are lazy and do not realize it. We have made ourselves so busy doing

nothing. Our time belongs to us. We do not have to be at work at a certain hour, punch time clocks, give a written account of our day's work to our superiors. Therefore the temptation to idleness is strong to the pastor. A preacher with a lazy mind will do anything rather than to get down to mental exercise. He will run everywhere and astonish his church how many times he makes pastoral calls, and how many committees he will create in a year. Every pastor ought to make it a point to average reading one book a week. Constant mental application is the price we pay for power. It is said that when men cross the deadline and are no more wanted it is because they have ceased to be energetic in reading and they cease to develop new cells in their gray matter. "The listeners soon discover when we put our minds to bed." These are days that we make the choice either to go to work or get out of the pulpit. The pastor must have a desire to toil, be willing to drudge, dig and grind. Let us keep awake.

The Pastor's Scrap Book

I. L. FLYNN

"LOSING OUT"

Nadab and Abihu, priests, and sons of Aaron, ate and drank in the presence of God in the holy mount. But later after coming down from His presence, became sacrilegious and offered strange (natural) fire before the Lord and were instantly slain. There is no state of grace in this world, be it ever so high, which a mortal cannot fall from and be lost.

ASSURANCE

When Mr. Wesley was crossing the Atlantic he was much impressed with the behavior of Moravian passengers during a great storm. The ship's sails had been blown away and the seas were breaking over the vessel; the people were screaming in terror, but the little group of Moravians gathered together with their women and children and sang hymns. To be undisturbed and untroubled in the midst of

strife, and to be in peace while consternation reigns all around us is a mark of the true friend of Christ. Later Wesley could write:

"Peace, doubting heart! My God's I am:
Who formed me man, forbids my fear.
The Lord hath called me by my name,
The Lord protects; is ever near,
His blood for me did once atone,
And still He loves; and guards His own."
—G. W. RIDOUT.

"Some people stop merely with the possession of life; but this is not the whole plan of God, and it is His will that every hour of every day the waves of the life of our blessed Christ should roll in upon us. There will be for every one of us a constant influx of life and overflow of blessings, so long as the channel between ourselves and Christ is kept unhindered."

COME DOWN

"The parish priest
Of Austerlitz
Climbed up a high church steeple
To be near God
So that he might hand
His Word down to the people.
And in sermon script
He daily wrote,
What he thought was sent from heaven,
And he dropped this down
On his people's heads,
Two times a day for seven.
In His wrath God said,
'Come down and die.'
And he cried from the steeple,
'Where art Thou, Lord?'
'Down here among my people,
Poor sad humanity,
Through all the dust and heat,
Stands back with bleeding feet
By the weary road it came,
Unto the simple thought
By the great Master taught
And that remaineth still,
Not he that repeateth the name,
But he that doeth His will.'—SEL.

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EXTORTED VIEWS OF JESUS

"There may be such an exclusive dwelling upon the divinity of Jesus as will absolutely destroy His real humanity; there may be such a morbid sensitiveness when we speak of Him as taking our nature, as will destroy the fact of His suffering. Yes, and destroy the reality of His atonement also. There is a way of speaking of the sinlessness of Jesus that would absolutely make that scene on Calvary a mere pageant, in which He was acting a part in a drama, during which He was not really suffering and did not really crush the propensities of His human nature."—FREDERICK W. ROBERTSON.

"Jesus, tender shepherd, hear me,
Bless Thy little lamb tonight:
Through the darkness be Thou near me,
Keep me safe till morning light."

WHAT NAPOLEON COULD NOT DO

A Brooklyn preacher once said, "Napoleon Bonaparte claimed that his presence on the battlefield was equal to that of one hundred thousand men. But Napoleon needed to be on every battlefield in order to win. When the news of the disastrous naval battle of Trafalgar reached him, he simply said, 'Well, I cannot be everywhere.' But it is not so with God. His saving presence is with His people everywhere, in every contest for the truth, in every fiery furnace of trial, to give to them victory."—SELECTED.

SOME BIRD!

When some churches want a new minister, they want one with
The strength of an eagle,
The gentleness of a dove,
The grace of a swan,
The eyes of a hawk,
The friendliness of a sparrow,
The night hours of an owl,

The industry of a woodpecker,
The attractiveness of a peacock,
The tough skin of a gander,
and when they get that bird they want him to live on the food of a canary.—ANONYMOUS.

"O Master, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

"In hope that sends a shining ray
Far down the future's broadening way:
In peace that only Thou canst give,
With Thee, O Master, let me live."

Pulpit and Pew

B. H. POCOCK

FOR YOUR CHURCH BULLETIN

"Christ does not disfigure us, but transfigures us."

"The devil has no happy old people."

"It is more important to study the Rock of Ages, than the ages of the rocks."

"God's people are not on the rocks, but on the Rock."

"Christ is not a reformer, but a transformer."

THINK IT OVER

Uncle Bud Robinson says, "Evolution says that we came from nothing. Christian Science says that we are nothing. Russellism says that we go to nothing." These are hard nuts for these isms to crack.

God will be no man's debtor. How much owest thou? "Thou shalt love the Lord thy God with all thy heart, with all thy strength, with all thy might, and thy neighbor as thyself." Let us pay the debt.

(27)

An hour a day devoted to wide reading and deep study for ten years, will not only add to your range of knowledge, but will give you an equivalent to a college education. Ignorance in this day is a liability rather than an asset.

PRAYER

Too many of our prayers begin, "Now I lay me down to sleep." A man's size prayer runs more like this:

"Now I get me up to wake

I pray the Lord my soul to shake."

Elijah's prayer was made up of only sixty-three words, and consuming about one-half minute, and yet he did not have time to say, "Amen," when the fire fell. I leave it with you—but do you not think he was prayed up?

Depend on Him; thou canst not fail;

Make all thy wants and wishes known;

Fear not; His merits must prevail;

Ask but in faith, it shall be done.

For examples of prayer, turn to the Bible and follow Jesus, and the old prophets; such as, Jeremiah, Isaiah, Ezekiel, Daniel, Amos, Elijah and Elisha. Look up some of the apostles', St. Paul's, James', and Peter's. Oh, there are so many who wrought great things because of prayer.

A little girl said that her brother had built a trap with which to catch birds. "I prayed," said she, "that he would not catch any more birds. I not only waited for God to answer my prayer, but I went out and kicked the trap all to pieces." Thus she was a colaborer with God and helped to answer her own prayer.

TAKE TIME

To be holy.

To be courteous.

To be charitable.

To forgive.

To be patient.

To be considerate.

To live with yourself and for others.

To be thoughtful.

To plan for the future.

To be safe.

DON'T

Be too hasty.

Don't complain.

Don't worry.

Don't take too much for granted.

Don't be a quitter.

Don't compromise.

Don't be a coward.

Don't be a tattler.

Don't gossip.

Don't be a late-comer or goer.

Don't be lazy.

Don't be a hypocrite.

THE TITHER

Has a good conscience; a scriptural contributor. An enlarged vision, a bigger heart and soul.

Advertising the Campmeeting in the Newspaper

It is one thing to write up a meeting for the church paper or for the monthly or weekly bulletin, and quite another to prepare copy for the daily newspaper. Rev. J. F. Leist of Ohio prepared the following which appeared in *The Columbus Citizen* during the recent District Campmeeting, and I thought it might be useful as suggesting the sort of vocabulary likely to be acceptable in a daily paper, and so am inserting it here.—EDITOR.

Thirteenth Nazarene Campmeeting to End Sunday

Average Daily Attendance 2,500 at Morse Road Sessions

The 13th Annual Nazarene Campmeeting on Morse Road between Cleveland Avenue and the Three C's Highway will close with services all day tomorrow.

The average daily attendance at the services since the campmeeting opened a week ago last Thursday has been 2,500. Last Sunday's attendance was 3,500 and an equally large crowd is expected tomorrow.

PROGRAM NOTED

The program for tomorrow follows:

6 a. m.—Prayer service.

8:30 a. m.—Preaching by Rev. R. Purvis.

9:30 a. m.—People's praise and testimony meeting.

10:30 a. m.—Preaching by Dr. J. B. Chapman.

2:30 p. m.—Preaching by Rev. Bud Robinson.

6:30 p. m.—Young people's service in young people's tabernacle.

7:30 p. m.—Preaching by C. B. Fugett.

Altar services are held at the close of every preaching service, as many as 75 having been at the altar one evening this week.

HEADS SCOTTISH AREA

Rev. Mr. Purvis is District Superintendent of the Church of the Nazarene in Scotland, Doctor Chapman of Kansas City, Mo., is a General Superintendent, Bud Robinson is from Pasadena and Mr. Fugett is from Ashland, Ky.

There is orchestra music at each service under the direction of Rev. W. E. Zimmerman, pastor of the Parsons Avenue Nazarene church.

Doctor Chapman will preach at tonight's service.

GROWING STEADILY

The adjective "old-fashioned" is pretty generally associated with campmeetings. But when one thinks of the flourishing Nazarene camp northeast of Columbus and of its steady growth, one questions the appropriateness of the word.

Started twelve years ago, this camp annually attracts Nazarenes in increasing numbers. New cottages are being built each summer to meet the demand, and recently the main tabernacle in which the services are held was enlarged.

You see no smoking at the Nazarene camp grounds. The women use virtually no cosmetics. All lights in cottages, tents and dormitories are out for the night at 11, and everyone has retired at that time, unless an altar service is in progress in the tabernacle.

CLEANSING, INFILLING

Nazarenes are "holiness" folks, and their altar services are a distinctive feature. Those not in sympathy with their teachings frequently attend their meetings out of curiosity.

The workers, all talking at once, keep praying aloud over those kneeling at the altar. This makes for considerable noise and confusion, if you haven't got into the spirit of the thing.

"Holiness is to the soul what health is to the body," Doctor Chapman of Kansas City, a Nazarene General Superintendent, who is one of the evangelists at the camp grounds, replied when asked for a definition of this term. "Holiness is twofold in its nature, implying as it does, cleansing from sin and infilling with the Holy Spirit."

Prayer at the public altar he described as "a formal expression of faith in the vitalizing and purifying work of the Holy Spirit in the believer's life."

Nazarenes themselves regard their campmeeting as decidedly "new-fashioned," since preaching services are held morning, noon and night, and there is no entertainment or Chautauqua program such as characterized many typical campmeetings of other days.

Information about the closing services at the Nazarene camp grounds tomorrow is given elsewhere on this page.

THE ILLUSTRATION

in Sermon, Address, Conversation, Teaching

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W. B. Riley says: "I regard it as a most important work, meeting a widely felt need and I commend it most heartily to every minister, Sunday school teacher and other public speaker who believes in and employs the illustration in address. It will return you many times the purchase price."

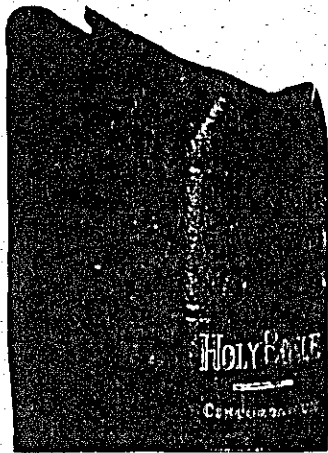
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No. 03649x. Reference Edition \$13.00
No. 03699x. Concordance Edition \$14.00
No. 03671x. This is a Concordance edition of the Long Primer Bible printed on paper not quite as high grade as that used in the two numbers listed above. This binding instead of being of the highest grade is medium grade. In other words this is a popular priced edition and well worth the price. **\$9.15**

This is Oxford Long Primer type used in the above three Bibles—03671x, 03649x and 03699x.

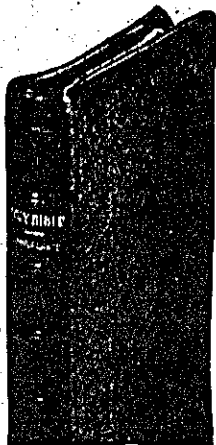
Jehoiakim's evil reign. II. KINGS, 24. Jehoiachin succeedeth him

35 And Jô-hoi'-â-kim gave the silver and the gold to Phâr'-aoh; but he taxed the land to give the money according to the commandment of Phâr'-aoh; he exacted the silver and the gold of the people of

B.C. 606.
 ver. 31.
 1 called
 Jeroniam,
 1 Chr. 2, 16.
 Jer. 24, 1.
 and
 Coniah,
 Jer. 22, 24.
 25.

8 ¶ Jô-hoi'-â-chin was eighteen years old when he began to reign and he reigned in Jê-rû'-sâ-lêm three months. And his mother's name was Nê-hûsh'-tâ, the daughter of El-na'-thân of Jê-rû'-sâ-lêm.

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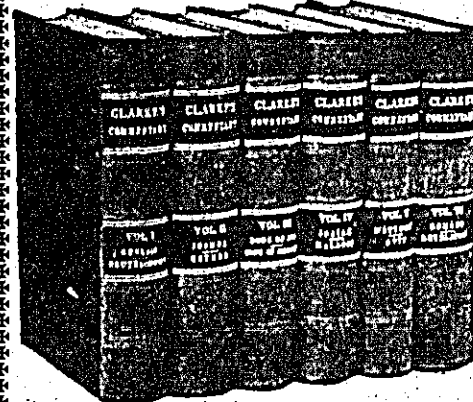
—Specimen of Type—

BUT a certain man named An-â-ni'-as, with Sâp-plu'-ra his wife, sold a possession.
 2 And kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it

John 14, 12.
 ch. 4, 1, 2, 6.
 ch. 4.
 or, away.

unclean spirits; and they were healed every one.
 17 ¶ Then the high priest rose up, and all they that were with him, (which is the sect of the Sâd-nî-çees,) and were filled with in-

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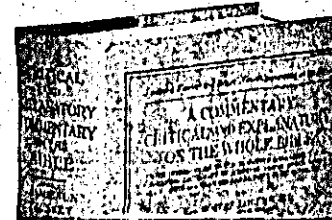
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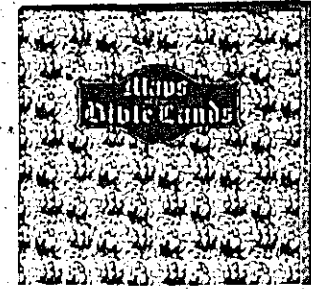
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—The—
Preacher's Magazine

J. B. Chapman, D. D.
Editor

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Effective Preaching

BY THE EDITOR

SAM JONES, the evangelist, thought there are three prerequisites in effective preaching: "First, clearness; secondly, concentration; thirdly, directness."

A man must conceive truth clearly before he can preach it clearly. The preacher who sees truth from one angle only will be a lopsided preacher. The misty thinker will be a misty teacher. In thinking, just as in practically everything else, quantity is a poor substitute for quality. Many a man thinks over a wide field, but thinks too lightly. Others confine their thinking to certain narrow grooves. The one will be flighty, and the other threadbare.

I am unable to see much distinction between concentration and directness. Perhaps the one refers to the intellectual product of the preacher's efforts and the other to his application of such product to the minds and consciences of men. Sam Jones, I think, used the metaphor of gathering lead from the mine, molding it into a bullet and then shooting, as a sharpshooter would do, at the place where you want to hit.

My own metaphor gathers about the driving of a nail or tack. The hammer need not be so heavy, but it must be compact. It may weigh fifty pounds, but if it is but loosely collected, like a bale of hay, it will not drive a carpet tack into a pine board. It may be light, weighing no more than two ounces, but if it is concentrated like blue steel, it will drive a spike into a piece of oak.

Before a preacher can properly ask, "What am I going to say?" he should settle the more fundamental question, "What do I hope to accomplish?" If he can make sure of what he should accomplish, he will be in better position to know what means he should use to reach the end he has in mind. When the purpose is indefinite, everything, including the preaching, is practically sure to be indefinite also. If you plan simply to "hold a service," it will matter little what you think or what you say. But if your purpose is to get someone definitely converted or definitely sanctified, you cannot reach this end by indefinite means.

On the matter of concentration, it might be well to remember that processes are beside the question and only results count. If you weary the people with a recital of the laboratory methods involved in the discovery of the convictions you have reached they are likely to conclude that your processes were incomplete or insufficient. But if your thought is clear and your conviction keen they will not ordinarily bother about the processes.

On the matter of directness, we should always remember that it takes a proper mixture of courage and melting love to say to the sinner, "Thou art the man," and that one of these qualities is just as important as the other. A quaint old preacher of my acquaintance used to say, "I never say, 'skat' when the kittens are going away from me anyway. In a time like that I always say, 'kitty.' Only when the kittens are coming toward me do I risk saying 'skat.'" One preacher said he could never risk preaching on hell until his heart was

broken with the thought that the veriest sinner is going there. Courage without love makes the preacher a driver. Love without courage makes him a weakling. The qualities must be present in proper proportions.

