

PASTORS

Special Material for "Good Literature" Month

October is "Good Literature" Month. Here are three special items that we recommend to our pastors and churches to be used for distribution during that month. We hope that many thousands of these three booklets may be scattered throughout the length and breadth of the nation.

"The Church of the Nazarene"

A thirty-two page booklet with attractive, blue cardboard cover. It contains a brief history of the church, a statement of the purpose, belief, organization and advantages of the Church of the Nazarene; a statistical report showing the progress made by the church during the twenty-seven years of its existence; an article, "Who Is a Nazarene?" by General Superintendent, Dr. J. B. Chapman. Also there are brief statements concerning the work of our Young People's Societies, our Sunday school activities, foreign missionary work, ministerial relief, home missions and church extension, and a list of our schools and colleges.

This booklet is vest-pocket size, 3x5 inches, which combined with its attractive appearance

and the information given in condensed, right-to-the-point style makes it ideal for distribution to those who manifest interest in our organization. Every pastor and evangelist should have a supply of these booklets. They are inexpensive and they fill a real need.

This booklet has been priced at 5c a copy, and \$3.00 a hundred. In preparation for "Good Literature" month we have printed an edition of 25,000 and in this way reduced manufacturing costs to a point that enables us to offer these booklets at \$1.50 a hundred, with delivery charges prepaid. Less than 100 copies are priced at 35c a dozen. These special prices are good only until the end of October.

The A B C's of Holiness

By D. Shelby Corlett, D.D. This booklet contains questions and answers on the doctrine and experience of Entire Sanctification.

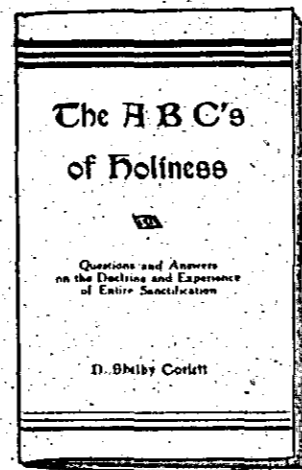
The material is divided into eight parts: (1) The Nature of Sin. (2) The Provision of Redemption. (3) "Sons of God." (4) "Ye Are Yet Carnal." (5) Called Unto Holiness. (6) Meeting the Conditions. (7) Sanctified Wholly. (8) Holy Living.

This booklet is just the thing to hand to new converts and those seeking the experience of holiness. Many people not members or regular attendants of our churches have distorted ideas of what we teach. This little book will explain, perhaps better than anything else, just what we believe and teach regarding holiness.

Former prices: 10c a copy; 12 copies, 75c; 25 or more, 5c each.

NEW REDUCED PRICES: 5c a copy; 12 copies, 50c; 100 or more, 3c each.

SPECIAL PRICES (good until Oct. 31st): a dozen, 40c; a hundred \$2.25, prepaid.



Eight-page Circular The Church of the Nazarene What It Is and What It Stands For

This circular contains a brief history of the church; a Statement of Doctrine, Ordinances and Polity; also statements and figures showing the growth of the church since its organization.

The last page is blank so that a special imprint of any local church may be printed thereon.

Former prices: 100 for 50; 1,000 for \$3.75. NEW REDUCED PRICES: 100 for 25c; 1,000 for \$1.75.

Special imprint printed on last page, \$1.75 extra for 1,000.

NAZARENE PUBLISHING HOUSE, 2923 Troost Avenue, Kansas City, Missouri

Jesus the Way

A 32-page booklet for personal workers. It gives Scriptures showing sinners the way to God; believers the way to entire sanctification; and the way to keep the blessing. The only personal worker's booklet we know of that is compiled especially for holiness people. Every soul-winner should have a supply of the booklets for distribution.

32 pages; vest-pocket size.

Single copy, 5c; a dozen, 50c; a hundred \$3.00, prepaid.

Special Prices (good until Oct. 31st): a dozen, 35c; a hundred, \$1.50, prepaid.

