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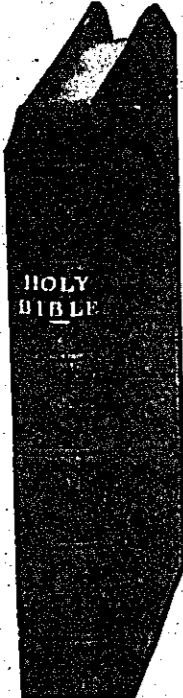
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*Jehoiakim's evil reign. II. KINGS, 24. Jehoiachin succeedeth him*

<p>35 And Jé-hóh'-á-kím gavo *the silver and the gold to Phár'-áoh; but he taxed the land to give the money according to the commandment of Phár'-áoh: he exacted the silver and the gold of the people of</p>	<p>B.C. 610.                  * ver. 22.                  * Called Jehoiach.                  1 Chr. 2. 34.                  Jer. 24. 1.                  and                  Coniah.                  Jer. 22. 24.                  26.</p>	<p>* 8 T * Jé-hóh'-á-chín was eightee years old when he began to reign and he reigned in Jé-rú'-sá-lém three months. And his mother's nam was Nô-húsh'tá, the daughter of Él-ná'-thán of Jé-rú'-sá-lém.</p>
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<p><b>B</b>UT a certain man named An-á-ni-ás, with Sáp-phí-rá 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</p>	<p>John 14. 12.                  * ch. 4. 1, 2, 4.                  * ch. 4. 7.                  * or, every.</p>	<p>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 Saddú-ú-cces,) and were filled with in-</p>
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<p><b>T</b>HEN A-grip-pá said unto Paul, Thou art permitted to speak for thyself. Then Paul stretched forth the hand, and answered for himself:                  2 I think myself happy, king A-grip-</p>	<p>* Gen. 9. 19, 20.                  Deut. 12. 18.                  2 Sam. 7. 12.                  Ps. 132. 11.                  Isa. 4. 2.                  Psal. 2. 7.                  Dan. 9. 24.                  Mal. 3. 1.</p>
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Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo.

# The PREACHER'S MAGAZINE

We are constantly on a stretch, if not on a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the gospel. This trend of the day has a tendency to lose sight of the man or sink the man in the plan or organization. God's plan is to make much of the man, far more of him than of anything else. Men are God's method. The Church is looking for better methods; God is looking for better men.

When God declares that "the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him," He declares the necessity of men and His dependence on them as a channel through which to exert His power upon the world—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer.

The real sermon is made in the closet. The man—God's man—is made in the closet. His life and his profoundest convictions were born in his secret communion with God. The burdened and tearful agony of his spirit, his weightiest and sweetest messages were got when alone with God. Prayer makes the man; prayer makes the preacher; prayer makes the pastor.—E. M. BOUNDS in *Preacher and Prayer*.

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## The Preacher's Magazine

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## The Preacher As a Builder

THE EDITOR

HERE is always a place for the pioneer. There are always places that need a church, and hold leaders are needed. Leaders who will go in where the people do not want them and stay until they feel they cannot get along without them. When it is reported that 9,000 churches in America closed their doors in 1935, this is not to be interpreted as an unmitigated calamity. Many churches have to close on account of the shifting of population. Business crowds them out. The people move to new centers. Or the location of the church was a mistake to start with. There was not a net loss of 9,000 churches. There were consolidations and then there were new churches opened. The rural church with a once a month pastor is passing, along with the one-room schoolhouse. This does not mean that rural churches are to vanish, but it does mean that they must be properly located and that they must put on an efficient program. The children who attend consolidated schools where they have equipment comparable to that furnished the children of city dwellers, cannot respect a church program where there is no equipment for Sunday school work and where the pastor ministers only one Sunday in the month. This is no particular plea for the community church. I personally believe that the denominational church is by all odds more satisfactory than any hybrid organization that has yet been invented. But the denominational church must recognize its obligation to sustain a program of religious activity that will win and hold people who have become accustomed to hard-surfaced roads, by means of which the weather contingency has been removed, and to activities in other lines up to the standard of our new day.

But it is often quite as difficult to sustain and enlarge a church which is already established as it is to found and establish a new church. Therefore we must not accuse ministers who serve established churches of seeking "feathered nests." If I were asked today to select a man to go into a new community and establish a church and to select another to lead on in a church which has been functioning for ten years or longer, the last mentioned task would give me quite as much concern as the

first. In either case, the task is one for the constructive builder, and there are three things demanded of both men and of us all.

First, we must in some measure build on another man's foundation. Second, we must plan to leave our work in such form that another can build upon what we have done. Third, we must enlarge our own caliber with the growth of the work that we may be able to co-operate and to secure co-operation at longer range.

In a Christian land there is no place where someone has not preceded us. His work may have been faulty, his material may be unrefined, but we are his successor and we must preserve what he has done. We must hold on to the half-baked until we can develop them into well-done members or until we can replace them with a better type. Clearing the ground merely that a desert may succeed a wilderness is poor labor.

Boreham tells of a Swiss village whose pride was the little mountain stream which flowed through its midst. But in time a noxious growth took possession of the stream and choked its current and converted its beauty into a veritable swamp. The roots of this noxious growth penetrated so deeply that they defied practical efforts looking toward elimination. But at last, under the advice of an expert, the villagers planted willows on the banks of the stream. The roots of the willows reached down and absorbed the substance upon which the noxious plant was wont to feed, and the unwanted was removed by the addition of the desirable. This is the process of getting rid of mossbacks in the church, and of all undesirable elements. Deliverance comes more often through addition than through subtraction. You can better save the church by means of a genuine front-door revival than you can by the destructive route of a back-door demit.

There are many kinds of "fool preachers," but I believe the preacher who knocks on his predecessor is at the top (or bottom, whichever is the position of the most foolish of fools) of the fool list. There is no question as to what any of us could do if we had a good bare spot on which to begin and then could have good, sound material brought to our hand as we call for it. The test is, what can we do with a church that is poorly located, whose members are too few in number and of inferior type, and whose former pastor followed plans that we would never adopt? Well, no doubt the proposition is difficult, but if we build we must build on the foundation another laid, and largely out of material another gathered.

But there is the second demand. We cannot stay in our present church forever. Death or age will remove us, if something else or someone else does not. Of course long pastorates are desirable, but not many pastorates are successful for a period to exceed ten years. A pastor who can stay and lead on successfully for four or five years is much more than an average man. Every preacher must "keep his hat on," and be ready to move. The church cannot move, and whenever the pastor be-

comes a bone of contention to any considerable extent, he should of his own election move on. He must not whine around his friends and divide the church into two camps. He must take counsel with himself and move on. But he must always leave the church so another can take it and go on with it. Failure to do this is failure indeed. If a preacher builds around himself in such a manner that when he leaves his work perishes he is building of hay and stubble. The best compliment a preacher can have is that his work goes on when he goes away.

But, lastly, the preacher must grow when his work grows or he will be unhappy and will come to ultimate defeat. Many a man who ran a crossroads store successfully became bankrupt when he went to the city and attempted a department store. He could do good work himself and he could personally direct the boy who came in to assist him on Saturdays, but he was lost in the mazes when he had people working with him and for him whom he could not see and personally direct. He was incapable of either giving or securing long-ranged co-operation. And many a preacher who succeeded with a church

of one hundred or less members utterly fails with a congregation of three or five hundred.

It is not easy to describe the quality we are seeking to emphasize. Some men are such incurable "eye-service" men that they do not feel bound to look after the denominational interests unless some secretary from headquarters is looking right in over their shoulders, and these same men are incapable of giving another a job and giving him a chance to do it. They are short-ranged and small calibered and—I was about to say, they cannot help it. But I will not say that. They can help it. They should help it. They must help it or die. The way? Well, if one wants to do it badly enough, he will find the way to do it. The trouble is with the will and purpose.

Anyway, the preacher is a builder and he must find a way to build on the foundation of those who have wrought before him; he must leave his task in such a form that another can come on and add to the building without the necessity of wrecking it, and he must grow as his work grows or he will perish and drag his work down with him, and nobody can make it otherwise.

## Sin's Sentence

OLIVE M. WINCHESTER

But now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself (Heb. 9: 26b).

The mind of the writer of the Epistle to the Hebrews had been dwelling upon the types and shadows in the Mosaic ritualism, especially the most sacred ceremonialism of all, the entrance of the high priest into the Holy of Holies on the Great Day of Atonement. This occurred once a year, coming in the fall in the same month of the Feast of Tabernacles. These two events together with the fact that the month was introduced by the Feast of Trumpets made this time of the year very important. But the other two events had not the significance as did the Great Day of Atonement.

While there were atoning elements in other sacrifices, yet this was the supreme act of atonement for the sins of Israel. The high priest first made an offering for his own sins, sprinkling the blood upon the mercy seat, and then for the people as a whole. As one has said, "The Day of Atonement represents the culmination of the Jewish expiatory ceremonial, and the ideal expression of Israel's religion, and as such supplied the writer of Hebrews with some of his most striking typology."

ONCE AT THE END OF THE AGE HATH HE APPEARED

Turning from the ceremonialism of the past the author sees no longer the type but the reality which has been typified. He sees Christ. As John the Baptist stood by the River Jordan and lifting up his eyes saw a sublime figure in whom he recognized all the hopes of the ages coming to fruition,

and exclaimed, "Behold the Lamb of God!" so does the writer of our epistle see Christ.

The Christ who had been prefigured in the sacrifices of the Hebrew cultus, the Christ who had been foretold by prophet and by bard, the Christ for whom all had been looking, the Messiah, the hope of the Jews, and the "light to lighten the Gentiles," he hath appeared. Hope had passed into fruition.

We note first in speaking of the appearance of Christ that the specification is made that once, and once only, did He appear. Each year the high priest had to make atonement for sins. The effect of the expiation was temporary. It covered the sins of the past, but it had no preventive element; it could not create in the life of the people a dynamic that would motivate them in the path of religious duty; it could not destroy the element of sin within the soul; it could not annul the sense of guilt. Accordingly each year the same weary sense of sin would necessitate an offering. Christ's offering on the other hand reached out over the sins of the past, touched the sins of the present with its forgiving power and provided for sins of the future. One offering had not only sufficient amplitude to atone for all the sins of the human race, but it likewise had sufficient dynamic to do effective work within the heart, for we read in this same epistle that "by one offering he hath perfected forever them that are sanctified" (10: 14).

This thought of once and one offering seems to have been a dominate one in the mind of this writer, for he not only mentions it in the two

instances noted but we read again, "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God" (10: 12). Still another verse, "By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (10: 10).

The next point that we would notice under this section of the verse is the statement "at the end of the age." The Authorized Version reads, "in the end of the world." The Greek has two words indicating world, one denotes the world in the realm of space and the other in time. It is the second meaning that is indicated here so the reading "at the end of the age" expresses the thought more definitely. The Greek reads, "at the conclusion of the ages," and in consequence of this reading Westcott comments, "at the close of a long complex course of finite development." While similar phrases are found elsewhere in the New Testament, this exact phrase is not found. Matthew uses the phrase, "at the conclusion of the age," 13: 39, 40, 49, but in these instances it is the singular that is used and not the plural. The thought in our passage is that there had been a series of preparatory events leading up to this one great climactic event.

Another point to be noted in connection with this phrase is that it differs in meaning from that which is found in the words, "in these last days" (1: 2). As the commentator says, "This latter phrase describes the last period of 'the present age'; while the former marks a point of termination of a series (so to speak) of preparatory ages. The death of the Lord, including His resurrection and ascension, is essentially the beginning of a new development in the life of man and in the life of the world."

Still again we should consider the word for end; it is a compound of the regular word for end and thereby differs from it in that while the regular word denotes the end as a fact, the word in our text denotes the end as a consummation, "an end involving many parts." This emphasizes the fact that Christ's appearance was a great climactic event.

#### TO PUT AWAY SIN

The great objective of the appearance of Christ at the consummation of the preparatory ages is clearly set forth. It was to put away sin. We can judge somewhat of the magnitude of an event by the preparation preceding. When we consider the ages past in which there was long, weary looking for a Savior, in which by one method or another the people were disciplined and trained, then we feel that there was outlying an event of the highest importance.

But the appearance of Christ was not for some wondrous display of divine power, that the world might have a revelation of the might and glory of God. This had been given at Mt. Sinai. His appearance now had as its supreme objective the putting away of sin. Again at a future time the power and might of the Godhead will be manifested when Christ shall come, but not in his first coming. He came in humiliation to offer Himself a sacrifice for sin.

In analyzing the phrase "to put away sin" we note that it is not the forgiveness of sins, that is indicated. This may be given in connection with the sacrifice of Christ in other passages of Scripture and does form part of the mission of salvation, but is not the point stressed here. The same word used in this connection to put away is found in chapter 7: 18 which reads, "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof." The thought is that the commandment is completely abrogated. So here there is the disannulling or doing away with sin, not a disannulling in that it is rendered inoperative, but its operative principles are removed. Theodoret, an early writer, makes a comment that corresponds with our belief; he reads thus: "He entirely [every end] destroys the sin [might read the sin principle] promising immortal life to us."

To understand the significance of this part of the text more fully, we need to note the expression for sin. In the first place we see that the definite article is used; it is the sin, not an act of sin, not sins in the congregate, though this thought occurs quite frequently in the epistle, but a specific form of sin and that specific form of the sin, the ultimate sin, the source sin.

The import contained in the use of the definite article is reinforced by the word for sin itself. While this word in the plural denotes acts of sin, in the singular, being an abstract noun, it carries the idea of an abstract quality, that is, it is not an entity by itself, but it is a quality that inheres and we know it in its activities, yet we form a concept by abstracting and creating a general idea from the various objects in which the quality inheres. Man becomes "conscious of principles, tendencies, dispositions which are themselves evil, and which produce evil results." The quality of sin inheres in these principles, tendencies and dispositions, and they constitute the fount of all actual sins.

The great purpose of Christ's coming then was to deal with this original fount of sin within the soul. Aristotle was accustomed to ask the question whether a man were virtuous or became virtuous because he did virtuous acts or did he do virtuous acts because he was a virtuous man. The answer always accepted the latter premise. Then if we apply this reasoning to sin we would say that a man does evil because he is a sinful man, that is, sin primarily is within the soul, a state and condition, and Christ would lay the axe at the root of the tree.

In dealing with this fountain of sin within the soul, the objective is its complete annihilation. If a remnant of evil is left, then its affection can easily spread again; if it is overpowered or stunned, its life may return; it must be thoroughly eliminated. Christ gave Himself for this one great purpose that the principle of sin might be destroyed, and then the acts of sin would cease.

Thus we see the great climactic event of the ages, the appearance of Christ, to put away once and for all this great tragic evil in the heart of man that it may no more defile the heart and divert

the desires and pervert the dispositions, that it may not be an inciting element impelling man to do evil deeds and live a life dishonorable to himself and to God who created him.

By one act this provision of grace was wrought.

## The Love of God as Expressed in the Old Testament

C. B. STRANG

The idea of divine love is important because it is the basis of our religion. The concept that God is love is early evidenced in the Old Testament. Many terms are used to express this idea. The Hebrew word "ahib" is used in reference to both human and divine love. But "chesed"—lovingkindness; and "racham"—loving compassion; and "emet"—loving faithfulness, are attributed unto Jehovah.

There is, however, evidence that Israel thought that this love was showered upon their nation, but was not to be enjoyed by others. No doubt God did show lovingkindness to Israel from the beginning of its history to the close. But we must be careful that we do not make the mistake of believing that God loved Israelites better than He did Canaanites. God never was a respecter of persons. He loved individuals long before there was a nation called Israel. God did bless Israel more than He did contemporary nations, but only because they were enlightened relative to the only living God, and because they worshiped and served Him. The Israelites were God's chosen people in the sense that He chose them to be the vehicle to carry His love and prepare the kingdom for His Son. They became a chosen nation in order that there might be a chosen family and a chosen individual through whom the Messiah might come. God loved Israel individually and collectively, but He loved others just as much, but sad to say, the nations other than Israel were blind to His love.

Israel tried to corner this love. Jonah even refused to carry the message of it to others because he really thought that Israel should not share Jehovah with other nations. Hosea, the great love prophet of the Old Testament, pictures the love of God in a glorious way, but seems to indicate that God's love is only for Israel. Not until Isaiah's time does God succeed in getting His message of universal love into the understanding of men.

It was easy for Israel to get the idea that God loved them especially, for God had delivered them from bondage. Many times He preserved them from destruction. Through Abraham and Moses He entered into a covenant relationship with them, the underlying thought of which was divine grace. Through Hosea God pictured Himself as a Husband to Israel, and in many places in the Old Testament He is referred to as Father. The covenant relationship, the relationship of husband and father, are all expressions of God's love. These relationships were not expressed to other nations, but only because they were too ignorant to receive them and too sinful to

but it remains for each of us to appropriate its efficacy. When we view the defilement of sin on the one hand and the glory of a redeemed life on the other, how eagerly should we reach forth for this great salvation?

appreciate them. No other nation had a Moses to teach them of God and His great love. Thousands of years of world history rolled by before God had prepared a people to go out and tell the world of His love. For thousands of years Israel had the same attitude toward other nations as many today have toward foreign missionary work. Sometimes we act as if God were only the God of the United States and not of the millions beyond the sea.

God loved Israel, but this love did not cause Him to forbear in punishing them for their sinfulness and disobedience. Instances of judgment and wrath are noted in the Old Testament, but underlying God's entire dealing with this nation is His lovingkindness, loving compassion and loving faithfulness.

Many passages are found in the Old Testament exhorting Israel to love God, several are found expressing God's love for Israel, but aside from the Psalms, few are found expressing man's love for God. The word "love" is found frequently denoting God's feeling toward Israel, but many times where the word itself does not appear God expresses His lovingkindness and sympathy in His care and protection.

Of course the climax of God's love is found in the New Testament in the giving of His Son. The Old Testament reflects the love of God in the promise of His Son, and the New Testament reflects His love in the gift of His Son.

### I Trust My Guide

He holds the key to all unknown,  
And I am glad.  
If other hands should hold the key,  
Or if He trusted it to me,  
I might be sad.  
I feel His hand; I hear Him say,  
"My help is sure."  
I cannot read His future plan,  
But this I know;  
I have the smiling of His face,  
And all the refuge of His grace.  
While here below.  
Enough, This covers all my want,  
And so I rest;  
For what I cannot see He sees,  
And in His care I sure shall be  
Forever blest.—SELECTED.

## The Devotional Life of the Minister

Millard R. Fitch

IN this day when the utter folly of leaning upon material things is being demonstrated very forcibly, the minister is challenged to present to the world both an example and a message of faith that will lead souls to know God. I am convinced that we have talked about an intelligent faith so much that we have almost failed to possess a trusting faith—the sort of faith suggested by our Lord when He said, "Except ye become as little children, ye cannot enter the kingdom." There are many indications that Christian men and women are hungering today for this simple, childlike, trusting faith. The Apostle Paul rose to the height of such a challenging, victorious faith in his utter commitment of his soul to the providential care of his life in his words, "All things work together for good to them that love the Lord." A trusting bit of verse from an old school reader has always impressed me:

*Cold winds may blow,  
And snows may fall;  
But well we know,  
God cares for all.*

Ministers need this faith as a basis for a truly devotional life.

The minister's devotional life is at once his strong asset and his difficult problem. Because of the basic value of all that relates itself to his spiritual development no minister can regard this subject with unconcern. Neglect foreshadows weakness and failure.

Success guarantees for him, whatever his other gifts, power in the work of the Lord. A satisfactory and vital devotional life is a perennial problem. Certain habits may be formed which are of great value, but to keep free from certain formalities and abuses calls for constant purpose and persistence. To attain and retain the abandon of self, the calmness of spirit, and the receptivity of heart necessary to success in this regard calls for clear recognition of our own need and God's ability and willingness to supply our needs.

We are clear enough in our own minds about this subject of devotional life to dismiss efforts at definition. It has to do with a man's personal relationship to God and calls for earnest, honest, unhurried seasons with God. As to the content of the devotional periods of one's day, considerable latitude must be permitted. When it shall be, and where, and how we shall begin and end, and how long a time we shall spend therein, are matters which each individual must conclude for himself. We will doubtless all agree upon two elements in a wholesome devotional life, namely the use of the Word of God and of prayer. Of the latter it may be of value to remind ourselves of the need of what some have called the "two-way" prayer. We are accustomed to doing most of the talking in our prayers, and we fail oftentimes to remember that God has spoken to men in all times and certainly desires to speak to us now.

### THE EXAMPLE OF CHRIST

In the matter of our devotional life we have the benefit of the example of Christ. Here, as in all regards, He possessed the perfect balance. It would have been a great experience and high privilege to have accompanied Him in the days of His ministry on earth, and to have witnessed the regularity and the reverence and vitality which characterized His devotional life. Through the records we are by no means shut off from a thorough acquaintance with the essential features of it. The profoundest reality on His horizon and the one which had influence on His every contact and judgment was God. He lived in the presence of the Father. He never was out of tune. He never permitted a spirit to creep in which inhibited the devotional atmosphere of his life.

In addition to all this, however, He felt the need of and found the time for special seasons of devotion. I am convinced He had some habits in this regard. These habits likely included times and places. A good many hints in the Scripture would point in that direction. When His closest acquaintances missed Him and wanted to find Him they had a right accurate idea (particularly in the early morning and late evening) where to find Him. The early morning has been rendered eminently sacred to us for this purpose by His use of it (Mark 1:35). It is by no means surprising that with all that He had to do He chose the quiet and freshness of the early hours for His prayer and meditation. He was unhurried in it. "A great while before day" seemed to have been one of His favorite times.

So vital and rewarding were these times to Him that in His economy of time and strength He found it best to spend all night in prayer before an unusual day. I think it not too fanciful to recall that when He came forth from the dead it was in the early morning—and those who sought Him early found Him first. Surely in our accounts of His life we have stimulating example for our planning a genuine devotional life.

### THE EXAMPLE OF THE SAINTS

Further, we have the example of the saints. The reading of Christian biography will be a convincing and stimulating tonic for us to regard. From the earliest to the latest of them, their testimony is in one direction. The greater their effectiveness and the more lasting their work, the more certain one is of finding that their devotional life was properly observed. They would seem to make clear this principle that apart from a vital devotional life there can be no great Christian character and service.

To choose a few such names one would think of Luther who is said repeatedly to have found himself so busy that he felt the necessity of spending the first three hours of the day in his devotions. It has been said that the Reformation was born in Luther's prayer closet. To read the life of Robert McCheyne,

who so indelibly impressed Scotland in his brief thirty years, is to read the account of a life which was daily bolstered and empowered through a remarkable devotional life. There is one in our day who is accounted by many millions as a saint, though he is not as all of us could so earnestly wish, a professed Christian. I would remind you of Gandhi and his devotional life. He has a practice which is enough to be a rebuke to most of us who have much more in our lives and experience to warrant such a practice.

E. Stanley Jones says in his book, "The Christ of Every Road." "While I was in the West I stated publicly that the ministry was not praying. I did not mean that ministers do not pray—we all do—but I did mean that we are not praying in a way that brings self-abandonment, that self-abandonment in turn bringing a venturesome faith that appropriates divine resources and leads to our receiving the Spirit as a mighty working fact in life—we have lost the depths. Very often we are feverishly busy doing nothing but being feverishly busy. I find God fading out of my life to the degree that prayer fades out. The fading out of God-consciousness is the great tragedy and loss that this generation has sustained. Prayer will rediscover it."

I like the expression of Dean Brown relative to prayer, and I quote it for your thinking: "I have crossed the continent from ocean to ocean fifty-four times. In the last thirty years I have spent more than six hundred nights on the sleeper—nearly two years of my life. I never lie down in my berth to go to sleep without praying for the engineer, the fireman, the brakeman, the conductor and the train dispatcher; that they may be alert, watchful and faithful in the discharge of their duties, so that my life and the lives of all my fellow passengers on that train may be safe within their care. When morning comes I always give thanks for the protection of the night. And in all those six hundred nights on the sleeper I have never been in a wreck. Now I would not go so far as to say that my prayers have caused that result. I am simply giving you the facts. It may be that other men who have prayed just as earnestly have been in train wrecks. But I do know that I lie down to sleep with added peace of mind, because I have prayed. And because the divine Spirit is in touch with the minds and hearts of all of those trainmen for whom I pray, I believe that my prayer may have helped." And Dean Brown suggests that he always prays in the Spirit, "Thy will not mine be done." May I say I believe this kind of faith in prayer will help any man deepen his devotional life. God knows the world needs it!

### RESULTS ACCOMPLISHED

A vital devotional life accomplishes results. It is worth in actual effectiveness and happiness all it costs. Let me enumerate out of the long list of accompanying results a few such results as they come to mind.

1. It keeps alive a sense of the reality of God. The ministry is ever in need of escaping the "deadening familiarity with the sublime" and also the "deadening familiarity with the commonplace." It

is so easy to become formal and to lose the tremendous force of the reality of it all. Communion with God keeps alive that empowering sense.

2. It creates an atmosphere and a climate in which a minister can best live his life and do his work. It has been said, "When Drummond entered the room the temperature changed." Perhaps we have taken too little into account this matter of atmosphere. We have lost sight of the fact oftentimes that there is that indefinable but powerfully real climate to our lives which subtracts from all that we do or which irradiates and revives. Woodrow Wilson, in recognizing this possibility, once said, "I have been in some churches where, when the minister came into the room you somehow got the impression that you had been reminded of something. The walls of the room were no longer as solid as they were; you saw bigger spaces; the mind seemed to go back to dreams that had seemed vague before you at your mother's knee. . . . I have been in other such gatherings when the entrance of the minister did not suggest anything of the kind—when only another human being had come into the room—a human being who had no more suggestion of the eternal about him than the youngest person present, a man who did not carry in his mien and attitude and speech any message whatever, whose personality was not radiant with anything." I believe a well observed and persistently developed devotional life will make for an atmosphere which will be for the minister an invaluable asset in all that he attempts.

3. A vital devotional life will give power to the minister. We have all discovered that a minister's success is not finally rated in terms of how brilliant or how eloquent he is, not in how many meetings he attends or doorbells he rings. It is finally a matter of spiritually empowered personality. That is a quality which can be had by all ministers. "Ye shall receive power," was not limited to the few. It is available for us all. It is the power which gives the impression as people know and listen that God is speaking through that life. It is not stating the matter too strongly to assert that in one's devotional life is one of the conditions of power. "I find myself growing better or worse as I pray more or less," says E. Stanley Jones. These are only a few of the rewards of a well cultivated devotional life.

### DEVOTION COSTS SOMETHING

We need not overlook the fact that such a practice costs as every other worth while attainment in the realm of character costs. It requires discipline of one's self and one's time to be able to achieve this mark in one's life. We are all busy; many of us doubtless have excused ourselves by saying that we are too busy. I ran across this arresting statement some time ago, "The man who is too busy to find an unhurried period each day for prayer is too busy." He is certainly busier than God intends him to be and busier than he, himself, knows he should be.

It is interesting to go back to the diary of such a minister as Dr. Andrew Bonar, of Scotland, and

see there the sacred references which were not written for publication but which have been allowed to us by his daughter "in the belief that the voice now silent on earth will still be heard in these pages calling down to us as from the other world to be 'followers of them who through faith and patience are inheriting the promises.'" Here are a few extractions from his journal:

"By the grace of God and the strength of His Holy Spirit I desire to lay down the rule not to speak to man until I have spoken to God; not to do anything with my hands until I have been upon my knees; not to read letters or papers until I have read something of the Holy Scriptures."

"In prayer in the woods for some time, having set aside three hours for devotion; felt drawn out much to prayer for that peculiar fragrance which believers have about them, who are very much in fellowship with God."

"Yesterday got a day to myself for prayer. With me every time of prayer, or almost every time, begins with a conflict."

"It is my deepest regret that I pray so little. I should count the days not by what I have of new

instances of usefulness, but by the time I have been able to pray in faith and to take hold upon God."

"I see that unless I keep up short prayer throughout the day at intervals I lose the spirit of prayer."

"Too much work without corresponding prayer. Today setting myself to prayer. The Lord forthwith seems to send a dew upon my soul."

These are the words of a man who adorned his ministry with a saintly life and a fruitful service. A man who ever kept the channels of his soul clean for devotion.

The ministry must not be content to come to its work from low levels, from the common angle, with the ordinary points of view. All of us who have not attained to a satisfactory observance of our devotional life, have conscience enough that we are constantly harassed with a sense of defeat. We come to great moments when we cry out to God for power—in the presence of a great sorrow in our parish, or a great crisis in our own lives, and then we wish we had been more faithful and possessed more power. It is not cheap—it costs—but let us remind ourselves that it is worth all it costs and more!

## The Pastor As a Leader

C. P. Lanpher

THE individual pointed out in this caption is distinctly outlined by Webster. He says, "A leader is one that leads, that goes before to guide or show the way, or that precedes or directs in some action, opinion or movement, a guide, a conductor, one having authority to precede and direct, a chief, a conductor, a captain."

Possibly with little exception this definition defines the pastor in his work as the human head of the militant church of Jesus Christ. In the church of our age there is hardly an office that presents the possibilities in character development, both in the one leading and those who are lead as in the pastorate. The contrast between the office of an evangelist or general church officer is wide. In the office of a pastor he does not serve the church for ten days or a brief period of time. If there is the temptation to repeat or rehearse his message he knows that while this is allowable in evangelism or the ministry of a general church officer it cannot obtain in the office of a pastor. He must browse in new pastures of truth and thought if he would fill his place as a proper leader of God's people.

One possibility of pastoral leadership is the desire and cultivation of anointed ability as a pastor. The love for great preaching and pulpit ability may or may not be inherent and yet brethren is it outside the realm of legitimate aspiration? Dr. Jowett said, "I have but one passion and I have lived for it—the absorbingly, arduous, yet glorious work of proclaiming the grace and love of our Lord and Savior, Jesus Christ."

Leadership preaching should be able to turn the common things of life into captivating truth. Emerson says, "I once heard a preacher who sorely tempted me to say, 'I would go to church no more.' A snowstorm was falling around us. The snowstorm was real; the preacher merely spectral. And the eye felt the sad contrast in looking at him and then out of the window behind him into the beautiful metier of the snow. He had lived in vain. He had not one word intimating that he had laughed or wept, was married or in love, had been counseled or cheated or chagrined. If he had ever lived and acted we were none the wiser for it. The capital secret of his profession, namely to convert life into truth, he had not learned. Yes, he was a mere official, wrenched from the innermost vitalities of his office. His words were only words. He dwelt in the outermost courts of the temple near to all the other traffickers in holy things. He was not a living priest of the living God."

Masterly preaching of one of the greatest leaders in Methodism was truly exemplified in Matthew Simpson, while a bishop, presiding at the Central Pennsylvania Conference. His ministry had been handicapped by a long illness and his strength was sadly impaired and another had to preach the special sermon of the occasion but the bishop, after listening, arose from his seat with evident effort repeated from Revelation the words, "I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man. . . . His head and his hairs were white like wool, as white as snow; and his

eyes were as a flame of fire; . . . and his voice as the sound of many waters. And he had in his hand seven stars: . . . write the mystery of the seven stars which thou sawest in my right hand. The seven stars are the angels of the seven churches." The bishop's them was, "Christ Holds His Ministers in His Right Hand." As he proceeded he seemed to be taking in his survey all the trying experiences of the minister's life. As he spoke the languor of illness fell away from him. The sunken chest and bent shoulders passed from sight, the pallid face was lit up by the glow of his feelings. His eyes moistened as he seemed to look into infinite distances. While thus apparently rapt in vision the great congregation sobbed and ejaculated and their hearts seemed wholly responsive to the cadences of his voice. The bishop ceased speaking but the people sat still sobbing and ejaculating till, by slow degrees, they came to themselves again. To the writer there is something admirable about this type of preaching.

The elements of leadership are found in very marked embodiment in some of the military leaders whose names have embellished the pages of American history. During the dark days of the Civil War it was not the president of the separated states who inspired the people, but that peerless leader of the South, Robert E. Lee, who by his ability as a leader, foiled the best generals of the North and while hunger and the hopelessness of his cause reached its climax, yet the intrepid leadership of Robert E. Lee endeared him to the people of the South as perhaps no other character of his day.

Doubtless Moses will be universally acclaimed as one if not the greatest human leader to grace the pages of world history leading a people who had been slaves to a foreign nation, crippled by the bondage which had broken their spirit and at times brought forth a longing cry for a return to the old land of exile. Yet amidst their backsliding tendencies, Moses stands forth as an inspired leader ever holding back the upraised hand of God's wrath, when He would have blotted sinning Israel out of existence and started a new nation with Moses as a parent to a more worthy people. A pastoral leader must be a visioned leader. When the spies returned from searching Canaan the majority of them disfranchised themselves from leadership by their absence of vision. Right at this crisis God spotted two future leaders in Caleb and Joshua and when the bones of the other spies were returning to dust in the wilderness, these two visioned leaders were storming the walled cities of Canaan and adding fresh laurels to their ability as leaders.

I shall never forget my own father's description as an eye witness and soldier at Cedar Creek in the sixties. General Early the best cavalry leader of the South had surprised and beaten the Union troops. The leader of this surprised army was away in Washington on official business, all seemed lost when down the pike came the thundering hoof-beats of Phil. Sheridan on his foam-flecked charger. Immediately the scene changed by the inspired presence of a real leader. The soldiers of the North

immediately visioned a charge, and broke out in loud hurrahs, "Hurrah for Sheridan." From his lips came these words, "Boys we will lie in our old camps tonight," and putting a Michigan cavalry regiment to lead the charge with the 6th army corps behind it, the tide was immediately turned. My soldier-boy father slung his pup tent over the same sticks that night from which he had hurriedly detached it in the morning when surprised by the invaders. This one feat of leadership immortalized Sheridan as one of the greatest cavalry leaders of all time.

The pastor as a leader must not rest on past accomplishments or seemingly adopt the notion that the pastorate is a mere place to settle down and consider his field merely as a means of support for himself and his family. He must by precept and practice inspire his church to aggressive lines. If militancy and conquest ever become back numbers with him it would be better for him to turn to other lines of work than to cumber the pastorate with indolence and inactivity. Undoubtedly various departments of our church today are suffering for lack of leadership in the pastorate. The finances of the church are uncertain because the people catch no inspiration from the pastor as a giver. He takes his salary and tells them to bring their tithes in but what about his example in the matter?