But the preacher is justified in seeking to avoid being "prosy," "dry," "too deep," "too long," "too dull," or "too flowery." In other words, he can seek to avoid abstractions and generalities. And he can seek to bring his message to bear upon the minds and consciences of living, present men. Sam Jones claimed he made his appeal always directly to the conscience. But with it all, the sincere preacher will not be content unless the Spirit of God so accompanies his preaching as to bring results in the winning of souls to God. There are other results that are of great value, even though they are not easily tabulated, but the pentecostal preacher will expect to have conversions.

Seekers and Finders

BY THE EDITOR

TOLSTOY, the Russian novelist and philosopher, although praised as wise and great, was pathetic for his restlessness and discontent. His best friends can only hope that he died with the goal in sight, for he himself never claimed to have apprehended, but rather characterized himself as an eternal seeker.

But men have always tended either to accept what is easily attained, without pressing on to something better, or else to make seeking the goal, and pass right by reality in the pursuit of a phantom ideal. With the former, nothing difficult is worth the labor that its possession requires, while with the latter nothing that can actually be

possessed is a worthy goal. But there is a "happy medium" in this, as well as in other matters. Jesus condemned such contentment as is born of laziness, but He was emphatic to say, "Seek and ye shall find." The proud, conceited, self-centered, self-sufficient Pharisee was consigned to hell, but the penitent sinner was a bruised reed which He would not break and the weak saint was a smoking flax which He would not quench until He should send forth judgment unto victory.

And in the world of religion today there are those whose ideals permit them to live on the lowlands of doubt and fear and broken vows. They draw back from the rigor

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and vigor of true repentance, full consecration and urgent prayer and faith. They languish for want of a vision that will draw them out to the best that is attainable. And then there are those who dabble with seeking for power, seeking for manifestations and signs, seeking for certain emotional states, etc., but never do count themselves to have actually been cleansed from all sin and to have been filled with the fullness of the blessing of Christ, and do not expect such to happen. They are seekers—always seekers. They claim that the fact that they are seekers is some evidence that they have found Him. And yet their lives and their usefulness are blasted by indefiniteness and uncertainty. They claim to be after "truth," but they pass by Jesus Christ, the personal embodiment of truth, and go on searching for truth in the abstract. They claim to be set on righteousness, but they discount the righteousness of God in Christ Jesus and strive on to establish a righteousness of their own. They

say their desire is for holiness, but they pass by the definite Spirit baptism by which holiness of heart and life are wrought within and go on to make themselves perfect by the works of the flesh. They want emotional satisfaction, but they pass the bounded and defined spiritual endowment which the apostle called "the kingdom of God," in which there are "righteousness and peace and joy in the Holy Ghost," and go on to search for casual contentment in passing duties and pleasures.

The search for God is, according to Christ, not a thing within itself. It is He for whom the search is made who really counts. And God does not evade those who seek for Him, but in plainest promise assures them, "Ye shall seek me and find me when ye shall search for me with all your heart." The blessedness of seeking is not in the seeking, but in the finding, and in finding God in mercy and in sanctifying power the ideal meets the real and is satisfied.

EXPOSITORY

Expository Messages on Christian Purity

OLIVE M. WINCHESTER

The Teaching of Saving Grace
For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ (Titus 2: 11-13, R.V.).

THE Apostle Paul in writing to Titus whom he had left at Crete in charge of the work in that place gives instructions as to the conduct of va-

rious classes, first the bishop, then the old men, the aged women, the young women and the young men, also servants; then he concludes with the general statements regarding Christian conduct embodied in our text. In all of the instances it is interesting to notice the virtues stressed, what qualities of character are valued. By doing this we find guidance for the development of virtues in our own lives and also the class of virtues we are to value in others.

RENUNCIATION

Before the foundations of Christian character can be laid securely there must be the

renunciation of certain trends that mark the life of sin; and first among these is ungodliness. This word denotes despite done to the person of the Godhead. There are other words for sin which refer to infringements of the law of God and then also a word which has as its primary significance wrong done to our fellowman, but this word has the specific meaning of impiety in reference to God. It may range from the milder form of irreverence to the more vicious phase which results in blasphemy, but in every case it carries with it the thought of despite done to the divine personality.

Sin against an abstraction such as law does not carry with it the sense of turpitude as sin against personality. That is true in the human range of affairs. Crimes against property are culpable, but crimes against persons are heinous; so in the realm of the divine the human defiance of the divine personality is the crux of sin. It is so because divine personality stands supreme in the universe and also because from this sin radiate other sins.

The next point under renunciation refers to the desires, the urges that lead men to reach out for those things that pertain to this corrupt age. While the term in its derivative meaning signifies an onward rush of the being and does not necessarily carry with it the thought of an evil content, yet for the most it is used in the sinister sense. It appears occasionally in the New Testament in a good sense, but much oftener in an evil sense and for the most part denotes corrupt desire, that is, that drive that exists in the natural heart of man for evil. With the modifying adjective that is present in our text its import is very clear; it indicates the desires that pertain to this present evil world; those things that corrupt the spirit and defile it; all these are to be denounced.

LIVING

In dealing with the characteristics which should mark the life of the Christian, we have mentioned first that of sober-minded-

ness or as it reads in the text using the adverb, soberly. This word when analyzed has the significance of a sound, safe mind. It is used as opposed to that state of mind which results from some passion carrying it away as when Paul made answer to Festus, who had charged him with being mad through much learning, that he spoke only words of truth and soberness. Then it appears as opposed to highmindedness as seen in Rom. 12: 1-8 where the apostle exhorts men not to think too highly of themselves but to think soberly.

The word extends its range when in 2 Corinthians it is opposed to a state of ecstasy. The apostle declares that he reserves those high emotional states for the enjoyment of his soul before God; but when he is dealing with the problems that affect his converts and his churches he maintains an attitude of sound thinking, "a sober balancing of ways and means, a counting of the cost as our Lord enjoined—a distrust of a course of action, simply because it appeals to the fancy or the feelings."

In the epistle of our text we find the word used frequently. The bishop is to be sober-minded, likewise the aged men, so also the aged women were to teach, the young women to observe this characteristic and the younger men are exhorted to possess this grace. So one writer has concluded that "each sex and situation has lines of conduct appropriate to itself, and that the individual must have tact and strength of will enough to pursue these lines instead of lapsing into excesses on one side or the other." Moreover the same writer continues, "Sober-mindedness is something like temperance, gentleness, mercy; sometimes innocence, never mere caution; a tempering of dominant emotions by gentler thought."

Thus we see that in this word there is a mental element, a mental poise which brings the situation fully in view and then considers the phases and calmly and judiciously decides with the ever present en-

lightening power of the Holy Spirit. It is never intended that it should be the human mind unguided and alone, but the human mind under the direction of the Holy Spirit.

The next qualification mentioned is justice. It might be observed that one thing that stands out particularly in these major characteristics which should govern the life that each one moves in the realm of the unobtrusive instead of the spectacular. They do not move in the realm of religious thrills, but in that plane of living which gives sound, solid satisfaction. It is interesting to study the Scripture and note how frequently the emphasis is placed on just such qualities as are mentioned here and how infrequently the emphasis is placed on those qualities that stir the fancy. There do come times when the whole being is moved, but those times are the supreme moments of communion with God and should be regarded as uplifts to enable us to live more truly in these practical realms of life. The practical realms will figure far more often than the ecstatic, but sound, practical living will help to produce the ecstatic.

Someone in noting these virtues mentioned here, has stated that the first, that of sober-mindedness, is the qualification that we are to have within ourselves and that justice refers to our relationship with others. The thought of justice as an integral quality goes back to the Old Testament. When the prophet of old would inquire as to what was essential in religion; what Jehovah doth require, we hear the answer, "To do justly, and to love kindness, and to walk humbly with thy God" (R.V.). The two words justice and righteousness ring with a clarion call throughout the prophetic literature of the Old Testament.

Religion was not a matter of ritual, of bringing sacrifice to the altar or of form in any way or method essentially. Sacrifice and other modes of expression were the means of worship, but religion was personal, and involved personal relationships; it touched man's attitude toward his fel-

lowman. The word in our text has both the meaning of justice and righteousness, sometimes it is translated one way and then again the other. Both of these words in Scripture, both Old and New, carry the idea of moral and religious excellence. They carry the idea when referring to the relation of man to man, of fairness to others; fair play would be our way of expressing it in common, ordinary parlance. The true Christian spirit will ever consider whether the line of conduct is fair and just. It is true that our judgment may often be deficient in estimating what is fair and just, but our motive will ever be to do so, and we will use our faculties and try to be fair.

When we seek to be fair with everyone, it will exclude all effort to take economic advantage, and it will also exclude every effort to take advantage from the standpoint of position in authority. A true spirit will recognize worth in every personality, and will therefore try to give respect to each individual as such. It is true that some must needs occupy a more lowly station than others, but this does not hinder us from recognizing inherent worth and seeking to give them justice in keeping with their station instead of taking advantage of their lowly station to subject them the more.

As A. S. Gordon has said, "This Christian justice covers the whole round of life. All men are entitled to their full dues, alike of tribute, custom, fear, honor, service and wage. The Christian master respects the honor not merely of his wife and children, but even of his slaves (Eph. 5: 22ff, Col. 3: 18 ff). The servant also deals justly with his master, not stealing or purloining, as heathen slaves were wont to do, but 'with good will doing service, as unto the Lord, not unto men.' For such service the laborer is worthy of an honest wage (1 Tim. 5: 18, 2 Tim. 2: 6). The same principle applies to the preacher of the gospel, even though he refuses to accept his privileges (1 Cor. 9: 13 ff). In their relations

as citizens, Christian men are actuated by the most sensitive regard for honor."

The last quality under living is that of godliness, we must live godly in this present world. The word means to reverence or to worship well. Among the words which express the religious life it seems to carry the thought of personal relationship to God very distinctly in its content. There is first as we suggested the thought of reverence, then that passes over into worship.

When we consider reverence as an element in the personal relationship of man to God, we note that it is basic. If there is an attitude of reverence toward God, then there is the possibility that the soul may be led into a closer fellowship, but if the attitude of reverence is wanting, there seems to be little foundation upon which to build. When man refuses to glorify God as God, he is taking the first step that may lead him into a state and condition that will result in a reprobate mind. This is clearly set forth in the first chapter of Romans where the apostle delineates the steps of the Gentiles in their departure from God.

Having an attitude of reverence, then the induction of the soul to worship is not so difficult, for when we reverence, we carry the very basic element of worship. The Christian then both reverences and worships God. The cultivation of worship should characterize the Christian both in his personal devotions and in the house of God. Lack of reverence and lack of worship never minister to the highest piety, but their presence marks the soul as touched by the finer spiritual qualities.

LOOKING

The Christian life not only carries with it high idealism for this life, an idealism that gives satisfaction in its functioning, but it also has an outlook for the future. No other system of thought can compare with the comprehensive view of Christianity.

This outlook for the future includes in its hope immortality for the individual, but it goes beyond that and has a racial aspect.

Out of the ruin and wreckage wrought by Satan, there is to be a redeemed company of people and over these Christ will reign. The coming of Christ as King is the glorious hope of the Church. We are bidden to look for it, and to wait for it.

To hope simply for immortality is more self-centered than this larger hope when Christ shall come to receive His own. This is the goal toward which the whole creation moveth, the consummation of righteousness in the earth.

Thus we have seen the qualities that benefit a Christian, we have noted that there are certain things to be renounced and certain virtues to be developed, virtues which will develop a high type Christian, and then we have seen that over all is the glorious hope of Christ coming again.

*The Lord will come! but not the same
As once in lowly form He came,
A silent Lamb to slaughter led,
The bruised, the suffering, and the dead.*

*The Lord will come! a dreadful form,
With wreath of flame, and robe of storm,
On cherub wings, and wings of wind,
Anointed Judge of humankind.*

Definitions of Home

A London magazine asked the question, "What is home?" Seven of the answers, which the editor called "gems" were selected and published as follows:

Home—a world of strife shut out, a world of love shut in.

Home—the place where the small are great, and the great are small.

Home—the father's kingdom, the mother's world and the child's paradise.

Home—the place where we grumble the most and are treated the best.

Home—the center of our affections, round which our heart's best wishes twine.

Home—the place where our stomachs get three square meals a day and our hearts a thousand.

Home—the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.—*Canton, Ohio Christian.*

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HOMILETICAL

Prayermeeting Suggestions for October

LEWIS T. CORLETT

Witnessing for the Truth

(John 18:37)

- I. THE CONDITIONS UNDER WHICH CHRIST LIVED
 1. A day of deception.
 2. A formal religion.
 3. Similar conditions exist today.
- II. LIFE AND DEATH OF JESUS CHRIST IS THE WITNESS OF AND TO THE TRUTH
 1. That deception does not pay.
 2. That sin is a dangerous thing.
 3. God's viewpoint of mankind.
 4. That man's daily life and his relationship to God are closely and vitally connected.
 5. Man's possibilities in God.
 6. The justice and judgment of God.
- III. HAPPINESS IS SECURED BY DOING AS CHRIST DID.

"Perfect" in the Bible

The Word of God refers to many perfect things among which are the following:

- A perfect heart (1 Kings 8:61).
- Perfect faith (James 2:22).
- Perfect hope (1 Peter 1:13, marg.).
- Perfect love (1 John 4:18).
- Perfect peace (Isa. 26:3).
- Perfect way (Psa. 18:32).
- Perfect works (Heb. 13:21).
- Perfect unity (John 17:23).
- Perfect bond (Col. 3:14).

The Most Perfect Bond

(Col. 3:14)

1. A Pre-eminent Principle (Col. 3:12, 13).
2. A Perfect Panoply (Christian armor).
3. A Protective Property.
 - a. Preservation.
 - b. Prevention.
4. A Predominant Precept (Rom. 13:14).
5. A Proportioning Power (Psa. 85:10).
6. A Prerequisite Preparation (2 Cor. 5:17).
7. A Practical Purpose.
8. May Be a Permanent Possession (1 Cor. 13).

—SELECTED.

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Seven Things Worth Knowing

1. It is worth while to know God as Father (John 17:3).
2. It is worth while to know the love of Christ.
3. It is worth while to know that we are saved by grace.
4. It is worth while to know God can do everything.
5. It is worth while to know His will for our lives.
6. It is worth while to know that "All things work together for good to them that love God."
7. It is worth while to know that our names are written in the Lamb's Book of Life.

—SELECTED.

Much Given—Much Required

(Luke 12:48; 19:12-27)

- I. MAN GENERALLY EXPECTS A PROPORTIONATE RETURN IN RATIO TO THAT INVESTED
- II. GOD HAS PUT MUCH INTO THIS WORLD FOR MAN
 1. Glories of nature, land and sea.
 2. This world was given to man, with all its possibilities.
 3. Should man use this for his selfish use, or should God expect some return?
- III. GOD HAS GIVEN MUCH DIRECTLY TO MAN
 1. Each man is a wonderful creation in himself.
 2. He gives His wonderful love and care.
 3. He gave His only begotten Son.
- IV. MUCH SHALL BE REQUIRED
 1. God has done His part.
 2. Man is personally responsible for the returns.
 3. Too many robbing God of time, tithes and talents.
 4. Man is required to live more than a life of indulgence and ease.

Where Are You Driving To?

(Psa. 16:5)

- I. EVERYBODY IS WORKING TOWARD SOME GOAL.
 1. Some are good and high.
 2. Others are low and degrading.
- II. WHY AM I INTERESTED IN RELIGION?
 1. For material goods?
 2. For personal advantage?
 3. For public acclaim?
 4. Time came when many turned from Jesus because of reproach.
- III. THREE THINGS TO KEEP IN MIND ABOUT GOALS:
 1. What it is doing for you now.
 2. What it is forming in your character.
 3. What will you find when you reach the goal?
- IV. JESUS CHALLENGES EVERY ONE TO SET HIM ALWAYS BEFORE THEM.

The Faithful Servant

(Matt. 25:14-30)

- I. THIS PARABLE MEASURES CHRISTIAN GROWTH NOT BY EQUALITY OF GIFTS, BUT BY INDIVIDUAL FIDELITY.
- II. THE FAITHFUL SERVANT
 1. According to capacity.
 - a. Not what someone else can do.
 - b. Each accountable for self.
 2. What are the powers given to each one?
 - a. Power to be—to live for God.
 - b. To love—to love Him and for Him.
 - c. To work—to work for Him and His kingdom.
 - d. To worship—to worship God and for His glory.
 - e. To give—to give for His cause.
 3. The greatest crime of this generation is lack of personal responsibility.
- III. REWARD OF FAITHFULNESS
 1. Commendation from the Master.
 2. Enlargement of opportunity.
 3. Enlarged capacity.
 4. Shares the fellowship of the Lord in service.