The PREACHER'S MAGAZINE

THE success of a preacher is not so much in the strength of his logic, or the splendor of his rhetoric, as the atmosphere of love in which both his pulpit and pastoral work are ensphered. The brainy man will be admired, but admiration is not ministerial success. It converts no sinners. The man with a warm heart will be loved. Gospel salvation makes sanctified human love its electric wire to souls distant from God, and melts them into penitence. It is not possible for all preachers to be irresistible in argument, or brilliant in diction; but all may have the baptism of love, perfect love to God and man, love the fountain of pathos and of power to sway men, drawing them to God.

Some tell us that we must commune with nature, study the beautiful flower, listen to His voice in the zephyr, and, in a reverent and childlike attitude, read earth and sky as two pages of God's love-letter to man. It is true that "part of his name divinely stands, on all His creatures writ." But only the sentiment of love, not the real virtue of the love of God, will be awakened by the study of nature. The contemplation of nature is one thing, but the communion of the personal God is another and far superior thing. Sentimental love bearing the Christian name will prompt no sacrifices, awaken no quenchless zeal, inspire no unspeakable joy, eradicate no inward depravity, tame no evil passion, make no roll of heroes, thrust out no evangelists, and erect no trophy of victory over the world. These practical proofs of genuine Christian love are apparent only as we know the Person who enkindles every truly believing heart into a flame of love by dropping a spark from the skies.—DANIEL STEELE in "Jesus Exultant."

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

The Preacher Must Be Versatile

THE EDITOR

EVERY age must have its own preachers. Really every age must produce its own preachers, for they must belong to the age they serve. Even the individual preacher is confined largely to the people of his own generation. He can best help people who feel that he is one of them. He must not be too young and he must not be too old. He must be neither untempered nor fossilized. He must be of that age which is best described as "normal." This means that the acme of the preacher's usefulness is confined to those years between the time when he is no longer a young man and that other time when people instinctively classify him as old.

As in every other calling, preachers can loaf their way through without a great amount of strain and certainly without a great amount of success. But it is well for those who are bent to make their lives as ministers count to apply the words of Euclid to their calling. Euclid, it is said, was employed to teach geometry to the king of Egypt. The process was so slow and difficult that the king asked for a quicker, faster way. But the great mathematician answered, "There is no royal road to geometry." Likewise there is no royal, easy road to success in the calling of the preacher. Here, as much or more than anywhere else, "Nine-tenths of genius is hard work."

In general terms it may be said that the present-day preacher is required to be preacher, pastor and administrator-prophet, priest and organizer. These offices require at once scholarship, deep devotion, practical business ability and evangelistic fervor, and these factors are found to conflict as well as to overlap and duplicate.

Perhaps nine preachers out of ten prefer preaching to any other ministerial activity, and if they had everything to their liking, they would devote all their time and energies to the preparation and delivery of sermons. But the average preacher must buy the privilege of preaching by performing services which do not fully meet his taste.

Pastoral work is very difficult for many preachers. Especially general pastoral calling is a test which many would spare. And it is a work that demands tact and patience and about every Christian grace. But it has never been possible to successfully divorce

the pastor and the preacher. No matter what deaconess or assistant pastor calls on the people, they do not consider there has really been a pastoral call until the man who does the preaching comes to see them. Likewise when the people come to church they want to hear the man who came and prayed in their house. A lot has been said about the futility of "ringing doorbells," but the fact still remains that the visiting preacher is the man who has someone to hear him preach. People just will come to see the preacher who comes to see them.

On the other hand, a man who does not know something of the home and personal lives of the people is ill prepared to minister to their needs from the pulpit. Preaching must not only contain essential truth, it must also contain timely truth, and there is no way for an abstract "preaching program" to meet the needs of a people any more than patent medicine can meet the individual requirements of the sick—the doctor must know his patient and prescribe for him individually.

Also there is no substitute for the pastor in the prayermeeting, the Sunday school, the Missionary and Young People's Societies, and in the general activities of the church. No one else can lead like the man who has been divinely selected to do so. The pastor need not, and really should not, undertake to do all the work of the church, but he must know what is going on, and in at least an indirect manner, must guide the destinies of all his auxiliaries.