The planting of new churches will largely devolve upon our District Superintendents; and yet how effectively we may tie his hands if we are careless about his support and ignore the claims of our local church obligations at this point. The report in a recent *Herald of Holiness* of the semi-annual receipts for the General Budget from New York District is not to be ashamed of but in its reading we wondered why such a lack of per capita giving in many of the larger districts. Could it be that the failure for a larger support for our foreign fields and its kindred benevolences with its \$22,000 deficit? Could it be laid at the door of our pastors who did not lead and inspire the churches by effort and example to respond in greater measure to these God-ordered enterprises? "The pastor as a leader." If he be God-called as well as man-ordained and enthused with his calling, surely he will inspire his flock in attempting great things for God. Avenues of leadership are so varied in the pastorate. The prayer-meeting affords one and here inspiration should characterize the service. How many prayer-meetings are just another service in the church schedule because of the lack of anointed leadership? The prayer-meeting should be a jubilant service of praise. Long prayers in this service should be discouraged. The pastor should not get the idea that the prayer-meeting is a preaching service. His long winded talks will promote long winded testimonies or prayer-meeting speeches. This should be a service where weary, tempted, church members may come and go home from the service with fresh inspiration to meet the battles they are sure to find. The pastor is

largely the key to an inspired prayermeeting. If he is dead and noninspirational, doubtless the meeting will be the same. A ten-minute message is usually long enough and frequent snappy choruses add to the life of the service.

Pastoral leadership without doubt presents one of the greatest opportunities of any office in the church for no worker gets so close to the hearts and

perplexing problems of individual life as does the pastor. My own heart longs with intense burning to be the leader that shall find the greenest pastures for the sheep intrusted to my care and lead them into closest fellowship with the Great Over Shepherd of men's souls.

(Paper read at New York District Preachers' Meeting in November, 1936.)

## The Pastor's Attitude Toward the Evangelist

Raymond Browning

PART ONE

**R**OUGHLY speaking the ministry of the Church of the Nazarene is divided into two classes. The movable, or peripatetic, ones we call the evangelists, and the stationary variety we usually designate as pastors. Of course there is a smaller but very important body of wandering stars whom we refer to as District Superintendents, who are more or less amphibious and are sometimes with one crowd and sometimes with another.

In the years in which I was engaged in evangelistic work I used to imagine the kind of co-operation that an evangelist would get from me if ever it was my good fortune to be a pastor. It may be I have not fully followed all those good resolutions but there has at least been a general working policy in my mind which it will be my endeavor to describe.

Foremost in this co-operation between pastor and evangelist there should be a proper appreciation of the work of the evangelist. His is an honored place given him by the Holy Ghost as we are told in Ephesians 4:11, "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers." There is the Christian phalanx with the evangelist in the center flanked on one side by the apostles and prophets and on the other by the pastors and teachers. The apostle tells us that this arrangement is "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." If we are to continue to seek the results indicated in this scripture we can expect them only as we follow the divine arrangement. Some of us have seen the sad spectacle of a once glorious and conquering church begin to magnify other departments and turn the evangelists out to graze on the commons. As a result the altars ceased to blaze with holy fire, the revivals died out, the common people ceased to attend services, congregations melted away, and preachers in pulpits had the heart-breaking experience of hearing their own voices re-echo against the empty pews. When you can run a sawmill without anyone to cut the timber or a gristmill without anyone to bring in the corn, then the church can prosper without the help of an

evangelist. God has given him his peculiar talent and task and neither can be taken away from him.

For my own part the coming of the evangelist always brings a thrill of expectation. Here is a new voice in the pulpit, a new interest in the services, a gathering of new faces, a new presentation of the old gospel, a new opportunity to reach some people long prayed for, a new series of victories about the altar, and last but not least, we hope, there will be some new members for our beloved church family. The very anticipation of backsliders returning, of sinners weeping their way to the arms of divine forgiveness, and of believers newly touched with the sanctifying coal from God's altar walking about like Roman candles scattering "Amen's" and "Hallelujah's" up and down the aisles, gives me an eagerness for the next revival and a glad hand for my brother evangelist.

### II

My next main division of this subject might be called "The Golden Rule" treatment of the evangelist and could easily include all details beginning with the invitation to hold the revival and closing with any remarks about his work after he has gone to the next field.

1. An evangelist will do his best work when he has a good, comfortable place to stay. His room ought to be comfortable and his surroundings agreeable. He has to be away from his own home and family and he at least ought to have a quiet room, a good bed, a table for his books and papers, and some wholesome food at regular hours. Except two or three times when we have had illness in our home wife and I have always been happy to entertain our evangelistic workers. We enjoy the fellowship with these servants of the Lord. It has brightened and enriched our lives. More than that we have a number of children and we wanted our children to be blessed by the lives and conversation of these servants of the Lord. At this point let me say that some of our people would do well to read again the story of the great woman of Shunem—how she went to the trouble and expense to arrange a prophet's room for Brother Elisha, a holiness preacher. Probably some of the neighbors advised her to send him to an inn or let him look out for his own entertainment but she cared for him just the same. It really was a

wise investment and paid wonderful dividends about the time that old preacher got on his knees in the quietude of that chamber beside the dead body of that woman's only son and prayed him back into life and health again. Perhaps it would be in order to make another observation here. It seems to me that it is no misfortune if some traveling evangelist is unable to purchase an expensive home on wheels to trail around in the wake of his automobile. His time will be so needed in evangelistic work it can be better spent than in housekeeping. Another thing is it robs some family of the blessing and the prophet's reward that might come to the folks who could have entertained him. It is true that there might be exceptions to this rule but too much independence on the part of workers is not calculated to stimulate the beautiful virtue of Bible hospitality which is already too rare.

2. Another commonplace but very practical and important matter is that of the evangelist's meals. A preacher is a working man and a hard-working man at that. He needs good, wholesome food and plenty of it minus the fancy salads and pickles and olives and a host of other indigestible messes that might be mentioned which have been the death of many a sermon that otherwise might have "budded buds and bloomed blossoms and borne almonds." Unless an evangelist wants to be listed with the Ichabods or "fold his tent like the Arabs and silently steal away" to oblivion he is going to have to develop enough will power to withstand the poor judgment of the pastor or board that wants to trot him around from Dan to Beersheba on a daily meal collecting expedition. Once a day is enough for an evangelist to take a meal out and sometimes that will be a hindrance to his efficiency. There is just a certain amount of blood in the human body and it cannot work on a heavy meal and a robust sermon at the same time. If it is occupied with digestion that sermon may be like a smooth, lovely airplane that is too heavy to make a takeoff. On the other hand if the blood rushes to the aid of the sermon and the digestion is neglected there may be a case of acute indigestion and the undertaker may be called upon to cover up a case of poor judgment. This situation is more likely to occur if the evangelist has to eat his evening meal too near to service time. That was one of the crosses I used to have to bear in the evangelistic field especially when being entertained as a matter of courtesy by some good member of the church. However, at my present age, and in the position of a pastor who is anxious for the success of a revival, it would not embarrass me in the least to call on one of my members and kindly explain to him that an evangelist must have his supper at least an hour and a half before preaching time or the revival will probably be slowed down to a danger point. Of course I am presuming that on the part of the evangelist there will be punctuality. If not, it might be well to present him with a good dollar watch and remind him that in this world time is so precious that it has more measuring devices than almost anything else that civilized people use.

3. There is another simple matter connected with the evangelist's work which only the careless or inexperienced will disregard, and that is the thing of properly advertising the meeting. In other years I have known preachers who would get up before a small congregation one or two Sundays before the revival was due to begin and say, "Brethren, we are going to have Evangelist Goodfellow here to conduct our coming revival," and then imagine that the meeting had been advertised. There is no need for me to tell you that preacher was usually the pastor of the Valley of Dry Bones. A man who has no more practical ideas than that would slow down any church in the world that was not already dead. There was a time in this country when people walked or rode horses and when they met they had time to exchange items of news. That time is past now and folks flit by one another in cars and rush by one another on the streets and there is little opportunity to tell even important things. If there is a fire or a murder or a riot in the next block nobody runs around to ask much about it. They tune in on the radio or watch for the newsboy with the special edition of the paper. There is no use to weep over the graves of dead means of communication. We simply have to learn to use some printer's ink and plenty of it. Get your meeting announced on the air even if it costs something. Give the telephones a good cleaning by shutting off the bores and gossips for a while and let some good gospel news warm the wire and brighten the faces at the other end of the line.

Recently I discovered that I could reach seventy-three different homes of my church by phone and I pasted the list on my desk and phoned every one of them reminding them of our coming revival and asking them to get the revival on their hearts. Some cards neatly printed for people to hand out will give them an opportunity to contact people and invite them to services. A banner or sign in front of the church will help if it is not too crude or too dingy. A cheap, unattractive sign in front of the church does not impress the general public. It always reminds me of some preachers I used to see who wore a kind of patent tie and a celluloid collar. Perhaps there were exceptions, but I never expected to find very, very much fire near that kind of an outfit. Fire burns up some things and refines a lot of others. The fiery baptism of the Holy Ghost which we dare to proclaim will purify and beautify the lives of our people ought to make some touches of neatness and beauty on our places of worship. "He that hath ears to hear let him hear."

4. My next suggestion may have to be prefaced by a confession of fault but nevertheless it must be made. This is the matter of letting the evangelist take the steering wheel while the meetings are on. In our anxiety for the success of the revival we have often grabbed the wheel or have tried to drive from the back seat. Some of us who have conducted revivals ought to remember our experiences in the past and profit by them. Some time ago I was the evangelist in one of our large churches. The pastor never dreamed that he was crippling my efforts, but he

just could not stay in the background. Every service he had a routine through which he must put the congregation and stir them to a shouting pitch even when there was not anything special to shout over. Maybe many of them had not yet prayed through to shouting ground but that brother meant to have a bumper crop of "Amens" and "Hallelujahs" and the like even if he had to gather them green as grass and hard as gourds. Possibly there was a burden on my soul to preach on "Except ye repent ye shall all likewise perish," or "In hell lift up his eyes being in torments," or "Grieve not the Holy Spirit of God," but after that joyous preliminary service that left the pastor so radiant and some of the congregation so well satisfied it seemed a little sacrilegious to turn to those sterner truths even though a lot of the congregation were romping down that "primrose path that leads to the everlasting bonfire." It made me feel a little like Longfellow's description of an old New England preacher:

*The village parson, a man austere  
Who preached the wrath of God from year to year.  
Even now as he walked adown the lane  
He mowed the wayside lilies with his cane.*

The pastor should make his announcements briefly, take the collection as quickly as possible, clear the track for the evangelist and then let him run the service in his way. He may be another Shamgar with an ox goad, but if he can cover the lentil patch with dead Philistines and win a battle for the Lord, let him do it his way. The time and money spent for a revival will be a poor and disappointing investment if the evangelist should get into bondage to the pastor and fail to do his work properly. The better way is to remember that God has

given to each man his particular and peculiar gift and he ought to be allowed to exercise it without unnecessary hindrance. Years ago I was conducting a revival in a large downtown church in Virginia. The congregations were large and growing all the first week. The altar services were fruitful and we had the prospects of a splendid revival. However the pastor of the church kept prodding me continually about the length of my sermons until I became depressed and, in my endeavor to keep peace, began to cut down on my preaching. It was a little hard for me to make myself over all in a week and the endeavor did not help the revival. The crowd ceased growing, the altar services became almost fruitless, and when the meetings were over the pastor and the evangelist were both disappointed over the results.

Perhaps it would be well to say that a congregation easily reads its pastor and his attitude toward the evangelist will largely be their attitude. For this reason the pastor should welcome the evangelist to his pulpit generously and cordially. He should introduce him to the people favorably but without fulsome flattery or exaggeration. Also the introduction should be with dignity and without jesting which, the Bible says, "is not convenient." More than this, the pastor should be foremost to co-operate with plans and suggestions from the evangelist no matter how simple or commonplace they may seem. Having done these things if the evangelist shall propose, as did Jonathan, the crown prince of Israel, to attempt a daring attack against the Philistine garrison, then let the pastor say, as did that brave armor-bearer: "Do all that is in thine heart: turn thee; behold, I am with thee according to thy heart."

*(To be concluded in next issue)*

## A Pessimistic Preacher

A. S. London

THE old colored preacher said that pessimism comes from the Greek word, *persimmon*. He also added that the word means, one who is always frowning. He went on to say that the word optimism comes from the Greek word, *oposum*, and carries the meaning of one who is always grinning. This old colored brother lived in the neighborhood of my old home, and was a good man, with some ideas all his own relative to the meaning of words and terms.

I do not know that our brother was so far wrong in his interpretation of his own Greek words. At least there are those who are always a frowning, and others who make life easier and happier by the very fact of their continued smile and gentle look. They lift by the atmosphere created by their presence. Others leave you depressed and disheartened by their hard look, pessimistic atmosphere and downcast disposition. I have known a few preachers that it was worth my time and effort to go to their meet-

ings if I did not get to do more than see them walk onto the platform.

But of all the people on earth who ought not to be pessimistic in his attitude and outlook on life it is the preacher of the gospel of Jesus Christ. He is an ambassador sent from God to warn men of a coming judgment and help get them prepared to live right in this life and in the life to come. He is to be an example in words, deeds, looks and attitudes. He is to lift by what he is, by what he says and by his very presence and far look. For one called of God to get in the dumps, lament over incidental happenings, groan when everything does not go right, and live in a gloomy sphere, is to bring reproach upon the highest and greatest of all callings.

It is true that the health of a preacher has much to do with his outlook upon life. But for a minister to permit himself to always look on the dark side of things and see nothing good in anything or anybody is to defeat the very thing he is trying to do.

I have met such a preacher. He is a good man, but defeated. I was with him once, and glad to say that he seems now to be about out of the ministry. The miracle is that he has stayed in the pulpit as long as he has. He certainly lives in a frowning mood and like the persimmon, he puckers, draws his face in an unpleasant manner and closes up.

This pessimistic preacher feels that about all of his members are backslidden, and especially members of his board do not have any interest in the church. He is compelled to do all the work, make all arrangements for carrying forward the work of the church and take the initiative in all departments of the church. Some members volunteered to teach some Sunday school classes, but this pastor knew that they could not succeed, because some who had volunteered once before did not make a success of their classes.

As to finances, he was always behind in his bills because the church board did not pay him enough salary. He was paid quite well for a time, but he knew some of the people growled over it, and as far as he could see there were but few in the church that had his vision of life and how one should live. There were many at the altar for prayer, but he knew some of them had been there before, and after all what was the use? I happen to know that this preacher was backslidden once over a period of several years, and of all those who should have been lenient with a poor backslider, he ought to have been that one, but he was not. If they professed, they would not hold out, and if his members did not come to the altar, they should have come. He lived constantly in a cross condition with himself, and made his life and those about him, unpleasant.

The Young People's Society president, even though there was sickness in the home, did not attend services as he thought she should. The W. F. M. S. president, though recognized as one of the best women in the church, did not come to meeting every night over a period of several weeks, and this brought comment from the pulpit by the pessimistic preacher. He was like the board member who said he was not going to the board meeting that night, but a friend could tell them that whatever they brought up in the meeting he was against it. It seemed that he was born in the objective mood.

This preacher had a good wife, according to his own testimony, but she bought too many clothes, lived above their income and was too easy with her helpful of children. Although her health was poor, she took too much time in the afternoons to rest her body. If she corrected the children she needed more grace; if she did not correct them according to his whims she was a poor wife for a pastor trying to save others while his own went astray. He was a calamity howler from early morning until late at night. We felt for his poor wife who had to undergo his torture over a period of years while we could hardly bear it over a period of a few weeks.

This pastor undertook to introduce some new features to his church, but he knew right from the beginning that many of his members would be against it. He said so publicly. If a child whispered during

the service it was because the parents did not know how to deal with them at home. If his members did not agree with all his program it was because they did not want the truth redhot. He has lost practically every child now from his home and church. He is coming down to declining years and feels that nobody wants his ministry, which is the type, according to his feelings, that must be if the church is to carry on. He is wanted in scarcely any pulpit. He could have been a useful preacher. He is a pessimist. He will soon die feeling that he was not appreciated.

This preacher has mental ability, but he has forgotten that a merry heart doeth good like a medicine. He is redhot for the law, but is sour in his disposition. Every move the church makes is a sign in the direction of worldliness as he sees it. To get a big crowd to hear gospel preaching is evidence that one has let down in rugged preaching. To have just a few is positive proof that nobody now wants his type of old-fashioned preaching. And in this respect I think he is about right. If he has won a person to Christ in years, I have not heard of it. He has been "standing" all these years for the real thing. He is bitter, disgruntled, pessimistic, sour and tries to keep things in a turmoil. He thrives best in a spirit of discord. *A pessimistic preacher.*

## Sixty Years of Preaching

Looking back over the sixty years, there are one or two convictions which master me. They are concerned with the people and with the preacher.

As to the people. It is quite true that in one sense no two congregations are alike, but they are alike in an underlying moral sense and spiritual necessity. I find, therefore, that humanity is ready to listen provided there be a definite conviction in the delivery of a message. When a preacher is able, if not in so many words, at least in fact, to preface his message with the words, "Thus saith the Lord, before whom I stand," the people will listen.

As to the preacher. The true preacher always preaches for results. There are differing orders in the Christian ministry. "He gave some apostles, some prophets, some evangelists, some pastors and teachers." The business of all is that of preaching, but always looking for response of a practical kind. I fear there are too many preachers today, who, after dealing with some theme, are inclined to say to their congregations, "But, brethren, we are persuaded better things of you." It would be far more in keeping with the purpose of preaching to end with the definite declaration, "Thou art the man."

I heard a preacher in England, some years ago say that preaching used to be a conflict between the preacher and his hearers, and he declared that that day was gone. In the measure in which that is true, we have a reason for failure.

Let the preacher, however, be free from anxiety as to statistical results. Let him declare the trust, expect results and leave the rest.—G. CAMPBELL MORGAN in an address delivered at the Tabernacle Presbyterian Church of Philadelphia celebrating his sixtieth anniversary as a preacher.

## Proper Ethics in Pastoral Changes

Erwin G. Benson

A PASTORAL change is a time when re-adjustments must be made by a large number of people. Several months prior to the actual change the progress of the church is practically at a standstill. The old pastor has either resigned or has been voted out and he cannot make any of the plans for the coming year. The people cease to look to the old pastor for leadership and consequently they have none. Usually they are inclined to wait until the new pastor has arrived before they make plans for the coming year. During this period of transition great care should be exercised by all concerned so that the proper ethics will be maintained.

The outgoing pastor has certain standards which he must maintain. He may be inclined to take a final "crack" at his people and tell them a few things which have been growing on him for some time. He may try to blame some of his failures on the lack of co-operation on the part of the people. Again he may fail to do any active work during the final few months of his pastorate. He may cease to call on his members and neglect to visit those who are becoming interested in the work of the church. It is much better for the old pastor to maintain a sweet and even temper during the last few months of his stay. His people will appreciate the fact that no harsh words have been uttered. On the other hand, where the old pastor is well liked by his people, he may be inclined to set up an organization which will follow his policies regardless of what the new pastor may wish. Under no circumstances should the old pastor endeavor to influence any of the members of the church to follow him or to withdraw from the church. His final words to the church should be ones of love and exhortations to follow Christ loyally and faithfully. The man who charges his flock to fulfill their duty to Christ and the church and endeavors to prepare the way for the new pastor will have the undying gratitude of the main members of the church.

The attitude of the old pastor to the new should have careful and thoughtful attention. The old pastor may endeavor to belittle the incoming man and try to undermine his influence. This may be the case where the new pastor is a man with considerable reputation. In no case should the old pastor make any unfavorable comments about the new pastor. He should urge all to forget him and co-operate fully with the new shepherd of the flock. He should urge his people to forget how he accomplished certain things and do the work as the new pastor wishes it to be done. There is much that can be done on the part of the outgoing pastor to make the work of the church carry on easier after he is gone.

The church itself has a definite responsibility during this time. Any attempt upon the part of one or more individuals to assume a certain amount of authority which is not rightfully theirs should be strongly resisted by the church. The members of the

church carry a definite responsibility to the old pastor. His name must not be dragged in the mud. Differences of opinion must be forgotten. If a member can say nothing good about the old pastor, let him say nothing at all. If he must speak his convictions, let it be done in a passive way and only when pressed to do so. Under no circumstance should any member of the church endeavor to hold a confidential conversation with the new pastor about the old pastor or some member in the church. A good pastor with any experience knows that the member who is the first to talk about the old pastor will be the first to talk about him when he is gone. Church members should endeavor to adjust themselves just as rapidly as possible to the ways and methods of the new man. Conclusions about him should be held off until he has had opportunity to present more than one side of his character. The new pastor should be given a hearty welcome and every effort made to make him feel that he will have the co-operation of the entire church.

The new pastor must also make certain readjustments which call for a good standard of ethics. He is coming to a church which is in one of two possible conditions. Either the majority of the members wanted a pastoral change or they regret very much to lose the old pastor. In the first condition, the new man finds that he may or may not have had a unanimous vote of the church. He may find that there have been misunderstandings between the former pastor and some of the members. He may find that the previous man stayed too long and the church has fallen into a state of indifference. In such cases the new pastor must guard against accusations, whether true or false, which are aimed at the old pastor. He must remember that the differences which are aired to him will indicate that the one who so airs them will undoubtedly be the first to have differences with him. It is well to have it understood in the first church service that the new pastor is not interested in any of the old differences and private difficulties of the church. He is there to help them on to greater victories which are still ahead. A considerate man will not expect the church to immediately accept all of his ideas and methods. He will take plenty of time for the people to get used to him and his ways. He will keep his more radical changes in the background until he has thoroughly established himself in the confidences of the people. He will let it be known that he abides by the Manual and that he accepts it as a standard course of action in the affairs of the church. A new man coming to a church can, with due consideration and effort, soon win the majority of his people to himself, his message and his methods.

Proper ethics on the part of the church, the old and new pastor during the period of transition in a pastoral change will prove to the world that holiness of heart results in holy living under all kinds of circumstances.

## Technique in Special Offerings

P. P. Belew

THE size of an offering depends largely on the one who raises it. Frequently the cause suffers loss or some worthy worker is forced to make undue sacrifice, because the one that is responsible for raising the finances is unsympathetic or incompetent. The writer makes no claim to be an expert in anything, but he has learned a little from observation and experience. And he has found the following suggestions to be helpful in taking special offerings.

1. Believe that it can be done. "According to your faith be it unto you," is true in finance as in all other things. I have seen \$50 raised where \$100 could have been raised about as easily. It is a mistake to assume that one knows just about the amount that a congregation has or will give, or if they give liberally to one interest other interests will suffer. Again and again I have seen people give all that they would to one cause and then immediately give liberally to another cause. The rule seems to be: Teach people to be stingy with one interest and eventually they will become stingy with all interests; teach them to be liberal with each interest and it will tend to make them liberal with all interests. The wise attitude is to push the whole program and thus, "Sow beside all waters."

2. Do not talk poverty and act as if the "poor people" were being imposed upon. Most of them spent more in sinful diversions before they were saved than they have given to the church since. And besides, who ever heard of anyone giving too much to the cause of Christ who gave His all for us? Some, capable of doing better, take refuge behind the "widow's mite" and fail to note that Barnabas sold a farm and gave its worth to the cause. The experience of sanctification presupposes a consecration that puts God first in all things; and we aver that those who do this fare better even in material things. The Bible says, "Give and it shall be given unto you." And remember that, "God will be debtor to no man."

3. Create sympathy for the interest to which the offering goes. If it is for the General Budget, tell them what the General Budget includes. About seventy per cent of it goes to finance our splendid foreign mission work. The rest of it is used for such worthy things as home missions, the support of our hard-working, very efficient General Superintendents, and the maintenance of superannuated and worn-out preachers. If the offering is for an evangelist or other worker, certainly it is proper to speak of his worth and needs. If the matter is presented properly, the people will not feel and act as if they were paying an unpopular income tax.

4. Aim sufficiently high to "allow for do'ging." both as to the total amount and the individual pledges. It is easier to successfully reduce the asking than to increase it, when once the offering has started. Then when a larger amount is asked, the people naturally give larger sums. I have personally

known individuals to give less than they had expected to give, because that smaller pledges were called for.

5. Do not bore the people, and do not give up too soon. Where possible to do otherwise, the results of a special offering should not necessarily be made to depend upon one effort. There are too many contingencies. Frequently two or more attempts of reasonable intensity and duration are more satisfactory and more successful.

6. Pass the plate at the close of the "pull." It rarely fails at this time that some who did not pledge place liberal offerings on the plate.

Finally, "Trust in the Lord with all thine heart; and lean not unto thine own understanding."

## "I Didn't Think"

J. M. WHITLEY

EARLY one morning I was suddenly awakened by a terrible commotion in the front yard of my next-door neighbor. As I stepped to the window to see what it was all about, I saw an angry Irishman reprimanding a little paper boy for passing through his rose garden to save a few steps in making his next delivery. After the man had called the lad back and asked him what he meant by trespassing, the boy stood trembling and humbly replied, "I didn't think." Then fell these words from the lips of my neighbor with such commanding emphasis that the lad should never forget, "You think!"

I could not help but feel sorry for the little fellow as he seemed to be suffering from the rude manner in which he had been reproved. And yet he doubtless learned one of life's greatest lessons, which is simply, to think.

This thoughtless lad only spoke the sad sentiment of the heedless world in which we live. As we listen to the conversation and watch the conduct of the average person, we are inclined to wonder if they do not think that God has given them a head merely as an ornament; or for a convenient place to hang their hats, or to keep the barbers and beauty parlors in business; or simply for a millinery display on Easter Sunday.

God has graciously equipped man with a mind to think; if he fails to put those powers into play, he must reap the sad results. According to Solomon, "As a man thinketh in his heart, so is he." We therefore conclude that, the man who thinks right, will speak right, act right, and be right. It is not enough to think; it is how we think that counts for good or evil.

The manner in which a minister thinks will determine the measure of his success. Some of the most serious mistakes that can be made are being made by ministers who fail to thoroughly think. They may never be found trespassing through a rose garden, as was the little lad, and yet how many are guilty of trespassing on God-given time, on public confidence, and personal opportunity, because they do not think.

It is commendable for any preacher to pay his local bills, but it is more commendable for him to also meet his district and general obligations. If



we take a cold-blooded attitude toward these just demands, then duty becomes a drudgery. But if we think of them as an opportunity for service, an eternal investment in immortal souls, then paying budgets becomes a privilege and a pleasure. The unselfish attitude solves the problem and settles the question.

Wisdom waits to teach the average preacher that the average audience is not as eager to hear him try to preach an hour, as he is to endeavor to expound that long. He possibly wondered why some went to sleep, and others went home, not to return. If that preacher had really done some thinking before he entered his pulpit he could have said what he thought he had to say in thirty minutes, and it would have been five times more effective. It is better to preach fifteen minutes to a person regularly than to go to preach to him but once. According to the *Baptist Standard*, "The preacher who thinks by the inch and speaks by the yard should be dealt with by the feet."

Again we believe it to be a mark of wisdom to determine the success of building a church by the character, rather than by the number of members received into church fellowship.

A man once going bear hunting soon returned without his bear. Upon being asked by his comrade why he returned so soon; replied, "The tracks got too fresh." When Satan succeeds in canceling our courage, then defeat is inevitable. But when, in spite of the dreadful power of darkness, we can keep our courage climbing, victory through Christ is certain. "For greater is he that is in you than he that is in the world."

### Unused Literacy

"Consider the curse of unused literacy. This is when a man can read and will not read. The man who will not improve his mind by reading is dwarfed and little and without broad vision and great sympathies. He has no intellectual stimulus. His intellectual cupboard is bare. He suffers atrophy of the brain cells. He wastes away with pernicious anemia of the mental processes. Such an individual stands across the path of progress in society. In a church organization he is a nagging, complaining, pestiferous, pessimistic Israelite floundering in the wilderness of ignorance, calling to the modern Moses to take him back to the land of soups and garlies and leeks.

"Why is he blessed who reads? Reading is the fountain of knowledge. Knowledge must precede intelligent action. Pure motive, noble ambition, may be present to achieve; but if knowledge be lacking, all is as nothing. Reading is knowledge, and knowledge is the raw material of all straight and constructive thinking. Reading, then, provides us knowledge of any given subject, supplies the facts, and enables us to proceed with intelligence and power." *Zion's Herald*.

### Why Do They Do It?

By A ROWING CORRESPONDENT

Tired physically, striving to exclude from my thinking a number of harassing problems with which I had been wrestling during the week, rather depressed in spirit but not altogether cast down, I betook myself this Sunday morning to the house of God seeking the comforts of religion and the solace of worship.

Well, I do not like to remind myself of the experience but in the hope that it might serve some purpose I relate it. The Sunday school session had just dismissed. Several sisters were having a committee meeting in the doorway. I waited hopefully several moments and finally elbowed my way past them. There was a buzz of conversation throughout the auditorium interspersed with an occasional outburst of stifled laughter. Soon the pastor rushed in. It was evident that he was late. Snatching a song book from a rear pew he raced up the aisle thumbing the book in search of an opening number. His first remark on reaching the platform would put Major Bowes to shame: "All right, all right, let's begin our service." It began. The orchestra was not quite tuned up but we waited for them. I do not remember the song but it was a lively, stirring number. The song leader snapped his fingers, pounded his foot, exhorted the congregation to sing, "All together now on the third verse of number two hundred sixty-three, two-six-three, everybody."

Several more songs of the same kind were sung. The pastor called on a good brother to pray. I did not time him but I know he prayed for more than ten minutes. Then the collection was taken during which time the orchestra "favored (?) us with a special number." Following this the pastor notified us he was about to make the announcements, which he did. They were well interspersed with exhortations and when the last one was made the entire list was reviewed for good measure. Again I refrained from bringing out my timepiece but my estimate was that ten or twelve minutes were consumed here.

Now I settled back trying not to notice the two youngsters next to me, one of them engaged in writing all over the fly leaves of the hymn book, the other scraping the soles of his shoes against the back of the pew before him. The good man in the pulpit managed to stumble through the Scripture lesson but by the time he started to preach and launched into his sermon—which by the way he prefaced by roundly scolding the young people in the rear pews who were whispering and writing notes—my longing for worship had played truant. It was a good sermon; I shall express no harsh criticism of the sermon. It was orthodox and delivered with earnestness, yea, with vehemence. We were warned against the inroads of worldliness; were confronted with the evils of the present day. There was little comfort and scarcely any uplift. My weary soul cried, "Is there no balm in Gilead?" Getting hold of myself I said resignedly, "Well, we'll try again and hope for better things this evening."

## GENERAL CHURCH PROGRAM

### STEWARDSHIP

#### Holiness and Finances

C. WARREN JONES

IN our missionary work, we are confronted with many problems, but probably no problem gives us more concern than the financial problem. We need money with which to carry on our work. We are anxious that the people tithe and bring in their offerings. We make a study of stewardship and its different phases. We try to show the folks that God is owner of everything, and as His children, we are only the possessors and that there is a world of difference between ownership and possession. Being merely in possession of material things, we are but stewards and as such we must give an account of our stewardship.

This is more than a theory. The tithes and offerings are God's plan for carrying on His work. It is preposterous to think that God would slight the preservation of His work and not leave us any financial plan. He has left us a plan, and the only one for the furtherance of His kingdom.

Another one of our many difficulties is, how to get our people to adopt the tithe and offering plan. Let me stop long enough to say that you are not going to reach the goal by legislation. You cannot drive the folks into doing even a good thing. You can organize a tithing league, but you will not be able to secure one hundred per cent co-operation. I heard of a pastor the other day that had gotten ninety-eight per cent of his people lined up on tithing. That comes close to being a miracle. Allow me to detour long enough to say this. As a pastor, do not worry yourself sick if you do not get one hundred per cent co-operation. Jesus himself was not able to do it and the chances are that we shall have to be satisfied with a little short of the ideal at this point.

Let us get back to the main highway. It has come to me, that in dealing with the tithe and stewardship, that in a sense we are dealing with the by-products of something far more fundamental. It is so easy for us to deal with the part rather than the whole. Sometimes we get the cart where the horse should be and we travel in the wrong direction. Then we wonder why we do not accomplish more.

I have said that you cannot drive the folks to tithing. Hold steady. Do not become discouraged and quit. It may be that as a God-called minister, you can lead them into the experience of holiness and that will settle the financial problem. I can cite you to one case where it worked. When that crowd came from the Upper Room in Jerusalem, the financial problem, as far as they were concerned, was settled. "Neither said any of them that ought

of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all. Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man as he had need." In those days it was not necessary to organize a tithing league. They were blessed with a spirit of liberality and seemingly because of the great grace that they enjoyed.

Preach holiness and get the folks into the experience and they will tithe. Yes, and they will bring in offerings. Do not try to get me to look at some holiness professor that is a stingy tight-wad. Forget him and let us get someone into the experience. I challenge you to find me a stingy holiness man in America. Holiness will do something for the folks, and by that, I mean old-fashioned, second blessing, Bible holiness. That kind that they get down on the farm, behind the stump, where they really die like a yellow dog under the back porch. Great God, help us to see that a sham and a make-believe will not do. Furthermore it will not work.

If we can get more of our people into the experience of second-blessing holiness, we shall not have to be so concerned about raising money with which to carry on our work. Sanctified folks will walk in the light, and by so doing will soon see their relationship to God and His work. They will become hilarious givers and "great grace will rest upon them all."

N. Y. P. S.  
S. T. Ludwig

### The October Crusade

AN N.Y.P.S. PROJECT

PASTORS! Does the matter of a more useful and spiritual Young People's Society appeal to you? Of course it does and we realize such a society is part of your goal as a pastor of the local church.

The General N.Y.P.S. Council is sponsoring a "Personal Solicitation Campaign" among the Young People's Societies of the denomination. This special effort is calculated to do just what the opening question suggests—we want your society to be more serviceable to you as pastor and leader of your church and the activities involved will definitely make for deeper spirituality among the members.