Abiding

(John 15:1-10)

- I. THE DESIRE OF JESUS FOR INTIMATE FELLOWSHIP WITH HIS DISCIPLES.
- II. WHAT IS ABIDING?
 1. Staying with God.
 - a. Not visiting, not an alien, not a guest.
 - b. Dwelling under the shadow of the Almighty.
 - c. Living in the secret place of the Most High.

III. PRIVILEGES FROM ABIDING

1. Fruit-bearing (vs. 2-4).
 2. Privilege of asking what you will (vs. 7).
 3. Partakers of His love (v. 10).
 4. Protection (v. 5).
 5. Even—as (v. 10).
- IV. HOW TO ABIDE
 1. "Continue ye in my love."
 2. Obedience.

Possible Gifts

(Acts 3:6)

- I. A BEAUTIFUL PICTURE.
- II. THE CONSCIOUSNESS OF POWER
 1. "What I have, I give."
 2. Realization of spiritual resources.
- III. WHAT DID PETER GIVE THIS MAN?
 1. A surprise.
 - a. Different from what most folks were giving.
 - b. World thinks empty pockets render a man useless.
 2. Lifted his vision. "Look on us."
 3. Hope.
 4. Directed him to One who could help.
 5. Gave a helping hand.
- IV. CHRISTIANS SHOULD GIVE WHAT THEY HAVE

Spiritual Incentives

(1 John 2:4; 4:7-21)

- I. MAN IS PRONE TO BE LOSERSIDE. NEEDS A PROPER INCENTIVE TO KEEP HIM DOING RIGHT.
- II. LOVE AS AN INCENTIVE
 1. Love is a force. "The love of Christ overmasters us."
 2. Love is service.
 3. Love is discriminating.
 4. Love begets endurance and patience.
 5. Love is the opposite to all destructive emotions.

The Anointed Christ

(Luke 4:18, 19)

JAMES PURVIS

Jesus was no iconoclast. He was a reformer of the first order, but paid the highest respect to the old while introducing the new. Being so respectful He was respected; and so, when He enters the synagogue as *his custom was*, He was given the Scriptures that He might read. And this is what He read, Luke 4:18, 19, ending His lesson with "This day is this scripture fulfilled in your hearing."

Now after the divine anointing no man has ever been the same as he was before. It changed Saul when Samuel anointed him, and Jesus was

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a changed person under the anointing of God's Holy Spirit.

1. First of all, with the divine anointing Jesus became the *Poor Man's Preacher*. "He hath anointed me to preach the gospel to the poor."

Now there are various kinds of poverty. *Illustration*—Miss Atwell and the mayoress who said, "I suppose your work is entirely among the poor." *Answer*—"There are two kinds of poor. I work with the poor rich and the rich poor." *Illustration*—H. V. Morton tells of being hailed by a gentleman on the deck of a liner at Southampton who paid \$200 for his state room, and then soon left it to walk around the deck because bored. That was a *poor rich man*. A man is poor when he has to turn from one thing to another for the satisfaction that he cannot find. For such Jesus has the only message and holds out the only hope.

2. That same anointing made Jesus the *Doctor of Broken Hearts*. "He hath sent me to heal the brokenhearted."

Sin is the ruthless heart-breaker. Not always does it break the heart of the sinner, for sin is selfish, and the sinner usually pities himself and dashes himself against every barrier until God speaks in some quiet place. The world has no use for broken hearts, no time for them. One man found that out and came to God in tears saying, "A broken and a contrite heart O God, thou wilt not despise."

Hearts are usually broken by the sin of others. *Illustration*—My humiliation by a preacher in Ardrossan and while on my knees weeping a message comes. In the service given my heart-ache was forgotten and the wound healed. The world has no cure for the heart that is broken. It tells you to "forget it," "go for long walks," "go deeper into your business." Oh, but this is a clumsy world when it comes to help a broken heart.

3. With that same anointing Jesus became the *slave's Emancipator*. "To preach deliverance to the captives." A death-blow was struck on slavery that very day. Physically too. *Illustration*—Sixty millions in the Roman empire at that time. *Captives!* Not necessarily prisoners. Lovelace in prison is not a captive. The sensual is captured but not in prison. *Illustration*—Mary's brother was captured by drink. Others are captured by other things but for this one, the girls in the home prayed, Miss Soltau carried up coffee and said, "I am going to tell you how you can be completely delivered from drink." Impossible! Her promise from God, "Shall the prey be taken from the mighty or the lawful be delivered?" But thus saith the Lord, even the captives of the mighty shall be taken away and

the prey of the terrible shall be delivered, for I will contend with him that contendeth with thee" (Isa. 49:25).

4. The anointing of Jesus had also, in its purpose and effect, the championship, of the bruised. "To set at liberty them that are bruised." Some are bruised by the burdens of life, some by rough shod treaders. Christ sees the bruised. The world has little room or use for them but Jesus has.

Psalm Fifty-one

JAMES PURVIS

No words have a more universal, personal application than those of this Psalm.

F. W. Robertson of Brighton said that an Englishman might take it on his lips as appropriately and feelingly as did a few 3,000 years ago.

And so, since this is a journey of personal experiences I want to point out the milestones in it. They might come under five heads, thus: DAVID'S FOLLY, FOULNESS, FOUNTAIN, FEARS and FUTURE.

I. DAVID'S FOLLY

1. He was at home while his country was at war. If you want to know how easy it is to backslide, stay at home while the revival is running in your church.

2. He tried to excuse himself for over a year until a man came kindly but pointedly and faced him up (2 Samuel 12:1-12).

II. HIS FOULNESS

"I was shapen in iniquity." There is a superficiality of life that decries what is sometimes called "paralyzing introspection." But no religious life runs deep that does not begin in a thorough self-examination.

"Thou desirest truth in the inward parts." David has discovered a vital connection between his past ugly deed and his inward ugly state.

III. HE LEARNS OF A FOUNTAIN

A fountain opened to house of David. There is a fountain filled with blood. God help the soul that is without the blood.

"O make me clean; mine eyes thy holiness hath seen."

IV. DAVID'S FEARS

"Take not thy holy spirit from me." *Illustration*—Saul.

Illustration—Business man in Lorgan has a praying wife who pleads with her husband to yield now, for, says she, "The notion might go away." She meant what David meant here.

V. DAVID'S FUTURE

"Then will I teach transgressors thy ways." No one can teach transgressors so aptly as the transgressor.

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Difficulties, Doubts, Excuses and Perplexing Questions Met by Personal Workers

BASIL MILLER

I. Excuses

Meet every difficulty, excuse, or problem with a scripture passage, is the true way to win as a personal worker.

I. THERE ARE TOO MANY HYPOCRITES

1. Judge not. Cast the beam out of your own eye (Matt. 7:1-5).
2. You are inexcusable (Rom. 2:1-3).
3. Everyone must answer for himself (Rom. 14:10,12).
4. No hypocrites will be in heaven (Matt. 23:13, 33; 24:51).

II. IT IS NOT RIGHT FOR GOD TO DAMN A MAN

1. A way of salvation is offered all (Mark 16:16).
2. Man condemns himself by not accepting salvation (John 3:18, 36).

III. I AM NOT MUCH OF A SINNER

1. You are born in sin (Psa. 51:5).
2. Your heart is full of sin (Jer. 17:9, 10; Mark 7:21-23).
3. Everyone is a sinner (Rom. 3:10-12, 23).
4. If you are not serving God you are a sinner (1 John 3:8).
5. You are guilty of the sin of unbelief (John 16:8, 9; Heb. 10:28-31).
6. You will be held accountable for your sins (Rom. 2:4-6).
7. If you do not repent, hell will be your doom (Rev. 21:8).

IV. I AM AS GOOD AS THOSE WHO PROFESS

1. Must receive Jesus (John 12:44-48).
2. Salvation by grace and not by works (Eph. 2:8, 9; Rom. 4:3, 5).
3. Must believe and be baptized (Mark 16:16).

V. I DO NOT SEE HARM IN THE PLEASURES OF THE WORLD

1. They stifle the spirit and hinder Christ (Luke 9:14).
2. They result in death (1 Tim. 5:6).
3. Make enemies of God (Jas. 4:4).
4. We must give up all to follow Christ (Luke 14:33).

VI. I USED TO BE A CHRISTIAN

1. Better that you had never been saved (2 Pet. 2:20-22).
2. God calls you to return to Him (Jer. 3:12-14).
3. God promises forgiveness (Hos. 14:1, 2, 4).
4. Pray David's prayer of restoration (Psa. 51:12,13).

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2. Hopes Which Are False

Christ is the only true foundation: all other hopes are false.

I. I'LL GET TO HEAVEN AT LAST

1. But not without Christ. He is the way (John 14:6).
2. Name must be written in the Lamb's Book of Life (Rev. 21:27).
3. No sinner shall inherit the kingdom (1 Cor. 6:9, 10).

II. I KEEP THE LAW OF GOD, I'LL BE SAVED

1. None righteous without Christ (Rom. 3:10-12, 23).
2. None saved by deeds of law (Rom. 3:20).
3. Not justified by works; but by faith (Gal. 2:6).

III. I'M TRYING

1. Not by trying but by faith (Acts 16:30, 31).
2. Trust necessary, not trying (Psa. 37:5).
3. The Lord is your salvation (Isa. 12:2).

IV. I AM A CHURCH MEMBER

1. Remember they prophesied in Christ's name, but were not saved. The foundation was not Christ (Matt. 7:21-27).

V. EVERYBODY WILL BE SAVED

1. Unrighteousness will not inherit heaven (1 Cor. 6:9, 10).
2. Unbelieving will be cast into hell (Rev. 21:8).
3. Those who do Christ's will enter heaven (Rev. 22:14).

VI. ALL ARE CHILDREN OF GOD, AND WILL NOT BE LOST

1. Not so. The righteous alone are God's children (1 John 3:10).
2. There are children of the wicked one (Matt. 13:28).
3. Some are of their father the devil (John 8:44).
4. Others are by nature the children of wrath (Eph. 2:3).

VII. I LEAD A MORAL LIFE

1. Must be washed (Prov. 3:12).
2. Cannot establish our own righteousness (Rom. 10:1-4).
3. God looks alone on the heart (1 Sam. 16:7).
4. We cannot justify ourselves (Luke 16:15).
5. The moral Pharisee was condemned (Luke 18:8-14).

VIII. I'LL HAVE ANOTHER OPPORTUNITY AFTER I DIE

1. Death finishes all (Prov. 11:7).
2. Today is time to work and live, for in the grave, there is no such possibility (Ecl. 9:10).
3. In hell there is no chance to change (Luke 16:19-26).

IX. GOD WILL SAVE ME IN HIS OWN TIME

1. You must repent, before He will save you (Luke 13:5).
2. You must be converted first (Matt. 18:3).
3. You must believe (Mark 16:16).
4. You must be born again (John 3:3).
5. You must confess Christ (Matt. 10:32, 33).
6. You must choose life and live (Deut. 30:19).

X. I HAVE PLENTY OF TIME TO DECIDE

1. You do not know what tomorrow will bring to you (Prov. 27:1).
2. God's Spirit will not always strive (Gen. 6:3).
3. Must call while God is near (Isa. 55:6).
4. Now is the accepted time, and the day of salvation (2 Cor. 6:1, 2).

3. Difficulties Presented by the Sinner

I. I CAN'T HOLD OUT

1. God is able to keep you (2 Tim. 1:12).
2. God will perform the work for you (Phil. 1:6).

II. I WILL LEAD ASTRAY EASILY

1. God will give you power (Isa. 40:28-31).
2. God will not allow you to be tempted above what you are able to bear (1 Cor. 10:13).
3. God will help you, and uphold you (Isa. 41:10).
4. God's grace is sufficient for you (2 Cor. 12:9, 10).

III. FRIENDS WILL MAKE FUN OF ME

1. If you are ashamed of Christ, He will be ashamed of you (Mark 8:38).
2. You will be blessed when you are ridiculed and reviled for Christ's sake (Matt. 5:11, 12).

IV. MY RELATIVES WILL CAST ME OFF

1. You must love God above relatives (Matt. 10:36, 37).
2. Leave all, and great will be your reward (Luke 6:22, 23).
3. Leave parents, etc., and you will inherit everlasting life (Matt. 19:27-29).

V. I CANNOT FORGIVE

1. You must forgive before God will forgive you (Matt. 6:14, 15).
2. You can forgive through Christ's strength (Phil. 4:13).

VI. I HAVEN'T ENOUGH FEELING

1. Not by feeling but by looking will you be converted (Isa. 45:22).
2. Not by emotion; but by believing is salvation (John 1:12).
3. If you have the Son, you are saved, not sentiment, or feelings aroused, or emotions stirred (1 John 5:12).

VII. MY SINS ARE TOO MANY AND TOO GREAT

1. Not your sins, but the great Savior, who is able to save all (Heb. 7:25).
2. Christ came to seek and save the lost (Luke 19:10).
3. Christ came to call sinners to repentance (Matt. 9:12, 13).
4. Though your sins be as scarlet, they shall be white (Isa. 1:18).
5. Christ died for the ungodly (Rom. 5:6-8).
6. God will abundantly pardon (Isa. 55:7).

VIII. I CAN'T SEE MY WAY

1. God will lead you, and make the darkness light (Isa. 42:16).
2. Jesus is the light, and you can follow him (John 8:12).

IX. I TRIED TO BE A CHRISTIAN, BUT COULDN'T

1. You failed to seek God with your whole heart (Jer. 29:11-13).
2. You did not commit yourself unreservedly to Christ (Isa. 53:4-6; 2 Tim. 1:12).
3. You did not trust in the Lord (Psa. 37:5).
4. You failed to unite with the church (Acts 2:41).
5. You failed to confess Christ (Rom. 10:10).
6. You failed to read the Bible (Luke 4:4).
7. You did not present yourself a living sacrifice to God (Rom. 12:1, 2).

X. I AM NOT GOOD ENOUGH TO BE SAVED

1. Jesus came to call such as you are (Matt. 9:12, 13).
2. Come as the prodigal did (Luke 15:18-24).

4. Self-delusions of the Unconverted

1. My ways are right (Read Prov. 14:12).
2. We are pure in ourselves (Prov. 30:12).
3. We are better than others (Luke 18:11).
4. We may have peace while in sin (Deut. 29:19).
5. Gifts entitle us to heaven (Matt. 3:9).
6. God will forget and not punish our sins (Psa. 10:11).
7. Christ will not come to judge us (2 Pet. 3:4).
8. Our lives shall be prolonged (Jas. 4:13; Matt. 7:22).
9. Self-delusions such as these are fatal to the unsaved (Matt. 7:23; 25:11, 12).

5. Meeting the Difficulties of the Lost

I. MY HEART IS TOO HARD

1. Paul was the chief of sinners, yet saved (1 Tim. 1:15).
2. The thief on the cross was saved (Luke 23:39-43).
3. The harlot at Jacob's well was saved (John 4).
4. The jailer was saved (Acts 16:22, 23).