The pastor is also the financial director of the church. Giving is a spiritual grace, and no matter what the method of collection, the pastor is the man who prays the burden onto the people and gives the general direction which this part of the program definitely requires. It is always an indication that the day of defeat is near when the pastor begins to talk about what the church owes him and others, and gives evidence of thinking of himself as immune to the obligations of his people. Sunday school leaders a generation ago recited as a motto, "Train up the child in the way he should go, and go that way yourself." With a very slight variation, this motto applies to preachers and the finances of the church. No preacher can be a successful preacher of tithing unless he practices tithing himself. Few preachers can succeed with public collections unless they lead the way with their own personal subscriptions. People can be led into liberality, but they cannot be sent into it.

Amidst his varying tasks, there are, I think, three temptations to which the preacher is exposed: to become absorbed in secondary matters, to become physically, mentally and spiritually lazy, and to become discouraged. He cannot ignore secondary matters. In fact a great portion of his time will be occupied with those things by which he buys his opportunity, rather than by exercising himself in his real opportunities. It is that way with the layman. The layman must work six days in the week at his secular occupation, but he must not become secular. The preacher, likewise, must listen to long recitals of troubles and woes, but he must not become long-

winded or obtuse. He must spend much time with organization activities, but he must not become enmeshed with machinery. He must direct the financial fortunes of his church, but he must not become money conscious.

There are more polite words than laziness, but none express the thought more forcefully. The preacher does not have a human "boss." He does not punch a time clock, he does not have "hours." He may idle away his precious hours and few will be aware of what he is doing. Or he may become a mere parrot in the things of the mind, passing over the demands of study and hard thinking. Or he may just become a practical fatalist and take things as they come without fighting in prayer and faith for a revival and for things spiritual and eternal.

And, finally, the preacher may become discouraged, and this is disastrous beyond measure. There are undoubtedly many things which tend to discouragement in the endeavor to promote a spiritual kingdom in a materialistic world. But the preacher must always keep his heart and mind fixed upon the goal—the salvation of souls and the glory of God. He must remember always that some of the

very best and most enduring results are impossible of tabulation. He must "endure as seeing him who is invisible." He must keep his courage up and he must be enthusiastic in his work.

And in conclusion, I offer five brief counsels which the thoughtful preacher will be able to connect with the foregoing without my taking time to formally point out the relation:

1. Continue to be a learner—preachers, like trees, die at the top first.
2. Stay out of debt—the borrower is servant to the lender. Especially avoid borrowing from your church members or those who are in any way connected with you in the work of the church.
3. Be fair with your brethren in the ministry and in the church. Never descend to the use of personalities in the pulpit or claim any ministerial immunity out of the pulpit. Be a man among men, and make no demands on account of your calling.
4. Co-operate.
5. Expect results only when you meet the terms of adequate conditions.

Thoughts on Holiness from Old Writers

A Holy Character versus Gifts

Olive M. Winchester

And moreover a most excellent way show I unto you (1 Cor. 12:31)

IN various walks of life often that which attracts the attention the most is that which is the most spectacular whereas fineness of technique is valued only by the few. Take the art of the day; a few bold strokes upon the canvas with a picture in consequence and the multitude is pleased while the picture that represents hours of hard, painstaking work is appreciated only by the more initiated. This same attitude enters into the religious life especially into the more intense religious movements. In our zeal for things spiritual we are often caught by the outward appearance rather than the inward reality. This is very frequently true in our estimation of spiritual gifts over against spiritual grace. The gifts make the more striking appearance and on the surface it would seem that they indicated deep spirituality, but this has been found to be fallacious reasoning.

GIFTS ARE VARIABLE

Reading in Scripture about the gifts one of the first propositions made concerning them is "There are diversities of gifts, but the same Spirit." As we have different talents in our natural life so in our spiritual life. In our natural life one has a talent for music, and herein also gifts vary for one has a talent to play one instrument and another, another. Moreover another still may have the gift of song while someone else may have the gift of composing music, a great variety of talents in this one field. We can pass to the different fields, there are art, liter-

ature and the many professions. Personality is one and the same, but the gifts vary.