We are asking each society to contact three times the number of new young people as they have mem-

bers in their society. To do this we are setting the month of October for a church-wide effort among the young people. It will be necessary to carry on a systematic survey of the community around your church (at least within a radius of ten blocks). For this purpose a special survey card has been printed by our Publishing House and will be sold at cost for this purpose.

As pastor, you will be tremendously interested in this project for it will offer you many new contacts for the church. We trust you will confer with your local president in regard to this matter and make definite plans to carry forward this campaign. Full details appear in editorials on the subject in the August and September *Young People's Journal*. You may refer to these issues for further information or write direct to the General Secretary.

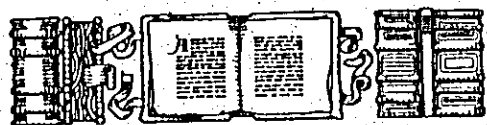
We do not simply mean to contact these new young people alone, but watch this space in the October number and see what we expect shall be done in November and throughout the year.

PRAY - GO - WIN

### The Stillroom

Visiting Niagara Falls, we were shown through one of those wonderful power houses. Our friend and the guide explained to us, as they took us about, something of the process by which that mighty volume of water was being harnessed. At last they took us into a large room in which were many strange-looking machines. There was not a person to be seen at work. There was scarcely a sound to be heard. "This is the stillroom," explained the guide. "This is the center of the whole thing; the whole process hinges on what is done here." So it is in our lives. If my life, if your life, is going to be the wonderful power house it should be—that God meant it to be—it must have a stillroom—some time in which to be alone, to be quiet.—ACHSA I. McDOWELL.

### BOOK CHATS



P. H. Lunn

A newcomer in the list of books for workers with children is *JUNIOR TALKS FOR SPECIAL DAYS* by Arnold Carl Westphal. (Revell—\$1.50). This is a series of thirty object talks or sermons. They cover the special days of the year such as New Year, Easter, Palm Sunday, Lincoln's and Washington's birthdays, Memorial Day, etc., etc. The object talks are simple and appealing. They do not demand elaborate equipment. And best of all they emphasize Bible truth. Children cannot help being impressed with these unforgettable lessons. The author, a minister, has put these object talks through the test of actual use for he is a specialist in the art of object sermonizing. Any pastor who has someone in his congregation using ma-

terial of this kind will do well to recommend this book. Westphal has another book, equally as good, as this later volume, entitled *JUNIOR SURPRISE SERMONS*.

From the author, Rev. F. N. Bradley, we have received his two books, *SOUL REQUISITES* and *TEN YEARS BEHIND THE SACRED DESK*. The former is a book of fourteen sermons the particular purpose of which is to fortify the reader against the attacks of the common enemy of the household of faith. These messages were written with the peculiar needs of the church during these last days, in mind. They combine warning, exhortation and admonition with the proffer of an adequate, satisfying gospel that is guaranteed to save fully and to keep one in peace in the midst of a troubled world. For printed sermons these are remarkably interesting and characterized by that elusive "punch" so frequently missing when sermons are reduced to cold type. The writer is a "dyed in the wool" holiness preacher. For layman or minister this book will be helpful. The second volume is an autobiographical sketch of the author's ten-year service as a preacher. One never tires of a well told life story, especially when it is a narrative of deliverance from actual transgressions and inborn carnality. This sketch is happily free from burdensome detail. It is filled with interesting incidents emphasizing the power and the protecting care of God for those who elect to follow Him with utter self-abandonment.

These volumes are priced at \$1.00 each.

An unusual book of inestimable value for parents, teachers and workers with young people is *NATURE CHATS* by Dr. J. H. Furbay. (\$1.75). There are fifty-two articles or chats, each one excellently illustrated. Starting with autumn they follow the four seasons. Their scope is as broad as nature itself. In this cycle of a year in the out-of-doors the reader is given factual information about foliage, caterpillars, seeds, odors, pearls, wasps, the woodchuck, insects in winter, hibernating animals, frogs, various phases of bird life, etc., etc. The nature lover, child or adult, will revel in the wealth of information this book gives. In the appendix are suggested projects for the different seasons, also instructions for preserving and mounting specimens of insect, bird and animal life.

*THE HOLY SPIRIT IN DOCTRINE AND LIFE* by James M. Gray. (Revell—\$1.25). To ministers wishing to make a special study of the Holy Spirit and His work we recommend this volume. That Doctor Gray was one of the foremost Bible scholars of his day cannot be gainsaid. He was, as most of our readers know, for many years at the head of the Moody Bible School in Chicago. His name has stood for the teachings of this institution. The Moody School's theology has always been decidedly Keswick, insisting that the nature of sin was not eradicated but suppressed and that the Holy Spirit was to be received by the believer empowering for service. Doctor Gray, in this book, supports that theory. However he rises to almost sublime heights in the chapter, "Sanctification by Faith." Imparted righteousness could ask no firmer affirmation than this: "Our belief in Jesus Christ not only causes us to be holy in God's sight, but it also operates to make us essentially holy." Farther along in the same chapter he describes the manner or rather several means of attaining holiness. The crisis of entire sanctification "properly so called" (according to Wesley) is not mentioned. A standard of Christian living safely above the sin level is stressed.

While we do not unqualifiedly endorse this book we feel sure that it is well worth any minister's time in giving it a careful study.

### Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

*Question*—Has a pastor the right to engage evangelists, buy some books, and order improvements in the name of the church without the approval of the church board?

*Answer*—No. The Manual, par. 64, page 58, states very definitely that this procedure is not legal. If I understand this part of the Manual, the bill would become the bill of the preacher. At this point any pastor should consult the board and the Manual before he incurs a debt in the name of the church. If the church is to be responsible the action of either the board or the church meeting must be at a duly called meeting and the action properly recorded in the minutes of same.

*Question*—Should a minister of the gospel be a member of Lions' Club, Rotary Club, Townsend Club, etc., if these organizations promote dances, card parties and other questionable means of entertainment and money raising plans?

*Answer*—This question is broad and by its language takes in all ministers, but from my viewpoint the answer to all ministers should be an absolute NO. By answering thus I am assuming the associations and ideals of these groups are as suggested by the question. In a more specific sense the answer for ministers of the Church of the Nazarene is, I think, without a question, NO.

*Question*—Should a Nazarene preacher participate in a meeting of fundamental and evangelical ministers for fellowship, inspiration, and exchange of views and experiences, when the promoters of such meetings are of the Victorious Life or Keswick movement?

*Answer*—Under the conditions set forth in this question and with a careful, cautious presentation of the minister's views I can see no reason why a minister of the Church of the Nazarene should not participate in such a gathering. Our truth and experience will bear investigation by any group.

*Question*—What can a pastor do to offset the reaction of a revival meeting that visibly proved a failure, and when the church was built up on having a great meeting?

*Answer*—The answer to this question would have to be based upon the local conditions that preceded the revival effort, upon the ability of the evangelist to meet the demands of a highly expectant crowd, in fact, all the conditions that enter in, such as weather, advertising, time of year as to respect to certain locations. Since I am not in possession of all these facts I can only deal with this case in a general way. In the first place a revival is a venture of faith and the calling of an evangelist is a like adventure. In fact that is true in regard to the entire work. If in taking this step you have fallen upon a weather condition that was not expected and the crowd failed to come, it will be the natural thing for the folks to droop. If there is some division in the church and the evangelist preaches pretty close he will likely stir up both sides and then there will be a tendency to lay the blame on him. Sometimes there is a hitch on the part of some relative to the called evangelist, and it proves hard for them to give the best of co-operation and therefore a

deadlock in spiritual things maintains. Then the evangelist will be blamed with that for which he is not at all responsible. Many an evangelist has carried away a load of shot, that should have lodged in the backs of some laymen who had stiffened their necks and set themselves against the meeting and then charged the whole failure to the evangelist. I said these shot should have lodged in the backs of some, and that location may be wondered at, but I assume their backs are softer than their hearts. Now after all it is possible to have a revival without the evangelist, and it is possible, other conditions having been met to have one in spite of him, so I would suggest that you offset this matter by having the church see that in spite of all else they have a larger responsibility than they are assuming. I would not, however, want to leave this subject without stating that there is a definite responsibility on the evangelist. First, he should come to you in the fullness of the blessing. Glory should be upon his soul and his most searching truth should be touched with the divine. The enemy is subtle and evangelists are human. It is possible for some backslider to get to the evangelist with a lot of misinformation and in some cases evangelists have been known to listen to these, to the undoing of all concerned. Certainly an evangelist should not listen to the complaints of disgruntled members, nor to those of folks who are not affiliated with the church. Surely the message should be of a nature to lead men to Christ. It is a known fact that none can be driven into the kingdom. Should such a situation prevail as I have described the way to offset the influence of same is to charge it up to the devil and recognize the weakness of the flesh, even of evangelists. Lastly, it is never advisable to assume that you are sure to have a revival this time. Revivals are but battles in a warfare against sin. We are nowhere promised success in every one of them. But here are happiness and assurance. We will win the war.

*Question*—How can I keep up my *Herald of Holiness* subscription list?

*Answer*—The *Herald of Holiness* list is like the budgets and the current expenses of the church. It is an ever present problem. It cannot be worked once and then be forgotten. It must be worked all the time in order to keep it up. My observation is that in the larger sense this is something that will call for a good deal of personal attention on the part of the pastor. It will surprise the average pastor to discover how many people will gladly give him their subscriptions, that will find many excuses for delay or rejection if an agent is sent to them. However, to add who- ever does this work, the pastor should sell the paper to all by calling attention to something found in nearly every issue. He should commend its editor and the makeup of the paper and then show that the same high quality goes into each article printed in it. Special features like Uncle Bud's Chats can be cited from time to time. There are many ways to help in this great task of keeping up the subscription list. A wideawake pastor will not fail at this point for the *Herald of Holiness* is the best assistant pastor one can secure and it can be financed the easiest.

*Q. In our Preachers' Meeting we were urged to call on the people both in and outside of our membership. I find this to be the hardest part of my ministry, and can hardly do it especially when it comes to the outsiders. Should I force myself to do it?*

*A. I think you have members who work hard through the week and find it hard physically to get up and come to church on Sunday, but you urge them to do it anyway. Why not remember that and take yourself in hand and get*

at this most valuable part of your work, as pastor. Someone has said, "The pastor that wears out shoe soles calling on the people will have souls to preach to in his church." I believe that is true. It is your hardest task, you say. Why not undertake it first in your work program then, and by that means you will always have the hardest part of your work done. If you go at it in earnest and keep at it for a few weeks you will learn to like it, and you will never be persuaded to give it up. Be sure to make an honest examination of your motives to really see why you do not like to call. Then study the lives of great pastors and see what they accomplished by this method of work.

Q. The ministerial association of our town have planned to close up the churches through the summer months and have a union service in the park. They desire and insist that we go in with them. Our church does not feel we should. What should be my attitude?

A. You are pastor of the church and yet not its boss. You should explain to the association our program and the attitude of your people and then proceed with your own services as your church feels you should. Furthermore keep in mind two facts. First, that we cannot hold ourselves aloof and get on as we should, and second that in our efforts to co-operate with the other churches we cannot neglect our own work nor forsake our program of evangelism. You will get several folks saved by continuing your services who would never get saved if you forsake the services.

Q. Should a pastor attend all of the meetings of the Young People's Society, the W. F. M. S. and the Sunday school social gatherings?

A. This is a point where there is quite a bit of disagreement. I do not think it is necessary for a pastor to attend all these meetings. I think he should attend some of them and be free to choose the ones he wants to attend. I am sure he should give these departments encouragement and make them feel that in him they have their finest booster.

## ILLUSTRATIONS

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### It Does Not Pay to Trifle with God

The late Rev. J. B. McBride related the following: Some years ago while engaged in a campmeeting in the state of O—, one night I gave a message of warning, and showed what sin would do for people here, and how it would result in eternal death to the soul. The Holy Ghost pervaded the very atmosphere, and a solemnity like a fearful pall came over the people while we were calling penitents and many came to the altar. I felt led to make what I call a "death call"; all bowed their heads in judgment silence to let the Spirit speak to every heart, and then all were to act as if it were the last chance. Only a few more came. I paused a moment to get the mind of the Spirit and He said to me, "Step out there on the

altar bench and tell the people that there is someone here who will be dead and in eternity before another service is held under the tabernacle." There was in the audience a practicing physician, standing down the aisle a little way. He turned pale and looked so convicted that two Christian ladies who were acquainted with him noticed it, and went to him and tried to get him to go to the altar and get right with God. He said to them, "If I were to try to get right, it would cost me all I possess and I would be a pauper tomorrow, and there are things that I cannot make right; I will not go." They insisted; but he absolutely refused to obey the Spirit, and left the service. The meeting closed and all retired, but there was much talk among the people about my awful statement, and many conjectures as to what effect it would have on the campmeeting if my prophecy did not come true. This is only one of the very few times in all my life, as a Christian, that I was led to make such a positive statement with reference to a soul, and I said it in tears, and gave the warning. I well knew that it would invite criticism and censure, but I had to obey the Lord. All I could say was that I knew the Spirit had led me to say it, and though I am far from making such statements ordinarily, yet I have to mind the Lord when I am sure it is of Him. The next morning I was called from the table to the telephone, about eight o'clock. When I asked what was wanted, I was informed that the physician who refused to give his heart to God in that service, was dead and that his soul had gone to meet God. He went home from that service and, after putting his horse and buggy away, retired to his room in the hotel where he stayed. He closed the door and locked it, threw himself across the bed and shot himself. When he did not respond to a caller, the proprietor of the hotel broke the door open to find him cold in death. At the eleven o'clock service the next morning, before I took my text, I was requested to announce the funeral of this man. He had crossed the dead line and was in eternity before another service was held under the tabernacle as had been prophesied."—Submitted by W. W. GLENN.

### No Use to Pray Now

While in a revival meeting at Fredericktown, Missouri, we heard of a lady living several miles south of town, who was expected to die at any time. Being led of God to go there (as we thought), we inquired concerning her spiritual condition. She told us, weeping, that for over twenty years she had been an officer in the Sunday school of the local Christian church and active in religious work in the community, but she had never been converted. She said that after living a hypocrite all those years, she felt that God would not forgive her. We prayed with her and then tried to show her the love of God, but she said, "It is no use, God will not hear me."

Finally, after having prayed with her and talked and read the Bible to her nearly all afternoon we were compelled to leave to prepare for the evening service with that cry ringing in our ears, "It is no use, it is no use; God will not forgive me; I put it off too long."

Two days later we visited her again but with the same results. "God will not hear me; God will not forgive me; O God, have mercy; but He will not. O God to die this way!" We prayed and pleaded, but to no avail. Again we had to leave the home with a heavy heart.

The meeting closed and we left without seeing her again but the following week we received word that she was dead—died without God, with the testimony that she was lost! It does not pay to trample upon the affections of God. Oh, the sham of pretending and playing at religion!—R. R. MCKEOWN.

### Boast Not of Tomorrow

I was holding a meeting in one of our southwestern states and preaching one night from the text, "How shall we escape if we neglect so great salvation?" God's presence was there in deep conviction, it was plainly seen that God was striving with hearts. In the congregation there was a handsome young man, physically he was a picture of health. To look at him you would think he was one of the strongest men in the audience. God strove with his heart, friend and loved ones pleaded with him to yield. He resisted, held back, and seemed to say, "I've plenty of time. I'll yield some day but not tonight." He did not realize that at that very moment something was working on his system that would take his life within the next two hours. Yet that is what happened. Healthy? Yes. Strong? Yes, and confident of life; and as far as he knew he had as good an opportunity for another chance as anyone else. But it proved to be his last call. The altar service was over at 9:30; he died the same night at 11:30. Two hours to live, then eternity without God. "Boast not thyself of tomorrow, for thou knowest not what a day may bring forth."—WHITCOMB HARDING.

### Personal Evangelism

Rev. L. R. Scarborough, great Baptist evangelist, relates the following, "A beautiful little girl was saved one Friday night in a revival meeting. The next morning she brought her father, her mother, her two grown sisters and a brother, all unsaved, to church. She sat on the end of the seat on which the others sat. There were tears in her eyes and a compassionate longing in her heart as expressed by the anxiety on her face while I preached. Immediately, when the invitation was made she, standing next to her father, put her arms about his waist and began to sob. I saw him lean down to her. I do not know what she said, but I do know that immediately, with his face streaming with tears, he came out and down the aisle and sought the Lord. The little fourteen-year-old girl next embraced her mother, who by this time was also weeping; and she, too, came, and then one by one her sisters and brother came, until she brought them all down to the altar where they found Christ as their Savior. And then she came, and as there was a silence between the verses of the song, I shall never forget her plaintive, tearful words when she looked up to me and said, "Brother Scarborough, last Friday night the Savior saved me. Since that time I have slept very little, because of the longing in my heart to see my parents and brother and sisters saved. Now I thank God I have brought my whole family to Christ and we will all join the church together."—W. W. GLENN.

Dr. George W. Truett, pastor of the First Baptist Church at Dallas, relates the following:

"One night while serving my pastorate at Dallas, about midnight my telephone rang and a soft voice said, 'I am in the city's sinful reservation. In the next room is a dying woman, homeless, friendless, characterless, and she is calling for you. We have heard down here that you are a friend to sinners; and before she passes out into the other world she wants to have you pray for her.' Doctor Truett answered, 'I will be there as soon as possible.' In a little while he and his wife were in the room of the dying scarlet woman. He approached her and offered his hand. As the women companions of her sin stood about the room she, embarrassed and abashed in the presence of God's preacher, put her hand back under the cover and said, 'No, your clean hands must not touch my sinful hands.' She said, 'I have a question to ask you. I am dying. You must know what sort of a life I have lived and to what depths I have been led in sin. You are a

preacher of Jesus Christ and His saving gospel. This is my question. Do you believe that He, the Son of God, can save a sinner like I am, at the door of death?' Thank God, Doctor Truett could answer that question right; and spontaneously from his redeemed soul in the triumph of the gospel, he said, 'Yes, He saved the harlot at the well; He redeemed others in His own ministry whose lives were as dark as yours; He saved my own sinful soul, and He will save your soul if you will penitently give up your sins and faithfully commit your heart and life to Him.' After prayer, the story goes, there came to her sorrow-drawn, deathly pallid face the lines of the light never seen on land or sea; and radiating from her forgiven soul there came the joy that must have come to the dying, forgiven thief on the cross. She lived a few hours longer; but they were hours of song and triumph and spiritual glory.—Submitted by W. W. GLENN.

### Personal Evangelism

Rev. L. R. Scarborough relates the following: "I am thinking of a great doctor. I heard him tell the story in a men's prayermeeting in a great Presbyterian church, Bethany, Philadelphia, and the church of Mr. Wanamaker. This doctor was a great surgeon, with international reputation. He said, 'A few days ago there came to me a rich, sick man from California. After a thorough diagnosis, I decided that an operation was the only chance to save his life, and that the barest chance. An hour before the operation the attendants, nurses and assisting physicians were in an adjoining room to the operating room. I asked all except the sick man and his wife to retire. I told the sick man that I had no disposition to frighten him, but that he was a very sick man and his chances were slight for recovery. "I want to know whether or not you are prepared to die. I am a Christian and I wish to talk to you about this most vital matter." The sick man told me that he was not a Christian, that his riches and entangling alliances with worldly ways had carried him out on the tides away from God and hope. I told him the beautiful story of how Christ died for him and that He was able to save him if he would only trust Him. I bowed, putting my hands on the sick man's knees, asking God to save him. I felt falling upon my hands the tears of penitence and in a little while the sick man said, "Doctor, it is all right. I have found peace in believing the Lord Jesus Christ." At the end of two hours, with the best skill I have, I tried to save the man's physical life; but he went out from my operating room to meet God; and I thank God that I believe he went to heaven."—Submitted by W. W. GLENN.

### Rejecting the Spirit

The late Rev. J. B. McBride, related the following incident:

One night when there was tremendous conviction on, a man came and gave me his hand, during an altar call, in the state of M—. He was so convicted that I felt he must not go back to his seat, but stay and seek the Lord. He did not want to stay, and I did my best to persuade him to give his heart to God, saying, "My dear sir, it may be your last chance." He trembled from head to foot, but would not surrender. Before I got out of the community, he sickened one morning at eleven o'clock and died in awful agony at eleven o'clock that night, a lost soul. When friends tried to get him to look to God for mercy, he said, "The other night when I refused to surrender in Brother McBride's meeting, the Spirit left me and I am lost forever," and in a few moments his soul went to its eternity of night. The Lord saith, "My Spirit shall not always strive with men."—Submitted by W. W. GLENN.

### Those Jawbreaker Names

HORACE G. COWAN

IN THE reading of the Scriptures names of persons and places are sometimes encountered which seem hard to pronounce, and the preacher or other reader is placed at a disadvantage who does not learn and practice the correct pronunciation before standing up to read. It is also embarrassing to the congregation, or some at least in it, when the reader stumbles over or mispronounces a name. It may not be often that such a situation occurs, and yet once is too often in view of the help to pronunciation available and the standard of correct speaking supposed to have been attained by the educated minister or other leader of a meeting.

A name over which readers often come to grief is that of Zaccheus, correctly pronounced, Za-ke-us, with accent on the second syllable, but commonly spoken as Zak-e-us, a pronunciation indicative of an obsolete usage, or of an uneducated mode of speech. Another word sometimes miscalled is Amalekite, a descendant of Amalek, a grandson of Esau. This name is correctly pronounced Am-a-lek-ite, although A-mal-ek-ite is not improper; but when one speaker or reader uses the first pronunciation it is improper for one following him to use the second.

The more frequent blunders in pronunciation of Bible names are made, I think, by young preachers but recently out of school, who have not had a course in Bible pronunciation, as it would seem and who, coming to an unfamiliar name in the Old Testament or the New, pronounce it as it looks to them, in one mouthful, regardless of its syllables or accent. To correct this tendency toward confusion and embarrassment, permit me to suggest that the longest and hardest name may be easily pronounced when attention is paid to its syllables and the proper place for the accent.

Thus Nebuchadnezzar, a long and formidable name, may be divided into syllables, as follows: Neb-oo-kad-nez-zar, in which the accent will naturally come upon the next to the last syllable, and the entire word may be gotten over easily. And so with other long names in either the Old or the New Testament. The preacher should have a self-pronouncing Bible, if possible, in which case he will have no excuse for stumbling over or mumbling hard names; but if he has not one, a Bible dictionary, a concordance, or Webster's International Dictionary will be of inestimable help in mastering the names of the Bible.

But even if none of these books are available, the reader may become proficient in pronunciation if he will follow the suggestion above of giving attention to the division of the names into their syllables, and will pronounce each syllable by itself in the order in which it comes, considering, also, the proper place for the accent.

Let the preacher try it out some day on Arphaxad and Hazarmaveth and Shephatiah and other names of gentlemen in the Old Testament (1 Chronicles), and Epænetus, Adronicus, Asyncritus and Philologus in the New (Romans 16).

### Hints to Christian Workers

H. B. GARVIN

#### I. DEVOTIONAL VALUES

Strength of Christian character lies in the depth of one's devotion to God. Not seeming devotion, but genuine heart devotion.

No minister or Christian worker can hope to lead others closer to God than they themselves have drawn.

Take no important step in private or public life until you have first made it a matter of earnest prayer. Nothing

is of greater importance than prayer until you have first prayed.

Bible reading has an important place in our devotional life: "Thy word have I hid in mine heart, that I might not sin against thee" (Psalm 119: 11).

The real measure of your love for God may be ascertained by your love for the Bible and the secret place of prayer.

Dare any minister or Christian worker preach a higher standard for others than they themselves are living? Let us practice what we preach, and practice it before we preach it.

Friends may forsake, plans and methods may fail, progress may seem slow, and hope for success may even vanish like the melting of snow; but if you still have God in your life and plans, you have not failed in life. Herein is the value of your devotion to God, for "The Lord is with you while ye be with him" (2 Chron. 15: 2).

No greater defense may be found in our battle against sin and Satan than the strength of our own Christian character. "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4: 23).

### From Our Mail Bag

#### Why Do They Do It?

Those critics in the pew I mean. Why do they do it? If the singer snaps his fingers, he is discourteous and bossy; if he does not, he has no pep. If the preacher uses an illustration, it is an old one and we have all heard it before; if he does not, he is not interesting. If he has his clothes cleaned and pressed often and grooms his hair as he should, he is too much like a dandy; if he does not, he is too slouchy. If he carries his fountain pen in his coat pocket, he should carry it somewhere else; if he does not carry it at all, why does he not? Someone wants to borrow it. I might pause here just to say if some of these wise critics would pay more attention to their obligations and pay their tithes I could have better clothes and also have my fountain pen fixed so I could carry it, as it is I must leave it at home. A lot of other preachers are in the same fix. But the criticism continues. If the preacher has gray hair, he is too old; if he is young, he has not had experience. If he has any children at all, he has too many; if he has none, he is not setting a good example. If he stays much in his study he is not sociable; if he is seen on the street, he ought to be in his study getting up a good sermon, etc., etc., and bla bla.

I thought, this is a preacher's magazine. Then why do other people stick their fingers in the pie? We will soon hear them saying, "Why does he use material from THE PREACHER'S MAGAZINE? We have read that. We want something new."

Wholesome criticism is appreciated, but let it be wholesome and constructive such as Doctor Goodwin has been giving in the articles he has been writing for the THE PREACHER'S MAGAZINE.

Signed, AN EXPERIENCED PREACHER.

It may truly be said of difficulty what is fabulously said of the devil—talk of it, think of it, and forthwith it will be present with you.—ANON.

## THE PREACHER'S WORKSHOP

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

Roy E. Swim

#### SERMON SEED

Labor Day—The Dignity of Labor (John 5: 17).

The Mutual Duty of Labor and Capital (Eph. 6: 6-9).

The Reward of Good Craftsmanship (2 Timothy 2: 15).

Where Unemployment Is Unknown (Matthew 9: 37, 38).

#### RALLY DAY AND THE YEAR AHEAD

September has come to be quite widely recognized as Rally Month. The vacation season is over and the summer slump must be banished and losses recouped. A realignment of work and workers is often necessary. It is the logical time to take stock and plan the year ahead.

Rally Day should be more than a spasmodic flurry. It should be a time of earnest spiritual enlistment in the work of the kingdom. Attendance in the Sunday school is boosted for a more valid reason than a record count. It is that those who have been stimulated to interest may become regular attendants and eventually won to Christ. Visitors and irregular attendants must be diligently followed up.

The season is appropriate to stewardship emphasis. Personal responsibility is the basis of loyalty. The every-member canvass is a useful instrument of enlistment. The appeal should go deeper than the budget. The vision of the whole year's program of kingdom building should be shared. Soul saving through revivals, personal evangelism and the Sunday school as well as the great work of world-wide missions is a challenge great enough to appeal to the greatest.

#### A WORSHIP EMPHASIS IN PLEDGING

A different form of the "every member canvass" has been suggested by Dr. H. C. Webber in *Church Management*. Giving is presented in the light of a sacrament. The communion table is set, and after a message by the pastor on "The Church," based on John 2: 6, the congregation presents its pledges at the communion table while hymns of consecration are sung such as "Take My Life and Let It Be," "When I Survey," "Must Jesus Bear the Cross Alone?" and "Just As I Am."

At another church a chest of Joash was placed on the communion table. Back of the slot in which the pledges

were dropped was an illuminated cross. The theme of the service was "At the Foot of the Cross." Another made the bringing of the pledges a part of their sacramental service. Increased giving without previous pressure as well as a new sense of the sacredness of giving was the result. In the success of all of these efforts previous preparation on the part of the pastor and his helpers to insure as large attendance as possible was necessary. Visitation played an important part. Strangers and casual attendants as well as members of the church were moved to share in the giving by the high spiritual tone of the appeal.

#### REMOVING THE SPOT

A novel idea for raising a small church debt is given in *Church Management*. A clear kodak snapshot of the church building was enlarged and pasted in the center of a large white piece of card-board. A disc sufficiently large to cover the picture was cut out of black construction paper. The disc was perforated with a razor blade into a desired number of segments, each segment standing for so many dollars of the building debt. With glue around the outer edge of the disc it was fastened over the picture. Over the top in large letters were the words: "A Debt of ——. Take This Spot Off Our Church." After an appropriate message the poster was produced from hiding from behind the pulpit and the congregation responded enthusiastically in pledging the amounts necessary to "remove the spot."

#### THE LORD'S ACRE

Many churches in agricultural areas have used successfully the Lord's Acre form of pledges for their farmer folks whose cash income was meager and seasonal at best. A certain tract of land is set apart to be seeded, cultivated and harvested and its total returns sold and given to the church. Generally the pledges are by individuals or families. Sometimes a Sunday school class will agree to work a plot together. Sometimes the whole congregation assume responsibility for a tract to be worked collectively. God's Acre is given first consideration. The idea of the "Firstfruits" is kept to the fore, and the whole project is culminated in a "feast of the firstfruits" in the fall. The spiritual significance is made prominent.

Facing Confidently the Unknown—As one of our transcontinental trains sped westward a little lad played happily in the aisle. He attracted the attention of a fellow traveler. "Where are you going, my little man?" he asked. "Out West, sir," he replied. "But to what place?" persisted the interested stranger. "I do not know, sir, but my father knows, and I am going with him," the lad answered cheerfully.

Beauty for Ashes—Along the front of the Edison home in Fort Myers, Florida, grew a line of mango trees, the branches of which bent down in a cathedral cloister effect. But the big storm tore off these graceful lower branches. To retrieve the misfortune Mrs. Edison planted an orchid in every breach in the trunk where a limb was broken off. Now this is known as the Orchid Walk. Misfortune turned to beauty.—Adapted from *Expositor*.

#### YOUR WAYSIDE PULPIT

Every man owes the world a living. Make work a delight or life will be dreary.

Glad labor is the most productive. The good worker gets good wages. Wishing never saved a soul. Make chances, do not wait for them. Find work or the devil will find it for you.

Idleness indicates heart trouble. Give yourself the benefit of wise choices. A religion easy to hide is easy to lose.

#### ILLUSION VERSUS REALITY (Acts 1:5)

Gipsy Smith tells this in his book "The Beauty of Jesus":

"Once, long ago, I drew a crowd on Sunday to a certain building where the attraction on week-days was 'Pepper's Ghost.' Many older readers will remember the popular illusion which was created by the use of large mirrors.

"The proprietor of the show came to me on Sunday night and said, 'I wish I could get the people into this place like you do. How ever is it done?' I said, 'Well, you see there is no comparison. You have Pepper's Ghost, I have the Holy Ghost.'"

Holy Shadow—There is an old legend that a man was so good the angels came to learn of him. Finally they told him that God would grant him any request that he should make. In his humility he asked that without his knowing it, everything his shadow touched should be healed. It came to pass that wherever he went his shadow revived drooping flowers, fevered children and weary travelers. And so they came to call him "the Holy Shadow."—SELECTED.

NUGGETS

Saving Tact—It was in the year 1885 in the city of London. A great meeting was in progress and a brilliant young London physician passing by the crowded hall was moved by curiosity to stop and see what it was all about.

Amused, the doctor stayed to see what would happen next. He liked the humor and kindness of this plain fellow, who dared to voice the feelings of the audience in his tactful rebuke of the pious Englishman.

"The only Christianity that can do anything for us is a Christianity that makes us want to do something for others."—J. McDowell.

Nothing limits faith more than laziness.

You are never safer than when way out from the shore into the sea of the will of God.

There is an answer to prayer that is more than the echo of one's own words.

A man is lazy when he is satisfied with less than his best effort.—J. B. Ciarman.

LIVING BREAD

The world is hungry Because there's too much bread. O God, what fools we are! Thy gifts are prodigal But in our blindness We build on greed, Our laws defy Thy laws, We live for self And deny our brother's need.

Our famished world lacks the "Living Bread."

Gaunt souls, through prosperous years unfed, Stagger under golden fetters Still seeking that which Surfeits and never satisfies. How content are those By the Shepherd led! Calm water, green pastures, With life-giving, Eternal Bread.

—J. R. Warnick in Church Management.

Power of Christian Courtesy—The poet, Edward Markham, had returned after several days to a luncheon in Detroit. The waitress remembered what the poet had ordered previously and without the mention of request she brought him the pot of tea, hot water and lemon.

Amused, the doctor stayed to see what would happen next.

\*\*\*\*\* HOMILETICAL \*\*\*\*\*

A Preaching Program

Orval J. Nease

Morning Message, September 5

CHARACTER FOUNDATIONS

For other foundation can no man lay than is laid, which is Jesus Christ (1 Cor. 3: 11).

LESSON—1 Cor. 3: 9-20.

INTRODUCTION

- 1. Character is all that a man may claim as his own. He alone has produced it.
2. His character determines his stand before God and his relation to the universe.
3. Character determines destiny.
4. Character alone is carried beyond the grave.
5. The importance of right character is evident.

I. THE ANALOGY BETWEEN THE FORMATION OF CHARACTER AND THE ERECTION OF A BUILDING

- 1. Character, like buildings, is composed of a variety of materials.
a. Buildings of wood, stone, iron, etc.
b. Character of—
(1) Impression made upon us.
(2) Emotions that arise within us.
(3) Thoughts that possess us.
(4) Choices that determine us.
2. Character like buildings have a unity of design.
a. Some one single plan. One design determines the whole.
b. The master-purpose of the soul determines character.
3. Character, like buildings, may provide a worthy function.
a. Buildings are generally residences.

LABORER'S CALL. Oh, to be up and doing, oh, Unfeared and unashamed to go In all the uproar and the press About my human business!

—ROBERT LOUIS STEVENSON.

- b. Character houses the soul.
c. What kind of home do we provide for our soul?
(1) The sty of the animal?
(2) The shop of the barterer?
(3) The prison of the guilty?
(4) The temple of the saint?

II. CHRIST IS THE ONLY FOUNDATION OF TRUE CHARACTER (1 Cor. 3: 11).

- 1. Some characters are based upon poor foundations.
a. Some are based upon sensuality.
(1) Living alone for the flesh.
(2) Satisfaction of appetites.
Examples: Prodigal; Dives; Man who would tear down barns and build larger.
b. Some are founded upon worldly ambition.
(1) Such were the life foundations of Absalom, Haman and Herod.
(2) Such were life foundations of Alexander the Great, Napoleon; Kaiser, etc.
c. Some are founded upon mere secularism.
On this Judas, the young lawyer and Demas built.
d. Some are founded upon Christ.
(1) Christ is the abiding foundation.
(2) Superstructures to abide must be of the same character as the foundation.
2. Upon worthy foundations men may build with unworthy materials (1 Cor. 3: 12).
a. Characters of "wood, hay stub-

ble." Unworthy and perishable materials.