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5. David's crime of murder was forgiven (Psa. 51).
6. God has promised forgiveness (Heb. 7:25; Rev. 22:17).
- II. I CANNOT BREAK WITH MY SINS**
1. The wages of sin is death; you must turn (Rom. 6:23).
 2. You can be made free by the power of Christ (John 8:36).
 3. You must not yield your body to sin and evil (Rom. 6:12-14).
- III. I HAVE CROSSED THE DEAD LINE**
1. Note—God will abundantly pardon; call while He is near (Isa. 55:4, 6).
 2. God is long-suffering. (2 Pet. 3:9).
 3. God promised to receive all who came to Him. (Rom. 10:13; Rev. 22:17).
 4. You still have feelings leading to a desire to be a Christian (Heb. 7:25).
- IV. I CANNOT BELIEVE**
1. In Jesus Christ (John 3:16; John 1:12).
 2. In the Bible (1 Thess. 2:13).
 3. In the atonement (Rom. 9:20-24).
 4. In the fact of hell and eternal punishment:
 - a. The wicked shall be cast into hell (Psa. 9:17).
 - b. Body and soul can be destroyed in hell (Matt. 10:28).
 - c. Sinners shall be turned into hell (Rev. 21:8).
 - d. The rich man was in hell (Luke 16:30).
- V. I WILL WAIT—NOT TONIGHT**
1. God's wrath overhangs you (John 3:36).
 2. His wrath is revealed against unrighteousness (Rom. 1:18).
 3. You are liable to have the Spirit withdrawn from you (Gen. 6:3).
 4. Your heart will become hardened, if you wait (Heb. 2:1; Heb. 3:7, 8).
 5. Turn now; death may overtake you (Prov. 27:1).
 6. You may suddenly be destroyed (Prov. 29:1).
 7. You must now prepare to meet God (Amos 4:12).
 8. Now is the accepted time (2 Cor. 6:2).
 9. This night your soul may be required of you (Luke 12:19, 20).
 10. Christ's return may come suddenly upon you (Matt. 25:10-12).
- 6. Working with Those Under Conviction**
1. Point them to Christ, who will take away their sins (John 1:29).
 2. Show them Jesus, able to save (Heb. 7:25).
 3. Teach them how to forsake all forms of sins (Isa. 55:6, 7).
4. Show them that they must repent (Luke 13:3).
5. Get them to put off all former things (Eph. 4:22-24).
6. Let them expect, when conditions are met, the witness of their adoption (Rom. 8:15, 16).
- 7. Questions Asked by the Unconverted**
- I. WHAT IS SALVATION?**
1. It is believing on Christ (Acts 16:31).
 2. It is what Jesus came into the world to bring (1 Tim. 1:15).
 3. Jesus died to purchase salvation (1 Pet. 2:24).
 4. God gave Christ to purchase it (John 3:16).
 5. It is confessing with the mouth Jesus Christ (Rom. 10:9, 11).
- II. CAN I OVERCOME MY HABITS OF SINS?**
1. They can be changed by God's power (Isa. 1:18).
 2. God will give you a new heart (Ezek. 36:26, 27).
 3. The Son will make you free from them (John 8:36).
 4. When born of God, you will overcome the world (1 John 5:4, 5).
 5. God will give you power when weak (Isa. 40:29-31).
- III. CAN CHRIST SAVE ME FROM MY SINS?**
1. Jesus came to save you (Matt. 1:21).
 2. He came to save to the uttermost (Heb. 7:25).
 3. Jesus will deliver you from the body of your sins (Rom. 7:21-25).
- IV. MUST I GIVE UP EVERY SIN?**
1. You cannot serve God and sin (Matt. 6:24).
 2. If you keep the law, and stumble in one point, you will be lost (Jas. 2:10).
 3. If you sow a sin, you will reap from it (Gal. 6:7, 8).
 4. You must love God with all your being (Matt. 22:25-28).
- V. WHY DO YOU THINK THAT I AM A SINNER?**
1. All have gone astray (Isa. 53:6).
 2. We deceive ourselves when we say we do not sin, when unconverted (1 John 1:8, 10).
- VI. WILL SIN DESTROY ME?**
1. The wages of sin is death (Rom. 6:23).
 2. You will be cursed if you live in sin (Gal. 3:10).
 3. If you do not believe, wrath abides on you (John 3:36).

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4. The unbelieving shall be cast into hell (Rev. 21:8).
5. If you do not believe you are judged already (John 3:18).
- VI. IS GOD'S LOVE UNIVERSAL?**
1. God so loved the world (John 3:16).
 2. Christ was bruised for us (Isa. 53:5, 6).
 3. While we were sinners, Christ died for us—including all (Rom. 5:8).
 4. He invites all to come (Matt. 11:28).
- VII. CAN I HOLD OUT?**
1. God's power will guard you (1 Pet. 1:5).
 2. God is able to keep you (Jude 24).
 3. God will be with you (Isa. 41:10).
 4. God will keep what you commit to Him (2 Tim. 1:12).
 5. For every temptation there will be a way of escape (1 Cor. 10:13).
- VIII. WHAT IF I CAN'T CONQUER MY DOUBTS?**
1. Thomas conquered his doubts, so you can (John 20:29).
 2. If you do God's will you shall know (John 7:17).
 3. When spiritual you will understand spiritual things (1 Cor. 2:14).
 4. If you will do the truth you will see the light (John 3:21 R.V.).
- IX. WHAT IF I LOSE MY JOB?**
1. No profit to gain the world, and lose your soul (Mark 8:36, 37).
 2. God will clothe you (Matt. 6:30).
 3. God will not withhold any good thing (Psa. 84:11).
 4. Moses followed this course (Heb. 11:24-26).
 5. All things can be counted as loss for Christ (Phil. 3:7, 8).
 6. Seek first the kingdom, all else will be added (Matt. 6:33).
 7. Seek the world and your soul may be required (Luke 12:16-20).
 8. Consider the ravens (Luke 12:22-24).
- 8. What to Do After You Believe**
- AFTER YOU BELIEVE**
1. Forsake your wicked ways (Isa. 55:7).
 2. Look to Jesus (Heb. 12:1, 2).
 3. Walk in the light (1 John 1:7).
 4. Cease from sinning (1 John 3:8).
 5. Stop living after the flesh (Rom. 8:12-14).
 6. Present your bodies a living sacrifice (Rom. 12:1).
 7. Overcome temptations (Rev. 3:5).
 8. Keep the heart with diligence (Prov. 4:23-27).
 9. All you do, do it to God's glory (1 Cor. 10:31).
 10. Abstain from fleshly lusts (1 Pet. 2:11).
 11. Be not of the world (John 15:19).
12. Study the Bible (2 Tim. 2:16)
13. Attend church (Acts 5:42).
14. Call upon God (Jer. 33:3).
15. Pray much (Phil. 4:6).
16. Praise the Lord (Psa. 96:2).
17. Fast and pray (Matt. 9:16).
18. Seek sanctification (1 Thess. 5:24, 24).
19. Be baptized with the Holy Spirit (Acts 1:8; 2:1-4).
20. Dwell in Christ (1 John 4:13).
21. Grieve not the Spirit (Eph. 4:30).
22. Put on the new things of God (Col. 3:12, 13).
- 9. Dealing with Different Classes of People**
- I. THOSE WHO ARE CONVERTED AND WISH TO GROW**
1. Publicly confess Christ (Matt. 10:32; Rom. 10:9, 10).
 2. Love Christ and follow His steps (John 15:14).
 3. Be baptized (Matt. 28:18-20).
 4. Be united with the church (Acts 2:41-47).
 5. Study the Word and Pray (Acts 2:41-43).
 6. Observe the Lord's Supper (Luke 22:15-20).
 7. Seek a place to win souls (Matt. 4:19; 28:18-20).
 8. Take heed unto what you believe (1 Tim. 4:16).
 9. Give liberally (2 Cor. 9:6-8; Mal. 3:10).
 10. Seek the Holy Spirit for purity and power (Acts 1:8; Acts 5:32).
 11. Seek constantly to win souls (Matt. 4:19; Prov. 11:30; Dan. 12:3).
- II. THOSE WHO ARE PLEASURE LOVING**
1. Show them that the flesh and spirit have nothing in common (Gal. 5:17-21).
 2. Walk not as the others do (Eph. 4:17-31).
 3. You must not be yoked with the world (2 Cor. 6:14-18).
 4. You must not love the world (1 John 2:15-17).
 5. You must choose between Christ and the world (1 John 2:15; Isa. 55:7).
- III. THOSE ONCE ACTIVE BUT NOW CARELESS**
1. Seek forgiveness again, and cleansing (1 John 1:9).
 2. Turn again unto the Lord (2 Chron. 15:4).
 3. God will blot out the backslider's iniquities (Isa. 43:22-25).
 4. Come as the prodigal did, and receive the kiss of forgiveness (Luke 15:18, 20).
 5. Backslidings bring grief upon you, as it did Solomon (1 Kings 11:4, 9, 11).
 6. Your backslidings will reprove you (Jer. 2:5; 12, 13, 19).

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IV. THOSE WHO HAVE NEVER PUBLICLY CONFESSED CHRIST

1. You must confess publicly (Matt. 10:32, 33).
2. Confess and be confessed by Christ (Rom. 15: 9, 10).
3. You must give an account of yourself (Rom. 14:11, 12).

V. THOSE WHO LACK ASSURANCE OF FORGIVENESS

1. Do God's will and you will know (John 7:17).
2. Believe and you have passed from death to life (John 5:24).
3. If you meet the conditions of forsaking and believing, you are abundantly pardoned (Isa. 55:6, 7).
4. If you hear Christ's voice, open your heart, and he will enter (Rev. 3:20).
5. Follow Christ and you will live in the light (John 8:12).
6. You can have the witness of the Spirit to your adoption (Rom. 8:15, 16).

VI. THOSE WHO ARE SEVERELY TEMPTED

1. Endure and be blessed (Jas. 1:12-15).
2. God will establish you (1 Pet. 5:8-10).
3. You can bear every temptation (1 Cor. 10:13).
4. A way of escape will be provided (1 Cor. 10:13).
5. God's grace is our sufficiency (2 Cor. 12:9).
6. Resist unto blood (Heb. 12:3, 4).
7. Be faithful unto death (Rev. 2:10).
8. Trial will test you, that the gold may be proved (1 Pet. 1:6-8).
9. In all of these you can be conquerors (Rom. 8:37-39).
10. Christ will not leave you desolate (John 14:18, 19).
11. Believe in God, in Christ, and look to the glory of the golden mansions (John 14:1-3).

10. Dealing with Those Who Seek Divine Power and Enduement

The Holy Spirit Is the Only Source of Power

1. You shall receive power when the Holy Spirit comes in (Acts 1:8).
2. It is the Holy Spirit that will speak through you (Mark 13:11).
3. Jesus was promised that He might baptize with the Spirit (Matt. 3:11).
4. Jesus, breathing upon the disciples, said, "Receive ye the Holy Spirit" (John 20:21, 22).
5. It is the Holy Spirit that teaches us (John 14:26).

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6. Pentecost came about because of the Spirit (Acts 2:1-4).
7. The power of Stephen came because he was full of the Spirit (Acts 5:31, 32).
8. The Church is multiplied when it walks in the comfort of the Holy Spirit (Acts 9:31).
9. We speak not in power of man's words, but in the power of the Holy Spirit (1 Cor. 2:13; Rom. 15:13).

11. God and the Lost—Dealing with the Unsaved

- I. BEFORE GOD THE LOST
 1. Shapen in iniquity (Psa. 51:5).
 2. Children of wrath (Eph. 2:3).
 3. Condemnation rests upon them (John 3:36).
 4. The unbeliever's heart is a pit of corruption (Isa. 48:18).
- II. THE UNBELIEVER'S JEREM
 1. He is on a slippery way (Jer. 23:12).
 2. He faces sudden destruction (Prov. 29:1).
 3. He will be turned into hell (Psa. 9:17).
 4. He shall be punished with everlasting destruction (2 Thess. 1:7-10).
- III. GOD'S ATTITUDE TOWARD THE UNBELIEVER
 1. He will abundantly pardon (Isa. 55:7).
 2. He loves the sinner with an everlasting love (Jer. 31:3).
 3. Christ gave Himself for the sinner (Gal. 2:20).
- IV. GOD'S PROVISION FOR THE LOST
 1. He gave His Word to lead them (Psa. 119:105).
 2. He gave Jesus for the sinner (John 1:29).
 3. He gives the Holy Spirit to quicken the sinner (John 16:8-10).

12. The All Important Question: What Must I Do to Be Saved?

- I. YOU MUST HEED THE GOSPEL INVITATION
 1. "Ho, everyone that thirsteth, come..." (Isa. 55:1).
 2. "Hearken diligently unto me" (Isa. 55:2).
 3. "Incline your ear and come" (Isa. 55:3).
 4. Come now and reason (Isa. 1:18).
 5. Come, ye that labor (Matt. 11:28-30).
 6. Let him that heareth come (Rev. 22:17).
- II. YOU MUST DECIDE
 1. As the prodigal, decide to arise and go (Luke 15:17-20).
 2. As Zacchaeus, decide to make haste and go (Luke 19:5, 6).
 3. As Levi, decide to follow Jesus (Luke 5:27, 28).
 4. As the jailer decide at once (Acts 16:33).

III. WALK THE SEVEN-STEPPED GOLDEN STAIRS

1. Be convicted of sin—Conviction (Acts 2:37; John 16:8).
2. Be sorrowful for your sins—Contrition (2 Cor. 7:10).
3. Make full confession of your evil—Confession (Psa. 51:3, 4).
4. Renounce gladly your unrighteousness—Renunciation (Isa. 55:7).
5. Make complete restitution for your sins—(Luke 19:8).
6. Depart from iniquity—Reformation (2 Tim. 2:19).
7. Let all things become new—Transformation (2 Cor. 5:17).

13. Rules for the Young Convert

1. Be pleasing unto God (1 Thess. 4:1; 1 John 3:22).
2. Overcome the world (1 John 5:4, 5).
3. Try to win someone else (John 1:40-42).
4. Be sure that you are converted (2 Pet. 1:10).
5. Surrender everything to God (Rom. 12:1).
6. Forsake all that you have for God (Luke 14:33).
7. Go right forward in righteousness (Luke 9:62).
8. Pray always (Luke 21:36).
9. Search the Scriptures daily (Acts 17:11).
10. Serve God always (Acts 5:42; Mark 5:19, 20).

14. Learning to Study the Bible

One Great Difficulty Is that Converts Do Not Know How to Study the Bible. Teach Them To Study It

1. With diligence (Acts 17:11).
2. That they may see Jesus (John 5:39).
3. That they may grow in grace (Acts 20:32).
4. That they may be thoroughly furnished (2 Tim 3:16, 17).
5. To be approved of God (2 Tim. 2:15).
6. To be kept from sin (Psa. 119:11).
7. To compare spiritual things with spiritual (1 Cor. 2:13).
8. With deep meditation (Josh. 1:8).
9. With prayer that the spiritual eyes may be opened to receive the truth (Psa. 119:18).
10. With the blessing of the Spirit as the teacher or leader (John 16:13, 14).

15. Scripture Exhortations for Christians

1. If the Christian is idle, read Jas. 1:22-25; Jas. 4:17.
2. If he is doubting, read Matt. 14:31; Rom. 14:23 (R.V.).
3. If his relatives are unconverted, read 1 Cor. 7:12-16.

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4. If he is negligent of his duty, read Jer. 48:10 (R.V.).
5. If he is prayerless, read 1 Sam. 12:23; Matt. 26:41; Jas. 4:2.
6. If he is a weak Christian, read Isa. 40:28-31; 2 Cor. 12:9, 10.
7. If he is burdened, read Matt. 11:28.
8. If he is heavy with sorrow, read 1 Thess. 4:13, 14; Rev. 21:4.
9. If he is fearful, read Psa. 23:4; John 14:1-3, 27.
10. If he is self-sacrificing, read Matt. 19:29.
11. For the faithful Christian read for encouragement Rev. 2:10.

16. The Young Christian and His Relation to the World

1. The world is full of sin and evil (1 John 5:19; Gal. 1:4).
2. The devil is the god of the world (2 Cor. 4:4; Eph. 2:2).
3. The Christian must not be of the world (John 17:14, 15).
4. Keep yourself separate from the world (2 Cor. 6:14-18).
5. Do not conform to the activities of the world (Rom. 12:2; Lev. 18:1-3).
6. Do not love the world (1 John 2:15, 16).
7. Set your affections above the world (Col. 3:1-3).
8. God is displeased when you turn to the world (Psa. 78:55-60).
9. Unless you turn away, you will suffer with the world (Num. 16:25, 26; Rev. 18:4).
10. Be not as those who profess to be Christians and live in the world (2 Tim. 3:1-8).
11. If you love the world, you will forsake Christ (2 Tim. 4:10; Job 21:11-15).
12. Better never to be saved, than to turn back to the world (2 Pet. 2:20-22).
13. Be careful what you do, that it be expedient (1 Cor. 10:23; 1 Cor. 6:12).
14. Be careful that you do nothing to make others stumble (Rom. 14:13, 21).
15. In the world you are to be God's messenger (Matt. 5:14; Phil. 2:15; Acts 1:8).
16. You cannot live a worldly life and serve God (Matt. 6:24; 12:30).
17. You must abstain even from the appearance of the world (1 Thess. 5:22).
18. You must not be entangled with the world (2 Tim. 2:4).
19. Living in worldly pleasure should cease for the Christian (1 Pet. 1:1-5).
20. Choose Christian service and give up the world (Heb. 11:24-26).
21. Christ's blessings are promised to those who forsake the world (Psa. 1:1-3; Luke 18:29, 30).