In the spiritual life a variety of gifts is found. There are gifts of knowledge, gifts of faith, gifts of working miracles, gifts of prophecy and gifts of discernment of spirits. Within these classifications there are divisions. The first is subdivided into knowledge and wisdom. One is the acquisition of facts and the other is the application of the facts. All this indicates the variability of gifts.

But while gifts are variable, grace is ever one and the same, Christian character is a unit. It may vary in its degree of development, but it is one in essence. Thus does Watson teach when he says, "The graces are the same in kind in all worlds; and among all races of beings. Repentance, faith, submission, love, patience, and similar graces, are in substance the same among angels, men or children. Here there are no invidious distinctions. Everybody may have pardon and a pure heart full of love. Hence the graces form a bond of union; a source of sympathy throughout the pious universe."—"Love Abounding," p. 43.

GIFTS A MEANS

Gifts are given us for the purpose of achievement in the kingdom of God. The gift of prophecy is an endowment to preach the Word of God. It bears somewhat the same relation as the gift of oratory in the natural life. A gift of oratory has nothing to do with character; a person may orate the finest idealism and be a knave. This has been true. Idealism of speech and idealism of thought have

not always been expressions of inner reality; they can easily be what the individual desires to be, but not what he is. Strange to say one can preach, as it would seem with "the tongues of men and of angels," and yet not have grace in the heart. When such a state exists, the gift of prophecy has ceased to be an endowment of the Spirit; for when grace is not operating the Spirit is not present, but it may be the form of that endowment still remaining after the reality in the presence of the Spirit has departed.

What is true of the gift of prophecy is true of other gifts. This is very clearly set forth in 1 Cor. 13. Even such a gift as that of faith which can remove the greatest obstacle, it would seem, may be present without the supreme evidence of grace, that is, divine love in the heart. This would appear to be the inference in this chapter. How this can be is another question. There are many things which we have to recognize as facts that baffle us when we come to explain the how. It may be that it is the case of the lingering of the momentum of a spiritual gift after the Christian experience has waned. We have an instance of this in the Old Testament in the case of the gift of prophecy. Balaam retained the gift after he had openly disobeyed the commands of God.

While gifts constitute a means, grace forms the very essence of spiritual life. It changes the nature of man, it transforms. It enters into the warp and woof of being and creates the life that uses gifts as a means for its expression. Let us listen to Watson again: "Divine love is to our spiritual nature what blood is to our physical being—the essence of life, the source of health and strength, the very elixir of being. As the health and vigor of our bodily senses depend on the blood (except from external wounds), so the health and vigor of our spiritual sense are reached by the inundation of the love of Jesus" (p. 7).

Moreover we will note, on the other hand, his observation on gifts. "Gifts are merely instrumental. They are the spiritual machinery of the soul. They are lodged in the mind, the sensibilities, the voice, the body. They are external manifestations, more than internal. They do not constitute in themselves character, either good or bad. The implements on the form by which the soil is tilled are not the staple product. A block of ice may transmit sunshine in such a manner as to ignite material substances; so one may be the medium of truth, through his gifts, and not thereby be saved. Paul says we may give our money to magnificent enterprises, and become a voluntary martyr, without love."

DIVINE LOVE PRE-EMINENT

Over and above the gifts then stands divine love in the heart of man. While it is true that before the public this love does not make as striking an appearance. It will not attract attention as would the gift that could speak as men and angels nor as faith which brings great things to pass. Moreover also the unthinking looking upon persons with such gifts will regard them as exemplars of deep spirituality, and feel that the unassuming person with the quiet graces which come from the spirit of love in

the heart as rather deficient in spirituality. The Word of God, however, has a different rating.

What are the manifestations of love which represent the highest in Christian living? First in the category is the ability to suffer long. How much suffering many one bear and none will know it save our Lord and Christ? Suffering within the inner recesses of our heart will bow us down; we may bear it heroically, but the world will not necessarily acclaim us as a hero; even our own friends may not realize the burden we carry. But our Lord and Master does know, and our attitude under suffering is one of the tests of our Christian grace and a much more valid test than any display of gift or spiritual feat of like nature.