- (1) Some whose religion is mere creed.
An attestation to statement of belief.
(2) Some whose religion is built of feeling.
Sentiment and emotion that cannot abide.
(3) Some whose religion is built of ritualism. A mere matter of form.

b. Characters of "gold, silver, precious stones."

- (1) The superstructure same in kind as foundation.
(2) Built of the eternal verities of faith, love and truth.
(3) The God who gave Christ furnishes the materials of true character.

III. ALL SUPERSTRUCTURES SHALL BE TESTED BY FIRE (1 Cor. 3: 13-15).

1. The day appointed for character testing.

- a. Individually—at the end of this mortal life.
b. Universally—at the end of this world's history.
c. It will be a day of fire.
(1) The fire of justice and truth.
(2) All that is worthless will be consumed.

2. It will be a day of loss to some (v. 15).

- a. Those who choose unworthy materials will suffer.
(1) Loss of labor.
(2) Loss of opportunity.
(3) Loss of position.
b. "Saved as by fire."
(1) A life lost though the soul saved.
(2) Who can estimate this loss.
c. It will be a day of reward to some (v. 14).

CONCLUSION "Ye are God's building" (v. 9).

Evening Message, September 5 NEW HEARTS FOR OLD

A new heart also will I give you (Ezek. 36: 26).

INTRODUCTION

- 1. The Old Testament often anticipates New Testament truth.
2. The grace here promised was doubtless given in all ages to all who by faith sought it.
Reading this utterance in the light of the gospel enriches its significance.

I. SALVATION DEALS PRIMARILY WITH THE HEART

- 1. Sin is heart disease.
a. If sin is a mistake then sin is of the mind.

- (1) Argument would save.
(2) Education would redeem.
b. Sin is of the heart.
(1) The will is involved.
(2) The nature is concerned.
(3) "Out of the heart are the issues of life."
"Out of the heart proceed evil thoughts" (Matt. 15: 19).

c. Sin is a disease of the heart.

- "The heart is deceitful above all things; who can know it?" (Jer. 17: 9).
2. Salvation is heart renewal.
a. Changed environment will not renew the heart.
(1) A man in Paradise without a changed heart would be in hell.
(2) Salvation is a change in nature.

b. The Bible insistence is upon the heart.

- "With the heart man believeth" (Rom. 10: 10).
"Christ dwell in your heart by faith" (Eph. 3: 17).
"Doing the will of God from the heart" (Eph. 6: 6).
"Purify your heart" (James 4: 8).

II. THE OLD HEART IS A HEART OF STONE

- 1. The old heart is a hard heart.
a. Does not respond to God.
b. Does not perceive spiritual truth.
c. Does not sense divine influences.
2. The old heart is a cold heart.
a. It is an unfeeling heart.
b. It is a heart without love to God.
3. The old heart is a dead heart.
a. Men are dead while living. Dead in sins (Eph. 4: 5).
(1) Dead at heart.
(2) A living death.
b. Death is separation.
(1) Separates from God.
(2) Separates from the holy, pure, and good.
(3) It eventuates in eternal death.

4. The old heart is an unnatural heart.

- a. Sin is unnatural.
b. It is contrary to nature to be cold toward God.

III. GOD GIVES A NEW HEART

- 1. It is a new heart.
a. There is no curing the old. "Ye must be born again" (John 3: 3).
b. To be in Christ is to be "a new creature."
New thoughts, feelings, desires.
c. This is the hope of the world. Hope for every abandoned soul.
2. It is a heart of flesh.
a. The new heart is a tender heart.

- (1) The old coldness and hardness gone.
(2) Pride, stubbornness are gone.
(3) It is a melted heart.
b. The new heart is a sympathetic heart.
(1) The new heart responds to God.
(2) The new heart yearns for sorrowing men.
c. The new heart is a living heart.
(1) Spiritual energy springs from new heart.
(2) The faint soul is invigorated.
d. The new heart is a natural heart.
(1) A heart of flesh—natural, human.
(2) The true Christian is natural.
(3) God created man to be righteous.

CONCLUSION

"A new heart also." Note the also! See Ezekiel 36: 24, 25). In addition to outward change, "I will change your heart." The only safe life is that life with a changed heart.

Morning Message, September 12 GOING BACK TO SCHOOL

Is it well with thee? Is it well with thy husband? Is it well with the child? And she answered, It is well (2 Kings 4: 26).

INTRODUCTION

- 1. The largest army ever mustered.
a. The army of boys and girls off for school and college.
b. We are engrossed with the problem of clothing, books, etc.
2. The most serious problem of preparedness.
a. Youth is ready and eager.
b. Are we as parents and teachers prepared for our task?

I. BIDDING OUR YOUTH GOODBY

- 1. Whether it is the first year or last it is still, "Goodby."
a. The lad's first day in school.
(1) Off to the little red school-house, or to the large city school.
(2) The lad is eager.
(3) The tug at the heart of the parents.
The first venture of the bird from the nest.
b. The young man off to college.
(1) College in a distant city.
(2) Away from home.
(3) A new circle of friends.
2. The lad will never be just the same again.
a. The break between the baby and the lad.



2. The answer is specific and emphatic.
- You have robbed God in tithes and offerings.
  - To refuse to tithe is to be guilty of God robbing.

## I. THERE ARE TWO PARTIES INVOLVED

- Man is involved.
  - Created by God.
  - Created by a bundle of capacities and possibilities.
  - Empty handed man faces God and life.
- God is involved.
  - God owns all.
  - All man receives, he receives from God.
- Accountability to God is inescapable.
  - Inadequate excuses are offered for failure to give to God.
    - Ignorance.
    - Poverty.
  - The real reason is loss of love.
    - Love delights to give.
    - God wants man's love.

## II. DOES GRACE OUTLAW THE TITHE?

- The law of the tithe is an Old Testament law.
  - In the patriarchal age.
    - Firstfruits of the land and flock were an offering to God (Gen. 4: 3, 4).
    - Abraham gave Melchizedek "tithes of all" (Gen. 14: 18-20).
    - Jacob covenanted to give the "tithe of all" (Gen. 28: 20-22).
  - In the Mosaic age.
    - Jews and Israelites gave tithes of all (three tithes).
    - Besides the tithes, freewill offerings (Deut. 12: 17; Lev. 19: 9, 10; 23: 22).
    - The poor gave as well as the rich (1 Kings 17: 8-16).
- The New Testament financial system.
  - Right principles and moral obligations never change.
    - The tithe was in vogue before Moses.
    - The law of the tithe was a law of the inner consciousness.
    - Giving to God is an acknowledgment that God owns all.
  - Jesus sanctions the tithe.
    - Jesus had more to say about giving than about repentance or regeneration.
    - There is no indication that He repealed the tithe.
    - In the denunciation of the Pharisees Jesus sanctions the tithe.
  - Grace requires more, not less.
    - True we are under grace.
    - The greater the light and

opportunity, the greater the obligation.

(3) Grace must not be interpreted as contributing to stinginess.

(4) The tithe is the minimum under grace.

## III. WHY I BELIEVE IN THE TITHE

- Because it is scriptural.
- Because it is an acknowledgment of God's ownership.
- Because it is a businesslike and adequate way to finance the church.
- Because it is a means of grace to the man who practices it.

## CONCLUSION

- It is robbing God to withhold.
  - Love is the motive in giving.
  - Loss of love results in withholding.
- It is robbing oneself to withhold from God.
- The man who withholds from God spends God's money.

Evening Message, September 26  
HEARTS MADE WHITE

*Wash you, make you clean; put away the evil of your doings before mine eyes; cease to do evil; learn to do well (Isa. 1: 16, 17).*

## INTRODUCTION

- Holiness is the essential attribute of the nature of God.
- The nature of God determines His laws and attitudes toward His creatures.
- Thus the command of God, "Be ye holy for I am holy."
- God must be consistent with His own nature.

## I. SIN IS UNCLEANNESS, AND GOD HATES UNCLEANNESS

- God hates sin because He is pure.
  - Jehovah's nature is an absolute purity.
  - Cleanness is always sensitive to uncleanness.
 

Example: A clean woman is restive in unclean surroundings.
  - The nature of God hates sin.
- God hates sin for it injures soul health.
  - We have sanitary and health inspectors to protect civic health.
  - The effect of sin poisonous, deadening, damning.
  - God will not tolerate uncleanness in the soul.
- God hates sin for no defilement may enter heaven.
  - A holy heaven for a holy people.
  - It is written over the gates thereof, "No sin enters here."
  - Sin in the soul is the bar to heaven.

## II. GOD HAS PROVIDED FOR THE DESTRUCTION OF SOUL DEFILEMENT

- The only alchemy that affects sin is the blood of Christ.
  - Human remedies have ever failed.
  - Eternal atonement alone can cope with eternal sin.
- The blood of Christ will cleanse sinners.
  - An unholy heart.
    - Unholy language.
    - Unclean habits.
    - Unchaste deeds.
  - Only the blood of Christ—
    - Can forgive the sin.
    - Remove the guilt.
    - Cleanse the stain.
- The blood of Christ will cleanse the un sanctified.
  - An unholy heart.
    - Lurking unholy ambitions.
    - Secret unholy reservations.
    - Repressed vile tempers.
    - Unchristlike indifference to sacred things.
  - Only the blood of Christ—
    - Can cleanse the heart.
    - Make pure the nature.
    - Make clean the fountain-head.

## III. THE DIVINE WASHING MUST HAVE HUMAN CO-OPERATION

- We must come to the stream for cleansing.
- We must be yielded and submissive.
  - A breaking with the practice of sin.
  - A death to every germ of unholy desire and affection.
- We must by faith appropriate this heavenly washing.
  - God provides and offers it.
  - We must make it our own.

## CONCLUSION

Jesus said to Peter, "If I wash thee not, thou hast no part with me."

Peter said to Jesus, "Lord, not my feet only, but also my hands and my head" (John 13: 8-10).

## SERMON OUTLINES

## Sin and Worldliness

R. R. AKIN

*Love not the world, neither the things that are in the world (1 John 2: 15).*  
Read Gen. 3: 1-6; 1 John 2: 15-17.

## INTRODUCTION

- The devil is in the world—a power for evil.
- Worldly pleasures are beckoning, but they are only temporary.
- Christ's prayer for His disciples (John 17: 15).

- Separated from the world in Spirit (2 Cor. 6: 17).
- Sinful practices make sinful habits (habits are binding).
- The devil is working today in the same manner as he did in the Fall. Notice:

## I. "THE LUST OF THE FLESH" (1 John 2: 16)

- "I've saw that the tree was good for food" (Gen. 3: 6).
- The devil is appealing to the appetite today.
  - Billboards advertising booze, cigarettes, picture shows.
  - Dope placed in candy and cigarettes to stimulate unnatural sex desires.
  - Appearing most beautiful but corrupt beneath surface.
- Results of yielding to such temptations.
  - Intemperance—one drink calls for another.
  - Deformed children—broken homes.
  - A breakdown in moral standards—bad influence.
  - Blackened hearts with sin—lost souls.

## II. "THE LUST OF THE EYES" (1 John 2: 16)

- "She saw that it was pleasant to the eyes" (Gen. 3: 6).
- The devil appeals to the eye.
- This is an age of sham and show rather than durability and service.
- Glistening surface and shining front. Like the little child sees the glitter of the razor and the parent knows the danger.
- The devil's traps are attractive and deceitful. "Be not deceived, God is not mocked" (Gal. 6: 7).
- "Ye cannot serve God and mammon" (Matt. 6: 24).

## III. "THE PRIDE OF LIFE" (1 John 2: 16)

- "A tree to be desired to make one wise" (Gen. 3: 6).
- The devil appealing to the desire for knowledge and wisdom.
- These legal, natural desires are trying to be perverted by the enemy, also overindulgence promoted.
- There are many falsifying schools today creating antagonism and unbelief in the Bible.
- False pride—killed many a person and has made others uncomfortable and most miserable. Girding their body for looks.
- Seeking man praise—the dancing walkathon and running marathon are good examples.
- Contrast egotism and altruism.
- Sin spells disease and death (Rom. 6: 23).

## IV. "HE THAT DOETH THE WILL OF THE FATHER SHALL ABIDE FOREVER" (1 John 2: 17).

- There is a remedy.
- The only cure is Jesus Christ in saving and sanctifying power.
- Let the will of God be done in each life.

## Guaranteed Results

R. R. AKIN

*And when he [the Holy Spirit] is come (John 16: 8).*  
Read John 16: 8-14.

## INTRODUCTION

- People want a written guaranty in buying merchandise.
- God's Word is our written guaranty.
- It is conditioned upon our obedience.
- It is not unjust, nor too hard or unreasonable.
- Are we going to live up to the agreement?

## I. THERE WILL BE CONVICTION

- "He will reprove [or convict] the world of sin" (v. 8).
- Sinners must see and realize their need.
- Must be convicted to the extent that will bring action or yielding.
- Holy Spirit is the active agent in redeeming a soul.
- Holy Spirit was the active agent in bringing the earth out of chaos.

## II. HE WILL "SHOW YOU THINGS" (v. 18).

- Will give you a vision—
  - Of your own heart's need.
  - Of the need of others—a burden.
  - Of lost souls.
- Increase your faith in what can be done.
- There will be evidence in salvation of souls.

## III. "HE WILL TEACH YOU" (John 14: 26)

- Make known His will—God's way.
- Reveal to you truth and knowledge.
- Live, walk, preach, sing and pray in the Spirit.
- It is that supernatural something about our efforts that only the Holy Spirit can give that gets people to God.

## IV. "HE WILL GUIDE YOU" (v. 13)

- Be mindful of His leadership.
  - In the services—in speaking to others.
  - In our work outside the services.
- In unknown territory—shine on your pathway.

## V. "YE SHALL HAVE POWER" (Acts 1: 8)

- Your activity will be effective.

- There will be liberty (2 Cor. 3: 17). "Where the Spirit of the Lord is, there is liberty."
- Spiritual boldness.

## VI. A WARNING—"QUENCH NOT THE SPIRIT" (1 Thes. 5: 19).

- Perfect obedience to the whole will of God.
- Discharge your individual duties and that willingly.
- Be a contributing factor, a help not a hindrance.

With such wonderful promises, if we do not have a revival, it will be because we have failed on our part.

## Vital Points on Bible Holiness

H. B. GARVIN

SCRIPTURE READING—Eph. 4: 23-32; also 5: 25-27.

TEXT—*That he might present to himself a glorious church, not having spot, or wrinkle, or any such thing (Eph. 5: 27).*

## I. REMARKS

- We have a Bible standard for a Bible religion.
- The abundance of Bible light on holiness.
- The need of a correct conception of Bible holiness.
- A genuine and practical holiness.

## II. HOLINESS AS A DOCTRINE

- The Bible condemns false doctrine: "Preach the word."
- Holiness is the great cardinal doctrine of Christianity.
- The doctrine of holiness is productive of results.

## III. HOLINESS AS AN EXPERIENCE

- The experience is final proof of the doctrine.
- The experience of holiness is actual, instantaneous and real.
- It is a second work, complete as a remedy for sin.

## IV. HOLINESS AS A STATE OR CONDITION

- Holiness is a state of freedom from all sin and impurity.
- Holiness is a state of positive grace and power.

## V. HOLINESS AS A LIFE

- The life of holiness must be experienced and lived.
- The life of holiness is victorious and triumphant.
- The life of holiness is convincing and adorning.

## VI. THE POWER OF HOLINESS

- It is impossible to separate holiness and power.
- Holiness gives power to resist, to do, to be.

## VII. HOLINESS AS A PREPARATION

- Holiness prepares for Christian living.
- Holiness prepares for Christian service.
- Holiness prepares for heaven. "Without holiness no man shall see . . ."

## VIII. ILLUSTRATIONS

## Prayermeeting Suggestions for September

Lewis T. Corlett

(The study of Christ is always helpful and inspiring. There are many pictures of His life, work and ministry given in the Bible. The outlines this month are based on the viewpoints that various individuals had regarding the Christ. Also one outline is given of His viewpoint of Himself. A study of this nature should deepen the appreciation for the character of our Lord and Savior.)

### THE VIEWPOINT OF THE ANGELS

- I. At His Birth.
  1. Gabriel.
  2. The Promised One (Luke 1: 32, 35).
  3. The Savior (Matt. 1: 23).
  4. To the Shepherds.
    1. Source of Good Tidings (Luke 2: 13).
    2. A Savior.
  5. Protection and Guidance to Joseph (Luke 2: 13, 19).
  6. The Risen One (Matt. 28).
  7. The Coming One (Acts 1: 11).

### THE VIEWPOINT OF JOHN THE BAPTIST

- I. Greater than Himself (Matt. 3: 10).
- II. The Lamb of God (John 1: 29).
- III. The One who should give the Main Baptism (Matt. 3: 10).
- IV. The One to whom the Father gave attestation (John 1: 32, 33).

### ANDREW'S VIEWPOINT

- I. The Hope of the Jews (John 1: 41).
- II. The Need of Peter.
- III. The Christ—The Center and Source of God's Promises.

### PHILIP'S VIEWPOINT (John 1: 43-46)

- I. The One to Follow.
- II. The One to Worship.
- III. The Inspirer of Moses and the Prophets.
- IV. One who never fails. "Come and see."

### THE VIEWPOINT OF NATHANIEL (John 1: 45-51)

- I. One With a Poor Beginning (v. 46).
- II. One who knows the heart of man (v. 48).
- III. The Son of God (v. 49).
- IV. Rabbi—Teacher and Master.
- V. The King of Israel (v. 49).
- VI. Revealer of Greater Things (v. 50).

### THE VIEWPOINT OF THE WOMAN AT THE WELL OF SYCHAR (John 4: 6-26)

- I. An Intruder (v. 9).
- II. One Greater than Jacob (v. 12).
- III. Source of Living Water (vs. 14, 15).
- IV. Revealer of Secret Things (vs. 16-19).

- V. A Prophet (v. 19).
- VI. The Christ (v. 26).

### THE VIEWPOINT OF THE CENTURION (Matt. 8: 5-13)

- I. One who had power to heal.
- II. One to be intreated.
- III. One with authority.
- IV. One who is not a respecter of persons.
- V. One who always meets simple faith.

### PETER'S VIEWPOINT

- I. Greater than the elements (Matt. 14: 27-31).
- II. The Christ, the Son of the Living God (Matt. 16: 13-16).
- III. The Source of the lively hope (1 Peter 1: 3).
- IV. The Source and Foundation of Precious Promises (2 Peter 1: 2-4).
- V. The One who purchased lost humanity with His own blood (1 Peter 1: 19).
- VI. The One who has tried the way before His children (1 Peter 2: 21).
- VII. The Chief Shepherd (1 Peter 5: 4).
- VIII. The One who is to have a glorious appearing (1 Peter 1: 7).

### THE CENTURION AT THE CROSS (Matt. 27: 54)

- I. A Victor in death.
- II. A Hero under false accusation.
- III. A Sacrifice for others.
- IV. A Witness for truth.
- V. A Dispeller of uncertainty.
- VI. "Truly this was the Son of God."

### JOHN'S VIEWPOINT

- I. The Word of Life (1 John 1: 1; John 1: 1-14).
- II. An Advocate (1 John 2: 1).
- III. The Destroyer of the Works of the Devil (1 John 3: 8).
- IV. The Center of Trust (1 John 3: 23; 5: 5, 10).
- V. The Faithful Witness (Rev. 1: 5).
- VI. The Final Judge (Rev. 1: 7).
- VII. The Victor Over Death (Rev. 1: 18).

### PAUL'S VIEWPOINT

- I. The Foundation (1 Cor. 3: 11).
- II. The Source of Wisdom (Col. 2: 3).
- III. The Head of the Church (Col. 1: 18).
- IV. The Chief Corner Stone (Eph. 2: 20).
- V. The Source of Strength (Phil. 3: 14).
- VI. One to Be Proud of (Rom. 1: 16).
- VII. The Fountain of Redemption (Rom. 3: 24; 1 Cor. 1: 30).

VIII. Source of Eternal Life (Gal. 2: 30; Rom. 6: 23).

IX. Source of Victory (1 Cor. 15: 58).

X. The Regulator of Service (2 Cor. 5: 14).

XI. The Revelation of the Godhead (Col. 2: 9).

XII. The Revealer of Immortality (2 Tim. 1: 10).

XIII. The Coming King (2 Thess. 3: 5).

### VIEWPOINT OF THE WRITER OF THE HEBREWS

1. The One whom God spoke through (Heb. 1: 1).
2. The Heir of all things (Heb. 1: 2).
3. Superior to the angels (Heb. 1: 4).
4. The One who has an everlasting throne (Heb. 1: 8).
5. The One who was made perfect through suffering (Heb. 2: 10).
6. The One who is able to succor them that are tempted (Heb. 2: 18).
7. The faithful and superior High Priest (Heb. 7).
8. The One who introduced the better covenant (Heb. 8).
9. The One who is able to purge the conscience (Heb. 9: 14).
10. The One who represents His children before God (Heb. 9: 24).
11. The One who has opened up the new and living way (Heb. 10: 20).
12. The Author and Finisher of the faith (Heb. 12: 2).
13. The Mediator (Heb. 12: 24).
14. The Sanctifier (Heb. 13: 12).

### CHRIST'S VIEWPOINT OF HIMSELF

1. The One to fulfill all righteousness (Matt. 3: 15).
2. The Lord God (Matt. 4: 10).
3. The fulfillment of prophecy (Matt. 4: 14; Luke 4: 17).
4. The One who could lift burdens (Matt. 11: 28).
5. God's Gift to the world (John 3: 16).
6. The Water of Life (John 4: 13, 14; 7: 37).
7. The Bread of Life (John 6: 48).
8. The Light of the World (John 8: 12).
9. His own Attribute of eternity (John 8: 58).
10. The Door of the sheepfold (John 10: 7, 9).
11. The Good Shepherd (John 10: 11).
12. Union with the Father (John 10: 30).
13. The Resurrection and the Life (John 11: 25).
14. The Way, the Truth and the Life (John 14: 6).
15. The Witness to truth (John 18: 37).
16. The One who liveth forever (Rev. 1: 18).

## God's Oath to Abraham

### An Outline Study of the Book of Hebrews

Paul S. Hill

#### Lesson Seven

The oath which God made to Abraham is used to show the absolute and final settlement of the priesthood of Jesus. This oath did not refer to the Levitical priesthood, but to the priesthood of another that should come after, and be of the order of the priesthood of Melchisedec. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself" (chapter 6: 13). "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath" (chapter 6: 17). This oath is referred to in Luke 1: 73-79, and refers to the priesthood of Jesus, which priesthood included the incarnation. In Luke 1: 68 the words of Zacharias were, "Blessed be the Lord God of Israel; for he hath visited and redeemed his people." He hath visited. This visitation was the visitation in which God the Son, was joined to the race of men in order to redeem "them that were all their life time subject to bondage." Thus the birth of Christ, and the New Testament order are matters that belong to predestination, and a fiat of God. This is one of those things that are entirely within the prerogative of God himself, and are not conditioned on the belief or unbelief of men: It is on this sure foundation of reasoning that the writer of Hebrews bases his "strong consolation," and "the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec."

One of the excellent things about this epistle is the value, and yet limited value, that it puts on the law. The law of Moses is properly respected as being part and parcel of the Abrahamic program, but at the same time it is limited in its time duration to that period between Abraham and Christ, and in its moral and esthetical teaching as standing for those things which are now fully realized under New Testament grace. The religious structure of the law which dealt in sacrifices and offerings under the Levitical priesthood is shown as but a scaffold for the real building, and is to be taken down when the New Testament order of reality takes its place in the program of God. The Levitical priesthood was part of this scaffold, and belongs properly in the Abrahamic pro-

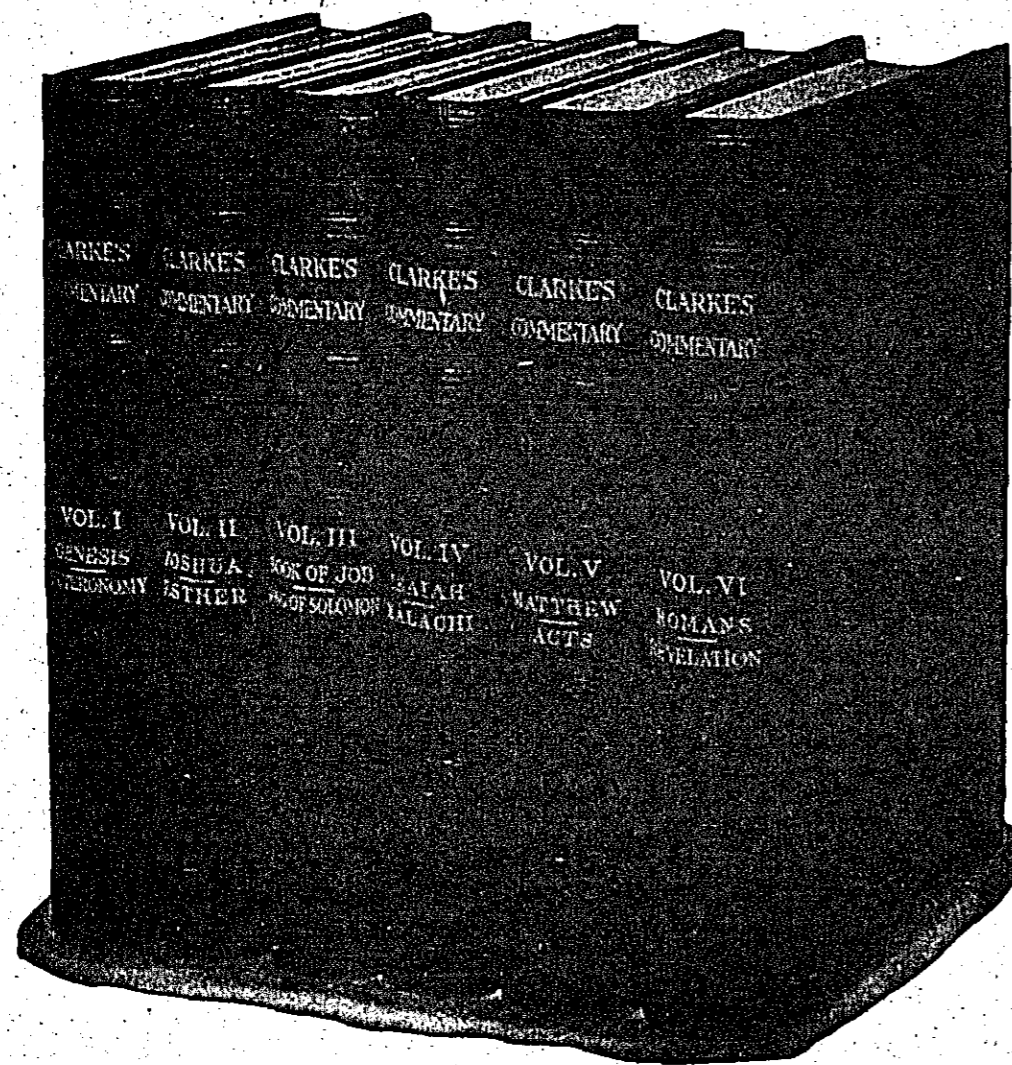
gram as a type of things to come. It is part of the house of Moses, "who was faithful in his house as a servant for a testimony of those things that should be spoken after." Inasmuch as there was a change of the priesthood from the Levitical to the fuller, and more enduring order of Christ, therefore there must of necessity be a change in the law, especially the law that governed the priesthood, the office of the priests, and the worshipers who dealt with God through the ministry of the priests. The whole matter must be changed from a priesthood after a carnal commandment to one after the power of an endless life, from the mortal to the immortal, from the changing to the unchanging, from the passing to the eternal. In order that the promise to David be established the priesthood must be taken from the tribe of Levi and placed with the tribe of Judah, of which tribe Moses spake nothing concerning the priesthood. But there is plenty of Old Testament prophecy that points to the priesthood of the tribe of Judah. As an example take the day when David the king brought home the ark of the Lord. That day he danced, and was exceptionally happy, and it is recorded that "David was clothed with a linen ephod." And the linen ephod belonged to the priesthood. The spirit of prophecy was on David, and he foresaw the Christ, his great son after the flesh, empowered with the eternal high priestly office, bringing home the ark of God, the emblem of revealed religion, which Jesus took into the realities of spiritual things, into the very heaven itself, where was the "true tabernacle which the Lord pitched and not man." David foresaw this, and clothed himself with a linen ephod, an emblem of the priesthood, thus signifying that the priesthood should go to his tribe, the tribe of Judah.

At the beginning of the eighth chapter of this epistle we have a recapitulation of the treaties on the priesthood of Jesus. "Now of the things which we have spoken this is the sum: we have such an high priest." We may place plenty of emphasis on the word "such." We have a high priest like the one described, who is eternal, unchanging, almighty, the Son of God, divine; and at the same time from among men, compassionate, obedient, faithful, and in every way qualified to offer gifts and sacrifices unto God; one who is equipped to fulfill the demands of the Old Testament even to the extent of being con-

firmed by the oath of God to Abraham and inducted into the eternal priesthood after the order of Melchisedec. The argument for the priesthood of Jesus Christ is conclusive. The three lines of proof that lie parallel in the argument are (1) The testimony of the Old Testament, Jesus fulfilled Old Testament expectancy; (2) The presentation of the historic Christ, Jesus was born, lived, preached, died, was resurrected from the dead, ascended into heaven; (3) The New Testament experience of grace evidenced by those who accepted Him as the Messiah, the Son of God, the Savior of the world, these were convicted of sin, converted from sin, regenerated by the impartation of divine life, received the witness of the Spirit, saved to the uttermost; the whole process of the New Testament salvation by grace through faith dealt with the fundamental needs of humanity, and proved to be successful by actual experience of the believers. It is no small argument that can present such sufficient proofs, and can make the statement, "We have such an high priest."

At this point the argument takes a turn from the person of the high priest to the office of the high priest, and shows the ministry of Jesus in "the sanctuary, and . . . the true tabernacle, which the Lord pitched, and not man." Again the author of the epistle deals reverently with the Old Testament priestly office, sanctuary and tabernacle, and things of religious service, as he has already dealt reverently with the personnel of the Levitical priesthood. It has been pointed out how reverently Moses has been used in the discussion of the building of Moses, and how there have been no slurs at the Levitical priests. The only attitude has been one of respect for Moses and his household, and the establishing of the law, and the order of the Levitical priesthood, but with all due respect to them it is clearly stated that Jesus is better than Moses, that grace is better than law, that the New Testament fulfillment is better than the Old Testament expectancy, and that the priesthood of Jesus is better than the priesthood of Levi. So now, in this turn in the argument from the person of the high priest to the office of the high priest there is due respect and reverence for the office and ministry of the Levitical priesthood, but the argument carries on into the better high priestly office of Jesus as compared with the high priestly office of Levi, and with the better high priestly office also is urged the better ministry, better service, better tabernacle and better state of believers in God. The whole matter is lifted into the true and lasting instead of the temporary types prescribed by the law.





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ing in a manger. **17** And when they had seen it, they made known abroad the saying which was told them concerning this child. **18** And all they that heard it wondered at those things which were told them by the shepherds. **19** But Mary kept all these things, and pondered them in her heart. **20** And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

**21** And when eight days were accomplished for the circumcising of the child, his

John 3, 16; Eph. 2, 4, 7; 2 Thess. 2, 16; 1 John 4, 9, 10. Gen. 37, 11; chap. 1, 66; ver. 61.—Gen. 17, 12; Lev. 12, 1; chap. 1, 63.

fruits of it, and through it angels and men become one family. (Eph. iii, 15.) Peace, goodwill toward men—Men are in a state of hostility with Heaven and with each other. The carnal mind is enmity against God. He who sins wars against his Maker and against his brother; but when men become reconciled to God through the death of his Son, they love one another. They have peace with God; peace in their own consciences; and peace with their neighbours; goodwill dwells among them,

# The PREACHER'S MAGAZINE

THE preacher, above everything else, must be devoted to God. The preacher's relations to God are the insignia and credentials of his ministry. These must be clear, conclusive, unmistakable. No common, surface type of piety must be his. If he does not excel in grace, he does not excel at all. If he does not preach by life, character, conduct, he does not preach at all. If his piety be light, his preaching may be as soft and as sweet as music, as gifted as Apollo, yet its weight will be a feather's weight, visionary, fleeting as the morning cloud or the early dew. Devotion to God—there is no substitute for this in the preacher's character and conduct.

Prayer is the creator as well as the channel of devotion. The spirit of devotion is the spirit of prayer. Prayer and devotion are united as soul and body are united, as life and the heart are united. There is no real prayer without devotion, no devotion without prayer. The preacher must be surrendered to God in the holiest devotion. He is not a professional man, his ministry is not a profession; it is a divine institution, a divine devotion. He is devoted to God. His aim, aspirations, ambition are for God and to God, and to such prayer is as essential as food is to life.—E. M. BOUNDS, in "Preacher and Prayer."

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## The Preacher's Voice

THE EDITOR

I ATTENDED a church which was just, introducing robes for its choir and for its minister. I could not judge the choir so well, but the minister's situation was pathetic. He probably took up the work of the ministry somewhat later than the average—I do not know his life's story. Anyway, he did not have a preacher appearance. He looked more like a politician or a steamship captain. This appearance seemed to give the lie to his scholarlike robes. But his voice was the worst fault of all; for his voice was rough and raspy and secular in tone. When he read the Psalms you felt as though he were getting ready to offer something for sale to the highest bidder, and when he prayed his tones sounded like they belonged to the master of a teen-age boys' school. My first thought was that the church had made a mistake in adopting robes. Then it occurred to me that the reverent surroundings might in time help to mellow the preacher's voice; for such a voice is either the product of secular thinking or else it is a handicap to the expression of a pious mind.