17. Meeting the Sinner's excuses on His Own Ground

I. NOW

1. This is God's time (2 Cor. 6:2).

II. TOMORROW

1. Tomorrow may be too late (Jas. 4:14).

III. TOO YOUNG

1. Youth is time to seek God (Eccl. 12:1).
2. Later God may not be found (Isa. 55:6; Prov. 8:17).

IV. GIVE ME MORE WORLDLY PLEASURES

1. Seek peace in Christ (John 16:33; Psa. 16:11).
2. Better affliction with God's people, than the pleasures of sin for a while (Heb. 11:24-26).

V. I WANT A LITTLE MORE OF THE GOODS OF THE WORLD

1. Get the kingdom first (Matt. 6:33).
2. All the world, not worth the loss of the soul (Matt. 16:26).
3. True riches consist not in things of the world (Luke 12:15-21).
4. Riches not good in the time of wrath (Prov. 11:4).

VI. I AM IN TROUBLE

1. Nothing better for trouble than salvation (Psa. 34:6, 17).

VII. I CAN GET SAVED WHEN I PLEASE

1. Remember it is possible to wait too long (Prov. 1:22, 28; Luke 13:24, 25).
2. Remember also you may call some time and God may refuse (Prov. 1:24-28).

18. "God Is too Good to Punish a Sinner"

This Is One of the Greatest Excuses of the Present. Urge Upon Sinners:

I. PUNISHMENT COMES FROM GOD (Lev. 26:18; Isa. 13:11).

II. PUNISHMENT IS A CONSEQUENCE OF

1. Sin (Lam. 3:39).
2. Iniquity (Jer. 36:31; Amos 3:2).
3. Rejection of God's law (1 Sam. 15:23; Hosea 4:6-9).
4. Evil ways (Jer. 21:14).
5. Unbelief (Mark 16:16; Rom. 11:20).
6. Pride (Isa. 10:12).
7. Oppressing (Isa. 49:26).
8. Disobeying God (Neh. 6:26, 27; Eph. 5:6).
9. Rejecting the gospel (2 Thess. 1:8).

III. PUNISHMENT IS A NATURAL FRUIT

1. Of the sinner's sin (Job. 4:8; Isa. 3:11).
2. The reward of sin (Rom. 6:23).
3. Of the sinner's designs (Esther 7:10; Psa. 57:6).

IV. IN THIS LIFE PUNISHMENT COMES AS

1. Sickness (Lev. 26:16).
2. Deliverance unto enemies (Neh. 9:27).

3. Fear (Job 18:11).

4. A cast off or reprobate mind (Rom. 1:28).
5. Being put in slippery places (Psa. 73:3-19).
6. Trouble and distress (Isa. 8:22; Zeph. 1:15).

V. FUTURE PUNISHMENT WILL BE

1. Hell (Luke 16:23).
2. Death (Rom. 6:23; 5:12-17).
3. Everlasting destruction (2 Thess. 1:9).
4. Second death (Rev. 21:8).
5. Everlasting burning (Isa. 33:14).
6. Torment forever and ever (Rev. 14:11).

VI. THE SINNER'S PUNISHMENT SHALL BE

1. According to the deeds of the sinner (Matt. 16:27; Rom. 2:6, 9).
2. According to their knowledge (Luke 12:47, 48).
3. Increased as they neglect their privileges of accepting salvation (Matt. 11:21-24).

VII. THIS PUNISHMENT

1. Is often sudden and unexpected (Psa. 35:8; 1 Thess. 5:3).
2. Finished at the judgment (Matt. 25:31, 46).
3. When deferred, brings courage to sin more and more (Eccl. 8:11).

More knowledge of punishment, will lead more sinners to accept salvation.

19. "I Don't Believe in Hell"

The Bible Teaches that There Is a Hell, a Place of Punishment for Sinners

I. HELL IS A PLACE

1. Of disembodied spirits (Acts 2:31).
2. Of torment (Luke 16:23).
3. Of future punishment, and destruction from God's presence (2 Thess. 1:9).

II. HELL IS PICTURED AS

1. Everlasting punishment (Matt. 25:46).
2. Everlasting fire (Matt. 25:41).
3. A furnace of fire (Matt. 13:42, 50), and a lake of fire (Rev. 20:15).
4. Unquenchable fire (Matt. 3:12) and devouring fire (Isa. 33:14).

III. HELL IS

1. Eternal in its punishment (Isa. 33:14; Rev. 20:10).
2. The place where the wicked shall be turned into (Psa. 9:17).
3. The place that human power cannot save one from (Ezek. 32:27).
4. The place where the body suffers (Matt. 10:28).
5. The place of soul torments (Matt. 10:28).
6. The place where the society of the wicked lead to (Prov. 5:5; Prov. 9:18).

THE GENERAL SUPERINTENDENTS SPEAK

It has become the established custom of our people to set aside the two annual holidays, Thanksgiving and Easter, as occasions for peculiarly emphasizing *the great work the church is seeking to do for others*. Our General Budget and the great cause it sustains is, largely speaking, used wholly to extend the world-wide program in our evangelistic efforts to bring the lost of this earth to the feet of our Lord Jesus Christ.

Every year has found us in great financial need. There are so many thousands who can be reached if we make the effort, and so many different desperately needy lands into which we ought to go, with our Lord's marvelous gospel, and so much is already being accomplished where our church is carrying on missionary work, that our General Treasury is taxed, our funds are soon gone, our coffers are empty before the year is completed. This is the reason we constantly call for a great giving campaign each half year.

This year our General Board made a very heroic effort to recover a bit from the paralysis that the depression was visiting upon our foreign mission fields. It planned to send out the greatest number of reinforcements that have gone to mission lands in many years. This has strained our finances. Our Home Mission efforts have also been increased, and work has also been undertaken among the underprivileged races here in the homeland. This has added additional financial burdens.

Consequently we earnestly beg all of our devoted Nazarene District Superintendents, pastors and people to *pray*, and then, in a consecrated way, to set aside the month of November for a great "Share with Others" campaign, in order to replenish our declining General Treasury. Join us in fasting, in intercession, in saving a coin each day in November till the culminating Sunday, the 22nd. Let us remember that inasmuch as we do this for any of these worthy needs carried by our General Budget we do it unto Him who loved us, died for us, and sanctified us wholly.

Your brethren in the Holy War,

John W. Goodwin J. B. Chapman

R. T. Williams J. G. Morrison

BOARD OF GENERAL SUPERINTENDENTS.

A Thanksgiving "Share with Others" Offering

The Board of General Superintendents is calling earnestly to the church to recognize the Thanksgiving season again this year with a great "Share with Others" offering for the world-wide program of the Church of the Nazarene. There are many good reasons why we should do this. We should make an offering for the salvation of others because of

Special Help Needed This Year

The depression cut us down in the matter of reinforcements to the mission fields during the past quadrennium, it also prevented our making suitable repairs in property and erecting new equipment. Matters became so desperate that the General Board made an extra effort this past January to reinforce every field, and grant equipment money to as many needy places as it could. Twenty-seven new and returned missionaries have been forwarded to the various fields. This has placed an extra strain on the General Treasury. The monthly income from the various districts does not quite cover the regular monthly remittance outgo. We must all rally at least twice a year; at Easter and Thanksgiving time and remedy this with a grand extra effort. Every penny received counts on each church's General Budget apportionment. This is just a united means of stirring all so that each church can make the General Budget grade.

Gratitude for Our Own Blessings

Can we ever thank God enough for having forgiven our sins? This alone should prompt the utmost generosity. Your offering during the "Share with Others" effort, will enable some other to find forgiveness. But think of the joy and satisfaction of having one's heart cleansed from all sin

by the coming of the Holy Ghost. This is an eternal source of thanksgiving and appreciation. If it means so much to have your own heart right with the great God, purified by His presence, what will you give to secure that happy privilege for some other human being? *Share your Lord, share your joy in a great "Share with Others" offering, November 22. Then there is the happiness to be found in*

The Possession of a Spiritual Church

Millions never hear the gospel preached in anything like its genuine purity. If you are a Nazarene, you do. While thousands are compelled to feed on husks, and sometimes worse than husks, *you have the Bread of Life.* Ought you not, then, to make a generous offering at Thanksgiving time on this "Share with Others" occasion, just as a matter of downright gratitude to God for the privilege of hearing His Word proclaimed in its purity?

How About Material Things?

At least you and yours have been fed. Do you know that there have been several millions in this world, this year, who did not secure enough to keep them alive, and have perished from sheer starvation? But you, reader, had enough and some to spare. Your children have been fed, your home has had food on its table. You have had a shelter over your head. Not all that you would like it to be, perhaps, but a shelter from the weather and the cold or heat. That's a great privilege. Could you not make an offering to the General Budget to assist in bringing Christ to those who have no home but a mud or grass hut? Who have no bed but a mat and the earth floor? *The majority of earth's population sleep every night of*

their lives on the ground. Think of that when you lie down on your good bed to-night.

What About Health?

You have been well, the past year? At least the major part of the time. You have been able to work; have eaten pretty regularly; have not had pain for at least the bulk of the time; your doctor's bills have not been huge; is not that a tremendous blessing? Do you not owe something extra to God for this year's health? *With thanksgiving in your heart, and a song on your lips, make an offering on Sunday, November 22, and on this "Share with Others" occasion, say "Thank you," to your heavenly Father in a material way.*

We Should Be Stirred by Others' Need

There are thousands upon thousands of men and women in America, Canada and the British Isles who would get saved, just as you did, if they only heard the Nazarene message a few times. They are sinners now, cursing and carousing, some even ready to commit suicide. They would make *beautiful Nazarenes* with songs on their lips and with joy in their hearts, if they only knew our Lord Jesus Christ. The Department of Home Missions is seeking to reach them. It is doing its best to enter a thousand towns where now we have no group of Nazarenes, to penetrate the unreached portions of Canada, and start something in old England where few Nazarene churches exist. But it cannot do this without means. If you do not contribute, if the funds run low, then the work must stop. *Are you not your brother's keeper?* Will you not give an account at the judgment day unless you have done your best? This "Share with Others" offering goes to the General Budget out of which the Department of Home Missions draws its funds. Oh, dear Nazarene, do not forget November 22, the Sunday

before Thanksgiving. *The salvation of thousands of Anglo-Saxons hangs on the General Budget receipts.* Do help.

Wornout Preachers Are Dependent on the General Budget

Our aged and veteran ministers, in their heyday, little thought they would come to be dependent on the chance gifts made to the General Budget of their church. But here they are. Nor is it their fault. They served on small salaries. They reared some splendid families. They did evangelistic work when they got no remuneration at all. They generated churches and were glad to do it on inadequate finances. Now they are old and helpless. Their very bread and meat depend on the General Budget receipts. Their rent is cared for from this fund each month. *To fail them is to fail a member of our Nazarene family, and the apostle says that is worse than being an infidel.* Does not their plight appeal to you? Is not your heart melted at the thought of these old veterans' being compelled to eat out of your hand? Make a special offering to the General Budget at the "Share with Others" Thanksgiving time. You may be in need some day.

Help Plant Sunday Schools All Over the Land

The money for the general care of the Department of Sunday Schools comes from the General Budget. When that is plentiful, then a hundred extra schools can be planned for. When that General Budget income subsides, then special Sunday School work is on the decline. Dear Nazarene reader, you can help.

Is not a kiddie worth gathering in to hear the gospel songs and hear the Bible taught and explained? Where did you get your first religious impressions? In a Sunday school, I will venture. There is where I got mine. God impressed my childish heart while I sat, a child of four or five, on an old bench so high that my feet

could not touch the floor. A godly woman taught the class, and so wove the truth of the Scriptures around me that I could not resist it when I grew older.

But we can use only the amount of money the church sends in, and no more, for the purpose of winning a few more boys and girls to the Sunday school and finally to Him. Help us with a "Share with Others" offering in November.

Foreign Missions Feed on the General Budget

Twelve different foreign mission fields—fully a hundred missionaries and their children live, labor and achieve on the General Budget. They are the electric lights in the dark places of the earth—the General Budget is the dynamo which furnishes them the current. They are the buhrstones, bolts, rollers, pulleys and wheels of the gospel flour mill, turning out the Bread of Life for the hungry and perishing sons of darkness—the General Budget is the mill pond with the roaring water whirling the great water wheel that turns the buhrstones, bolts, rollers, pulleys and wheels. When the water runs low the mill ceases to grind. When the dynamo stops, or weakens the lights grow dim. When the General Budget is not full, the appropriations are automatically lessened.

Can you not help? *Thanksgiving this year is to be a great "Share with Others" occasion for filling the General Budget millpond. For speeding up the homeland dynamo. Please help us November 22.*

The Needs of Each Mission Field Enumerated

Japan—Our old mission territory there now called the Western District, has been set up as a regular district in the church. It will function on its own. However, for many years it cannot maintain a Bible Training School for the education of its coming preachers, and the General Board

will be compelled to assist it in this respect. We ought to have \$600 a year for the Western District Bible Training School.

A new mission field has been opened in the eastern part of the empire, and will be called the Eastern District. To this Brother and Sister W. A. Eckel, veteran missionaries on the Japan territory, have been sent. Their support, and that of several native preachers to assist them, as well as the creation very soon of a Bible Training School for them, must be cared for by the home church.

China—Three couples, six missionaries, and one single missionary; the Sutherlands, the Pattees and the Royalls, and Miss Rhoda Schurman, are sent this year to reinforce the work in China. The Bible Training School which turns out the native preachers, must be manned, the vacant stations must be occupied, and the whole task in that great region cared for. A new station has been reopened away to the north, in Kwangpingfu, by Brother and Sister Kiehn. This place will need equipment soon and other building requirements. China is responding in a perfectly marvelous manner to the gospel of Christ. We must not neglect this day of visitation, but gather the harvest while we have an opportunity.

India—Two couples and two single missionaries—The Fritzlans, the Andersons, Ruth Rudolph and Doctor Speicher are en route to India. Brother and Sister Fritzman are veterans, Sister Rudolph has served one term but the Andersons and Doctor Speicher are new to the task. We are struggling very desperately in India to recover the ground lost by the death of Sister McKay. We need some extra funds for this marvelous field, where millions are restlessly turning from their former religions and looking eagerly toward our Lord Jesus Christ. Do not forget India November 22.

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Africa—In Africa the greatest needs just now are doctors and nurses for our Bremersdorp Hospital. Dr. Mary Tanner served a fine term in medical missionary work, and then furloughed because of health reasons. She is now in Nampa, Idaho, Sanitarium recuperating. In the meanwhile Doctor Hynd is suffering with an ailment that has required special treatment. This greatly handicaps the work of our great healing institution. We need another doctor and another nurse.

Several reinforcements are en route to Africa, but have been delayed to acquire a special nursing course in Scotland. However, Brother and Sister Elmer Schmelzenbach and Sister Dora Carpenter have arrived and are sharing the heavy field burdens. But we need more helpers; more native preachers; more equipment; repair funds; and means with which to open a great station in the large, unoccupied section adjacent to our present Swazi field. Pray for Africa, and do help us with a fine "Share with Others" offering, November 22.

Cape Verde Islands—In these interesting Islands, just off West Africa's bulging coast, Brother and Sister Howard have discovered a gold mine. Not literal gold, but the glistening wealth of an eager and hungry people who are willing to respond to the gospel by the thousands. They need buildings; a Bible Training School; some native preachers; several new missionary couples for reinforcements; an automobile and a small ship with which to visit the different islands. These enthusiastic young people are frantic with their discovery. They are organizing small churches in many places, starting Sunday schools, preaching to many hundreds in their congregations. They need help. They need prayer. We cannot forsake them over there now they have unearthed the hidden gold of so many thousand hungry hearts. How about the November "Share with Others" offering? Remember Cape Verde.

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Mexico—Our great neighbor south of us has again been accorded religious liberty by her rulers. It is possible for native Nazarenes now to preach the gospel in almost any place in that great republic. The greatest need is means with which to build some humble places of worship for our Mexican Nazarenes. In many places we have a fine group which worships in a private house or in a discarded building. We also need a fund to be used for the District Superintendent in order to visit and evangelize all over Mexico. Do not forget Mexico, when on Thanksgiving Sunday you hand in your "Share with Others" offering.

Guatemala—This thrilling, thriving mission needs additional reinforcements. It needs a medical missionary; a nurse; a high school teacher; a fund to enable many poverty stricken young men to train for the ministry; and also a world of intercession to the throne for God's miracle working power to be displayed. Help Guatemala with a "Share with Others" gift November 22.