Very closely connected with this thought of suffering long is the fact that love is kind. As the subject is not repeated in this case, it may be that the thought is that under the suffering, love keeps a spirit of kindness, does not allow itself to be embittered or become resentful against the individuals who may be the occasion of the suffering or develop questioning toward God who allows the suffering.

Other graces likewise unassuming but indicative of a true Christian spirit mark the great saint such as absence of envy, lack of a boasting attitude and resistance of a spirit of pride. Keeping the heart undefiled with any of these traits means careful watchfulness, and the chances are will bring no honor save from the Lord himself, but it will produce an inward satisfaction, much more so than the display of some seeming spiritual power with an inward lurking suspicion that there has not been a fullness of grace along these lines.

With the graces already mentioned the apostle continues with others in his characterization of love, such as "Doth not behave itself unseemly, seeketh not her own, is not provoked, taketh not account of evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things. All of these represent the quieter graces and less conspicuous but mark the truly pious. They give us the true values in Christian living.

Concluding on the superiority of love Watson says, "Love is greater than the other graces (he had been speaking of faith and hope) because it is this that we pre-eminently resemble God, and are turned into likeness to His nature. God is love. All His actions originate and terminate in love. Whether He creates worlds or tribes, or redeems or rewards or punishes, all the motions of His infinite will are in love. And when we are so melted and transformed by His spirit that all our thoughts are loving thoughts, and all our judgments and opinions of men and things are conceived and uttered in a loving spirit, and all our labors are prompted with love to God and our neighbor, it is then that we are fitted by perfect similarity to the divine nature both to do the will of God on earth and to live in everlasting communion with Him in heaven. We never can approximate a resemblance to God in gifts and talents; but in love we may bear His full image. Thus, the greatest of these is love."

Lifting the Spiritual Tone of a Congregation

J. G. Morrison, General Superintendent

SEVERAL instances have recently come to my attention, where pastors have declared that their churches were as spiritual as they knew how to make them. In one notable instance the pastor spoke up and asked:

"How can a given congregation be made more spiritual than it is?"

This is, indeed, a pertinent question. I think that any sincere group of people who believe the Bible, profess a religious experience and are under fairly constant supervision and care of a pastor, can be led to keener and deeper spiritual attainments.

Herewith we offer a few suggestions for the accomplishment of this much to be desired end:

1. The pastor must *sincerely desire* to deepen and intensify the spiritual experiences of his people, and to be willing to pay the price. It must not be merely for the sake of being able to report such a fact at assembly. It must spring from an ardent, devoted desire to make his flock truly Christlike, just because such an achievement is greatly pleasing to God.

2. He must lead the way himself in deep, tender, spiritual living. He must set the example of earnest, constant Bible reading and study, not in order alone to be well prepared for his coming Sunday discourses, but in order that he may be a real pacemaker to his people in genuine spirituality. He must be a great man of prayer—private prayer, pastoral prayer from house to house, and in public services. He must set a proper example of fasting. He must be a faithful and constant tither. He must be a keep man of faith. His relation to God and the church must be his very life. In it he must find a great romance. The zeal for God and God's cause must literally consume him. No congregation can be lifted above its spiritual leader. Pastor, see to it that you are a spiritual leader. Never allow anyone in your flock to be more faithfully, conscientiously and intensely spiritually minded than you are.

3. Read often to your people the great portions of Scripture dealing with high and intense spiritual experiences, like the Sermon on the Mount, the 13th chapter of First Corinthians, the first and second chapters of Colossians, the best chapters of Ephesians, etc. Quietly exhort them as you read. Ask them a bit pointedly whether or not they fare up. If the dress question is on in your congregation, do not preach on it, but quietly read that portion of Isaiah 3 that deals with this matter. Scarce any comment need be made, indeed, possibly the less you say about it the better. Just earnestly and dramatically read it. In a few weeks read it again. God's Word, to a genuine believer, is more powerful than a two-edged sword. It penetrates; it stings; it is a fire in the heart of one who accepts it. It rebukes; it chastens, and, if heeded, will marvelously deepen and enrich the spiritual life of the listener.