But since then I have been giving a little thought to preachers' voices. We all know how important the care of the voice is, and we have heard many lectures on the avoidance of strain and drafts and other such matters. But I have been thinking more about the deeper significance of the voice and the more subtle effect it has upon the preacher and his work. My discoveries have been enlightening, and since I am a preacher myself, they have been also disconcerting. I know others are consciously or unconsciously doing just what I am doing—they are judging the preacher's sincerity, earnestness and assurance by his voice more than by his words. The harsh voice denotes a loveless soul. The monotonous voice points to want of emphatic thought. The loud voice tells of assumed courage which is but a cover for want of conviction and well earned certitude. The smothered voice that mumbles words is the label of indistinct thinking and wavering purpose. The suave voice warns of lurking hypocrisy. The metallic voice announces that the preacher's heart is in the counting house where dollars jingle. The didactic voice advertises a subconscious sense

of superiority—especially the sense of superiority. The voice with a scream in it tells you there are germinating seeds of fanaticism in the nearby field. The sonorous voice announces that the preacher is spiritually asleep.

But what shall we do about all this? That is just it, you cannot well do anything—directly. But it is somewhat like the old banker's advice to the young teller who asked how he was to distinguish counterfeit money. "Become familiar with the sight and feel of the real, and you will know the counterfeit without knowing how you know," was the older money handler's reply. You have just got to be real, sincere, holy in purpose, certain in your conclusions, unprejudiced in your attitudes, clear in your thinking, emphatic in your intentions, and assured of the adequacy of the gospel which you preach. You must speak from the heart, if you would reach hearts. You must yourself be moved if you would move others.

Trying to improve the voice is largely like trying to fix the hands on the clock. Now the hands on the clock do sometimes get out of order and need to be fixed, just as the voice needs ordinary care and is benefited by efforts to develop and control it. But the deep needs of the clock are not touched by dickering with the hands. The clockmaker must give attention to wheels and springs and bearings. Likewise the voice is just a channel through which the contents of mind and heart are poured out upon others, and its capabilities are enhanced by the force of the thoughts and feelings which seek their way out.

I have heard one say that John the Baptist disparaged himself by claiming to be but a voice. But I wonder how many of us are prepared to let the judgment of our hearers stand upon just the matter of our voices? We want men to think we know more than we are able to say. We want them to believe that we feel more than we can express. We want them to believe there are treasures of mind and heart which the voice is inadequate to tap. But are any of these things true? Is not our want of words but the complement of our paucity of ideas? Is not our principal fault that we have very little to deliver—rather than in the fact that our delivery is poor?

To make improvement by recourse to fundamentals is the difficult way. But the right way is usually difficult. Men have always wanted a medicine that would cure any disease and cure it at once. But honest practitioners have often to begin a long way from the sore spot to find the cause of disease and administer a remedy which has but slow and indirect effect.

A voice! A voice in the wilderness! A voice crying, "Prepare ye the way of the Lord, make his paths straight!" Yes, the voice was all that was apparent to the crude senses of cruder men, but back of that voice were days of study, nights of prayer, periods of fasting, lonely vigils, righteous conduct, holy aspirations, unflinching fidelity, loyalty without measure, purity unchallenged. O that I might stand on the test which the voice applies!

## Under Divine Guidance

Olive M. Winchester

*The meek will he guide in judgment and the meek will he teach his way (Psa. 25:9).*

ONE of the outstanding problems of the sanctified life is that of divine guidance. How may I know the leading of the Lord? What are the principles upon which I may base my decision? How reliable are impressions? Shall I take my feelings as basic? These and many other questions surge through the mind! Moreover when a wrong principle is followed, then often the individual is thrown into confusion and faith is impaired. Consequently it is important to consider carefully this matter of divine guidance.

While our text does not comprehend all of the principles of divine guidance, yet it does lay down some of the essentials which, if we follow, we will find that many of our perplexities will be solved. Other phases are covered by other passages of Scripture.

### A RECEPTIVE CONDITION FOR GUIDANCE

Oftentimes in the achievement of some objective, the facilities may be great, but the receptive power of those facilities may be poor, and the consequence is that the results are faulty. There are many strains of music passing through the air these days, and much of worth, despite all the lighter material, is being given forth for the public to utilize, but what is received and how it is received depends much upon the receiving set. A good radio will bring in the higher type music with delight to all, but a poor radio will spoil the best symphony. Thus it is with man in the religious realm; there are abundant provisions of grace, but how these are received depends upon the individual.

Our scripture tells us that the meek will He guide in judgment. When we seek for a definition of the word meek and the qualities that mark this class of persons, we find that they are mild of temper, unassuming, humble, not vain or haughty. Thus we see that if we are to be divinely guided, we must take an attitude of humility. The self-sufficient person will be his own obstruction to the discernment of the will of the Lord. Not only so but it is quite likely that he will conclude that the dictates of his own desires and volitions are providential leadings. The obstinate person also stands in his own light; he cannot see or discern because he has a mind-set within. So with any other self-centered trait.

When we would know that the Lord is guiding us, we must first search our hearts and see if there is any trace of self still lingering. Are we seeking that the Lord may guide us along the path that we desire to go or is it our one supreme thought that the will of the Lord may be done even though it crosses our cherished desires? We must quiet all natural clamorings and become still before the Lord that we may hear what He would speak.

### GUIDANCE THROUGH JUDGMENT

As we note the further reading of the text we find that the meek are to be guided in judgment. It is true that the Lord sometimes speaks directly to us; we hear His voice as that of a person talking to us. But such occasions as a rule are few in our lives; they come in special exigencies, when there are no other means for our direction.

More frequently does the Lord guide us through our own judgment. On this question the older writers on holiness seem to be in full agreement. Hannah Whitehall Smith couches it thus: "As far as I can see, the Scriptures everywhere make it an essential thing for the children of God to use the faculties which have been given them, in their journey through this world. They are to use their outward faculties for their outward walk, and their inward faculties for their inward walk, and they might as well expect to be 'kept' from dashing their feet against a stone in the outward, if they walk blindfold, as to be 'kept' from spiritual stumbling, if they put aside their judgment and common sense in their interior life." Then anticipating some objection to this proposition, she continues, "Some, however, may say here, 'But I thought we were not to depend on our human understanding in divine things! I answer to this, that we are not to depend on our human judgment and common sense, but upon our human judgment and common sense, enlightened by the Spirit of God. That is, God will speak to us through the faculties He has Himself given us, and not independently of them. That is, just as we are to use our eyes when we walk, no matter how full of faith we may be, so also we are to use our mental faculties in our inward life.'"

"Christian's Secret of a Happy Life," p. 141.

Among the faculties with which God has endowed us are reason, understanding, judgment. By nature these vary; in some they are more acute and true than in others, but in all they need the enlightening and quickening power of the Holy Spirit. If we turn to the Scriptures we will find many passages which promise such enlightenment. We read about the eyes of our understanding being opened and the renewing of our mind. It is part of the work of entire sanctification that with the purification of the affectional nature, the enabling of the will there is also a renewing of the mind. In this renewing of the mind we have the basis for a more sound judgment of spiritual things. This faculty then is to be utilized in discerning the will of the Lord.

While we are considering this point, however, we should be careful not to claim absolute finality for our judgment. While there is an enlightenment of our understanding, yet it does not follow that there is an absolute perfecting of our understanding; we must ever reserve the dictum that has come through our reason and judgment for further tests before we declare it final.

## GUIDANCE IN THE WAY OF THE LORD

The last clause of the text states that "the meek will he teach his way." We can lay down as a fundamental principle that God will not contradict in His various modes of revelation. God reveals Himself to us through the medium of our natural faculties, but any such revelation will be in full accordance with His Word. God speaks to us, as we have said, at times by direct voice, but such will always be in harmony with Scripture. Thus it is that one of the tests that are given by all writers who specify various rules which we are to apply to seeming leadings is, "Is it scriptural?"

Scripture gives us principles for all phases of living. There may not be particular applications to each particular case, or the form of application may be varied by different customs of different ages, but the great underlying principles are even the same; they abide and are constant amid varying forms of application; they never change. If it be the matter of dress, there is one underlying rule and that is modesty. What is modest may vary from age to age. It used to be with the Turkish women that it was immodest to have the face uncovered; that custom has changed even with them, but the rule of modesty never changes. Many other principles are given in Scripture, our relation to civil and national authorities, our attitude toward our enemies, our attitude toward those of the household of faith, the graces of a Christian experience; these with still others are clearly set forth. When our judgment collides with any of these fundamental principles, then we may be sure that our judgment is not right.

## The Unity of God as Expressed in the Old Testament

C. B. Strang

IN the Old Testament the unity of God is greatly emphasized. The necessity of this is readily seen when we take into account the multiplicity of the gods of nations other than Israel. Prophets of old labored hard to picture Jehovah as one God. By the unity of God we mean that God is one and that He is only. In spite of this emphasis the Hebrews periodically reverted to idol worship. Perhaps they followed a very natural bent in doing this, as their ancestors, the Semites, were polytheistic and idol worshippers.

The emphasis upon the unity of God was greatly stressed by Moses before the Israelites went up into Canaan, and there it was doubly emphasized, for there they found themselves in the midst of idol worshippers. The Ten Commandments that God gave to Moses excluded all worship except that of Jehovah God. God here is pictured as a jealous God, visiting wrath upon those who did not love and worship Him. Moses did his best to confine the worship of Israel to Jehovah. In fact Moses, more than any other man in the Old Testament, is respon-

In this connection we should note further that the mode of acquaintance with these principles is that of teaching, that is, it is a process of acquisition. It is not by immediate intuition, nor is it by immediate impartation of knowledge, it comes by slow, painstaking process. We increase in knowledge more and more. What may constitute in our early Christian experience a question of debate as to what may be right or wrong becomes in our later Christian life a matter of immediate conclusion. More and more will we understand the special application of the fundamental principles laid down as guides for conduct in the Word of God.

Thus we may come to know the will of God, if we are meek and humble in spirit seeking that His will and His will alone be done, renouncing all self-interests and desiring the kingdom of God above all other things. If we use the faculty of reason that God has given enlightened by the Holy Spirit, disciplined and trained by exercise, we can understand His will, and if we are a patient, painstaking student in the school of Christ seeking in all things that He may have the pre-eminence, we may rest assured that our Lord and Master will never fail us.

*Whate'er my God ordains is right;  
Holy His will abideth;  
I will be still whate'er he doth,  
And follow where He guideth.  
He is my God;  
Though dark my road,  
He holds me that I shall not fall,  
Wherefore to Him I leave it all.*

sible for the monotheistic idea, and he is really the man who gave the nation called Israel this idea, and he worked hard to keep it before the people. Moses died after worship of Jehovah as one God had firmly taken root, leaving as his greatest contribution to Israel monotheism.

But after the death of Moses, when the Israelites arrived in Canaan, they were literally surrounded by polytheism. The Canaanites worshiped many Baals. The temptation for Israel was to think that there were many Jehovahs, and thus localize their gods. The fact then, that God was one and only, was in great danger. Jehovah worship and Baal worship were carried on together, and at times Baal worship predominated. This was true in the time of Elijah until his great victory on Carmel smashed Baal worship and put Jehovah worship where it belonged.

All the nations around about Israel had goddesses as well as gods, but in Hebrew thought Jehovah never had a feminine counterpart, such as Baal had in Astarte or Ishtar. The nearest approach in mod-

ern times to this idea is made by the Roman Catholics in their practice of Mariolatry. Prophets strove to dissipate the idea of a goddess, and as a result no feminine deity was ever identified with Jehovah. From the time that Moses came into Egypt with the light from the burning bush still glowing in his eyes, and the authoritative voice of Jehovah ringing in his ears, until the present, the unity of God has been one of the chief tenets of his followers.

True enough there may be indications in the Old Testament that men did not understand all about the unity of God. Here and there one tries to localize God. Here and there a group is guilty of polytheism. For long the nation believed that God was only the God of the Hebrews. But finally the Israelites got the vision that there is only one God, and that He is the God of all. It was after this that the Israelites would traverse sea and land to make a proselyte.

The idea of monotheism in the history of religion is very important. To the Israelite it meant that his was to be an undivided loyalty. The Lord his God was one God, who was to be served with his whole

heart. The commandment given to Moses, "Thou shalt have no other gods before me," really meant, "Thou shalt have no other gods but me." Herein lies the genius and uniqueness of Hebrew worship. It was different because he had but one God.

We today are deeply indebted to the Hebrews for preserving that idea, an idea that was in conflict with that of contemporary religions in Old Testament times. It is hard for us who live in twentieth century, civilized America, to appreciate the fact that there has been an ever broadening idea of God among His people. But a little study of ancient days reveals that Jehovah was to many ancients but a local deity, to others he was only God of the Jews. Later He became, in their thinking, the God of all nations, and finally He became omnipresent, existing everywhere, and the object of worship to all. It is thus that we think of Him, and what a great and true thought it is, but we should be aware that this truth has come to us only through the faithfulness of His prophets and servants of old. Let us appreciate it.

## The Pastor's Attitude Toward the Evangelist

RAYMOND BROWNING

PART TWO

5. We are now coming to the delicate problem of the remuneration for the evangelist. It will be well for us to recall that scripture which says, "Thou shalt not muzzle the ox that treadeth out the corn," and another from the Master, "The labourer is worthy of his hire." This settles the matter as to remuneration for the evangelist. It remains now for us to discuss what is a reasonable compensation and how it shall be provided for under our present church organization. It happens that the evangelist is the only rank in the ministry that cannot receive a definite wage for his services nor have any frank understanding about what he is to receive without provoking criticism and sometimes bitter censure. Somehow we do not feel that it is wrong or even inconsistent for a General Superintendent, a District Superintendent, a general officer of the church, or a pastor to know what he is to receive for his services. However, no matter how pressing may be the weight of responsibility that rests upon the shoulders of an evangelist, if he betrays the least concern about what he is to receive for a revival some of the members of the beehive will quit making honey long enough to make him smart for his indiscretion.

If the Church of the Nazarene should some day decide to have an evangelistic body and pay them a salary that is on a par with what the same man would be able to make as a pastor that would be a fine move. Most of these men could then take collections, not for themselves, but for Home Missions and Evangelism and could without doubt collect an amount equal to what the church was paying them. In this way an evangelist would not have as a

matter of self-preservation to discriminate in the choice of his places of labor. Until that arrangement is made it is not just or fair for us to expect these men to spend much of their time in fields where there is little prospect of making a bare living. Furthermore, until such an arrangement is made it becomes the pastor's clear duty to make every effort to champion the cause of the evangelist before the church board and before the congregation. There is no use in denying that the pastor is the one person who chiefly determines the amount of the evangelist's pay check. The church board will rarely do more for an evangelistic worker than the pastor encourages them to do and more often if he does not press the matter they will do less. For my part, I want every worker who comes to our church to feel that it is our purpose to do our best for him and we in turn want his best. Knowing that these men often have to travel on a bare margin of expense I inquire if the evangelist needs any money very soon after his arrival. It will surprise you to know just how often this good man is trying to look cheerful and buoy up the faith of the congregation when he has not enough money on hand to buy postage stamps or pay for having his clothes pressed. Perhaps it will be in order at this point to call attention to the fact that the affairs of the evangelist rest largely in our hands during his stay with us, and this responsibility ought to make us in a very tender way our "brother's keeper."

For illustration, an evangelist told me about an invitation he received from a preacher in the West to conduct a four-Sunday revival. He went and la-

bored faithfully and received fifty dollars for his services, which was four dollars less than his actual round-trip traveling expenses. Let us examine the pastor's responsibility in this incident. A four-Sunday revival is just about one-tenth of an evangelist's year. The traveling expenses paid for no food, rent, or clothing for the family at home. That pastor had invited a brother preacher to invest one-tenth of his time plus his talent and energy in a meeting which was financially a dead loss, and the saddest part about it is that the pastor did not seem to care. If I did not have a reasonable hope that my church would be able to pay an evangelistic worker at least a living wage above his traveling expenses I would hold the revival myself or ask the Lord to help me find help nearer home. Of course some will argue that the Lord will provide for the evangelist like He did for Elijah, but not many preachers are in Elijah's class, and besides that it would be an awful pity for our heavenly Father to have to send a flock of ravens flying down into your neighborhood to bring the supplies that a holiness preacher and his flock ought to have furnished. Such a thing would give the church a lot of unfavorable publicity in the neighborhood and would not do much to build up the membership.

In taking collections during the revival it will be well to state clearly the purpose for which the money is raised. It is manifestly unfair to say, "This money is for our evangelist," and then apply any part of it to other purposes. Our usual plan is to say, "This money is for the expenses of the

evangelistic campaign." Without going into details we indicate that such necessary expenses as advertising, entertainment and remuneration for the workers are included. However we do not feel that it is right to take money thus collected to apply to pastor's salary, budgets, and other obligations of the church. It is going to take some courage and firmness on the part of the pastor occasionally to overrule the bad judgment of some weak brother on the board who wants to dish into a generous offering for the evangelist and spread it around on some other claims of the church. As an evangelist I never did mind trusting the Lord nor trusting the people, but sometimes a weak brother or two on a committee or a church board would throw the switch and sidetrack the will of the Lord and the wishes of the people.

6. Finally, let me say that I would like to enjoy the evangelist and feel when he is gone that my life is richer and happier because the Lord sent him across my way. Maybe there will come new illumination on old truths as he preaches and I will be able to gather some seed corn for future planting. Ten days or two weeks of happy association between pastor and evangelist is an experience that to me has never lost its charm. The memory of such associations is one of the precious assets of a pastor's life. Although evangelists by nature of their work are confined to certain main highways of preaching, yet God in His wisdom has made them so varied and attractive in personality that no matter what type of worker is engaged to conduct our next revival I can look forward to his coming with genuine enthusiasm.

## The Value of Human Associations in Sermon Preparation

W. T. Purkiser

IT is sometimes very amusing to stand on an exalted place of experience, and look back upon one's previous conceptions and ideas upon some subjects. Since receiving this assignment for a paper on "The Value of Human Associations in Sermon Preparation," I have been recalling some of my immature thoughts about what is involved in being a preacher.

As nearly as I can remember, when I left school and entered the work of the ministry, in spite of a very excellent course in pastoral theology taught by Dr. A. M. Hills, my vision of a pastor's life was that I should spend at least eight hours a day in the study, maintaining the same regularity of office hours as a professional man, and with evenings open, of course, for public services. To me, the work of a pastor was the reading and study of books, and the formal preparation and delivery of sermons and

(Paper presented by Rev. Purkiser of Corning, Calif. to the Northern California District Midwinter Convention at Bakersfield in January, 1937).

prayermeeting talks, and the great end of my efforts. I thought, would be the pulpit.

Just where, in such a program, I intended to take care of the multitudinous details of church administration that fall to the lot of the pastor, or where I hoped to find room for pastoral calling, I have not been able to find out. Needless to say, the intended schedule did not even get into effect, much less last out the first day.

Someone has said, "We must learn to preach like a pup learns to swim—by doing it." This does not for a moment discount the value and necessity of proper educational preparation for the ministry—but though the old dog might teach the younger canine generation all the strokes to be used in swimming, and give very excellent advice about keeping the nose above the water while engaged in that exercise—it is certainly true that the young pup learns more about swimming in the first five minutes he is in the water than in all the weeks of training before. For preaching is an art—and an art

cannot be learned by theorizing, but only by practice.

And one of the first things I had to learn was that what counts is not sermons, but souls; not preachments, but people; that my job was not to pastor a library of books, but to shepherd a flock of sheep; and that I was not called to preach sermons, but to preach the gospel—and preaching the gospel implies an attempt to meet the needs of those to whom one preaches.

Frankly, the coveted seclusion of the study was not always cheerfully surrendered—but I found that there were compensations, and that even in the preparation of sermons the gains might be greater than the losses. Tennyson, the English poet, said truly, "I am part of all that I have met." All of the experiences of life enter into the composition of the preacher's message.

Before naming what I believe to be the specific values of human associations in sermon preparation, let me define what I understand by the term "human associations" as used in this sense.

First, I believe there are books of a certain type that deserve mention in this connection. Books of biography and autobiography are rich in practical studies in human nature. In the sympathetic reading of some of these books we are able to fellowship with men of another generation, as well as of our own. On this score I personally justify what with me amounts to almost a hobby for biography and history.

Second, there are the associations of a social nature that all of us enjoy. Pastoral life is especially rich in these. For all of the friendships a pastor makes are of such nature as to deepen his understanding of life and its problems. Even chance social contacts with friends will thus prove their value.

But the most frequent and planned class of human associations the pastor enjoys are those made in the course of pastoral calling. This is the most important of all. We can never learn what the average man thinks, and how he feels, by reading books—for the average man does not write books. But he does live, and breathe, and think—and he is ever so humble, he has a contribution to make to the preparation of the pastor's Sunday sermons, if we will but seek that contribution.

It is only proper to remember that there are other indispensable factors in sermon preparation. In fact preaching, as Dr. Bounds so aptly says, "is not the effort of an hour, but the outflow of a life." All that goes into a minister's life makes its contribution (or vice-versa) to the Sunday sermons. The hours given to prayer, the time spent in personal meditation upon the Word of God, the systematic study of doctrine, and broad reading in the great wealth of devotional literature that is the heritage of the modern ministry—all these make their addition.

Then there is the intensive effort in organizing the various parts of the message, the time of concentration, when all the rays of gathered truth are focused on the theme in hand. There is the writing of introduction and conclusion, if such be the indi-

vidual pastor's method—and there is the drawing up of the brief, or outline; and the final finishing touches that are so important in successful preaching. All these are necessary parts of sermon preparation.

But the outstanding value of human associations must not be overlooked. The importance of education, of study, of doctrine may all be readily admitted. Yet the difference between lecturing and preaching is just here—the hermit, the recluse, the bookworm may lecture; but he cannot truly preach. For a lecture may be abstract and remote; but preaching must come to grips with life. No one can learn through the study of books alone the actual problems of modern life. The people we pastor do not live in the library, but in the shop, the school, the store, the street, and the home. He then who would know them, must meet them and study them where they are.

When we come to think of the specific values of human associations, two things come to mind.

First, human associations are a source of sympathetic understanding. They breed love. Most of us have the experience of meeting those who seem utterly unlovely, only to find on further acquaintance some very attractive traits. And love, not just sentimental talk, but love in deed and in fact, is an essential in successful preaching. The preacher who is "on the outs" with the world in general and his church in particular has lost the power to help those who hear him.

Pastoral calling and other forms of human associations will keep the preacher from distorted views of his congregation. Congregations are but the sum of the individuals who compose them. He who would know his congregation must come to know the individuals who compose that group.

The pastor who fails to cultivate through acquaintance with his people in particular and all people in general is apt to deal with religion from the standpoint of the minister, and the truth is that the people just do not live there. But if a pastor lives near the hearts of his flock, he is not likely to shoot over their heads when he preaches.

All this is to say that preaching that helps must fit those who hear it. I do not mean dealing in personalities—but in realities. The very choice of a pastor's subjects means that he must know the people's needs. I once heard a minister say that he had been asked if he read the funny papers. His reply, to quote him, was "Read them? I've gotten some of my best sermons from them." My reaction to this is that if that preacher's flock live on the funny paper level, then he went to the right source of information and inspiration. But if they live flesh and blood lives in a flesh and blood world, reading the funny papers or reading anything else for that matter will not keep him informed as to their real heart needs.

Thus, by giving the preacher a sympathetic understanding of people, human associations are of immeasurable value in sermon preparation, for they both help in giving the preacher something to say,

and in helping him to say it in such a way as to reach the hearts of those who hear.

But another great value of such associations, and perhaps this comes closer to the subject in hand, is as a source of illustrative material.

One of the axioms of public speaking is that interest increases in direct proportion with personal knowledge on the part of the auditors of references made by the speaker. Thus the preacher who draws his illustrative material from the life familiar to his people has in that very thing a tremendous hold on the interest and sympathy of those he addresses.

A dozen dusty volumes of canned anecdotes are not worth even a fraction of the value of fresh, living, sparkling analogies and illustrations that come from the experiences of living beings known and loved by those who hear.

Even chance meetings are many times delightful surprises in the illustrative material they provide. I can look back on my brief experience and see many conversations that at the time looked like "happen-so's," that have been richest in the material they have provided for illustrating spiritual truth.

Thus just a business trip a few weeks ago to the office of the district attorney of my home county, provided me several very good feathers for the modest

supply of arrows in my homiletical quiver. For we fell to talking about religion, and I found under that very professional exterior, a heart that was hungry for spiritual things, and that almost instinctively realized the barrenness and emptiness of the entertainment programs so largely featured by modern churches. I can only trust that the half-hour visit after office hours on that blustery winter day was as fruitful for my new-found friend as it has been in mine. At least I left with some very good and usable illustrations, facts and figures—and he learned, seemingly to his surprise, that there was an organization, known as the Church of the Nazarene, that still preaches, lives and enjoys old-fashioned Bible salvation of the John Wesley order.

This is the great and indispensable post-graduate education for the ministry. The truth is that all the experiences of a pastor's busy life are grist for his sermonic mill. And his task in grinding out the week's supply of bread is lightened or made difficult by his faithfulness or failure in gathering daily a supply of the corn of rich, full living. And no life can be rich and full that is not plentifully supplied with the broad sympathies and deepened understandings that come only by intimate and frequent associations with one's fellow travelers on the highway of life.

## A Sermon for the Children

Erwin G. Benson

IN the present situation of things, it is very obvious that the children of the church do not have any special attention given to them in what we might call the sermon hour.

Almost without exception, every preacher builds his sermon in view of the adult. He uses adult logic; he uses adult illustrations; he uses adult experiences; he appeals to the emotions of the adult. All of which leaves out the boy and girl from the sermon hour. He or she simply turns and twists, leaves through the song book, reads the Sunday school paper, wishes he or she were home, wonders what Mother is going to have for dinner, and finally gives up in desperation and probably goes to sleep. This means that the need of the boy and girl is not being filled. There is a lack in their lives. No one tackles their personal problems. No one shows how to relate their lives to the teachings of Jesus. This means that there should be a time in which a sermon can be given to the boy and girl.

This time, of course, must be worked out. It is possible that it can be done during the opening or closing exercises of the Sunday school. The pastor can talk to the various departments, or he can go to the classrooms. The time for such a sermon need not be long, for some three to five minutes is all that is needed to give a very helpful message. But the pastor should come to grips with the problems of young life. He should understand their character-

istics. He should understand their problems. He should build his message with their mental capacities in view. He should use illustrations from child life. He should appeal to the emotions of a child. If the pastor is himself a parent, so much the better, as he will then be able to understand the needs of child life.

In the presenting of a message to boys and girls, there are several things which should be taken into consideration. In the first place, there is the law of apperception. This law means that every new thing, every new knowledge is interpreted in the light of previous knowledge. It means that a new principle of Jesus will be interpreted in the light of what the child already knows. Consequently the message must begin with what the child knows, and he must be led step by step, simply and easily, into an understanding of something larger.

Furthermore, a child has a very active imagination. A story which illustrates the point of the message can be very effectively used. The child will sit in rapt attention watching the characters move from place to place, all of which takes place in his own imagination. By this means, facts of life can be made real, principles can be instilled.

In the next place, it must be remembered that a child is emotional. Many children are easily hurt; many children give expression to their emotions.

Consequently the pastor should very tenderly and carefully use these emotions to help the child to accept Christ as his own personal Savior.

It is advisable in dealing with children to eliminate all of other ages. Older children interfere, and younger children do not understand. A small group of about the same age is the best group to reach.

If the pastor will not overlook this field of service, he will find that his own personal life and the life

of his church will be greatly enriched. He may not have large audiences; it may take a long time to prepare messages for each different group; he may not be able to go into flights of oratory; he may not have the applause of men. But he can rest assured that, if from Sunday to Sunday he deals with the problems of the boys and girls in his own congregation, in the days to come he will have a large and appreciative adult audience.

## What Is Expected of the Preacher's Wife

By a Preacher's Wife

THE woman whose husband has the divine call of God to the ministry surely has an important place in God's great vineyard, and she should treat it as if she actually had the divine call on her own soul, "Woe is me if I preach not the gospel."

She has many problems, of which the laity know little, unless she is one of those folks who exchange tales of woe with the flock, and she can never be a blessing to them if she is guilty of this. She is never to tell them her trials and troubles, but must listen with a heart full of divine love to the problems of those who choose to come to her in faith and confidence, and must never be guilty of telling the troubles of one to another member of the church. Their problems are her problems, and as Hercules is often pictured stooped with the world on his shoulders, so will she be stooped if she does not early learn to take her troubles to the Lord and leave them there, knowing that Christ has said, "I will never leave thee." And He is a "very present help" in time of need.

God's grace is sufficient, and He will help if we only call on Him. All true preachers' wives are praying women, keeping a time of devotion set aside each day for the refreshing of their own souls. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." No problem is great when we are walking in His shadow.

Usually the preacher's wife is a Sunday school teacher, and many times the W.F.M.S. president or Young People's Society president, so she must spend much time in study and reading. If she is to have a dynamic and gripping message it must be had by hard study and sincere prayer.

She must love humanity, not put on love, but real love for people because they are real humanity who will some day stand in the presence of God. She must of necessity love the unlovable and the unloving. As one writer says, "She does not ask if they are rich or poor, wise or ignorant, clean or filthy, black or white, dirty and unkempt, she loves them just the same." The mentally deranged and crippled will not pass by her unnoticed but will receive the same kind of encouragement from her lips and her handclasp will be no different for them from those of high social positions, and folks with salaried means.

Jesus prayed; by the sea shore, on the mount, by the graves of friends, in death chambers, alone in the garden, before the multitudes He gave thanks; so the preacher's wife will enter into the death chamber, the sickroom and Gethsemanes of the human race in prayer and will console the breaking hearts who have no Christ to comfort them. She will "rejoice with those that rejoice and weep with those that weep," lending a helping hand where sickness and misfortune have entered the home.

She must not neglect her home and her family. A church cannot long use a pastor, no matter how great a preacher he is, if his wife is careless and untidy. Who wants a pastor with frayed, dingy looking shirts and handkerchiefs, baggy kneed trousers, wrinkled, dirty ties and socks badly in need of repair. I once read in a secular paper, "A husband will never be an executive unless the wife keeps him looking like one," and so it is with the preacher. The children must be taken care of with much prayer and teaching, winning them to Christ and the church. The preacher's wife must dress her family so that the highest salaried folks will not be ashamed to introduce their friends to the pastor and his family, and oftentimes on a very meager salary, with prices of commodities mounting rapidly, she must be wise economically.

She must entertain more than the members of the parish and know how to prepare and serve a balanced meal. Her home must be a haven of rest for many a weary preacher and it should provide comfortable quiet rooms for the workers of a revival or campaign under its roof.

She must be a faithful attendant at all services, church, Sunday school, midweek prayer meetings, days of prayer and fasting, nights of prayer, missionary and young people's meetings, always doing something to make these services better ones. She must be a persistent altar worker, never being satisfied until the last person has victory. She must be a friend to the young as well as the old, helping them solve their problems to the best of her ability, caring for and loving the unfortunate girl who may come to her for help and guidance, many times taking her into her own home when parents and loved ones have cast her aside.

She must shake hands and welcome as many of the congregation as possible before and after services, and truly be a helpmate to her husband.

## Financing the Whole Church Program While Building a Church

H. C. Litle\*

*An interesting experience which proves that it pays for a congregation to be unselfish although under great financial strain.*

THE old building would no longer accommodate the Sunday school nor the revival crowds. After very careful consideration the church voted to "arise and build." Determined to avoid a heavy debt that would burden the congregation for years, it was decided to build a basement church that would accommodate at least twice as many as the old building, and after paying out on the basement, add the main auditorium.

The estimated cost of the basement, without new pews, was \$8,000. Securing the promise of a loan from a Building and Loan Association, and raising all we possibly could in cash and pledges, we razed the old building and began the new structure on the same spot. We were progressing nicely, using the money we had raised for the building fund. About the time we were ready for our loan, one of the leading banks of the city failed, making money very "tight," so when we went to inquire about our loan we were informed that it would be impossible to grant it. We stopped all building operations at once, and for nearly two "long years" we worshiped in an old abandoned theater building.

When we began the building, having pressed the finances heavily, I yielded to what I now believe was a subtle temptation to cease pressing the claims of the district and general work, feeling that we would do well to be able to build, without trying to give much to any other cause.

As I look back now upon those two "long years" in the old damp theater, making every effort to secure the necessary money to resume building operations, I am strongly convinced that, had I gone on pushing the district and general interests along with the needs for building, we would have been out of the theater into the basement church long before we were.

While I was thus neglecting to push the whole program of the church and devoting all financial interests to the local needs, Brother Gibson, our excellent District Superintendent, was very charitable and considerate, as he realized that we were really in a difficult situation. He would mention the matter of the budget occasionally, but did not push the claims upon me. When I would give the excuse that I suspect he has heard so often, that our local needs were so pressing that we just had to cut down on the budget, he would just say, "Well, do what you can."

But after making every possible effort to get enough money to resume building operations, and when it looked like we would have to stay in the old theater indefinitely, one day I received a letter from Brother Gibson stating that he and Brother George

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Franklin, returned missionary from India, were beginning a district tour in behalf of the general interests, especially foreign missions. He did not press the matter, but left it to me to decide what to do. By this time my conscience refused to be easy about getting so wrapped up in the local work as to neglect those millions "for whom nothing has been prepared." I wrote them to come on to Ironton as scheduled. By the time the day arrived my conscience had won the day. Realizing our difficult problem Brother Gibson said, "Brother Litle, we will do whatever you say. If you think best we will not press for a large offering or large pledges." I replied, "Brother Gibson, let's go the limit. I believe I have grieved the Lord by neglecting to emphasize the general and district needs along with the local ones. Let's secure all we possibly can in cash and pledges."

Although I had been raising all I could in order to get started on the building again, yet when the general and district needs were emphasized, and the needs of both foreign and home missions were pictured, the blessed presence of the Lord was manifest and the liberal response surprised me. From that hour I have not ceased to press diligently the general and district needs along with the local ones.

Within a few months we found a man, within half a square of the church, ready to lend us sufficient money to get the basement church ready for use. And I am fully convinced that the Lord was withholding the money from us until we should decide to push the whole program of the church and get away from our self-centered spirit.