Peru—Peru has awakened from a miasmatic sleep. She has begun to shake herself. Her own native ministers are offering a fine example of self-sacrifice and devotion to the cause of holiness. Her missionaries are all carrying double burdens. It needs more equipment money; several additional reinforcements; two automobiles; and, in time, a medical missionary—that is, one ought to begin to train for this task, right now. The possibilities in that great land are unbelievably great. We ought to move while the doors are wide open. Give us a full General Budget treasury on November 22, and see what can be done with the amazing invitations that are offered us in Peru.

MINISTERIAL RELIEF

The work of Ministerial Relief began in 1919. Up to April 30, 1936, the Department of Ministerial Relief had cared

for a total of 185 persons, including foreign missionaries.

The Department has expended \$107,912.75 in the care of the disabled and retired church workers, including missionaries. Permanent grants, which are made presumably for the balance of life, are made on the basis of years of service. That basis is \$10 a year of actual service. Widows receive 60 per cent of the amount that husbands would be entitled to if the wives were living. Grants to assist in temporary need are made to ministers in active service. For sickness or hospital bills up to \$50 cash is paid, or in lieu of the cash payment \$10 a month for a period not exceeding six months.

Special and emergency needs receive particular consideration. The Christmas Fund is used to assist in emergency cases and cases of unusual need.

On January 1, 1932, there were 52 receiving aid. During 1932 there were 17 added to the roll; in 1933, 10; in 1934, 17; in 1935, 15; and in 1936, 11. During this entire period 27 died and 7 were discontinued. On April 30, 1936, there were 93 on the roll.

The Ministerial Relief fund means very much to those whose resources are so limited. For some it helps to pay rent, for some it provides needed medicine, for some it supplies clothing, for some it keeps up premiums on burial insurance; for others it pays the doctor, for others a hospital bill; but for all it means supplies of food, shelter and a few of the other common necessities of life. Without this fund many of these who are being assisted would be utterly poverty stricken and would probably become public charges.

General Treasurer Seeks to Help Pastors

The General Treasurer is seeking to help every pastor to gather in his General Budget amounts. He will furnish

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you with advertising matter, posters, envelopes for Sunday, November 22, and make frequent announcements in the *Herald of Holiness* so as to concentrate attention upon the occasion, the date, the desperate needs, etc. Please co-operate with him, so that *every one can do the same thing in the same way, at the same time*. This makes a fine mass impact and has great value. Do not fail the blessed cause for "Others," for our Lord and Master says that when we seek to save ourselves, we become lost, and when for others we lose sight of our own interests, we will win.

A Poster will Be Sent Each Pastor

An attractive poster will be sent free to each pastor. Please do not fail to hang it in a conspicuous place. Smart men tell us that eighty-five per cent of information that is gathered by human beings comes through "eye-gate." Do not fail to utilize the means at hand to impress your own people in this way.

Then make some posters of your own. Some bright Nazarene boy or girl will be greatly pleased to cut letters out of magazines or ads. in the papers, and rearranging them with paste on a white sheet, and thus make you an attractive notice. Plan for several different kinds, some with missionaries' pictures on them, and hang them in various conspicuous places. *Do something*. Do not expect your people to be concerned and interested, unless you bestir yourself. Many congregations need leadership. Cannot you furnish it?

Hold Some Special Prayermeetings

Begin your announcements not later than the opening of the month of November and have each regular prayer-meeting designated with something special which relates it to this "Share with Others" offering. Name one "Special Prayer-meeting for Wornout Preachers." Gather up some material about the fact that the General Budget cares for our retired

preacher veterans. Feeds some of them, shelters others, and assists many widows. In another column you will find a number of items of interest in connection with this department, and a few statistics. Carry them to this prayer-meeting, and pour them out on your people. Then intercede for these veterans.

Name another special prayer-meeting for "Home Missions." Show your Nazarene folks that this department is supporting several Home Mission District Superintendents, several pastors in the strategic places, annually carries on dozens of tent campaigns, meetings in halls, in vacant churches and other available places. It also cares for some Indian work. Call their attention to the fact that the majority of our present churches were started by Home Mission activity. Then spend a blessed hour of prayer for these widespread needs, and the General Budget that cares for them. Announce November 22, as "Share with Others" Sunday.

Name a prayer-meeting for "Foreign Missions." Make a great, little, short foreign mission speech, and then ask the folks to pray for the millions beyond the sea, and the nearly one hundred missionaries and four hundred native preachers who are carrying on the Nazarene full salvation program over there. Especially emphasize that the General Budget is the missionary "Bread Line," and when it is low, missionaries face retrenchment, and when it is full and high, the work advances by leaps and bounds. Advertise the "Share with Others" offering, November 22.

A Coin a Day for November

One of the best arrangements that can be made for increasing interest in the approaching Thanksgiving "Share with Others" offering, is to suggest a coin a day to your people. Do this when you distribute the free envelopes which will be sent you upon receipt of a post card. Get the Sunday school boys and girls to

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take each an envelope. Start a generous rivalry between the small fry in the Sunday school, and the older young people in the N.Y.P.S. Get them all to undertake a coin a day for November. Then gather in these envelopes and open them publicly, making comments on the amounts. Do this November 22, on Sunday morning. It will surprise you and everyone else what can be done this way, if you really try.

Ask Your Sunday School Superintendent to Announce the Offering

Enlist the interest of your Sunday school superintendent and teachers. Give the Superintendent a handful of envelopes and ask him to announce the coming "Share with Others" offering. Ask him to do this each Sunday during November. See that each teacher does the same. Be so interested in this offering yourself that your alert concern will become contagious. Do not let a scholar get away without an envelope and a suggestion that he gather up a coin a day. Put him on his mettle. Challenge him. The effect on him will be good.

Go After Your N. Y. P. S.

Anything that is difficult for the Master appeals to youth. Offer your young men and women a challenge. Stir them to an effort. Ask them to set a goal, and then to strain every nerve to reach it. They will accept the task. They will not flinch. If you make the matter appear in its true light—that so much money means so many souls saved in home and foreign missions, then the quest for pennies, nickels, dimes and quarters is relieved of all its sordid, "filthy lucre" aspect, and becomes as religious as prayer. Get them busy by November 1. Culminate November 22.

You Can Depend on the W. F. M. S.

All that the women of the W.F.M.S. will need is to be told that there is a

great effort on foot to gather up the General Budget, almost seventy per cent of which goes to foreign missions, and they will "run and not be weary." Try them and see. Our Nazarene women never fail. Set them at it. Ask them to distribute the envelopes, to see that every teacher announces the coming "Share with Others" offering in the Sunday school classes. Send one of your most devoted W.F.M.S. women to round up all the scattered folks in your constituency, some of whom, maybe, are not Nazarenes at all. Give her some envelopes and set her at the task. Ask her to see how much she can gather up for Christ and missions. She will not fail you.

Begin in Time

Most failures are not due to a total lack of interest on the part of the pastor, but just a sufficient lack to permit him to dawdle along till it is almost Thanksgiving Sunday. Then he makes a mad rush, and stirs around a bit, and puts on some whoopee, and gets little results. Pastor, *start in time*. Get all your auxiliaries to work on this matter of raising a big portion of your General Budget with an overflowing offering on Thanksgiving Sunday, before November has gotten onto the calendar. Then make announcements, call attention to the poster, distribute the envelopes, impress everyone with the need, inaugurate your special topic prayermeetings, finally culminate on Sunday, November 22. Make it the gathering-in time. See that all envelopes are returned. Make a spiritual celebration out of the "Share with Others" Sunday. You can do it if you will.

Send the Post Card to M. Lunn, General Treasurer

The Publishing House will send you envelopes free. Use the return post card which has been sent to your address. State

how many you want. They will be rushed to you at once.

Preach a Few Sermons on Stewardship

Work in a few special sermons on the various Sundays of November on "Stewardship." We would gladly furnish you an outline, but we have done this so many times, and never heard yet that one of them was used, that we are discouraged about inserting any. If you will use a good outline, drop us a post card and we will make you one. But, outline, or no outline, do bring this mighty theme of men's obligation to God in the matter of giving—*man's stewardship, as a token of God's ownership* of him, to your people in a glorious sermon or two.

Do Not Fail to Co-operate

Regardless of whether you are in a special revival meeting, or have your General Budget all gathered in to date, nevertheless we beg of you not to fail to co-operate in this Thanksgiving, "Share with Others" offering November 22. It can be carried on right in connection with the warmest, most enthusiastic revival meeting that you ever heard of, provided you really make the effort. Besides it will furnish a good channel for an expression of the splendid experiences you are generating in the meeting. Unless your people promptly put their experiences into effect, make them operate, so to speak, they will lose their keen edge, and the last state be worse than the first. We beg of you for the Lord's sake and for souls' sake, *not to fail us*.

If You Are Paid Up, Run It Over

What if you are all paid up on your General Budget. Do not stop on that account. Run it over, the Master says that is what He will do; in case we faithfully give. A few churches handing in a good overflow will make up for some who

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are in such stress and pinch that they cannot muster faith and courage to do anything. Run yours over, so as to help the weak brethren. *Remember, the whole month of November—anyhow as far as the 22nd—"Share with Others."*

Do Not Deprive Your People of the Privilege

If you do not enthusiastically lead your people into this great, united Nazarene effort to replenish her General Budget with a "Share with Others" offering, you will do them an irreparable wrong. They will miss the step with all the other churches, and districts; they will feel isolated; that *fine denominational consciousness* will be broken, and the causes of the General Budget will suffer. Take advantage of this united effort. Let us all do the one thing *with a hundred per cent union!*

Make November 22 a Culmination

Work up to a culmination for Sunday, November 22. Arrange some special songs, remarks by the Sunday school superintendent, W.F.M.S. president and others. Make a rousing, ringing speech on "Foreign Missions," or "Stewardship," or the grace of giving, yourself, and then let everyone march up and deposit the envelopes on a table. Sing a marching song. Make it a time long to be remembered.

Hurry Your Money to Headquarters

Start your money off to Kansas City as soon as possible. Address it to the General Treasurer, M. Lunn, 2923 Troost Ave., and report your name, church and district. Every penny of it will be credited to your local church on its General Budget apportionment.

PRACTICAL

Evidences of Christianity

BASIL MILLER

CHAPTER VII—THE NEW TESTAMENT
The Genuineness and Authenticity—Cont'd
3. *Evidence from the Agreement of the New Testament with Other Writings*—Another method by which the credibility and historicity of a book can be tested is by comparison of the work with those of other historians and writings prepared during the age. A comparison of the New Testament books with the writings covering the same age, and written during the identical period, will yield us valuable evidence as to the truth, sincerity and the historicity of the New Testament.

If we will be able to prove that the Bible is historically correct, if Jesus lived, then other religions will be proved false. If the

Bible is historical, if Jesus was born of a woman, and wrought miracles, the greatest of which was His resurrection, then our battle with modernism and religious liberalism, that denied the historicity and the credibility, and hence the inspiration of the Bible, will be won. Unless we can establish the claim of the Bible to historical certitude, we will be unable to prove its inspiration. Upon its historicity, its inspiration depends. But happy for us, a comparison of the New Testament history with the writings of Jewish and Roman historians of the same period yields undoubted results.

a. *Josephus*—The most noted writer living during the first part of the preparation of the New Testament is the Jewish his-

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torian Josephus, born A.D. 37 in Jerusalem. At the age of fourteen he was an authority on Jewish law, and at nineteen he joined the sect of the Pharisees. At twenty-six he visited Rome. The year previous to this James, the brother of Jesus, was slain in Jerusalem, a fact of which Josephus must have been cognizant. A short while later he was taken prisoner, and the rest of his life was peacefully spent at Rome. During these years he wrote *The Antiquities of the Jews*, *A History of the Wars with Rome*, and an *Autobiography*. He lived during the very days when the apostles were spreading the gospel of glad tidings to the ends of the known world, even to the imperial household. Josephus died 100 A.D. or about the time of the death of John.

This historian gives an almost accurate and a detailed history of Jerusalem and Palestine during the New Testament period. We would naturally expect him to be quite profuse in his denunciations of Jesus; but this is not the case. He could have been able to give no truthful accounts of the Church, of Jesus and of the apostles which would not have been a shame to the sect of which he was a member. For this reason he makes no mention of the matter. In stating the cause of the war between Herod the Tetrarch and Aretas, he gives a most intricate and minute account of the intrigue by which Herod induced the wife of his brother Philip to leave her husband and come to live with him. While these details are omitted from the Gospels, still this very marriage is truthfully recorded in Matthew, Mark and Luke.

In the account of the war previously mentioned, he states that Herod's army was completely annihilated, and that many believed this to be the punishment for the murder of "John who was called the Baptist." He then speaks of John as "a good man," as one "who commanded the Jews to exercise virtue, both as righteousness toward one another and piety toward God, and so to come to baptism." He gives a false interpretation of baptism. Afterward

he related the fact that Herod was afraid of John and sent him to prison, fearing lest John might raise a rebellion; so he beheaded him.¹ This is a plain agreement between the Bible and the greatest historian of the Jews. Indeed the history of the Bible is true.

Josephus offers the only authentic account of the death of James, Jesus' brother. In the course of the details he says, "The brother of Jesus, who was called Christ, whose name was James."² Here again is corroborative evidence as to the facts of the New Testament. Thus Josephus names both Jesus and His brother James.

In the works of Josephus is found another passage, the genuineness of which is doubted by some: "Now there was about this time Jesus a wise man, if it is lawful to call Him a man; for He was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to Him both many of the Jews and many of the Gentiles. He was Christ. And when Pilate, at the suggestion of the principal men among us, had condemned Him to the cross, those who had loved Him at the first, did not forsake Him; for He appeared again to them alive the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning Him. And the tribe of Christianity, so named for him, is not extinct to this day."³ Many of the greatest authorities are favorable to the genuineness of this passage. If it is genuine, and no unsurmountable difficulties lie in its way, then here we have a most authentic record of the life of Christ that exists outside of the Bible.

God makes the wrath of men to praise Him. Though men may throw clouds of questions and doubts over the great truths of the Bible, and try to obscure its marvelous light, yet they are unable to do so. Those of the present who are undermining

¹Josephus, *Antiquities of the Jews*, 27: 5, 2.
²*Ibid.*, 20: 9: 1.
³*Ibid.*, 18: 3, 3.

the Word of God and its inspiration, its authority and infallibility, will utterly fail in their efforts.

b. *Tacitus*. Not only did Josephus bear witness to the veracity of the Bible, but Roman writers of the same era did likewise. Tacitus, born in the middle of the first century of the Christian age, chosen prætor of Rome in the year 87, consul in 97, leaves a testimony in the great annals of history that the religion of Jesus existed as a separate sect in his days. Tacitus is author of *A Description of Germany*, *A History of Rome*, *A Life of Agricola*, *The Annals of Rome from Tiberius to Nero*. He is one of the most reliable historians of the empire, and his style is so superior that his writings are used in college Latin classes. Concerning the fire that consumed Rome under the rule of Nero he writes:

"In order therefore to put a stop to the report, he laid the guilt and inflicted the severest punishment upon a set of people who were held in abhorrence for their crimes, and called by the vulgar, Christians. The founder of the same was Christ, who suffered death in the reign of Tiberius, under his procurator, Pontius Pilate. This pernicious superstition, thus checked for a while, broke out again and spread not only over Judea, where the evil originated, but through Rome also, whither all things horrible and shameful find their way and are practiced. Accordingly the first who were apprehended confessed, and then on their information a vast multitude were convicted, not so much of the crime of setting Rome on fire, as of hatred of mankind. And when they were put to death, mockery was added to their sufferings; for they were either disguised in the skins of wild beasts and worried to death by dogs, or they were clothed in some inflammable covering, and when the day closed were burned as lights to illuminate the night. Nero lent his own gardens for this exhibition, and also held the show of the circus, mingling with the people in the dress of a

charioteer, or observing the spectacle from his chariot. Wherefore although those who suffered were guilty, yet they came to be pitied, as victims not so much to the public good as to the cruelty of one man."¹

This is the testimony of one of Rome's leading historians of the period of the rise of Christianity. Were all other records blotted out of the annals of history, we would be as certain that Christianity originated from Christ during those years as we are at present with the Bible and profane history and all the early fathers proclaiming the fact. It is well to note that Tacitus lived during the times he described, and that his information was first-hand. Remember also that about the same time Paul was alive; John and Philip were living during the days of his authority in Rome. Paul himself carried Christianity to Rome, and Tacitus, dwelling in Rome at this time, bears witness to the fact that hither the Christian religion had come.