4. Preach much on rich and intense experiences. Do not drive, but lead. Do not command, but coax and entreat. See to it that you have first been a partaker of the fruits, in order that you may occasionally step down from the pulpit, so to speak, and take the witness stand, testifying of the enrichments your own experience has had in reading and heeding the words of Holy Writ. Do not make an altar call each time you set some great truth, or truths, before your people, which you know are far beyond the attainments of many who are listening. Just beg of them to walk in the light. This can be done without summoning them to an altar of prayer.

5. Several times in a year set before your people the negative demands of a Christian experience. The negative demand, for instance, of genuine regeneration, is an outward walk and conversation that is free from sin. Gently, but firmly and unctuously insist upon that as the standard, and solicitously inquire whether as professed Christians your flock are qualifying.

The negative side of the experience of entire sanctification is freedom from carnality. Enumerate the ordinary, everyday evidences of carnality, such as sin-tainted pride, worldliness, selfishness, bitterness, temper, anger, malice, lack of a serious passion for souls, lack of concern for missions at home and abroad, etc., and then tenderly inquire whether the listeners are free from all these. Naturally a pastor must himself be living a very blessed and victorious life, if he is to call his people to these high and holy attainments.

Many Christian people do not become keenly spiritually minded because they do not have the standard set before them. They ought to find in you, pastor, a noble and notable example of the highest and best in spiritual attainment. Then, too, they should have the scriptural passages that call for this kind of a life lovingly and unctuously set before them. It is quite fitting and natural for people to follow their leaders and teachers. Pastor, they will follow you, and earnestly seek to obtain what you habitually live before them and preach in their hearing.

Any congregation can be intensified in its spirituality if the pastor will lead the way, in example, in testimony and in public address. It is well to remember that adding numbers to a congregation is not always a sign of success. Success rather in the ministry is to gather souls out of the world and out of sin, lead them to God in forgiveness and regeneration, and then to press them earnestly on to that holiness of heart, life, conduct, example and conversation which will fit them to be comfortable with God and at home with Jesus Christ, when they meet Him.

Essentials to Effective Holiness Preaching

C. W. Ruth

FIRST, a clear, personal heart experience of holiness, with a definite, personal testimony. It is difficult, if not impossible, for a minister to lead his flock farther than he himself has gone. The stream seldom rises higher than its fountain head. To the apostle it was said, "I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things" (Acts 26:16). He was not simply to preach, but also to be "a witness," and bear personal testimony to the truth he was proclaiming. A witness is not supposed to tell what he, or others might think or believe about the matter, but what he personally knows about the case. So long as a man confines himself wholly to preaching, even though he preaches truth, men may say, "That is the doctrine of their church," or "that is his view or theory, or his personal interpretation of a certain passage of Scripture," and so dismiss the matter; but when a man can clinch his sermon with a personal testimony, and say, "Thus I have experienced it," it takes the matter at once out of the realm of theory, and evidences that the man knows what he is talking about; now it is so or it is not so; now he is either telling the truth or proclaiming a falsehood. Hence, true to his commission, Paul not only preached the gospel, but continued "to testify the gospel," according to Acts 20:21, 24; 21:11; 28:23. Indeed this was the apostolic method of preaching: see Acts 2:40; 8:25; 10:42; 18:5; 1 John 4:14. The success of early Methodism, the Salvation Army, and other evangelical denominations, was due largely to a "witnessing ministry." The testimony of reliable, trustworthy witnesses carries more weight than all the eloquence, logic and oratory of the lawyers. The New Testament commission is, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem [at home], and in all Judea and in Samaria [the neighbors], and unto the uttermost part of the earth" (Acts 1:8). The minister should never apologize for giving a personal testimony relative to the truth he is proclaiming. It is his duty to do so.