From the day of that missionary service in the old damp theater, when we could not get enough funds to resume building, the tide of missionary offerings began to rise, and has continued to do so until this day. After paying out on the basement we started another building campaign to add the main auditorium. While it has been necessary to press the matter of building funds and raise all we could for the purpose, yet we have stressed also the needs of the millions who have never heard the story "of Jesus and His love." And it has come to pass that for the past two years, while still feeling the effects of the depression, and also finding it necessary to raise all we can for the building fund, yet our good people have requested me to go to the assembly asking for an increase in budget.

As the time for the recent Easter offering drew nigh we might have found it easy "to make excuse" because of the losses suffered by our people in the recent flood, and because we were bending all our energy to get into the new auditorium for Easter Sunday. But every department of the church went into the Easter offering with enthusiasm, "and as it began to dawn toward the first day of the week"

we found ourselves in the new auditorium for a Sunrise Easter service, the very first service held in it, and that a missionary service. And with a total Easter offering for the general work of a little more than \$300.

But someone may say that all this is merely a local incident, and that it would not work out this way as a general rule. But I am convinced that it is not merely a local incident, but the result of a fundamental principle. If so it will work anywhere. To be sure there will be variations. Results might not be so marked in some cases, but in others they would doubtless be more marked.

The principle to which I refer is the one on which Christ bases the whole philosophy of life, "Give, and it shall be given unto you." For years I quoted this scripture merely as a promise that I might plead. But it dawned upon me one day that Jesus meant far more than that when He uttered those words. He was not only making a promise to encourage my faith, but also was stating what always had been and always would be a fundamental principle of life. Let us say it reverently but these words are not true merely because He uttered them, but He said them because they are true. This is a fundamental truth. It is always, everywhere true. It is true in prosperity. It is true in adversity. It is true in individual lives. It is true in the life of the church.

But the church "gives" only when it forgets temporarily its own needs, and sends money to the district and general work; money that goes away from the church, and for which no material return can be expected. And while it "scattereth, yet it increaseth." So sure I am that this is sound teaching that I have said more than once, that if the church was in a jam some way and could not make it financially, one of the very best things to do would be to stop everything and take a missionary collection, making it as liberal as possible. I did not know that I was quoting one of the most prominent and successful ministers that ever graced the American pulpit. But recently I read the same statement from Phillips Brooks. And our own Brother Gibson reminds us occasionally that the one way to avoid selfishness in our giving is to give to home and foreign missions. We may give toward our own church building from selfish motives. But when we send money to the ends of the earth, we are in little danger of selfish giving.

But something should be said about plans and methods of financing the whole program during building operations.

It seems such a trite, commonplace statement to say that the pastor is the key man. But the whole matter is so largely in his hands that it must be emphasized. In my own case, when I ceased to press the cause of missions and budget the offerings dwindled until the stream of missionary money became a mere trickle. But when I snapped out of it and began to push the cause persistently, systematically and enthusiastically, the stream began to rise. It

is still rising and we hope by and by to reach "flood stage."

Having written from experience thus far, I trust I may continue along the same line without seeming to call undue attention to my own work. I have said that I began to push the sacred cause of missions persistently. I watched for opportunities to weave in a few stirring sentences about the work of our missionaries. I reminded the congregation occasionally of the district needs, not waiting until nearly assembly time to begin raising the District Budget. No, I feel that as in other financial matters of the church, it is necessary to give them "line upon line, line upon line, here a little and there a little." If I stress the building fund or other local needs one Sunday, I find a way to boost the district and general interests the next Sunday. Thus by keeping the whole financial program before the people I have tried to create a lasting connectional spirit, and to make the church realize that it is merely a small part of a larger organism, and that all must grow and work together.

But I have tried to push the cause systematically also. When I came to Ironton I found a good Woman's Foreign Missionary Society, and of course I have tried every way to encourage this group, and help them to create more and more of a missionary spirit throughout the church. But I could not be satisfied without trying to harness other groups in the church. We now have a fine Young Woman's Foreign Missionary Society, with an attendance of 20 to 40, and a constant stream of missionary money flowing into the treasury. Also we

### Lord, Help Me Preach

PAUL HILL

Lord, help me preach,  
The Word is Thine.  
The Church is also Thine.  
To preach Thy Word unto Thy Church;  
That task, O Lord, is mine.

Lord, help me preach,  
The folks are Thine.  
My work is also Thine  
To preach Thy Word to simple folks;  
That task, O Lord, is mine.

Lord, help me preach,  
Much sin abounds,  
But greater grace abounds.  
To preach Thy grace where sin abounds;  
That task, O Lord, is mine.

Lord, help me preach,  
The Truth is Thine.  
My heart is also Thine.  
To preach Thy Truth out through my heart;  
That task, O Lord, is mine.

have a very interesting Junior Mission Band. They often have 75 to 80 children at their monthly service. It may seem that not much could be expected from this source, but every year they add more than \$100 to the missionary fund of the church. Our Young People's Society has pushed the penny-a-day plan so systematically that more than 100 respond gladly. And with all the Sunday school workers helping constantly, the offerings from this source scarcely ever fall below \$20 on the first Sunday of the month, while often passing \$50. Thus by adding system to persistence we "get along."

But I said I began to push the general work enthusiastically. And this I believe to be more important than either persistence or system. No systematic effort will succeed, and no amount of persistence will produce permanent results unless backed up by real, heart-felt enthusiasm. But oh, how easy it ought to be to push the sacred cause of foreign missions, and the crying need of home mission work, when one realizes the wonderful power of the gospel to save all "them that believe." But "how can they believe on him of whom they have not heard? And how can they hear without a preacher? and how can they preach, except they be sent?" It seems to me that it ought to be one of the easiest parts of a minister's work to push these needs with real, heart-felt enthusiasm. And real heart interest will cause him to see so many places where he can say a few stirring words, without in any way depriving the regular services of anything of value.

Several of our devoted missionaries have visited us. And after one of them has spoken at the church, I remind the congregation occasionally of some remarkable conversion in heathen lands, as related by the missionary. Then I explain that that is what budget money does. But I say little about "budget." Rather I speak often of the contents of the budget. For instance, after a District Assembly, when a goodly number of our people have heard the sermons and lectures of one of our beloved General Superintendents, I explain that some of the money we raise for general interests goes to keep these godly and efficient men in the field, "spreading scriptural holiness over these lands." Also after a visit to the church of our own District Superintendent, and a brief but enthusiastic report of the progress of the work throughout the district, with perhaps the organization of one or more new churches in some of the needy fields of the state, I do not fail to remind our people that some of the money that we give to district work goes to help keep this tireless and enthusiastic man in the vineyard, establishing centers of holy fire in the wicked cities of our district.

A few years ago two of our Ironton boys, local preachers, took an old ragged tent and started for another city 45 miles away to conduct a tent meeting. They were not invited, but they felt the fire in their bones to see a revival there and a Church of the Nazarene organized. They prayed, fasted, cried and preached. Souls were saved and sanctified. At the close of the meeting Brother Gibson organized

a small group into a church. For two or three years some support from district funds was necessary to keep the church going. But now they have a beautiful church building with only a very small debt, around a hundred members, and with a revival spirit on almost constantly. And of course the church is paying money into the District and General Budgets steadily. One of those Ironton boys is now pastor of that growing church. And often I remind our folks that some of the money we have given for district interests, helped to get a church established at Jackson.

Thus with at least some degree of enthusiasm for the whole program of the church, I find many opportunities to present the matter to the people, saying little about the "budget," but emphasizing the blessed results of supporting the entire work of the church, even while laboring and giving to build a larger plant for the local work. And by trying to harness up the various groups in the church and to get them all contributing to the whole financial program of the church, there is a constant, rather than a spasmodic flow of funds into the treasury for local, district and general work.

Brethren, "forgive me this wrong," if I have seemed to call undue attention to my own work by writing rather from experience than from exhortation. I hesitated to do so, but decided that it would honor the Lord to show how He has come to our "help against the mighty," while we have tried to push forward His work everywhere and have refused to restrict our efforts to the local needs, or to listen to the subtle suggestion that we must not be expected to push the whole program of the church during the building era.

Surely He who is so vitally interested in getting the "good news" to the ends of the earth will help us with our local financial needs, if we give liberally to the general cause. He will doubtless help us to "arise and build" more commodious houses of worship and at the same time contribute freely to the building up of the entire work of the church. "Therefore, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

### Notice! All Pastors

This issue of The Preacher's Magazine is sent to all pastors of our church. Some will have their first opportunity to examine this magazine in its enlarged form. It is published especially to assist the Nazarene preacher in his work. Many are finding it to be almost indispensable. It is filled from month to month with many good things you need. Why not become a regular subscriber? Use the enclosed subscription blank. Send it without delay so your name may be entered in time to mail you the November issue.—Managing Editor.

## A Thanksgiving "Harvest Ingathering" Offering

### A Message from the General Superintendents

THE Thanksgiving season is close at hand. It has become the established custom of the Church of the Nazarene to call all of its splendid constituents to make a great offering at the close of the harvest season. This offering is for "Others." It goes to finance our wonderful World Wide Evangelistic Program.

Brothers, Sisters, Nazarenes all: No better plan could be arranged than for us all to gather in our churches at the Thanksgiving season of the year, and signalize our devotion to God, our gratitude for His mercies, and our purpose to do His complete will, by rendering a generous offering to Him for the salvation of souls in the homeland and in mission fields.

We are aptly naming this annual Thanksgiving Offering "The Harvest Ingathering." Speaking in a large way, the goodness of the Lord has been manifested throughout the world by excellent crops. Some sections have not realized such returns, 'tis true, but those spots are scattered, and in the main we have realized a bountiful material harvest. It is fitting; indeed, it is needful, that we as a people of God offer to Him a glorious "Harvest Ingathering" of our means in order that He may know that we are keenly grateful for both spiritual and material blessings.

Oh, how He has blessed us spiritually! Many wonderful revivals have brought a great new group of Nazarenes into our church fellowship. For these newly saved souls we are keenly grateful. He has also restored prosperity to the larger portion of our recently stricken land, and for this we offer thanks! Let us pour our grateful hearts out in a rich "Harvest Ingathering" offering, as a recognition of our multiplied blessings.

Our pastors and evangelists at home, and our faithful missionaries abroad have won such startling victories as to increase the need of pouring out additional donations, still more generously, in order that we may retain the wonderful successes already gained and further contact the thousands who are now looking our way. Your General Superintendents feel that our goal this Thanksgiving season should be full FIFTY THOUSAND DOLLARS! Even a generous margin above this would add an additional blow to our adversary the devil. Nazarenes never fail when they know the need, and we can easily secure that fine sum from our devoted people, if they know the great need. We can if we will! We can, and we will!

And are we not debtors? Even as Dr. Bresee, one of our great founders said: "We are debtors to

give the gospel to every man in the same measure as we have received it." Have we not received the knowledge and experience of full salvation, heart holiness, perfect love, from our founders and fathers? We are then under an eternal obligation, to hand that same gospel on to every man we can reach. At home we must spread it to every state, province, county, town and village. Abroad, we must not rest till we have contacted every hungry soul who might possibly give his heart to our Lord and Master.

Your General Superintendents earnestly plead for intense prayer from every Nazarene for this "Harvest Ingathering" offering. We entreat every member of our blessed movement, great and small, to contribute to this effort to refill our General Treasury for increased extension of the gospel of full salvation to others. Make this offering a devoted donation personally to our Lord Jesus Christ. Make it a measure, in some degree, of the value you place upon His blessings to you. Make it gladly, cheerfully and with great joy. Let us show a wicked, sinful, doubting, but hungry hearted world, what we Nazarenes think of our glorious Lord, and the salvation He imparts. We commend you to His matchless grace!

THE GENERAL SUPERINTENDENTS

THE Board of General Superintendents is making another earnest appeal. It is asking the church to bring in a \$50,000 offering, so that we can carry on our world-wide program. This is the mission of the Church of the Nazarene. There are so many good reasons for getting the gospel to the people at home and abroad. The gospel imperative is still in force and the Church of the Nazarene is still responsible. This offering will help us to faithfully carry on our work.

### The Need Is Vital

We have been obliged to furlough a number of missionaries. They have been on the field so long that a rest was absolutely necessary. We can keep missionaries on the field so long that we become guilty of criminal negligence. The Osborns of China should have been furloughed three years sooner. Recently we brought home seven of our missionaries from Africa. The missionary ranks are so depleted on that field, that we face a crisis. By the time this message reaches you, we hope to have three new missionaries ready to sail for that dark land. Early in 1938, we must return others to the African field. We have at least five other missionaries whose furloughs are past due. One of them is coming home for a serious operation on his eyes.

### The Unfinished Work

At the meeting of the General Board in January, 1937, we appointed several missionaries, subject to finances. The chances are this job will not be com-

pleted by this coming January. We must have money with which to finish that task and send at least four new missionaries to the field. All this places a burden on the General Treasury. We must rally at a time like this. Keep in mind that every penny received is credited on your General Budget apportionment.

#### Count Your Blessings

You will find out that counting your blessings is going to be a difficult task. We have been blessed as individuals; blessed as a church and blessed as a nation. We have so much for which to be thankful. God has forgiven us of our sins. That alone is enough for which to render praise, and enough to cause us to want to give liberally that someone else may find forgiveness. Later our hearts were cleansed from sin and the Holy Ghost came in to abide. That was more than an ordinary blessing. God has fed us; clothed us; protected us and in spite of our many faults and shortcomings, He has loved us. We surely have been a favored people. God has blessed our church with a spirit of unity. The harmony that prevails in all sections of our great church is a wonder of wonders. We have been enjoying a continuous revival spirit that has swept many into the fold. The country has been blessed. Economic conditions have improved. Crops as a whole have been abundant. We would not trade places with any other nation on earth. For all these blessings and many more, our hearts should well up with gratitude and our lips burst forth with praise. Now is the time to show our gratitude by bringing in a good offering on November 21.

#### Join the Procession

No matter what else you are doing, join with us in the march. This is something that will not hurt, but rather aid a revival. Would not it be great if every church would swing into line? It would be enough to make heaven put on a celebration. Think of 2,250 churches laying down an offering at the same time to help bless and evangelize the world. It can be done. That struggling church out there at the cross-roads may not be able to give much, but they can show the right spirit and take the right attitude and do something. If they march and do their best and the offering is only eighty-nine cents, God will bless them richly. Do not fail us. Every church do something.

#### Running Over

What if you do have your General Budget paid up to date! Who said that was the place to stop? The apportionment was never intended to be the maximum amount that a church should give. Rather it was intended that that amount should be the minimum. If you want your church to be in line for the fulfillment of the promise, overpay your General Budget. If you desire overflow blessings, then you must practice overflow giving. Those who give little, will receive little and those who give largely are sure to receive accordingly. That poor woman who threw her mites into the treasury gave largely. She gave all she had. Do you think her reward was small? I am persuaded that her blessing of reward was to

the full and overflowing. Some churches can double their apportionment and some can treble the amount.

#### Foreign Missions Depends on the General Budget

We have twelve different foreign mission fields. On these fields we have over one hundred missionaries and hundreds of native workers. They are all supported from the General Budget. If the General Budget runs low, we have to lay off native workers or keep furloughed missionaries from returning to the fields. We must keep within our income. We will not go in debt. Rather we are obliged to cut our efficiency on the fields, even if it means the crippling of our work. On the other hand, if our people will keep the General Budget chest well filled, we can send out missionaries that are so much needed; support our native workers; equip our mission stations; repair our present buildings and construct chapels and school buildings when they are needed. This offering on November 21 is to fill the chest, so our foreign work will not languish.

#### Ministerial Relief Depends on the General Budget

Our Ministerial Relief work was started in 1919, eighteen years ago. During that time more than two hundred persons have been cared for, including foreign missionaries. Upward of \$120,000 has been used to care for disabled and retired church workers. Permanent grants have been made on the basis of years of service. Widows have been given aid. Sickness and hospital bills have been paid. The Ministerial Relief Fund has been a blessing to hundreds. It means much to those whose resources are limited. Without this fund, many of our wornout workers would have been poverty stricken. From our General Budget of last year more than \$12,000 found its way into the Ministerial Relief Fund. That was not enough to provide for all the needs, but it was a tremendous help. How glad we should be for this provision. By sharing in the "Harvest Ingathering Offering" we can aid the disabled and sick of our number. They wrought well for years, but from their meager incomes they were unable to save anything. It is our privilege to help them now. "As ye have done it unto one of the least of these, ye have done it unto me." We hope to increase this fund. You can help us, by giving largely to this offering on November 21.

#### Our Giving Depends

upon our blessings. "As ye have received, freely give." We have received so much. God has bestowed upon us lavishly. He has not stinted in the least. Of all the nations of earth, it looks like we have been highly favored. I know that some people are inclined to grumble and complain, but show me a land under the sun where the common people have as much as we do in this fair land. Our homes and our tables and the clothes on our backs prove what I am saying. The wheels of industry have been turning night and day. The economic conditions have had a decided upward turn and the farmers in most sections are enjoying a taste of prosperity. How good the Lord is to us! From a material stand-

point, this adds to our responsibility. There is every reason why we should share in this \$50,000 offering on Sunday, November 21.

#### Our Veterans

Some of our aged and veteran ministers are dependent upon the General Budget. Twenty-five and thirty years ago, they were in their prime. They were pioneering the movement on very small salaries. During those days they were rearing families and could not save anything for a rainy day. Little did they think that they would be in such straitened circumstances now. It is sad, but they are old and helpless and look forward every month to receiving a small check, which comes out of the General Budget funds. Does not the condition that they are in appeal to you? I am sure your heart is stirred. The offering from your church on November 21 will help us to care for these aged brethren. The small amount that they receive each month will help to keep a roof over their heads and some food on their tables.

#### Enlist the Sunday School

This is one department that is always glad to do something. Call a meeting of your Sunday school superintendent and teachers. Get the burden on them. Show them the need and show them how the blessing will react on the school. Arrange for a special envelope for everyone in the Sunday school. Lay your plans to do something. We will never do anything unless we plan and pray and work. Work to create a missionary atmosphere in the Sunday school and also an atmosphere in which it will be easy to give.

#### Appeal to the N. Y. P. S.

Doing the difficult appeals to the youth. Give your Young People's Society a certain amount to raise. Throw it out as a challenge. Boys and girls like to do something worth while. Show them what it will mean to secure a great offering to carry on our work in other lands. Interest them in the young people of the mission fields. Get them busy planning and looking forward to Sunday, November 21.

#### The Women Never Fail

They never have failed us. They are not going to fail us now. The W.F.M.S. are not supposed to raise the entire General Budget. They are supposed to help and this they have always done. They have proved that their hearts are in the missionary work. Come on, women of the Church of the Nazarene. See that every member of the society has an envelope. Send for enough envelopes so you can give an envelope to every friend of the church. If your society has twenty members, send for 100 envelopes. Give each member five. Urge each woman to be responsible for giving out and collecting five envelopes. Get enthused over an offering to carry on this glorious work and then you will be able to interest others in the very same thing.

#### Begin October 10th

Do not think, brother pastor, that you can wait until Sunday, November 14, to speak about the "Harvest Ingathering" offering and then create a spirit of giving and get an offering the following Sunday, November 21. The plan will not work. It cannot be done.

Begin early. Speak about it on Sunday, October 10. On the 17th display your poster and distribute your envelopes. On Sunday, October 24, give out some more envelopes and tell the folks of the missionary needs. Do not apologize. As a pastor and a leader put yourself into the task. Pray over it and think about it. Get it on yourself. If you do not, you will not get it on anyone else. Get it on your people. Have a special prayer meeting for this very object. Take three to five minutes every Sunday morning to talk about the offering. God helping you, you can create such an atmosphere of spiritual giving, that by Sunday, November 21, all you will have to do will be to march and shout and lay down a great offering to help in this great task.

#### The Fields and Their Needs

ARGENTINA—The Fergusons and the Cochran are carrying on valiantly. Brother Cochran is in need of tents for summer work, but the great need is money to support native pastors. If we can but care for our pastors and take on more promising young men, we can expand rapidly in this great Latin American field.

PERU—To this field we must send a couple to take the place vacated by Rev. and Mrs. Bicker. You will recall that Brother Bicker was killed last spring in an auto accident. Reinforcements are imperative. The fact is we should send out at once two couples. Our work has grown to such an extent and the opportunities to carry the gospel to the people are unfolding on every hand. Then the time has come when we must build some chapels. These need not be expensive, but we must have buildings to which we can invite the people in to hear the gospel. We have gone so far in Peru that there is no backing up. We must proceed to strengthen our lines. The opportunity is there. Give us a good offering on November 21, for the sake of our work in Peru.

AFRICA—Something must be done and that soon. We have been obliged to bring five missionaries home for a rest. This coupled with the fact that Dr. Tanner and Fairy Chism have not been able to return to the field on account of their health, brings us to a near crisis in our African work. We hope to get Rev. and Mrs. Arthur Savage and Bertha Parker off to the field before Thanksgiving. Then by the latter part of the winter we hope to have Miss Chism and at least one more ready to sail. Our work is suffering for lack of reinforcements. In addition to supplying missionaries, we will have to furnish some equipment and money with which to make repairs. We are praying that you will help us to make this possible. You can do it by arranging for a bountiful "Harvest Ingathering" offering on Sunday, November 21.



PALESTINE AND SYRIA—The Kauffmans have returned to the field. Fully half of the money is in hand with which to build our church in Jerusalem. We must get in several thousand more that has been pledged. We are planning to open work in Damascus. Rev. and Mrs. Wayne Thorne, who are already under appointment, will make this old city their headquarters. We should open up work in Beirut. This is a city of wonderful possibilities for our work. There are 50,000 Armenians in Beirut alone and they are most susceptible to the gospel. Brother Krikorian has this city on his heart.

CHINA—To this field we must send a couple immediately after the meeting of the General Board. Then we must return the Osborns in the spring. Of course this all hinges on the outcome of the present struggle between Japan and China. We are keeping in close touch with the field and it looks now as though our work will not be hindered. Keep in mind that China is a big country. A great need in China is our school for the training of native pastors. The school is so crowded now that our missionaries have donated a portion of their salaries to construct a temporary building. They need it to house a few more students whom God has called to labor in the great harvest fields. We must look after this need. We cannot continue with our work without a trained native ministry.

INDIA—There never has been a brighter day for our work in dark India. A few years ago it looked discouraging. We wondered, at least, if during this generation, we would be able to break through the caste system and see any visible results. Thank God, the day is breaking in caste-bound India. We are not only seeing some handpicked fruit, but our God is answering prayer and we are seeing revivals. The Indian mind is inquiring after God. During the next twenty-five years the Church of Jesus Christ will no doubt witness in a big way the power of God for the sin-cursed of this land. Two missionaries have recently sailed, Miss Gardner and Miss Hunter. Henryetta Hale is already appointed and we hope to get her off by February. Our missionaries on the field are begging for recruits. Your offering on November 21 and the size of it will determine how much we can do for this needy people.

JAPAN—Our work in this Island Kingdom is most encouraging. We need money for our schools. They must have some help, for we must look to our schools for pastors and evangelists. In both of our districts we have the consecrated young men called to the ministry. The hope of our work in the future depends largely on training these men and pushing them out into the fields. Then we must purchase some property for a church and headquarters in Tokyo. We will never make much headway as long as we are a transient crowd. Brother Eckel has already purchased an option on a small piece of property, large enough for a church building. It is only a beginning. We must buy property and settle down

to build up a great work in and around this great city.

MEXICO—In this republic, just to the south of us, we need to help some of the congregations to acquire a church home. There is no doubt that these people can do something, but they need some encouragement. The future looms large for our church in Mexico. We have a wonderful people and must help them to extend their borders.

#### A Beautiful Poster

An attractive poster will be sent free to each pastor. Please place this poster in a conspicuous place. This is a good way to impress your people. It will get them to thinking about the offering.

This is only a beginning. Get some of your young people who are possessed with some artistic ability to make you some posters and pennants. On some of these you can use the pictures of the missionaries. This will help to interest your people. I trust that you as pastor, are greatly interested in this offering. If you are interested I know that you will be able to get others interested. You are the leader and they will follow you in this worthy undertaking.

#### Preach on Stewardship

It will help greatly if you will preach two or three sermons on "Stewardship." This is a theme that is greatly neglected in many of our churches. Some people have the idea that it has only to do with the material. Our people need teaching. If you will, show them that God is the owner and we are but the possessors. These terms are not synonymous. We must get in mind our true relationship to God and things. We are stewards, not only of material things, but we are stewards of time, talents and of life itself. This line of truth can be made a great blessing to our people. Get them with a vision of our relationship to God and it will help them in their giving.

#### Send the Postcard to M. Lunn, General Treasurer

The envelopes will be sent to you free. Use the card in ordering. Do not neglect the matter. Fill out and return at once. The envelopes will be mailed to you immediately. We want you to get them in time so you can get them out to your people. The poster and the envelopes can be made a blessing.

#### Please Give Co-operation

We can succeed in no great project without your co-operation. If you are not interested and want to find an excuse for not doing anything, you will find the excuse. There are times when you want co-operation from the people. Every leader desires it at times. If you are going to receive co-operation, you must be willing to give it. Let nothing, not even a revival meeting, keep you from co-operating in this "Harvest Ingathering." Such a thing can be made a blessing to the revival.

#### Plan for a Big Day

We never get anywhere with anything, unless we plan for it. Millions will never get to heaven, simply because they do not plan to go. In this life, if you succeed in anything, you must plan well in advance to do something worth while. Not only is that so, but you are going to have to get about nine-tenths beside yourself, before you will be able to stir the folks to action. Plan to make November 21 one of the great days of the year. Arrange for your songs and music and your rousing, ringing speeches. Get the folks excited over doing something for the Lord. That is just what I mean. Put out a basket. If yours is a large church, arrange for a clothes basket. Even using a large receptacle will help you in the offering. Sing and march. If the folks want to shout, let them shout. When an offering is on, that is a good time to shout. Make it a time never to be forgotten.

#### Send in a Report

I really want you to do it, providing you have a time. If the folks give hilariously, sing and shout and run off with the meeting, we want to know about it. That will be worth writing up for the columns of *The Other Sheep*. Why should not people get blessed and shout when they are giving to carry on the greatest work in the world.

#### Send Remittance at Once

As soon as you have taken your offering, please send it to Kansas City. Do not shift all the responsibility to the local treasurer. See that the offering gets into the mail. Address it to the General Treasurer, M. Lunn, 2923 Troost Ave., giving your name, church and district. The entire amount will be credited to your local church on its General Budget apportionment.

#### Give Attention to Prayer

Here is a good rule to follow. If you want to get your people interested in a project, get them to pray about it. If you can get them to praying for the offering, they will become interested in it. Set apart one or two of your regular prayer meetings as "Harvest Ingathering" prayer meetings. Prepare special messages along the line of our needs. Point out the value of prayer. Do your best to build up the faith of the people. Urge the people to pray about how much the Lord would have them give. Plead with them to pray for a great ingathering of money on Sunday, November 21. If we can have a great volume of prayer ascending throughout the Church of the Nazarene, there is just no telling what will be accomplished.

#### We Are Debtors

The Apostle Paul sought to refresh our memory at this point. He said, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." Dr. Breese emphasized the same thought. So many times he said, "We are debtors to every man to give him the gospel in the same

measure as we have received it." The principle holds good and is practiced in the world as well as in the church.

God has done something for us. There is no doubt about it. We are a favored people. We have been blessed again and again. Because of all these favors and the place we hold in His work, we are the greatest debtors in the world. We know the power of the gospel in the lives of others, and better still, in our own lives. Therefore we must as His children, carry out the commission. We must witness at home, in the adjoining state and in the regions beyond. A good offering on November 21 will help us in the task. It will help us to pay our debt.

#### Our Missionaries

We appreciate all our workers, missionaries at home and those on the fields far away. Our missionaries that labor abroad, have rendered and are rendering valiant and heroic service. We have a number who are serving their first term on the field, but we have quite a number who are out for the second term. Added to these we have a group of veteran missionaries, who have spent from twenty to thirty years on the field. We do not like to think about it but some of them are getting old, and yet they are rendering most valuable service. We as a church are blessed with a fine band of noble, heroic, self-sacrificing missionaries. They have given every evidence of being called to this work, and across the years quitted themselves like soldiers. We feel indebted to this fine company and must encourage and stand by them. We must not only keep a roof over their heads, and bread for them to eat, but we must furnish equipment so they can carry on successfully.

#### A \$50,000 Offering

It is certainly strange how large the figures look when we are talking about an offering for the work of the church. That amount in the world would be small. In these days such an amount does not even get into the newspapers. A city of 25,000 people will get together and vote to build a \$1,000,000 high school. They know that they must pay for it, but they feel that it is necessary for the education of their boys and girls. A city of 150,000 people will spend, during the month of December, \$1,000,000 for Christmas presents and of that amount \$900,000 will be for luxuries that the people could easily get along without. Not only that but one-fourth of the million will be for candy and toys, etc., that will be gone before New Year's Day. No complaint is made. Nothing is thought of it. In one of our major league baseball games they think nothing of taking in \$50,000 for two hours of recreation and entertainment.

We are asking for \$50,000. Counting our friends we have at least 150,000 people to which we make our appeal. We are asking every three persons to give one dollar. We know that some could not give as much as a quarter, but we know this, that we have 10,000 people who could give \$5.00. If our

people could only get the vision and see the need, we have 50,000 people who could march by the altar of our churches and lay down a one dollar bill.

Here are some of the channels into which the offering will find its way. There are Ministerial Relief, Home Missions, missionaries' salaries, support for the native workers, transportation for missionaries to and from the fields, chapels, school buildings and equipment with which to evangelize the world. Would any one of God's children begrudge an offering to carry on such a work. I feel sure that our people are interested and are going to give willingly and gladly. Let us give them an opportunity on November 21.

N. Y. P. S.

S. T. Ludwig

### This Month

OCTOBER—what? The General N.Y.P.S. Council is sponsoring the Personal Solicitation Campaign during this month. If possible we are asking our pastors to co-operate with district and local N.Y.P.S. presidents in promoting this work in the local church.

This campaign is to take the form of a survey in the community of your church. The goal is to contact unreached young people to the amount of three times the membership of the local society. For this purpose survey cards may be secured from the Publishing House at cost (35c a hundred or \$1.00 for five hundred).

Will you as pastor assist in the organization of groups and teams in this great effort to contact young people who have no definite religious affiliation? We are asking that the entire month be given to the project so that ample time will be given to work the neighborhood of your church carefully.

The idea is not merely to "contact" young people, but after we have located them and know where they live, there is the further work of winning them to the N.Y.P.S. services and to Christ. This will take many months of work, nevertheless it is a definite step in the evangelization of those about us.

For November we are asking that the first week be one of prayer. We trust that special hour services can be arranged from Monday to Friday (Nov. 1-5). At these services prayer will be asked for the young people contacted in the survey. Then let us set the month of November to do our best to win these new young people to our services and to Christ. The climax of the month will come in the Thanksgiving offering when we will give our gifts for the World-wide Program of Evangelism. This is a challenging call, but your guidance and counsel as pastor will be deeply appreciated by our young people everywhere.

PRAY - GO - WIN

### LISTENING

I once heard Doctor Pierson say that he called upon a clergyman who was laid on his back for six months. The doctor said to his friend, "You are a busy man. It may be that God had something to say to you, but you were too busy to listen, so God had to lay you on your back, that you might hear his voice and receive his message." As he was leaving the house it struck Doctor Pierson that he himself was a very busy man, and did not give much time to listening for the voice of God. So he determined to practice what he had preached. "And from that time," said he, "I have sat at the close of each day for an hour in the quiet of my study. Not to speak to God, but to listen to what God has to say to me, and to lay the day's life and work open to the gaze of God."—AUTHOR UNKNOWN.

### Ramblings from the Roving Correspondent

THE r. c. has asked the man with the big blue pencil to revise the heading under which his (the r. c.'s), effusions have appeared. The former caption "Why Do They Do It?" had such a strong connotation of the critical attitude that we feared it might color the thinking of both the perpetrator and those whom it was designed to help.

A considerate and resourceful pastor planned wisely for his annual business meeting. Instead of the more or less stereotyped reports from different departments and the tedious balloting for various officers and board members with nothing to enliven the prosaic routine, here is what he did.

He started with a spirited song service. Then several brief prayers followed by his own concerning which he had done some previous thinking. After that the reports, each one prefaced by introducing the individual at the head of the department reporting. And of course with the introduction some well chosen remarks of appreciation. This part could easily be overdone but there was admirable restraint as well as sincerity all the way through.

Following these pleasant points of interest were brief presentations of goals and plans for the coming year. During the balloting, or rather when the votes were being counted choruses were sung, spicy testimonies were given and an atmosphere of inspiration and freedom was maintained.

The annual meeting ran only a half hour over the usual time. Everyone wondered why that business meeting could not be a pattern for all to come in succeeding years.

Now you need not try to guess who was the hero of this sketch. The r. c. was daydreaming when he wrote it.

### BOOK CHATS



By P. H. Lunn

CAN WE REPEAT THE CREED? by T. E. Gouwens (Cokesbury—\$1.00) is a pocket-size book of 144 pages with as much solid material in it as many a volume twice its size. As is indicated by the title it has ten sermons "addressed to honest doubters—stressing the truth, the beauty, and the meaning of the difficult phrases of the Apostles' Creed." This little book is well worth the attention of any serious minded layman and is of particular value to ministers. There is background material here for a series of sermons that would edify and merit the appreciation of any intelligent congregation. The chapters are: "Things Hard to Doubt," "Born of the Virgin," "Descended into Hell," "The Holy Catholic Church," "The Communion of Saints," "On the Right Hand of God," "He Shall Come to Judge," "The Quick and the Dead," "The Resurrection of the Body," "A Closing Word."