In describing the Christians, he states, that there were Christians in Judea before the death of Christ; that they derived their name from Him; that Christ suffered death under Pontius Pilate; that the belief on Him was checked for a while at His death, but it soon broke out anew; that it spread over Judea, thence to Rome; that there were great multitudes of Christians in Rome at the time of the fire; that Nero accused them of being the cause of the fire of Rome; and punished them severely. "Had the New Testament failed to come down to our own age, these statements alone would furnish an account of the origin, progress and suffering of the Church, in a general outline substantially as we have them in the New Testament," declares President McGarvey.

Here evidently Tacitus condemns Josephus of suppressing information. For he, Tacitus, living in Rome, knew these facts, and Josephus living in Palestine, a Jew who was well acquainted with his national history, should have been well informed as

¹Tacitus, *Annals*, XV: 44.

to the existence of Christianity and of the life and death of Christ under Pilate.

c. *Pliny, the younger*, was one of Rome's most elegant writers. He was born in 61 or 62 A.D., and became consul of Rome in the year 100. While administering the government of Bythiniá, he found a fierce persecution of the Christians being carried on by the authorities of the government, and as was his custom with such problems, he submitted the matter to Emperor Trajan. The following is the entire letter:

"It is my custom, sir, to refer to you all things about which I am in doubt. For who is more capable of directing my hesitancy or instructing my ignorance? I have never been present at any of the trials of the Christians; consequently I do not know what is the nature of their crimes, or the strictness of their examination, or the severity of their punishment. I have, moreover, hesitated not a little whether any distinction is to be made in respect to their age, whether those of tender age were to be treated as adults; whether repentance entitles them to pardon, or whether it shall avail nothing for him who has once been a Christian to renounce his error; whether the name itself, even without any crime, should subject him to punishment, or only the crimes connected with the names.

"In the meantime I have pursued this course toward those who have been brought before me as Christians. I have asked them whether they were Christians; if they confessed I repeated the question a second and a third time, adding threats of punishment. If they still persevered I ordered them to be led away to punishment; for I could not doubt, whatever the nature of their confession might be that a stubborn and unyielding obstinacy certainly deserved to be punished. There were others also under the like infatuation; but as they were Roman citizens, I directed them to be sent to the capital. But the crime spread, as is wont to happen, even as the persecutions were going on, and numerous instances presented themselves. And information was presented

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to me without any name subscribed, accusing a large number of persons who denied they were Christians, or had ever been. They repeated after me an invocation to the gods, and made offerings with frankincense and wine before your statue, which I had ordered to be brought for this purpose, together with the images of the gods; whereas those who are truly Christians, it is said, cannot be forced to do any of these things. I thought, therefore, that they ought to be discharged. Others, who were accused by witnesses, confessed that they were Christians, but afterward denied it. Some owned that they had been Christians, but said they had renounced their error, some three years before, others more, and a few even as long as twenty years. They all did homage to your statue and to the images of the gods, and at the same time reviled the name of Christ. They declared that the whole guilt of their error was that they were accustomed to meet on a stated day before it was light and in concert sing a hymn of praise to Christ as God, and to bind themselves by an oath, not for the perpetration of any wickedness, but that they would not commit any theft, robbery or adultery; or violate their word, or refuse when called upon to restore anything committed to their trust. After this they were accustomed to separate and then to reassemble to eat in common a harmless meal. Even this however they ceased to do after my edict, in which agreeably to your command, I forbade the meeting of secret assemblies. After hearing this I thought it more necessary to find out the truth, by putting to torture two female slaves, who were called deaconesses. But I could discover nothing but a perverse and extravagant superstition; and therefore I deferred all further proceedings until I could consult with you. For the matter appears to me worthy of such consultation, especially on the account of the number of those who are involved in the peril. For many of every age, of every rank, and of either sex, are exposed, and

will be exposed to danger. Nor has the contagion of this superstition been confined to the cities only, but it has extended to the villages, and even to the country. Nevertheless it still seems possible to arrest the evil, and to apply a remedy. At least it is very evident that the temples, which had already been almost deserted, begin to be frequented; and the sacred solemnities so long interrupted are again revived; and the victims which could hardly find a purchaser are now everywhere in demand. From this it is easy to imagine what a multitude of men might be reclaimed, if pardon should be offered to those who repent."

As to the importance of its bearing upon the truth of the New Testament, this needs no comment upon. Such facts are entirely in accord with the early mode of Christian life, worship and persecution. In the first few years after the death of Jesus, Christianity had so rapidly spread until even those in the household of Cæsar had accepted its saving power. The veracity of Pliny cannot be doubted. Christianity originated at an early age. The Christians worshiped Christ, and met together before the break of dawn, ate the common meal, or kept the sacrament, and bound themselves together that they would not sin and that they would be true to the commandments of their Master. Pliny and the New Testament record are in perfect accord.

4. *Continuity of Christianity* — We have trod the charted path from the twentieth century back to the age of the formation of the New Testament. As the power of the cross is manifested in our age, we likewise find it abiding in every age of history, since its foundation. Though we may drop back to the days of the intellectual upheaval, termed the Renaissance, arousing the minds of Europe about the middle of the eleventh century, culminating in the Reformation, still we find the power of Christianity, and

Epistles of Pliny, X. 97.

noble leaders, scholastic and spiritual, were then defending the Bible as we are now defending it. Though we may visit the opening of the Dark Ages, in a few monasteries and convents, still the light from Calvary is shining with renewed vigor. Though we study the age of the revival of experimental religion, prophets and ministers were then laboring that men might be saved from a life of sin and evil, to one of purity, nobility and holiness before God.

At any period of history connecting our age with the time of Christ, never was the world without the message of God. This message, though heralded by diverse personalities in widely separated circumstances and ages, has always been the same. It is Christ and Him crucified. The messengers have stood for the inspiration of the Bible, as the great Book of God; they have everywhere fought that the kingdom of God might rule supremely on earth. They have declared the authority of Jesus and His precepts in all matters of conduct, morals and religion. Wherever they be, they are always the same upright, humble servants of Christ.

Their inspiration has never changed. It has been Jesus, the Bible, and the truths contained therein. Nations have sent men to the dungeon; to the stake, where amid the agony of their burning they praised the Lord; to brave the trials of a new land with the old story of the power of the gospel. They have entered heathen climes where their lives were at the mercy of cannibals. Through it all they have steadfastly looked to Jesus for their hope and moral courage. Christians have ever lived and toiled for a better world.

5. *Christianity and Jesus*—Christianity is indeed a potent force in the world of affairs, and Jesus the Christ is its author. We have as definite historical basis for our belief in the supernatural origin of Christianity as we have for any fact in the past ages—the existence of Napoleon, of the Roman empire, or of Plato or Socrates.

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Since we have shown the New Testament to be genuine, from the hands of the authors that are said to have written it; then the history must be correct which is contained in it, or else the men who lived during the age of its composition would never have placed their sanction upon its truths. Were the New Testament spurious, this fact would have been uncovered; and the trained minds and keen intellects of the scholars of the Church through twenty centuries of a critical study of the Book would never have defended its historicity and veracity.

The inspiration of the Bible shall be treated in a following chapter. But it is sufficient to state that Jesus, as portrayed in the Gospels and as declared and praised in the Epistles, and honored in the Apocalypse, must have lived as the Bible affirms, and the miracles recorded of Him must have been wrought. The truths as to His relation to the Father none need doubt in face of the evidence of His miracles and fulfilled prophecies, given thousands of years previous to His birth. Since we believe in Jesus we must also accept His testimony to the Old Testament. For indeed He received as true the books of the Old Testament.

6. *The New and Old Testaments Inter-related and Dependent*—Christianity is not only dependent for its truth, universality, supernatural origin and the inspiration of its doctrines upon the New Testament; but the New Testament is so intricately bound up with the Old that unless the Old be true the New will not maintain its veracity and authority. The saving truths of Christianity, while they find their final expression in the New Testament, in Jesus and in the doctrines of the apostles concerning Him, are dependent upon the natural background and historicity of the Old Testament. One without the other ceases to be a revelation from God to man. The true revelation of God is so wrapped up with both Covenants that no man may say, "Lo,

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there is God's revelation." "In the Old the New is concealed and in the New the Old is revealed," is found to be true the deeper our study of the two is. Unless we are able to prove the historicity, truth and the inspiration of the Old Testament our task is incomplete and we cannot conclusively prove that God revealed Himself to man in the Bible," as that noble scholar, Dr. A. M. Hills, well states.

The Christian religion is true. That mighty defender of the faith, Paley, after describing the suffering of Christians, concludes a chapter in the *Evidences of Christianity* with the following words: "Religion must be true. These men could not be deceivers. By only not bearing testimony, they might have avoided all their sufferings and have lived quietly. Would men in such circumstances pretend to have seen what they never saw; assert facts that they had no knowledge of; go about lying, to teach virtue; and though not only convinced of Christ's being an impostor, but having seen the success of His imposture in His crucifixion, yet persist in carrying it on; and so persist as to bring themselves, for nothing, and with a full knowledge of the consequences, enmity and hatred, danger and death?"

Hills, *Unpublished Lectures, Evidences of Christianity*, 269.

Pulpit and Pew

B. H. Pocock

By the Way

Religion is the first thing and the last thing. Until a man has found God and been found of God; he begins at no beginning and he works to no end.

If my church is to adequately meet the growing requirements of the present day, I must see the wisdom and duty of supporting it to the fullest possible extent.

Do not be satisfied with doing your bit. *Do your most.*

It is often easier to deceive yourself than to deceive the other fellow.

Life is a one-way street, and you are not coming back.

You cannot keep a sin covered, it is bound to reveal itself.

Hot air makes balloons go up—men come down.

Character and work are the pillars of success.

Many cannot sing. Everybody can laugh.

Forbes says, "In handling others be an askmaster, not a taskmaster."

The price of experience is always high.

The clock attracts attention—its hands are never idle.

This is a religion of give and take. Sometimes we have to give it all and take it all.

The man who says he never makes a mistake does not know a mistake when he sees it.

Our God Is

A Living God, a Working God, a Seeking God, a Self-revealing God, a Redeeming God, a Gracious God, a Creative God, a Holy God, an Atoning God, a God Enduring, and an Adequate God. *Try Him.*

2 Corinthians 5:17

A New Creature

New Life

New Power

New Desires

A New Mind

New Faith

A New Walk

A New Heart

New Knowledge

The New Birth

New Zeal

New Love

New Passion

New Beginnings

The New Road

Eternity

Has it ever occurred to you that the word "eternity" is found only once in the

Bible? Isaiah 57:15. Yet it is a word so often used by Christians everywhere.

"How long sometimes a day appears,
And weeks, how long are they?"

They move as if the months and years,
Would never pass away;

But months and years are passing by,
And soon must all be gone,

Day by day as the moments fly,
Eternity comes on,

All these must have an end,
Eternity has none.

It will always have as long to run,
As when it first begun."

Eternity is, unoriginated, beginningless, endless, measureless, imperishable, indescribable, and boundless.

"To think when heaven and earth are fled,
And times and seasons o'er

When all that can die, shall be dead;
That I shall die no more;

Oh, what shall then my portion be,
Where shall I spent eternity?"

Dying Words of Sinners

"All my possessions for a moment of time!"—QUEEN ELIZABETH.

"I am suffering the pangs of the damned."—TALLEYRAND.

"Hell is a refuge, if it hide me from thy frown!"—ALTAMONT.

"I would gladly give 30,000 pounds to have it proved that there is no hell!"—CHARTERES.

"Give me more laudanum that I may not think of eternity."—MIRABAU.

"I am taking a fearful leap into the dark."—HOBBS the atheist.

"I am abandoned by God and man! I shall go to hell: O Christ, O Jesus Christ!"—VOLTAIRE.

"The devil is ready to seduce us, and I have been seduced."—CROMWELL.

"When I lived, I provided for everything but death, now I must die, and I am unprovided to die."—CÆSAR BORGIA.

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"What blood, what murders, what evil counsels have I followed. I am lost! I see it well!"—CHARLES IX, King of France.

"Until this moment I thought there was neither God nor a hell; now I know and feel that there are both and I am doomed to perdition by the just judgment of the Almighty!"—SIR WALTER SCOTT.

"I would give worlds, if I had them, if the 'Age of Reason' had never been published. O Lord, help me! Christ

help me! Stay with me! It is hell to be left alone!"—TOM PAINE.

"Oh, my poor soul! What will become of thee? Whither wilt thou go?"—CARDINAL MAZARIN.

"Oh, the insufferable pangs of hell! O eternity! Forever and forever!"—SIR FRANCIS NEWPORT.

"As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" (Ezek. 33:11).

Plain Words to Preachers

GENERAL SUPERINTENDENT GOODWIN

THE DEMAND FOR MEN

AT THE very beginning it must be understood that the writer does not assume any superiority in the realm of knowledge or ability in writing or speaking to preachers. As I have considered writing for THE PREACHER'S MAGAZINE this year, a very strong wave of deep humility has swept through my soul. I remember too well my own oft-repeated failures to reach my own ideals, which greatly humbles my soul before the Lord. However as I have been called in the last years to speak to preachers, I have found it, therefore, a most delightful task. I do not know whether it has been a matter of mutual sympathy or otherwise, but I have found preachers a most inspirational body of listeners. I greatly enjoy listening to preaching myself—all kinds of preaching, and generally get some good from every sermon I hear. Those sermons which might be called good or great often inspire me to higher ideals, and others sometimes regarded as poor show ways and methods of improvement, so in every case we may find helpfulness. A preacher once said to me, "How can you seemingly enjoy such preaching when you know the preach-

er has largely failed? I confess," said he, "that I cannot well enjoy a preacher unless he can preach better than I can."

I humbly replied that I had not been bothered by this comparison in thirty years. If we compare ourselves among ourselves, evidently it will prove the lack of wisdom. I believe generally that ministers have a better attitude when listening to preaching by others. With this confidence in my brethren, I will make the effort to preach to preachers, first, in harmony with the request of the editor, Dr. Chapman; second, to discharge a duty to my brethren; third, hoping to thus help some; and fourth, I trust to be pleasing to my Lord. My confidence is strengthened by the following conclusions:

1. *Preachers as a Class Are Moved from Within to Be at Their Best*—A lazy, indolent man could never be an effective preacher. The preacher must love toil and hard work. Mental toil is the hardest kind of work, but he must love to study, love to think, love to meditate in earnest, and dig into problems of interpretation and application of truth.

2. *Preachers Are Generally Possessed with an Unconquerable Passion to Succeed*—The successful preacher abhors

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failure. This moves to daring and toil in activity to reach the highest possible attainments. He is usually and anxiously looking for a helpful illustration or word or expression to force home truth to the hearts of men. He reads, studies, and often burns "midnight oil" in order to gather material for his sermons. If anyone can say a word to help or inspire such a toiler, it should be a lasting joy.

3. *Preachers Generally Are also Patient with the Failures of Others*—This may be occasioned by their own failure to reach the highest ideals they have set for themselves. A critical preacher or a fault-finding preacher should be a misnomer, as a man out of place, a misfit in the ministry. The sooner he finds another job, the better it will be for himself as well as others.

4. *A True Preacher Is a Seeker After Goodly Sermons*—He searches our acceptable words by which he may be able to illuminate truth. He cannot be a "hit-and-miss," "take-it-or-leave-it" kind of a man, but rather he seeks to win men to truth as he knows it. He gladly endures as seeing Him who is invisible. For this reason it is hard for an evangelistic preacher to give up until he sees a revival. He will hope against hope until the break comes, and he holds in his grasp the vision of his heart.

5. *Preachers Usually Are not Hard to Please*—They place confidence in men. They earnestly love and believe in others. They cannot question the sincerity of others and hold them off at arm's length if they would lift men to higher heights. Even if questions arise, the preacher must endeavor to find some good in others if they succeed in being a blessing to them. They may be and often are deceived. But this cannot be avoided if success crowns their efforts. Someone accused a church leader at one time of being a friend to every "scalawag" in the universe. This leader was not in bad company after all. Our Lord was accused of

being a friend to publicans and sinners, even eating with them. This, of course, was a crime from the pharisaic point of view. Then we remember that God makes His sun to shine upon the evil, and the rain to fall upon the unjust. The spirit of the true preacher must be that he anxiously strives to do good unto all men, and especially unto those of the household of faith. Some "sharpers" may take advantage of this simple confidence, but would it not be better to be deceived by expecting more good from others than they will fulfill than to misjudge a soul and thereby ruin his eternal hope? In this confidence and much more I come to you and ask that you bear with me patiently.