Another interesting volume on the same subject—"The Apostles' Creed," is AM I INTELLIGENT? by John Raymond Hand. Under this strange title the author, who confesses never to have studied theology, discusses the cardinal points of Christian doctrine. It is well done. Had I a friend or acquaintance who was in difficulty with doubts and questions concerning the Christian faith I know of nothing better to give him than this attractive and well written volume. From the standpoint of an investment the book would be worth its price in the few pages in which the author gives three reasons for his belief in the imminent physical return of Jesus. The Book Man wonders if in our own denomination we do not take too many things for granted. Our observation leads us to believe that many of our young people in high schools and colleges are having intellectual battles in which they fear to enlist the help of parents or pastors. An occasional sermon on the fundamental Christian tenets would not be amiss. In many churches doctrinal sermons are limited to the subject of entire sanctification. These must not be discontinued or diminished but other great evangelical truths can with profit be presented from time to time.

A new and somewhat different volume on "The Second Coming" is PREMILLENNIALISM OR AMILLENNIALISM? by Charles Feinberg (Zondervan—\$1.50). Most of our constituents are familiar with the counter claims of pre- and post-millennialism. Proponents of the latter school have had very little to say in recent years while there have been a number of volumes espousing the former. There seems to be a tendency on the part of those not willing or shall we say unable to accept the premillennial theory to enrol in the ranks of Amillennialism. This school rejects the idea of the Millennium, the thousand year reign—either before or after the Advent. Some premillennial advocates affirm that this theory is the successor to post-millennialism. Dr. Feinberg in a very scholarly and exhaustive treatise (250 pages) champions the premillennial coming of Christ, averring that "its position is an impregnable one—the only one that is consistently true to the Word of God."

The book is far from being a sensational or speculative discussion of prophetic truth. It originated in the author's desire to satisfy his own thinking on the premillennial view. Naturally the burden of the book is to prove—not the return of Christ which both theories include, but His coming before the thousand-year reign. Students of the Second Coming will find much interesting and helpful material here.

### ILLUSTRATIONS

Illustrations are the windows of the sermon. This department may serve as an exchange to which all preachers may send illustrations, incidents and anecdotes suitable for other preachers to use. Give proper credit to source from which the illustration is obtained. Do not copy copyrighted books or magazines without first securing permission from the copyright owner. An allowance of 50c in trade will be given to the sender for each illustration printed. Address all communications for this department to Illustration Department, THE PREACHER'S MAGAZINE, Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo.

### The Folly of Too Hasty Judgment

An old legend tells of two knights who met on the highway and fell into a dispute over a shield which hung between them. One said it was made of gold while the other insisted it was made of silver. From words they fell to blows and, using swords and battle-axes, they soon fell mortally wounded. As their lives ebbed away a traveler passed by and seeing their plight stopped to inquire the trouble. One of them, with failing breath, gasped out the story. The traveler said, "You are both right and both wrong. One side of the shield is made of silver and one of gold." What trouble they might have avoided if they had taken time to look at both sides of the shield.—W. A. LAYFIELD.

### If I Go I Will Come Again

Several years ago I read in *The American Magazine* the experiences of a swimming instructor who made the statement that a person could float indefinitely if he would observe certain principles. He gave the following illustration to prove his statement:

In the city of Galveston, Texas, lived a man who had a little girl of seven years and a little boy just four years of age. He had taught them to swim and float, and often they would go to the beach and swim for hours at a time. It happened that one day they were enjoying to the utmost their swimming and floating and forgot about the time of day and the distance they had gone from the shore. When the father realized this he found that they had gone too far for the children to swim back and it was too late in the day for them to do it before darkness should overtake them. He was in an awful plight and did not know what course to pursue but knew he had to take a great risk and decided to do the following. He swam to the little girl and told her of their plight and reminded her that she was a good floater but could not swim back to shore. Also he told her that her little brother could neither swim back to the shore nor float till he could go for help. He said, "Now dear you just remember what I have told you about floating, that you can float a long time if you lie on your back and keep your face out of the water and you can float till I take little brother on my back and swim to the shore with him and then I will get a boat and come back after you." She said, "All right, Daddy, I will float till you can come back after me."

The man took the little boy and started as fast as he could for the shore. He finally made it but it was now dusk and darkness was not far away. He gave the alarm and before long there were many boats looking for the little girl. Their searchlights were searching everywhere for the little life that was out there on the unmerciful waves. After a while one of the boats discovered her and made its way to her and rescued her from the water. She was pretty much exhausted and strangled from the big waves but alive enough

that she knew everybody and what was going on. There was quite a bit of emotion among that group of men who had found her and after they had given her first aid, one of the men asked her whether or not she was afraid out there by herself. But she said, "No, I was not afraid, because Daddy had told me he was coming after me and I knew he would."

Jesus has left us here as it were on the waves of time but told us plainly that He was coming back for us. Let us not be afraid but keep up courage till He does come.—**W. LAWSON BROWN.**

### Honoring God

On our first pastorate several weeks had elapsed before any offering was given to us; and then two dollars was turned in on our salary. It was appreciated and needed, but would not begin to fulfill our needs. While deciding what to use the money for we were reminded of a missionary pledge of one dollar a month toward the support of a native worker on the field; while our needs were urgent, we felt we should meet our pledge, so sent one dollar away for missions. That afternoon we were calling and stopped to call upon a family that belonged to another denomination, although they had been in our services a few times. We read from God's Word and had prayer, and immediately following the prayer service this farmer wrote us a check for ten dollars, and gave us a large ham. I firmly believe these were given because we had honored God with our substance.—**R. H. JORDAN.**

### A Church Member, but—

Just yesterday I was called to a home for a short funeral service. The obituary had already been prepared by the family and handed to me upon arrival. No mention was made of any church affiliation, but following the service the aged wife took me by the hand and drew me down so she could whisper to me these words, "He was a good man and was a member of a certain church, mentioning the denomination, but we just became careless, I guess. He hasn't attended church for a number of years." Today that bereaved widow is speeding eastward on a fast train to bury the body in his native state. While the body is encased in a metal casket which cost hundreds of dollars, there were banks of flowers, beautiful scripture read and kind words spoken, yet those spoken words, "He was a member of a church, but we just became careless, I guess," resound in my very being, and cause me to think of the multitude of careless church members in our own churches who do not feel the responsibility for the prayermeeting, family altar, giving God His tithe or carrying a burden for souls. I wonder what can be said of them when they are laid in their casket if they continue in this way?—**R. H. JORDAN.**

### God's Marvelous Grace

While attending a missionary service at Georgetown, Kentucky, recently a friend invited me to join him in search of a nearby spring which he had heard was so large that it formed a good-sized creek. We soon found the spring, or rather a reservoir about 40x60 feet and several feet deep. At one corner of the reservoir a stream of water about ten feet wide and several inches deep poured constantly over the wall forming the creek. We interviewed a nearby filling station attendant and asked him several questions regarding the spring all of which he answered to our interest and satisfaction. The thing that impressed me the most was his answer to my question when I asked, "Does as much water come out of that hill continually as flows over that wall?" He answered, "Oh, yes, and a lot more! That is what the city (about 4,000 inhabitants) does not use. Two fire engines could pump water there all day and it would not be missed."

This made me think of God's marvelous grace. He has such an abundant supply that the whole human race could draw continually and yet the amount used would not be missed. Then too, why do we try to get along on such a scant supply? There is so much which we do not use.—**J. FRANK SIMPSON.**

### A Fool He Was (Is)

While pastor at Frankfort, Kentucky, where the state reformatory was then located, the Governor granted a full and free pardon to a convict who had long been confined in the prison. Usually such a pardon is received with joy and gratitude but such was not true in this case. Instead the convict did not desire liberty and refused the pardon, stating he would rather remain a prisoner.

This man was immediately classified a fool, and it was reported he was to have a mental examination for surely his mind was affected. Certainly his attitude was strange but if he were a fool many of his accusers were even greater fools, for while he refused pardon from the state and liberation from a material prison, they were at the same time refusing pardon from God and freedom from sin.

The Governor of the state does not have a pardon for everyone who has disregarded the laws of the land but God has a full and free pardon which He offers to every condemned individual. To accept means liberty, restoration, eternal life and a heavenly inheritance. To reject means continued separation, confinement, hardship, reproach, other like ignominious consequences, and finally eternal doom. Is not one a fool to refuse such a pardon?—**J. FRANK SIMPSON.**

### Getting "The Real Thing"

In our house a certain room not connected with the heating system is warmed, as occasion requires, by an electric heater. This has a great, silver-bright reflector. From the deep center of its concavity projects a short cylinder covered with fine wires. This is joined to the larger wire running through the back of the reflector.

One cold evening I plugged this wire into the extension cord that is connected with the lighting system of the house. A minute or two passed. But that electric heater failed to make the little singing sound which it does as it warms up. The cylinder remained cold; its network of tiny wires did not take on the cheerful, ruddy glow they usually do, after I press the push-button on the wall. Something was wrong.

I had not forced the end of the heater's wire deeply enough into the two little slots at the metal end of the extension cord. To all appearances there was a perfect connection. But not one bit of heat or light came.

Then I pushed the plug deeper into those narrow rectangular holes. Soon appeared the heat and the rosy splendor. I had really made contact with the source of power.

It seemed a parable of my religious experience years ago. I was a member of the church, and an active worker in it. I led a moral life; I read the Bible daily, and prayed. I sought to live unselfishly; I was a Sunday school teacher. I tithed.

Yet there was no warmth or glory in it all. I was being pushed along by the cold hard hand of duty. For I was not, through regeneration, connected with the Divine Source of light and power. I had joined the church; I had not become united with Christ.

Realizing my state, I sought to have a vital contact with Him who said, "I am the light of the world," and "I am the life." And my quest became conquest by the Galilean. The blessed moment came when "my heart was strangely warmed," when it was "made to burn within me." I was born again. Superficiality in religion was over for me. I had found salvation. Not only the form but the power was mine. Religion proved "a living bright reality."—**WILLIAM T. WENDELL.**

## Problems Peculiar to Preachers

Chas. A. Gibson

This department is designed to present practical solutions for problems peculiar to preachers. Send your questions (no theological questions) to Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

**Question**—How many revival meetings should I plan for my people in the year? I have a small membership of only about sixty.

**Answer**—In any church two well planned revival efforts would seem to be sufficient. When we consider the meetings that others put on that we should co-operate with, and the district gatherings we should have our folks attend, it becomes apparent that two meetings of two or three weeks duration are about all they can well attend and put their souls into. There may be an occasional exception to this, but I am sure this should be the rule. I am further convinced that with a good, interesting program carried on by the pastor and his people there are many places where one good campaign with outside evangelistic help would be better.

**Question**—Should an evangelist ask pastors for meetings?

**Answer**—I am not sure that a definite statement can be made at this point. There likely are times when it is proper for such to be done. It would all hinge upon acquaintance, circumstances and present conditions. As a rule it would not be wise for an evangelist to do this. No later than last week I recommended a certain evangelist to a pastor and the answer was, "I have thought I would have this man for a meeting but he has come to me requesting the same until now I will never have him." This pastor may be a bit severe and would possibly do well to have this very evangelist, but I venture the suggestion that this pastor voiced the reaction of the large per cent of pastors at this point.

**Question**—Some of the members of the church I pastor speak to other of my brethren in a disparaging way about my work and leave the impression that the work is not progressing. What can I say or do that this influence may be checked?

**Answer**—There is little you can say. It either is a fact or it is not and truth will out at last. I suggest you keep on such a live program; and thus keep the interest up to such a height, that those who make such statements will be proved wrong by the evidence produced from service to service. If you talk it will put you on the defensive and will not stop one of these that persist in their idea.

**Question**—I have a local preacher that fails to take the course of study; he is a good man and worthy in every other respect. What can I do to get him to take the course?

**Answer**—I cannot answer your question specifically unless you tell me the age of the man, the size of his family and more of his background. It should be remembered that he is not required to take the course in order to qualify as a local preacher. If as you state he is a good man and qualifies in every other respect it might be an injustice to force him to take the course. It is hard for men to study in later years if they have not formed the habit in youth. Obligations may be so many that he has not time to do this. It is more than likely that you would

spoil a good local preacher in order to make a second rate licensed one. Only those who plan to go on to ordination are of necessity required to take the course. It is of course advisable for anyone who speaks in public to study all he can and do his best toward improvement of his talents.

**Question**—We recently discovered that our District Budget was in arrears for nearly four months. This was a surprise for it had been raised and paid to the treasurer each month. To further raise a question, six months of the budget was sent in last month. What would you suggest as a safeguard?

**Answer**—I suggest in connection with the treasurer's report that is given at the board meeting each month that the receipts from all departments be made a matter of record. Thus the regular method of reading these will show how much has been sent to the different items and from what department of your church. In addition to being a protection I think it will become a source of great inspiration.

**Q**—Can a pastor who finds house-to-house visitation a bore and a bugbear, ever hope to be a genuine success? How can a pastor cure himself of this defect?

**A**—I think that in this age a pastor can succeed without house-to-house visitation, but if he does, he will have to be so much stronger on some other lines to make him a specialist in his field. It would seem to be a point of wisdom to develop this valuable point in pastoral work, not only for the good it will do the church but for the value the preacher will receive. The contact with his people in their homes will give him a view of his people he never can get otherwise. The things he will witness will broaden his sympathy, and understanding, of humanity in general, and his own people will be dearer to him by thus knowing him. The three fields of life must be known to the pastor who has a well rounded knowledge of the task he is to perform. He must know the working conditions of his people and their associates there. He must know their social life not only in church but elsewhere, and he must know their home life. Thus while he may succeed and not visit, he has surely lost one of his great fields of instruction and help. If he is adverse to this task it may be because he has never seriously undertaken it and discovered the joys therein. I suggest that he, in this thinking, separate the masses such as he plans on preaching to on Sunday nights, into the individuals that they are, and that he think of them as the wounded sheep, stray sheep, stolen sheep, good sheep, and in every case, hungry sheep of His Master. And that he prayerfully listen to the Master's call, "Feed my sheep." If he does he will know some of them will be too wilful, weak, worldly, or wild, to come to the manger of his congregation to eat, and that he will have to find them where they are. That they are at home should give him hope for an audience. A few weeks of real visiting and new testimonies, new smiles, and new interest, will reward him for a little hard work. When the results begin to come in he can never be persuaded to give up house-to-house visiting. If he needs other encouragement he should study the lives of great pastors of all churches, including our own.

**Question**—What weakness in a preacher may be named as his greatest liability?

**Answer**—I doubt if this question can be answered by naming a weakness; for preachers cannot be rated as engines and listed as so many horsepower. The weakness of one preacher may be the strong point of another, as in the case of a preacher who fails in his finances. The finances are the strong point of many preachers. I believe if preachers would have nerve enough to take a personal invoice they

could find their outstanding weakness with comparative ease, and then if they would apply themselves they could correct same. Advice at this point is hard, either to give at this distance, or to give in person to person contact. If I were to give one weakness out of which all others may crop I would say it is a wrong conception of values. That goes for time, talents, obligations, contacts, etc.

Q.—Should the former pastor and his family make frequent visits back to the field? Should they write back?

A.—This seems to be a bothersome question for this is the fourth one I have had in the short life of this question box. I answer once more, No! If it does become necessary

or desirous to go back he should in every case contact the present pastor and keep him at ease regarding where and why he is back on the field. He should not write letters and by all means should not discuss the work of the church and the present pastor except to praise him.

Q.—What in your opinion is the greatest trial to which a pastor is subjected?

A.—I think the monotony of the everyday grind is his greatest trial. His success or failure will be measured by his ability to put into the everyday life of the pastorate a romance of religion that keeps life in every part of his program.

## THE PREACHER'S WORKSHOP

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

Roy E. Swim

### THE OCTOBER PROGRAM

**Good Reading Emphasis**—The emphasis selected for the month of October is "good reading." The Twenty-fifth Anniversary of our Nazarene Publishing House is the occasion. Why not, for your own edification as well as for that of your people, give a little time to the promotion of some of the great religious classics. Among some of the older writings are: *Imitation of Christ*, by Thomas a Kempis; *Holy Living and Holy Dying*, by Jeremy Taylor; *Practicing the Presence of God*, Brother Lawrence. You will be surprised to learn how few in your congregation have ever read John Bunyan's *Pilgrim's Progress*, one of the world's greatest classics of the Christian life. To the literarily-minded John Milton's writings will hold much interest. *Paradise Lost* and *Paradise Regained* are the best known of his works. Two stories touching on the life of Christ will never grow old. They are Wallace's *Ben Hur* and *Prince of the House of David*.

The richest spiritual and inspirational reading from the practical standpoint lies in the classics of the holiness revival of the last century. Perhaps the best known and most widely read is Hannah Whitcomb Smith's *The Christian's Secret of a Happy Life*. Phoebe Palmer's books, among them *The Way of Holiness*, are full of inspiration. Then there are the writings of Daniel Steele, the great scholar of the holiness movement. *The Gospel of the Comforter*, *Love Enthroned*, *Milestone Papers*, *Half Hours with St. Paul* and *Half Hours with St. John* are some of them. *Perfect Love and Purity and Maturity* by J. A. Wood, are bulwarks of holiness teaching. Another well loved book is M. L. Haney's *Inheritance Restored*. McDonald's *Saved*

*to the Uttermost*, *Scriptural Way to Holiness* and *Our Love Made Perfect* are as helpful today as ever. Two other holiness classics are Lowry's *Possibilities of Grace and Holiness and Power* by A. M. Hills. If you want uplift read A. S. Keen's *Pentecostal Papers*, *Salvation Papers*, *Faith Papers* and *Praise Papers*. From a practical standpoint Colonel Brengle's little books on holiness, among them, *The Way of Holiness*, will always be treasured by the holiness people. Help your people to better reading and the cheap story problem will largely be solved. More than that, the spirituality of your church will be definitely stimulated. And do not forget to patronize "our own Publishing House" when you want to buy books.

### PREPARING FOR A REVIVAL

1. Preach much along the line of revivals, not only the need, but also the possibilities. Lay special stress on the experience of holiness, for it was Pentecost that gave the early church its mighty revival.

2. Call attention to the fact that as a denomination one of our chief interests is planning and working for revivals.

3. Give special attention to the program of Personal Work, organize effectively the auxiliaries, endeavoring to effect a greatly increased attendance in the Sunday school, the Young People's Society and the Woman's Foreign Missionary Society. Conduct special classes in personal evangelism.

4. Make prayermeetings a specialty. Hold them two or more times each week in the church. Hold them in homes. Hold them under the auspices of the Young People's Society, the Woman's

Missionary Society, and the Sunday school classes.

5. Call the best evangelist possible and far enough ahead that you will be able to choose a proper time for every campaign. Too many campaigns are jumped up without proper preparation.

6. See to it that the campaign is properly advertised. Find the best method in your community. But be sure to advertise.

7. A good way to open a revival campaign is to have a Sunday school rally on the opening day, giving the evangelist a chance at the strangers with a properly planned program.—E. E. HALL, Superintendent Kansas City District, in an open letter to preachers.

### VITALIZED GIVING

Too often stewardship, church budgets and giving in general are just a matter of cold figures, dollars and cents. "Justus Timberline," writing in the *Christian Advocate*, confesses to an awakening along this line. He took a little time to think through the statistics of his church to the human element beneath them. Although he confesses that his last year's subscription was not too large, this is what he found his money had done for him. It had supported a missionary doctor in China for one working day. During that day the doctor had given sight to three blind men by removing cataracts from their eyes. He saved a child's life by cutting off a gangrened toe. He vaccinated a dozen people in a village where smallpox was raging and showed a roomful of mothers how to feed their just-weaned babies. And everybody knew—trust him for that!—why he was living eight thousand miles from home and friends and working on less than a truck driver's wage.

"My money," he continues, "paid the tuition for two weeks of a black girl at a school in the South, who will be teaching next year in a rural school; and she'll be doing it as a Christian and in a Christian way.

"I was the unknown helper of a preacher for three days as he rode a circuit among the hills, and in that time he persuaded an old feudalist that you can do something better for your enemy and

for yourself than to 'waylay' him with a squirrel rifle.

"I kept a young theolog in the seminary at his studies for a week—and the quaint idea has occurred to me that one of these days he may become my pastor. If that happens he may be worth more, to me and to all my fellow members, because of the week's study I paid for.

"There's one contribution I wish had been larger. If I'd put a couple of dollars more (which would have made me year a pretty fair straw for one more summer) I could have provided the registration fee of a young fellow at a summer school where he would have got some ideas; and especially a great new interest in the young people's work in his own church. And you know, I reckon, how greatly that's needed. I certainly do.

"Three things," he added, he had learned from his new viewpoint. "First that I'd been cheating myself by just giving my money and letting it go at that. I thought of the fun I'd missed by not trying to find out sooner what my few dollars were doing.

"The second was that Justus Timberline, plodding along here, in this unexciting place, was actually leading an adventurous life in a dozen parts of the world; doing astonishing things in partnership with all sorts of wonderful people.

"And the third was that these wonderful people were completely dependent on me and others like me. They couldn't have done these astonishing Christian works without me."

Wonder what a little "humanizing" would do for the Nazarene General Budget?

### FOR YOUR WEEKLY BULLETIN

**Sunday School Enthusiast.** In one of our Kansas City Nazarene churches, the pastor's little six-year-old daughter is quite a Sunday school enthusiast. They had little more than gotten settled in their new home, for they had just moved to the city, than she called on every family in the block, inviting them to attend her Sunday school. More than that, when the iceman came to deliver ice, she asked him to come to Sunday school. Upon his replying that he could not as he had to work on Sunday, she answered, "You ought to be ashamed. My daddy is a preacher, and he says everybody ought to go to Sunday school."—Furnished by MISS VELMA KNIGHT.

**Synonymist.** They had evidently been studying synonyms at the school attended by the son of a minister, for coming home one noon, he said:

"Daddy, my teacher says that 'collect' and 'congregate' mean the same thing. Do they?"

"Perhaps they do," said the father, rather sadly, "but you can tell your teacher, with my compliments, that there is a vast difference between a good congregation and a good collection."—*Nashville Christian Advocate*.

**Anxiety**—The nervous tension in many people is not only a reflection upon the reality of their faith, but a definite cause of their physical undoing. My mother was always very careful to adjust the tension of her thread as it passed through the needle of her sewing machine before she touched the treadle of her machine. Too much tension on the thread was just as fatal as too-much slack. Either would snap the thread as the power pushed the needle through the cloth. Sanatoriums are full of people who have broken under anxiety. Digestive juices stop when anxiety begins its evil work. Sleep goes when worry comes. Jesus said for the benefit of body and soul, "Be not anxious." Anxiety denies God's providence.—WILLIAM CHAMBERS COVERT, in *Westminster Teacher*.

### THE FAITHFUL PREACHER

He held the lantern, stooping low,  
So low that none could miss the way;  
And yet so high, to bring in sight  
That picture fair—the world's great  
Light;

That gazing up—the lamp between—  
The hand that held it scarce was seen.

He held the pitcher, stooping low,  
To lips of little ones below;  
Then raised it to the weary saint,  
And bade him drink when sick and  
faint.

They drank—the pitcher thus between—  
The hand that held it scarce was seen.

He blew the trumpet soft and clear,  
To call the waiting soldiers near,  
And then with louder note and bold,  
To raze the walls of Satan's hold!  
The trumpet coming thus between—  
The hand that held it scarce was seen.

But when the Captain says, "Well done,  
Thou good and faithful servant—come,  
Lay down the pitcher and the lamp,  
Lay down the trumpet—leave the camp,  
The weary hands will then be seen,  
Clasped in those pierced ones—naught  
between!

—AUTHOR UNKNOWN.

### SERMON SEEDS

**The Angle of Repose**—"Great peace have they which love thy law and nothing shall offend them" (Psalm 119:165). *Angle of repose* is an engineering term

referring to that angle of an inclined plane at which unattached objects on its surface cease to slide. When the French had despaired of success in the construction of the Panama Canal and American engineers took the task over it was discovered to the joy of the army's experts that the sides of the cut had reached the angle of repose, and the treacherous slides were already conquered. God has a method by which He proposes to deliver His people from the necessity of constant instability. Note: (1) That a knowledge or conviction of God's law is not enough. (2) That the love of God's law is an inner power. (3) That this love of God's law is that "new covenant, written on the heart" of Jeremiah 1:33 and Hebrews 10:16, 17. (4) That this new covenant is made actual in the life by the baptism with the Holy Ghost whereby the love of God is shed abroad in the heart (Romans 5:2-5). (5) That those who are thus equipped have attained that relation to life and the will of God where "nothing shall offend them." Not that they cannot be "upset" but they will not be. They have victory over the world, the flesh and the devil.

**The Balanced Life**—"I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). The "Ingress," "egress" and "progress" of the Christian life. To go in and out constantly and perpetually is to maintain spiritual equilibrium. To go in and not go out is to live an unfinished, unbalanced life. We go in for salvation; we go out for service. We go in for protection; we go out for liberty. We go in for learning; we go out for teaching. We go in for worship; we go out for work. We go in for communion; we go out for conflict. When Jesus chose the twelve, He had a double purpose in view, namely, that they might be with Him, and that He might send them forth to preach. The first is discipleship. Its motto is, "Come and see." The second is apostleship. Its formula is "Go and tell."—F. W. FARR, in *Alliance Weekly*.

### THE BASIS OF SUCCESSFUL SERVICE

(Joshua 1:1-9)

- I. Summons to Service (vs. 1, 2).
  - II. Stimulus to Service (vs. 3-5).
  - III. Strength for Service (vs. 6, 7).
  - IV. Success through Service (vs. 8, 9).
- CARL J. SCHUMACHER  
in *Moody Monthly*.

**Christ as Seen in John 1.** His Eternity (v. 1); His Work as Creator (v. 3); His Birth (v. 14); His Rejection (vs. 10, 11); His Reception (v. 12); His Sacrifice (v. 29); His Reign (v. 49).—S. LAVERY in *Prophetic News*.

HOMILETICAL

Preaching Program for October

O. J. Nease

Morning Message, October 3 THE STRONG CONSOLATION

TEXT—That we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus (Heb. 6:18-20).

INTRODUCTION

- 1. God has ever sought covenant relations with man. a. It was so with the fathers: Adam, Noah, Abraham, etc. b. Stephen refers to God as the God of the covenant (Acts 7:8, 17). c. Jesus repeatedly referred to the promise of God made to men. 2. Salvation is based upon the covenant of God. a. Salvation is as certain as the promise of God. b. We therefore examine the basis of our hope.

I. THE UNIVERSE BUILT UPON THE DEPENDABILITY OF GOD

- 1. This is a universe of law. a. Men are dependent upon the orderliness of the universe. b. For example: Mariners at sea; farmer for crops; workingman for regularity of sunrise and sunset; merchant upon gravity for weighing devices, etc. c. Contemplate a lawless world. 2. The element of uncertainty in society today. a. Men worried over fluctuation of markets, stock exchange, bank stability. b. Educators over the instability of human attitudes. c. Statesmen over the undependability of national and international relations. d. Labor disorder is based upon distrust. e. Parents over home relations. 3. God alone is the soul's assurance. a. Some trust in false hope. b. "In God we trust."

II. THE BASIS OF GOD'S DEPENDABILITY

- 1. His promise. a. "God made promise to Abraham" (v. 13).

- b. God makes promise to all men. "He that cometh unto me I will in no wise cast out." "Behold I send the promise of my Father upon you." "Lo, I am with you always." "Because I live ye shall live also."

2. His oath.

- a. Almighty God's oath of confirmation. b. He sware by Himself: "As I live saith the Lord of hosts." c. "An oath is the end of all strife."

3. Himself.

- a. The nature of God assures us. He must change His nature before He can fail. b. The ability of God guarantees it. George B. Kulp used to say, "God is a gentleman, He keeps His word." "Though heaven and earth pass away yet my word shall never pass away."

III. THE VERACITY OF GOD A STRONG CONSOLATION

- 1. He is man's city of refuge. a. Man condemned, must flee to Him. b. Within the walls of this city man is safe. 2. He is the anchor of man's hope. a. The picture is of a vessel lying outside the reef unable to ride the storm for the anchor would not hold in the muddy sea bed. A seaman is placed in a small boat with the anchor who, threading his way between the dangerous reefs, casts the anchor behind the rocks within the harbor. The vessel then rides the gale. b. Christ took the anchor within the veil. 3. He is the Melchisedec of man's hope. a. He is King as well as Priest. b. He is without beginning and without end. "He ever liveth."

CONCLUSION

We must meet the demands of the promise. Faith makes the promise mine!

Evening Message, October 3 LAWS OF HARVEST

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap (Gal. 6:7).

INTRODUCTION

- 1. Bible truths are not truth alone because they are in the Bible. 2. Nature writes large the truth of God as well. 3. The law of seedtime and harvest is written irrevocably in nature.

I. THE REAPING IS AS CERTAIN AS THE SOWING

- 1. This is universally true. a. The sowing precedes the reaping. b. In every department of life reaping follows: (1) It is true in nature. (2) It is true in society. (3) It is true in education. (4) It is true in criminology. (5) It is true with the law of God.

2. This is true irrespective of the person of the sower.

- a. The laws of nature show no discrimination. b. The laws of health are operative irrespective of person. c. The laws of God are binding alike upon all. 3. This is true irrespective of the grief or pardon of the sower. a. Tears of regret will not stay the law of reaping. b. Pardon of the sower will not altogether release the sower. (1) Break the laws of health, etc., and the body sinned against must suffer though the sower be pardoned. (2) A man who sows wrong influence in his home will reap in his family though he himself may be forgiven.

4. This is true irrespective of the knowledge of the sower.

- a. The laws of gravity, etc., are operative irrespective of knowledge of those affected. b. The law of sowing and reaping not dependent upon the knowledge of the sower and reaper.

II. THE REAPING IS THE SAME IN KIND AS THE REAPING

- 1. "Whatsoever . . . that shall he reap." a. The law of Genesis was that they "shall bring forth after their kind." b. Neither evolution nor science in any field has ever been able to cross the line of "kind." c. Many a man has sowed "wild oats" and then wondered why he failed to reap "cultivated oats."

- d. I am reminded of the man who sowed a field to pumpkin seed then prayed for a field of corn."

2. All nature guarantees to return in kind.

- a. This is comforting to the man who sows righteousness. b. Discomforting to the man who sows unrighteousness. c. Illustrations: Jacob deceived his father and Jacob was deceived by his sons. David was guilty of blood and bloody was the sword that fell upon his own household.

3. Men cannot sin with immunity.

III. THE REAPING IS ALWAYS AN INCREASE OVER THE SOWING

1. The farmer depends upon an increase.

- a. Corn, sow a kernel and reap two ears. b. Wheat, sow 4 pecks and reap 40 bushels. 2. Sin multiplies to the harvest. a. Sow indifference and reap a hardened heart. b. Sow wrong influence and reap a family and friends without God.

Illustration:

A mother recently said, "Why do I have to reap so much? I was not very bad." Another who bemoaned the fact that her family was godless had forgotten that she had raised them without the church and without the family altar.

3. There are always more reapers than sowers.

- a. The boy sowed alone but called upon his parents to reap with him in tears and disgrace. b. The girl sowed alone but called upon loved ones to wade through heartache at her untimely end. c. The husband who sinned alone called upon wife and children to bear the burden of the harvest.

CONCLUSION

- 1. What is true of sin is also true of grace. "Sow to the flesh and reap corruption, Sow to the Spirit and reap life everlasting." 2. "Sow a thought and reap an act, Sow an act and reap a habit, Sow a habit and reap a character, Sow a character and reap a destiny."

Morning Message, October 10 THE FULL ASSURANCE OF FAITH

Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering, and let us consider one another, to provoke unto love and to good works (Heb. 10:19-25).

INTRODUCTION

The context has presented by contrast the "old way of fear" and "the new way of boldness" of access to God. The summation of the superiority of the new over the old is given in verses 19-21.

- 1. A New Way (v. 19). 2. A New Mediator (vs. 20, 21). 3. The threefold results that follow:

I. A TRUE HEART (v. 22):

- "Let us draw nigh." 1. An assured heart. a. Full of faith (v. 22). b. The faith by which just men live (v. 38). 2. A cleansed heart. a. Hearts sprinkled. b. Conscience purged. 3. A blameless life. a. "Bodies" refers to outward life. b. The picture is taken from the practice of the priests. The laver stood before the altar of burnt offerings. The priest must wash his body before making his offering.

II. A BOLD PROFESSION (v. 23):

- "We must hold fast" 1. Our profession of God. a. Faith must have outward expression. b. Profession is weapon of defense and offense. c. Faith is our banner thrown to the breeze. 2. Our faith in God. a. Faith must precede profession. b. Faith is fundamental to profession. 3. Our God. a. Make God personal—real. b. Faith is more than doctrine and philosophy. c. Hold fast to God.

III. A SINCERE BROTHERHOOD (vs. 24, 25):

- "Let us consider." 1. Consider our brethren. a. Provoke to love. b. Provoke to good works. 2. Consider our methods of Christian brotherliness. a. By Christian fellowship. "Forget not the assembling." b. By earnest exhortation. "Stir up your pure minds." 3. Consider the incentives of Christian brotherliness. a. The coming of Christ. "Ye see the day approaching" (see Matt. 24).

- b. Zeal and sincerity should increase. "So much the more."

CONCLUSION

A true heart. A bold profession. A sincere brotherliness constitute the evidences of full assurance of faith.

Evening Message, October 10 IF I WERE BEGINNING LIFE AGAIN

(A message to young people) Remember now thy creator in the days of thy youth (Ecc. 12:1).

INTRODUCTION

- 1. Someone has said that when a man begins to reminisce it is a sign of old age. 2. When does life begin? A book has been written, "Life Begins at Forty." May be a defense or an alibi. Life begins when one begins to take one's place in life and when life begins to take account of that one's living. 3. If I were beginning again.

I. I WOULD SEEK ENJOYMENT

- 1. A clean, wholesome good time. 2. I would learn to laugh. 3. I would learn to participate in some form of athletics. a. Learn to be a good loser. b. Learn to do team work.

II. I WOULD SEEK TO MAKE FRIENDS

- 1. Youth is the time to make friends. 2. A man is rich not as he counts his money but as he counts his friends. 3. I would make the right choice of friends. a. We partake of all those with whom we associate. b. My friends make me better or worse.

III. I WOULD LEARN TO DO SOME ONE THING WELL

- 1. A jack-of-all-trades is always master of none. 2. Something worthy and something for which there is demand. 3. A man can spread himself out so thin that he is effective at no place. 4. I would learn to know something about many things—but one thing well.

IV. I WOULD ACCEPT RESPONSIBILITY

- 1. "Let George do it" benefits George; but ruins me. 2. A man who refuses to contribute to society is unworthy of society.

V. I WOULD DEVELOP STUDIOUS HABITS

- 1. Brain sweat is good for any person. 2. The light reading of newspapers and magazines alone will develop a level of intelligence that will be unable to cope with the weighty problems of life. 3. Study a line that will assist in life's occupation.

4. Study a line for breadth of comprehension and appreciation.
5. Make the Bible the man of your counsel.

**VI. I WOULD TAKE JESUS CHRIST AS MY SAVIOR**

1. I have some regrets in life I would erase.
2. I do not regret that at nine years of age I gave my life to Christ.
3. Christ has made life richer and nobler.
4. Christ makes the tomorrows to glow.

**Morning Message, October 17**

**THE QUEST FOR THE SANCTIFIER**

Christ Jesus, who of God is made unto us sanctification (1 Cor. 1:30).

**INTRODUCTION**

1. It is commonplace to say that men everywhere seek Jesus.
  - a. This is only partly true.
  - b. Some seek but are mistaken as to whom they seek.
  - c. Some fail to recognize Him when they come upon Him.
2. The unrest of the world is at base the unsatisfied cry for God.
  - a. For pardon of sin.
  - b. For cleansing of heart pollution.
  - c. Ultimately for the indwelling companionship of God.
3. "Sir, we would see Jesus" (John 12:21) is still the cry of men.

**I. THE SEARCH FOR THE SANCTIFIER**

1. The ultimate hunger of human hearts.
  - a. Complete sin cleansing.
  - b. The conscious indwelling of God.
2. Conversion does not fully satisfy the heart hunger.
  - a. John Wesley said, "Sanctification begins in justification."
  - b. Conversion deals with the guilt of sin.
  - c. Man's heart hungers for a revelation of God that will remove the pollution of sin.
3. The true believer's heart longs for the Sanctifier.
  - a. The believer searches the Word for the Sanctifier.
  - b. The believer searches the experiences of others for the Sanctifier.
  - c. The believer searches his own heart for the Sanctifier.

**II. SIN IN THE HEART KEEPS MEN FROM DISCOVERING THE SANCTIFIER**

1. Some men fail to recognize in the Christ of history their Sanctifier.
  - a. They recognize a Leader, a Prophet, a Teacher, etc., but do not discover in Him a Sanctifier.

- b. The early disciples had unseeing eyes.

Emmaus disciples, "Their eyes were hidden that they should not know him" (Luke 24:17). "We trusted that it had been he which should have redeemed Israel!" (Luke 24:21).

2. This discovery comes by revelation to the spiritually minded.
  - a. The question of Judas (John 14:22, 23).
  - b. The question of Philip (John 14:7-9).
3. Unsanctified eyes do not behold Him.
  - a. "Blessed are the pure in heart for they shall see God" (Matt. 5:8).
  - b. "Holiness without which no man shall see the Lord" (Heb. 12:14).

**III. CHRIST IS THE FULFILLMENT OF THE HEART'S DESIRE FOR HOLINESS**

1. Sanctification is provided in Jesus.
  - a. "I sanctify myself that they also may be sanctified" (John 17:19).
  - b. "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate" (Heb. 13:12).
  - c. "By the which will we are sanctified, through the offering of the body of Jesus Christ once for all" (Heb. 10:10).
2. Sanctification is exemplified in Jesus.
  - a. Jesus did not begin His ministry until the "Spirit of God descending like a dove" rested upon Him (Matt. 3:16).
  - b. Christ's earthly life is God's standard of a Spirit-filled life. "Till we all come in the unity of the faith . . . unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13).
3. Sanctification is realized in the indwelling Christ.
  - a. Sanctification is the baptism of Jesus. "He shall baptize you with the Holy Ghost and with fire" (Matt. 3:11; Mark 1:8).
  - b. Sanctification consummates itself in the indwelling Christ. "God hath said, I will dwell in them, and walk in them" (2 Cor. 6:16). "That Christ may dwell in your hearts by faith" (Eph. 3:17). "Hereby know we that we dwell in him and he in us, because he hath given us of of his Spirit" (1 John 4:13). "Christ in you the hope of glory" (Col. 1:27).

**CONCLUSION**

**Evening Message, October 17**

**FAITH'S FAITHFUL FOUNDATION**

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief (1 Tim. 1:15).

**INTRODUCTION**

1. Saul of Tarsus was Christianity's most potent enemy.
  - a. A cultured mind.
  - b. Strong in his convictions.
  - c. A relentless foe.
  - d. A born leader.
2. Saul converted became Paul the staunchest supporter of Christianity.

- a. The strongest advocate of Christian doctrine.
- b. His life an exemplification of the gospel.
- c. To Paul the gospel was true.

**I. TRUE AS A HISTORICAL FACT**

"Jesus Christ came into the world."

1. Christ a fact of history.
  - a. The historical records of Jesus' life are undeniable.
  - b. Fuller record of Christ than of Napoleon Bonaparte.
  - c. To deny the Christ of history is to deny all history.
2. Christ a prehistoric fact. "Came" into the world.
  - a. This implies prehistoric existence.
  - b. This embraces the doctrine of incarnation.
  - c. Gospel rests on the fact of incarnation.
3. If we deny Christ there is much for which it is hard to account.
  - a. How shall we account for the fact that Christ is the center of all history?
  - b. How can we account for the Gospels as records and results?
  - c. How can we account for the moral influence that has transformed the world?
  - d. Reason unites with revelation in declaring, "It is a faithful saying."

**II. TRUE AS A DOCTRINAL FACT**

"Christ Jesus came into the world to save sinners."

1. Not only the presence but the mission of Christ must be taken into account.
  - a. Paul believed Christ was in the world to save it.
  - b. The doctrine of salvation can be measured only by the love of God.
  - c. The doctrine of salvation is a fundamental fact of faith.
2. The doctrine of salvation must be provable.
  - a. Incarnation in a sinless world would be necessary.
    - (1) To make God accessible to man.
    - (2) To satisfy the heart of God's love.

- a. To save man from possibility of sin and imperfection.

b. Incarnation in a sinful world doubly necessary.

- (1) Save men from individual sin.
- (2) Save the race from collective sin.
- (3) The universal sense of sin makes salvation necessary.
- (4) The fact that man universally attempts to atone for sin makes salvation vital.
- c. What kind of salvation is needed?
  - (1) Salvation from sinning.
  - (2) Salvation from guilt, pollution and power of sin.
  - (3) Salvation for the whole world.
  - (4) Salvation for time and eternity.
  - (5) Salvation for soul and body, the whole man.

3. Does Christ offer this kind of salvation to men?

- a. Does Christ speak as an impostor? "Never man spake like this man."
- b. Did Christ live like an impostor? "He went about doing good."
- c. Did Christ die like an impostor? "Forgive them for they know not what they do."
- d. Does Christ's resurrection permit of an impostor? (Only three possible explanations:
  - (1) His enemies removed his body.
  - (2) His disciples removed His body.
  - (3) Or, "He arose again from the dead."

4. The doctrine of salvation founded upon the sonship of Christ.

**III. TRUE AS AN EXPERIENTIAL FACT**

- "Of whom I am chief."
1. The testimony of individual experience.
    - a. Personal testimony always irresistible.
    - b. Paul had tested and found the gospel "the power of God unto salvation."
    - c. The practical test of Christianity the most potent.
  2. Faith in Christ has revolutionized multitudes.
    - a. The best proof of the gospel is what it does.
    - b. Not what it professes but what it practices.
  3. What has the gospel done for the world?
    - a. It has created Christianity.
    - b. Christianity's challenge to the centuries is, "The Christian."

c. Christianity's most essential evidence is experiential.

**CONCLUSION**

1. The gospel is a "tried stone." It has been well tested. Friends have tried it. Enemies have scrutinized it.
2. "This is a faithful saying."
3. "Worthy of all acceptation."

**Morning Message, October 24**

**HEROES OF TEMPTATION**

They were tempted (Heb. 11:37).

**INTRODUCTION**

"What shall I more say?" (v. 32).

1. The long line of faith's heroes. From Abel through the prophets (vs. 4-32).
2. The enumeration of their deeds of valor (vs. 33-38).
3. The tempted identified with the faithful.

**Logical Deductions Follow.**

**I. TEMPTATION IS COMMON TO SAINTS**

1. Christians are never beyond testing.
  - a. Mistaken notion that Christians are not tempted.
  - b. The whole idea of probation based upon the possibility of temptation and fall.
2. Temptation common to the best Christians.

**II. TEMPTATION IS COMMON TO SAINTS**

- a. "Beloved, think it not strange concerning the fiery trial" (1 Peter 4:12).
- b. "There hath no temptation taken you but such as is common to man" (1 Cor. 10:13).

**III. TEMPTATION MAY BE OVERCOME**

1. Jesus was tempted (Matt. 4; Heb. 4:15).
2. Distinction between temptation and sin.
  - a. Desire is not sin.
  - b. The will must consent for sin to be charged.

**Illustration:** Jesus was an hungered and desired bread but He would not give the consent of His will to obtain it unlawfully.

**III. TEMPTATION MAY BE OVERCOME**

1. Jesus overcame temptation.
  - a. Through the Word, "It is written."
  - b. Through His will, "Get thee behind me."
2. It is evident the "faith heroes" of Heb. 11 overcame.
3. We may overcome.
  - a. Temptation not beyond our ability to overcome (1 Cor. 10:13).
  - b. A way of escape is promised.
  - c. The weapons against temptation.
    - "They overcame by the blood," etc. (Rev. 12:11).
    - "Resist the devil and he will flee" (James 4:7).

"These all obtained a good report through faith" (Heb. 11:39; 1 John 5:4).

d. Jesus succors those tempted; (Heb. 2:18; 2 Peter 2:9).

**IV. TEMPTATION MAKES HEROES**

1. Special promises to overcomers (Rev. 2:7, 17; 3:5, 12; 21:7).
2. Hebrews 11 lists them with the faithful of all ages.
3. Temptation worketh for righteousness (Job 4:23; Rom. 5:3; James 1:3; Heb. 12:11).
4. The man that endured called blessed. (James 1:12).

**CONCLUSION**

"These all obtained a good report" (vs. 39).

**Evening Message, October 24**

**THE ANSWER TO A ROBBER'S PRAYER**

Lord, remember me when thou comest into thy kingdom (Luke 23:42). To day shalt thou be with me in paradise (Luke 23:43).

**INTRODUCTION**

1. The reviling mob.
2. The mocking church.
3. The dying Christ.
4. The praying robber.

**I. ATTITUDES TOWARD JESUS**

1. Compromise—Pilate.
  - a. Crucified his own sense of justice. "I find no cause of death in him" (v. 22).
  - b. Inescapable responsibility. "He took water and washed his hands" (Matt. 27:24).
2. Open rejection—priests, etc.
  - a. Pride of their position.
  - b. Pride of their learning.
  - c. Complacent self-righteousness.
3. Appeal and repentance. The repenting malefactor.

**II. ELEMENTS OF AN ACCEPTABLE PRAYER FOR PARDON**

1. He recognized in Christ the King.
  - a. May never have seen Christ until the cross.
  - b. Christ dying like a common thief.
  - c. He recognizes Deity in the dying Christ.
2. He refuses to be longer identified with those who revile.
  - a. He rebukes his fellow malefactor.
  - b. Identifies himself with those that fear God (v. 40).
3. He confesses his own guilt. "We receive the due reward of our deeds" (v. 41).
4. He throws himself upon the mercy of Christ. "Lord remember me."
  - a. An impassioned appeal.
  - b. An appeal that expresses faith in Christ.

III. THE ANSWER TO THE ROBBER'S PRAYER

- 1. It is an immediate answer, "Today."
2. It is an assuring answer, "Thou shalt."
3. It is a meritorious answer, "With me."
4. It is a definite answer, "In paradise."

CONCLUSION

- 1. Story of the thief on the cross recorded that none need despair. Only one such recorded lest some should presume.
2. The Son of God leaps into Paradise leading a thief by the hand.

Morning Message, October 31 THE PURSUIT OF PEACE

Follow peace with all men, and holiness, without which no man shall see the Lord (Heb. 12:14).

INTRODUCTION

- 1. Note the "wherefore" of verses 1 and 2.
Because of the "cloud of witnesses."
Because of "Jesus, the author and finisher."
2. The demands of verses 1 and 2 find their answer in verse 14.
Involving a twofold experience, "Peace" and "holiness."
In source one, in effect twofold.
Involving a twofold relation, "Man" and "God."

I. THE STANDARD OF EXPERIENCE REQUIRED

- 1. "Peace."
a. Christ is the Prince of Peace.
b. Those who are justified have peace (Rom. 5:1).
c. The God of peace must reign in the heart (Col. 3:15).
d. The fruit of the Spirit is peace (Eph. 5:9).
e. We proclaim a gospel of peace (Eph. 6:15).
f. The kingdom of God is peace (Rom. 14:17).
2. "Peace with all men."
a. Peace a manward experience.
b. Peace involves a "holy agreement in all good things."
c. To seek peace "with all men" sincerely necessitates holiness.

II. THE ASSURANCE PROVIDED

- 1. "Holiness."
a. "The sanctification" is the Greek word.
b. Man can never be holy apart from God.
c. The presence of God in man is holiness.
d. Holiness joins man with God. Peace joins man with man.
2. "Man shall see the Lord."
a. A corrupt heart cannot perceive God.
b. A holy man sees God—
Sees God in adversity and prosperity.

Sees God in fellowship and service.

- c. A holy man is assured of seeing God hereafter.
d. The highest end of being—"to see God."
3. Holiness with God assures peace with men.

III. THE PURSUIT NECESSITATED

- 1. "Follow."
a. Indicates a hunter in pursuit of his game.
b. Implies strong desire and vigorous endeavor.
c. Describes an abandonment to pursuit so strong is the desire of soul.
2. Follow after "peace and holiness."
a. The pursuit for peace.
b. The pursuit for holiness.
c. Those who idly desire do not obtain.
3. The pursuit is not a vain quest.
a. It would be malicious mockery to seek with no hope of obtaining.
b. God is the guarantor to all who seek.

CONCLUSION

- The obtaining of peace and holiness (v. 15).
Will avoid failure.
"Fail of the grace of God."
Will prevent uprising evil.
"Any root of bitterness."

Evening Message, October 31 THE SPEAKING HEAVENS

See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven (Heb. 12:25).

INTRODUCTION

- 1. Context contrast between Judaism and Christianity (vs. 18 to 24).
a. Mt. Sinai.
b. Mt. Zion.
2. These Christians were in danger of falling away from the better revelation of Mt. Zion as their fathers had departed from the revelation of Mt. Sinai.
3. Thus the earnest admonition.

I. THE VOICE FROM HEAVEN

- 1. God spake of old through various agencies (Heb. 1:1).
a. By angels from Eden to Apocalypse.
The message, "the sovereignty of God."
b. By Moses, "the message was law."
c. By the priesthood "whose message was meditation."
d. By the prophets, "whose message was repentance."
2. God now speaks through His Son.
a. The message is essentially the same.

b. The form and application of the message changed.

- c. The message of Christ.
(1) Sovereignty of God.
"Seek ye first the kingdom of God."
"God so loved the world that he gave."
(2) Law.
"I came not to destroy the law but to fulfil it."
"Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind."
"Thou shalt love thy neighbour as thyself."
(3) Meditation.
"No one cometh unto the Father but by me."
(4) Repentance.
"Prepare ye the way of the Lord."
"Repent ye and believe the gospel" (Mark 1:15).

II. THE REFUSAL BY MEN

- 1. The message of the Son is rejected.
a. "The sovereignty of God is neglected."
b. "The law of God is ignored."
c. "The atonement of God is refused."
d. "The call to repentance is unheeded."
2. "As your fathers did, so do ye."
a. This was the testimony of Stephen (Acts 7:21).
b. The cry of Christ rejecters, "His blood be upon us" (Matt. 27:25).
"Not this man but Barabbas" (John 18:40).
3. The revolutionary nature of the gospel.
"Whose voice shook the earth" (v. 26).
Note: The figure is taken from the shaking of Sinai at the giving of the law.
a. The proclamation of the gospel disturbs the attitudes and practices of men.
b. If obeyed it revolutionizes society and the individual.
c. If disobeyed it brings the wrath of God in judgment.

III. THE WARNING FROM HEAVEN

- 1. Do not refuse God!
a. The refusal of God's message is the rejection of God himself.
b. Those who refused the message that came through Moses and the prophets did not escape judgment.
c. Those who reject the Son have the greater guilt.
(1) A clearer message.
(2) A greater condemnation.
"Much more" (v. 25).

(3) "Much sorer punishment" (Heb. 10:28, 29).

- d. They shall not escape!
2. The removal of the disobedient.
a. The gospel will shake every unstable foundation.
"As of things that are made" (v. 27).
"A savour of life unto life or death unto death."
b. Character built upon faith in Jesus Christ alone will abide (see Matt. 7:24-27).
3. The reward of the faithful (vs. 28).
a. An established people.
b. An abiding kingdom.
c. An eternal God.

CONCLUSION

- The Parable of the Householder (Matt. 21:33-46).

SERMON OUTLINES

Sin's Day

(James 1:15)

K. F. JOHNSON

INTRODUCTION

Sin may be likened to a day. We arise before daylight anticipating the appearance of the sun. Day comes and we enjoy the presence of the sun. The morning is beautiful. As the day advances, the direct rays of the sun make us uncomfortable, we seek shelter. As evening approaches dark clouds appear and the brightness of the sun is obscure. Darkness settles down and at midnight the storm breaks upon us. Picture the storm and the wishing-for-daylight. There will be light after this midnight but consider the morning, evening, and midnight of sin!

I. SIN'S MORNING

It is anticipated by the young, "When I am my own boss." It appears bright, beautiful, enticing. Promises a bright, cloudless day.

II. SIN'S EVENING

The day has worn away to middle life. Now shelter from presence of sin is sought. 1. By attending church. 2. By making resolutions, etc., etc. Clouds of death appear in distance. Gloom and despair are seen in the future. Sin has now become the master and one cannot free himself. As the brightness disappears life draws to a close.

III. SIN'S MIDNIGHT

Death comes, life is over, eternity has begun. The awful storm of eternity's night breaks upon the soul, lost in everlasting darkness. The duration of eternity—morning will never come to that soul!

Journey from Earth to Glory

S. ELLSWORTH NOTHINE

TEXT—Jer. 6:16.

INTRODUCTION

- 1. Roads of today as compared with old mud roads.
2. Yet here is an old road that is better than the many new ones humanity is making.

THIS OLDEST, SPIRITUAL PATH THE BEST AND SUREST

- 1. Old Testament characters in Heb. 11.
2. New Testament saints. It held good in death.

CHARACTER OF THIS ROAD

- 1. Safe (Psa. 91:11).
2. Clean: No profanity nor drunkenness, then no accidents because of drunken drivers (1 Cor. 6:10; Mal. 5:34).

- 3. Not crowded with heavy traffic (Mal. 7:14).
4. Delightful (Prov. 3:17).
5. Cheapest to the traveler (Isa. 55:1).
6. Built at a tremendous cost (1 Peter 1:18, 19; John 3:16).
7. Destination, glorious (1 Cor. 2:9; Rev. 21:10-27).

FILLING STATIONS ALONG THE WAY (Isa. 40:29).

- 1. Bible.
2. Prayer.
3. Church.
4. Indwelling of the Holy Spirit. Power.
5. Tithing (Mal. 3:10). Gas tank will overflow.

CONCLUSION

- 1. Only one right way.
2. Many deceiving ways.
3. Be sure you are on the right way.
a. John 14:6.
b. Acts 4:12.

Prayermeeting Suggestions for October

Lewis T. Corlett

Gems of Truth

(Col. 1:27; Phil. 1:21; 1 John 4:17; 2 Cor. 4:7)

Christ in you is your true life (Col. 3:3, 4; Acts 17:25, 28).

Christ in you does the living. "Christ liveth in me" (Gal. 2:20).

Christ in you is all you desire Him to do for you (Col. 2:9).

Christ in you is the power of prayer (Rom. 8:26, 34).

Christ in you is understanding in all things (Col. 2:2, 3; 2 Tim. 2:7; Isa. 11:2).

Christ in you is all that He did for you (Col. 2:9, 10).

Christ in you is the power to do that which needs to be done (2 Cor. 4:7).

Christ in you is Himself the constant supply of all your needs (Phil. 4:19; Rom. 8:32).

Christ in you is your healing (Rom. 8:11; 2 Cor. 4:10, 11; Psa. 42:11).

Christ in you is greater than everything that is against you. (1 John 4:4).

Christ in you is the power to love for Christ is Love (1 John 4:8, 12, 19).

Christ in you is your peace (Eph. 2:14-17).

Christ in you is your faith. He is the Author of faith (Heb. 12:2; Gal. 12:20).

Christ in you is your rest. Christ is God's Sabbath of rest (Matt. 11:28, 29; Heb. 4:1-11).

Christ in you is wisdom. "He is made unto us wisdom" (1 Cor. 1:30).

Christ in you is your mind. "But we have the mind of Christ" (1 Cor. 2:16).

Christ in you is the fulfillment of all the promises (2 Cor. 1:20).

Christ in you is sufficiency for all things (2 Cor. 3:5).

Christ in you is all that He himself is. "The fulness of the Godhead" (Col. 2:9, 10; John 1:16).

Christ in you is your salvation. Hebrew and Greek words for salvation imply the ideas of deliverance, safety, preservation, healing and soundness (Rom. 1:16).

Therefore, Christ in you is the sum total (1 Cor. 3:21-23).

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12; R.V.).—SELECTED.

The Coming Christ—for Whom Is He Coming?

He is coming for those "that are Christ's at his coming" (1 Cor. 15:23). Christ has a sevenfold proprietorship in His children.

- 1. They are His by gift, for they have been given by the Father to Christ (John 17:10).
2. They are Christ's by birth, for by the Spirit's implanting life they have become "Partakers of the divine nature" (2 Peter 1:4).
3. They are Christ's by purchase (1 Cor. 6:20).
4. They are Christ's by redemption (Eph. 1:7).
5. They are Christ's by union with Him (1 Cor. 12:13).
6. They are Christ's by the sealing of the Holy Spirit, for that is God's mark upon them that they belong to Him (Eph. 4:30).
7. They are Christ's by consecration or yielding of themselves to Him (Rom. 12:1).—SELECTED.

**The Vine and the Branches**  
(John 15:8)

- I. CHRIST, THE SOURCE OF SPIRITUAL LIFE
  1. "In him was life" (John 1:4).
  2. "He that hath the Son hath life" (1 John 5:11, 12).
- II. THE ONENESS OF CHRIST AND HIS PEOPLE
  1. As close and vital as the branch is to the vine.
  2. Members of His body (Eph. 5:30).
  3. "Christ liveth in me" (Gal. 2:20).
- III. SPIRITUAL FRUIT-BEARING
  1. Christ is the producer of fruit for God.
  2. The Christians likewise bear fruit for Christ.
  3. The vine is for nothing else but fruit-bearing.
  4. The husbandman purges to enable the vine to bring forth more fruit.

**Points in Philippians**

1. A good work begun by God (Phil. 1:6).
2. Partakers of grace (Phil. 1:7).
3. A blameless testimony borne by believers (Phil. 1:10).
4. A faithful life blessed—by fruit-bearing (Phil. 1:11).
5. A splendid witness bound—by enemies (Phil. 1:13).
6. A great blessing brought—by prayer and provision (Phil. 1:19).

**Christ—All in All**  
(Philippians 1)

1. Peace—"from" the Lord Jesus Christ (v. 2).
2. Patience—"until" the Day of Christ (v. 6).
3. Praise—"by" Jesus Christ (v. 11).
4. Prisoner—"for" Christ (v. 13).
5. Possession—"is" Christ (v. 21).
6. Paradise—"with" Christ (v. 23).
7. Prevailing—"of" Christ (v. 29).

**Possessive in Philippians 1**

- My God (v. 3).
- My heart (v. 7).
- My bonds (vs. 7, 13, 14, 16).
- My grace (v. 7).
- My record (v. 8).
- My salvation (v. 19).
- My hope (v. 20).
- My body (v. 20).
- My labor (v. 22).
- My coming (v. 26).—SELECTED.

**Characteristics of the Sons of God**  
(1 John 3:1, 2)

1. Born of God.
2. Loved by God.
3. The brethren of Christ.
4. Related to all the unfallen and redeemed of God.
5. Heirs and joint-heirs with Christ.
6. The sons of God are being educated, protected and sustained by the Father.

7. The sons of God have access to the Father.
8. The sons of God will finally be received into heaven by the Father.

**Holiness, a Five-fold Preparation**

1. Preparation for life's service.
2. Preparation for the coming of the Lord.
3. Preparation for death.
4. Preparation for the judgment.
5. Preparation for heaven.—SELECTED.

**A Ladder to Holiness**

- First Step—I am a child of God.
- Second Step—I know with sorrow that sin still exists in my heart and life.
- Third Step—I believe that Jesus Christ can save me from all sin.
- Fourth Step—I now choose, with all my heart, to be holy.
- Fifth Step—I renounce all known sin and doubtful things.
- Sixth Step—I consecrate myself fully to the service of God.
- Seventh Step—I believe that God, for Christ's sake, cleanseth me now.—SELECTED.

**Christians and Sunday**

- (Matthew 12:1-8)
- The Sabbath Not a Burden. (Matt. 12:1-8).
- The Sabbath for Our Good. (Mark 2:23-28).
- The Sabbath for Worship. (Luke 4:16-20).

- The Sabbath for Religious Teaching. (Luke 4:21-32).
- The Sabbath for Rest. (Ex. 23:10-13).
- The Lord's Day for Works of Mercy. (Matt. 12:9-13).
- The Lord's Day and Happiness. (Luke 13:10-17).—SELECTED.

**What Christians Are:**

1. Regarding their Salvation Christians are: Saints, Virgins, Living Stones, Freemen, Chosen Generation, Church, Temple of the Holy Spirit, Household of Faith.
2. Regarding their Relation to God Christians Are: Friends, Disciples, Children, Sons and Daughters, Bride, Household of God, Treasure, Jewels, Sheep, Brethren, Christians.
3. Regarding their Service to God Christians are: Servants, Stewards, Laborers, Ministers, Ambassadors, Kings, Priests, Royal Priesthood and Holy Priesthood, Seed, Light, Salt, Branches, Watchmen, Witnesses.
4. Regarding the World Christians Are: Pilgrims, Peculiar People, Strangers.—SELECTED.

**The Voice of the Victor**  
(Psalm 29)

1. The voice of power—Creation (vs. 3-8).
2. The voice of praise—contemplation (v. 9).
3. The voice of peace—compassion (v. 11).—SELECTED.

**An Outline Study of the Book of Hebrews**

Paul S. Hill

LESSON EIGHT

THE seventh, eighth and ninth chapters of the Book of Hebrews deal quite extensively with the high priestly office of Christ. As has been pointed out there is a turn in the argument from the person of the high priest to the office of the high priest. And in the treatise of this subject there is a twofold look which enters into the discussion. There is the backward look to the pre-Abrahamic and pre-law days; a look which carries the argument back to the days of Melchisedec and shows the exercise of faith in obtaining promises from God in the days before the law. There is also a forward look concerning the office of the high priest that carries the argument forward into the eternities where is culminated the moral conquest of the ages. Between these two time-looks stands the Mosaic law, with its system of types and ritualism.

Referring to the days before Abraham the writer of the epistle speaks of but one priest covering that whole period, and that is the Priest Melchisedec. We

make no effort to clear up the mystery about this person, but he must be dealt with in order to give order to this argument for the high priestly office of Christ. Whoever he was he stood to represent the priesthood in the days before the establishing of the Levitical priesthood. He was before Abraham, and as a priest of the Most High God accepted tithes of the great father of the Hebrew people. He represented an order of priesthood akin to the priesthood of Jesus; rather than the priesthood of the tribe of Levi. How much before Abraham was he? Some have argued that he was Shem, who possibly could have been still living at the time when Abraham paid tithes. Others have said he was Christ in the Old Testament days before Abraham. Others consider him merely a mystical figure that really had no physical being, but who stood to represent the imagination of the people in regard to a priesthood connected with the Most High God. Whoever he was, of this we are sure, he stood to represent God to man and man to God. His was a priestly office,

and though the person of Melchisedec is clothed in mystery yet the office is clearly inscribed upon by the writer as showing the need and the supply of a high priest in the days before Abraham.

The whole tenor of the Bible declares the need of a mediator between God and men. There has been no generation of men who were without the need of a mediator between them and God. All have been in need of a high priest who is ordained for men in things pertaining to God. Yet where was he and who was he? Who was the high priest in the days when Abel offered his sacrifice to God? Where and who was the high priest in the days of Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, Methuselah, Lamech and Noah and his sons? That there must have been a priesthood is certain, and that priesthood must have been recognized by the Most High God is also certain. Was it represented in the earth by inspiration only? Was it contained in the person of Christ who is slain from the foundation of the world? Was it represented by a different person in each successive generation? It would be interesting to know, but it is not necessary to the argument. The argument is based upon the office of the high priest who antedated Abraham and the Levitical priesthood, and is concerned with salvation by faith rather than by the law.

This backward look to the pre-Abrahamic days is important. It shows the beginning place of that religious system known as salvation by faith for which the writer to the Hebrews is so firmly standing. How necessary it is to this argument for Jesus as the Messiah, the Christ, the High Priest, to show that salvation did not originate with the establishing of the Mosaic law which included the Levitical priesthood! It is not enough to deny the beginning of salvation to the origin of the Levitical priesthood, but there must be pointed out an actual priesthood before the days of Abraham, which priesthood was sanctioned by Abraham and by the Most High God. Thus the priesthood of Melchisedec is timely, strong and conclusive. We do not need to know the entire mystery of the person of Melchisedec, but we do know that there was a priesthood that was before the Levitical, and that it supplied the need of the generations of men from the days of Adam to the time when the Levitical priesthood was instituted.

The introduction of the Melchisedec priesthood into the argument is to furnish the backward look in reference to the priesthood of Christ. It is emphatically stated that the priesthood of Jesus is after the order of Melchisedec, and that it is superior to the Levitical priesthood. If the priesthood of Melchisedec were a matter of dispute its value in the argument would have been small, but the

fact that the Hebrew Scriptures stated that he was a priest of the Most High God, and that Abraham paid a tithe to him makes the argument very strong. It would be irresistible to the thinking Hebrew searcher after the truth. Not only is there the record of the meeting between Melchisedec and Abraham, but there is the further statement in the Psalms (Psa. 110:4), that the Messiah was to be a Priest for ever after the order of Melchisedec. With so much of history and prophecy gathered from the Hebrew Scriptures to support the fact of a priesthood antedating that of Abraham and the Levitical law, and with the facts of the incarnation, already discussed, as an actual historic event, with the great weight of the Old Testament to prove every happening in the life and death and resurrection of the Savior, the proof is overwhelming in favor of the priesthood of Jesus. Not only the priesthood of Jesus assured as being continuous from then on, but the great backward look has glimpsed the farthest reaches of time and fixed the priesthood of Jesus the Messiah from the beginning of time. Not only has it fixed the priesthood of Jesus from the very beginning, but it has laid in that priesthood the glorious fact of *salvation by faith*.

In presenting the argument of the priesthood of Melchisedec there is no slur of evil cast upon the priesthood of Levi. Great respect is shown it, and the truthness of its teaching together with its great mass of types and ceremonies are used to urge upon the Hebrew mind the very thing the Levitical priesthood was intended for, to illustrate and teach the truths of the more excellent way. Was the Levitical priesthood great? The priesthood of Jesus is greater and more enduring.

If the backward look at the priestly office of Jesus, which we get from the priesthood of Melchisedec, is glorious, the forward look is more so. The writer to the Hebrews takes pains to enlarge on the future program of the priestly office of Christ until that office becomes linked with kingship. It is through mediatorship, and suffering unto death that He becomes the Captain of salvation. It is through the blood of the everlasting covenant that He brings deliverance to them who all their lifetime were subject to bondage. It is through conquest in the realms of sin, death, and suffering that he puts in subjection the "world to come." It is in the forward look that we see the wonders of the atonement in sweeping victory over sin. "This man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."

The person of Christ as High Priest and the office of the priesthood are inseparable in the program of "the great salvation." Without the person the office cannot be rated higher than the priesthood of Levi, but with Christ as the person in the office of the high priesthood, then there can be no returning to a lesser order, nor can the order of Christ the person in the office of the high priest be improved. Here we have one of the perfections of the New Testament program, to which the Hebrew people are urged to give attention.

In the seventh, eighth and ninth chapters of this epistle there is a discussion not only of the person and office of the high priesthood, but there is also presented for consideration the sanctuary or temple of which the temple service with Christ as High Priest is a part. The ninth chapter opens with a description of the earthly sanctuary and tabernacle. The sanctuary itself is somewhat separate from the service of the sanctuary in that the sanctuary is one thing and the service of the sanctuary is another. The sanctuary stands to represent the holy things of God. It is the place where He has put His name. It is where He dwells. It is the holy habitation of God. The sacred holiness of the sanctuary is preserved and kept from the idle and curious generations of men. Only through the mediation of the high priest in his high priestly office can men approach this place and avail themselves of blessings that can come only from the presence of God. Only through faith in the blood which the high priest sheds can they draw near to appropriate by faith the gift of salvation for their souls. This was well taught by the Levitical priesthood through its ceremonial laws, and was clearly understood by the Hebrew people. What a masterly stroke by the writer of this epistle when after proving the divine personality of the priesthood, he declares that Christ has passed into the holy of holies of the heaven itself there to appear in the immediate presence of God for us. This New Testament program of "great salvation" is urged with an intensity of logic and fervor that is irresistible. The argument for Jesus the Christ which began with the statement that "God hath spoken by his Son" has been advanced and enlarged until it includes within its scope, the divine and human personality of Christ, it has located Him in the priesthood after the order of Melchisedec, it has fixed him as a minister of the true tabernacle which God pitched and not man, it has proved that Jesus is the Christ, that He is the Savior of the world, and that His conquest of suffering, sin and death is so complete that the world to come is already reckoned as in subjection to all who follow Him, the Captain of their salvation.