I believe in a holy ministry, men who have been saved from all sin, baptized with the Holy Spirit, and whose undying efforts are to encompass the salvation of men. I love a holy ministry whose vision and ideal is the building of holy character; men who refuse to know hardship, but labor and strive according to the power that worketh in them to present every man perfect according to Christ Jesus. Such a ministry is the need of the hour. We may fight against evil (and doubtless our stand should always be with the right), nevertheless there must be a positive note and an underlying purpose in it all, or the effort must largely be lost. To kill evil and not restore life would only lead to another form of evil. Rather the preaching should be a living force and able to lead to the impartation of life from the fountain head, even Christ. Paul had it right, "death worketh in us, but life in you." The modern way is selfish life in the pulpit which worketh death in the pew. We need men with a positive gospel. The prohibition of evil may be good, but it must be backed up by a positive righteousness or it will fail. Nothing can take the place of a holy ministry seeking to redeem men and implant the forces of holy manhood. The wild forces from the pit

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which are now filling the air all about us demand a high type of holy ministry, free from the contaminations which threaten our fair land. We must have a ministry free from self-love and worldly ambition, free from pride and the mere show of religion; preachers whose dress and habits of life are well harmonized with the holy gospel proclaimed; men with courage and daring heroism for Christ, whose hearts are all aflame with a burning passion for souls. Our slogan, "Revivals at any cost," must never be changed. We must continue our ideals, "Souls for Christ at all hazards." We need men who love not their lives even unto death, men of real worth too big to be small and selfish, but small enough in their own eyes to do anything needed in the church. We need such men made free from selfish fear, and

yet so humble as to fear sin and shun the very appearance of evil; men who cannot be turned from the right, and yet so pliable in the hands of God as to become all things to all men in the strenuous effort to win them for Christ. Such men, free from social mixup of every kind, will greatly help in saving our nation from its threatened doom. How such men may be secured or made possible to the church shall be our theme. We cannot back down from our high calling. We cannot turn aside to the trifling things of earth. We must finish the work Christ has given us to do. We must, by His grace, be heroic in our efforts to present every man perfect in Christ Jesus. For this end the church was born. For this purpose the ministry was called. Unto this high calling we stand or fall as a people.

Why I Do Not Believe in the Possibility of a Christian Economic and Social Order

C. B. STRANG

THE teaching of Jesus represents religion as being both individual and social. He emphasized love, sympathy, co-operation and righteousness. These are four great principles, but mankind has largely departed from them.

Jesus taught the necessity of love. What a wonderful thing love is when it is employed, but it looks to me as if there is little likelihood of love becoming universal before Christ sets up His Kingdom on this earth. Hate has been manifested in so many cases and in such a universal way, that I see little hope for love to become universal. Selfishness and greed are at the bottom of our whole economic order. The rich are grinding the poor under their feet. Recent legislation endeavored to give the laborer a new deal and a fair deal, but wherever the closest watch was not kept the principles of one of its chief agencies, the NRA, were violated, and it has now become obsolete. Our economic order will never become

what it ought to be through legislation. The law says, "Thou shalt," or "Thou shalt not," but it does not give the subject either the power to refrain or the strength to attain. Our economic order is based on a profit-making system. Governments do not hesitate to plunge their citizens into war to save the profits of their financiers.

A few years ago we had a war to end war, but because of greed and selfishness war is in the offing again.

Jesus taught the necessity of sympathy. But we do not seem to be any nearer a social order based on sympathy now than when He gave that teaching. I do not mean to say that there are no sympathetic spirits in the world. There are and always have been, but in my opinion the spirit of sympathy belongs to the few rather than to the many.

Jesus taught the necessity of co-operation. But we have substituted the word "corporation" for it. "Every man for him-

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self" is the rule the majority follow. We do not co-operate to save the nation's resources, its man power, its personalities or its children. Of course there is such a thing as co-operation in spots, and we could not get along without it, but the majority of government representatives are more interested in party than in people. Policy and politics control rather than the utilitarian spirit.

Jesus taught righteousness. But we do not make much progress in that virtue. Of course there are many righteous people, but on the other hand there are many evil ones. There are more robberies and murders today than ever before. The cause of righteousness is not flourishing. At least there is no immediate prospect of its becoming the universal order.

I do not believe that there is a possibility of an economic-social order. Man by nature is greedy, and this greed will prevent an economic social order.

I do not believe that there is much possibility of having a Christian social order before the coming of Jesus. We are living in days when we hear much about the social gospel. In one sense, I believe in it, but I do not look for either a national or universal acceptance of the principles of Jesus. I do believe, on the other hand, that we shall see many who allow Jesus to become their personal Savior. As I see it, about all we can hope for is to see some here and there come into the benefits of the gospel. The many will continue to go on the broad way to sin, greed and oppression. The only hope for man is to have his nature changed, and this cannot be done through legislation. This was seen recently in the people's protestation of the 18th Amendment. Its repeal indicates the condition of men's hearts generally. I believe there is power in the gospel of Christ to change men's hearts, but even God cannot do for a man that which the individual does not want done.

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We have been so busy reinterpreting Christ and religion, but as I see it what we need is a revival of Christ's religion. To the extent that those who have religion get in back of a movement of this kind, to that extent can we establish an economic and social order of Christianity.

The Teaching Ministry

L. L. WIGHTMAN

A GREAT need in the churches today is a teaching ministry. The pastor should be a teacher. Speaking from personal experience and from the experiences of others, we find that young pastors starting their work of the ministry frequently make the error of overestimating the spiritual intelligence of their congregations.

In the classroom of the Bible training school or the seminary the student discusses the various truths of God's Word. In class and out of class he mingles with others of equal intelligence who have gone with him from one truth to another, often launching out into the deep. His associates are interested in the same thing; they talk the same thing as naturally as two fishermen discuss fishing.

But when the young pastor moves to his parish field, he discovers his congregation is not composed of theological students. The members come from various walks of life. What will he preach to them? He will usually preach over their heads, taking for granted that they are familiar with fundamental truths. Suddenly he is awakened to the fact that he is mistaken, that the average congregation has not changed much since the day when the writer of Hebrews said, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat."

One pastor spoke of dispensations. Great was his surprise when he was asked what he meant by it. Another mentioned "premillennial" and had to explain its meaning. These are illustrations which can be multiplied many times over. Church attendants in the majority do not know their Bibles. They need instruction, just as the Ethiopian needed Philip to help him understand that which he was reading. Instead of reading and studying their Bibles to obtain truth for themselves, these people depend on the man in the pulpit to provide them with it. And if he would be instructor to these people, the preacher must be a teacher. He must open the Book and lead his people from one truth to another under the guidance of the Holy Spirit.

But how can the preacher instruct others if he himself knows not? It is amazing at times to hear men who occupy the position of shepherds over their flocks feed their sheep so little. It is little wonder that some congregations are so ignorant concerning the Bible when their leaders show little knowledge of it themselves. As interpreters of the Bible, they are worthless. Pastors must be students of God's Word, knowing first its power in their lives; then they should be instructors to teach God's truth to ignorant hearts.

Ask ten members of any church their conception of God. Ask them their idea of sin. When the answers have been compiled, the pastor will decide that a sermon on God will not be amiss. And another on sin will certainly be instructive to some. All manner of wrong conceptions exist in the minds of Christians. Just as a teacher in school corrects the mistakes of her pupils, so the pastor must deal with wrong conceptions in the minds of Christians.

But note what happens in this incident with which the writer is familiar. A pastor, teaching an adult men's class, read this verse from the lesson: "And he healed

many that were sick of divers diseases." A man asked the pastor, "What was this divers disease with which they were afflicted?" And the pastor replied that he "had never heard of the disease." Not a man in the class including the pastor knew that divers meant "various." This reveals how little some adults know regarding scriptural writings, and shows why the pastor needs to be a teacher.

The pastor of a certain church was bothered when disciples of a false sect undermined the belief of some of his congregation.

"I'll fix those fellows," he declared to a brother pastor. "I'll preach some sermons that will expose that sect. Do you know four of my leading members are about ready to leave my church and follow them?"

"Do you think those sermons will help?" his brother pastor inquired. "My advice is for you to forget that sect. Do not mention it by name. Here is my advice. That sect is weak in their teaching concerning Christ's resurrection, and that is exactly where those disciples have confused your members. Preach some constructive sermons on the resurrection of Jesus Christ. Show your people the truth about this fundamental basis of Christianity, and I doubt if you lose those members."

The pastor followed this advice. For several consecutive Sundays he became a teacher to his great class of pupils, leading them into the various phases of the resurrection of Jesus Christ. The wavering members, honest seekers after truth, saw the falsehood of those who would lead them away. They stayed in the church. Without once mentioning the name of this false sect, and without a member of his congregation knowing that this series of messages was prepared purposely to undermine the opposing sect, that pastor by specific instruction held every member of his church. Not one of them deserted to the enemy.

God will bless this type of ministry which seeks to enlighten the understanding of men and women and to lead them on to greater truths. May it be our prayer that the teaching ministry may abound to the edification of souls to the glory of God, for positive, constructive declaration of truth is needed in this chaotic age.

The Realm of the Minister's Work

PAUL S. HILL

HERE are a great many demands upon the minister's time and abilities, and consequently his activities are necessarily somewhat scattered, and, at least apparently, sometimes almost entirely detached from what is usually thought of as spiritual work. Especially is this true in those churches that deal with the problems of social life in the great cities, or in those churches which have taken upon themselves the burden of socializing the Kingdom of Jesus. It would be foolish indeed to shut our ministerial eyes to social conditions and deny any responsibility in reference to their correction, but it is still more foolish to think that we can change social conditions by creating different methods for expressing the same sinful tendencies that make the older order objectionable. It seems to us to be a silly position for a minister to take when without the power of the new birth as a remedy he tries to correct the social life of his community, and it seems just about as silly to have the new birth for a corrective principle and then expect no change in the current of the social stream. If the outward symptoms are bad because of an internal heart condition then a change of heart will show in the outward social expression.

The realm of a minister's work, therefore, must be the spiritual realm. That is he must deal with spiritual problems primarily, and all other problems must be

related to their spiritual worth and solved on the basis of the kingdom of Jesus Christ.

This part of the matter does not need a long discussion. We think that every true minister will recognize the spiritual realm of his work, though his activities may carry him into many affairs that seem distantly related to spiritual things. What we are mostly concerned about is the preparation that a minister needs in order to do effective spiritual work in a ministry so spread out in social activities that his real ministry will be lost without this preparation. If a minister's work were confined to calling on the sick and shut-ins, preaching on the Lord's Day, and conducting a prayermeeting during the week, then his ministry would be simple, and his realm of spiritual work well defined; but when there are other demands made upon him, such as might be created by the unemployment situation, or some civic reform, then his work loses some of its simplicity, and the tendency is to somewhat separate him from the realm of direct spiritual affairs. The problem is how to carry this spiritual atmosphere, which is found in regular church work, into that socialized, and somewhat commercialized, aspect of a work that is less directly related to his church.

Of course it is possible for a minister to refuse to serve in any other place except his church services, on the ground that they demand all his time and energy, and this position may be right, though it seems that by this method he will actually curtail his influence and the work he is trying to do. Both the church and the minister are in the community to serve. It is true that they have a right to the support of the community, but it is also true that the community has some demand upon them, and unless this demand is met two things will result. The community will refuse to support the church and the church will lose its opportunity to serve. The question then is how to carry a spirit-

ual power and purpose into a program that is social and commercial.

While we do not think a minister should refuse to serve, we do think that the matter should be well considered before a decision is made and an answer given. If there is no possibility of carrying a spiritual power into the program then cooperation may be refused. On this ground a minister can refuse to lend his support to a project that is contrary to the good of the people, or that does not have sufficient virtue to it to make it worth his while. But if the program is a good one, and will result in a benefit to the community, and can have the moral support of the minister and his church, it does not seem advisable to refuse an invitation to work on some committee if requested. But the question is how to keep within the realm of a minister's work. For a minister to accept such an invitation, and then make no effort to stand for righteousness is worse than refusal. Even if other ministers are on the committee yet if there can be no spiritual value placed on the program it may be well to refuse; but if the matter is worth while and the program can be developed on a spiritual basis, then the minister, if he does engage in it, must be a pronounced spiritual force, a factor to be dealt with, a man of convictions, and he must state clearly his position.

In matters that concern his community, but which are not directly related to his church, the people get the measure of the man who is the minister. If he is big enough to be invited to work on some committee of social service then he is big enough to make some impression for God and righteousness. If he is not big enough to stand for his convictions, and the teaching of his church, then he is not big enough to serve on the committee. If he has no sense of spiritual direction so far as civic and social matters are concerned then he had better not go too far away from his regular church service, but

if he has a zeal for God that extends to matters of state and nation, then he will probably feel that he is not doing all he can until he tries to put the stamp of spirituality on the program of others outside his church.

It may seem that a study of sociology or statesmanship would be necessary for a minister, and it probably would be a help, but after all the minister deals in spiritual matters. That is his realm, and there he must work. Let his influence and operations be as vast as the demands made on him, still he must insist on keeping himself a spiritual person whose sole duty it is to represent Jesus Christ to the world.

The Pastor's Scrapbook

L. L. FLYNN

PERFECTION OF BEAUTY

The psalmist wrote, "Out of Zion, the perfection of beauty, God hath shined."

Out of a perfect, beautiful church, God does shine, and the people round about who live in darkness will see that light, the beautiful light of holiness in His people.

Pray, earnestly, fervently pray,
That God may bless this day,
And sinners see the living ray,
Of Jesus, the Light, the Truth, the Way.

—I. L. F.

MADAME GUYON, 1695

"It sometimes seems to me as if I were a little bird whom the Lord had placed in a cage, and that I had nothing now to do but to sing. The joy of my heart gave brightness to the objects around me. The stones of my prison looked to my eyes like rubies."

TRUSTING THE ETERNAL

Blessed is the man who has come to grips with the Eternal, who hath found "God in His heaven," who hath found Him a reality in everyday life. He will find Him "a very present help in trouble."

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That man has acquired something of the "mind of Christ." He has an anchor that will hold in any storm. He has quiet peace within. He has guidance.

(His) bark is wafted to the strand
By breath divine,
And on its helm there rests a hand
Other than mine.

—T. L. EVANS.

THOSE AROUND US

The night lies dark upon the earth—
And we have light;
So many have to grope their way—
And we have sight.

One path is theirs and ours—
Of sin and care—
But we are born and free,
And they their burdens bear.

Footsore, heart-weary, they
Upon their way,
Mute in their sorrow, while
While we kneel and pray.

Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast.—UNKNOWN.

JUST KILLING THE CHURCH

"Y'er gwine to kill dis church if ye goes on sayin' 'Give, give!' No church can stan' it. Y'er gwine to kill it," said Brother Jones to his pastor one day. Later the pastor said to the people: "Brudder Jones told me I wuz gwine to kill dis chu'ch if I kept a askin' ye to give, but my bruddern, chu'ches don't die dat way. Ef anybody knowd of a chu'ch dat die dat way, 'cause it been givin' too much to de Lawd, I'll be much obliged if my brudder will tell me whar dat chu'ch is, for I'se gwine ter visit it, and I'll climb on de walls ob' dat chu'ch under de light ob' de silver moon an' cry, 'Blessed am de dead dat died in the Lawd.'"—*Baptist Standard.*

TODAY'S REQUIREMENTS

"We can already hear, in the signs of the times, the footfall of the coming One. Christianity demands a greater devotedness today than it did twenty years ago. For as Christianity, in the beginning, could only be introduced by means of martyrdom, so only by martyrdom can it be maintained at the end."—MAX I. REICH.

GOD PUSHED OUT OF HIS CHURCH

The Old Testament tells of a temple that lost its god, and the New Testament gives the picture of a Christian Church that had lost its Christ, but neither the temple nor the Church ceased its activities. Indeed they were both exceptionally energetic, scrupulously devout, and amazingly modern.—REV. S. CHADWICK.

"UNCLE BUDDIE" SAYS:

"'Blind staggers' are no more fatal to a mule than 'blind swaggers' are to a man."
"When Jesus hasn't got the first place, we have no religious joy, and we become dry, and juiceless, and toothless, and powerless, and dead, though we may be very active in church work."

KEEP SWEET

Soul, let nothing make thee fretful,
Nothing bitter or regretful.
Heart, keep sweet, keep sweet!
And all day long
E'en from the moment of thy waking,
Let a song
Keep welling from a heart breaking,
Soul, keep sweet, keep sweet.—ANON.

Let your brightest joy be to gladden your Lord; let your deepest grief be to pain Him; let your utmost effort be to serve Him. Identify your pleasure with His profit. And verily in that hour you shall shine—shine as the stars in the kingdom of your Father.—SER.

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