Second, the minister must have a deep conviction of both the scripturalness, and the deep importance of the truth he is proclaiming. Uncertainty and doubt will weaken and defeat any man. They who preach holiness with apologies, as though it were merely a Christian privilege—an added luxury, or addenda to Christian experience—as though it were an indifferent or an optional matter—will not succeed in leading others into the experience. The preacher must see and feel that it is imperative that men be saved from all sin and be made holy as a preparation and fitness for heaven; that the "carnal mind" is not merely a human weakness or infirmity, but that it is a principle of "enmity against God"; that it is sin in the heart. Paul spake of it as "sin that dwelleth in me" (Rom. 7:17, 20); and that no sin can pass through the pearly gates into the city of God;

and that nothing in this world or any other world can cleanse sin from the heart but the blood of Jesus. Since God has said no man shall see the Lord without holiness (Heb. 12:14), it would seem that every minister should be careful and eager to proclaim this fact, both to save his own soul and those to whom he ministers. Until the minister sees and feels the importance, and the absolute necessity of this matter, he must not expect others to obtain the experience.

Third, the minister must be explicit and definite in the presentation of this truth. He that simply refers to the subject of holiness and sanctification incidentally, and generalizes on the subject, as though other matters were of equal importance, seldom, if ever, leads anyone into the experience. To speak of the subject of holiness in general terms is to neutralize the importance of the matter, and lose the definite objective, and no one obtains the experience. We would say it very reverently, but our God specializes on holiness: He is in all His being, in all His attributes, in all His words and works; yea, He is absolutely holy, and commands us to be holy, even as He is holy (1 Peter 1:14, 15); it is only they who specialize on holiness who are successful and effective in living the life themselves, and in leading others into the experience.

Fourth, the minister must have an eye single to the glory of God: not men-pleasers, using the soft-pedal when certain individuals are present: standing with the holiness people in a holiness campmeeting, or in a holiness environment, and saying nothing about the subject when it might be unpopular, and meet with disapproval. The minister who would lead others into the experience must have a willingness and readiness to take the criticism, bear the reproach, and suffer the consequences of preaching holiness. As Mr. Wesley said, "This is the word which God will always bless, and which the devil peculiarly hates: therefore, he is constantly stirring up both his own children, and the weak children of God, against it" (Letter to Mrs. Bennis, 1771). Yes, it may mean a lower rating among his ecclesiastical brethren, a lesser appointment, and a smaller salary, but it will bring greater glory, larger results in soul-saving, and blessed and eternal rewards. He may not be as popular in certain quarters down here, but he will be more popular in heaven. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come" (Heb. 13:12-14).

Fifth, the minister should be ready to meet the objections, and answer the questions that will naturally present themselves wherever this truth is definitely proclaimed. He must acquaint himself with his Bible on this subject. He should preach the Word of God

on the subject rather than human opinions, or even what he himself may think about the matter. The gospel in itself, is still "the power of God unto salvation to every one that believeth" (Rom. 1:16). God has said, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it" (Isa. 55:11). A young minister requested me to recommend to him a good textbook on the subject of "Holiness," whereupon I most gladly and sincerely recommended to him our Holy Bible as the best book on holiness that has ever been written. In the language of Bishop Foster, "Holiness breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the

prayers, resounds in the songs, sparkles in the poetry, shines in the types, glows in the imagery, and burns in the whole scheme, from its Alpha to its Omega—its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty, a present privilege, a present enjoyment, is in the progress and completeness of its wondrous theme! It is the truth glowing all over, and voicing all through revelation! singing and shouting in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer! the great central truth of the system. If God has spoken at all it is to aid men to be holy." "Preach the word" (2 Tim. 4:2), as Mr. Wesley said, "Constantly, strongly, explicitly" and success and victory are assured.

The Contribution of Denominationalism to the Cause of Christianity

Paul S. Hill

SOMETIMES we hear it said that there are too many denominations. The idea is that the multiplicity of religious groups has weakened the cause of the gospel, and that if there were fewer, or possibly only one, it would be better for us all. The members of the Roman Catholic Church are likely to pass some such observation to us because they judge that their church is the only true church, and that all the rest of us are merely a conglomeration of splits and split-offs, and split-ups, with no concerted aim or being. The idea of too many denominations is also at work among many prominent leaders in the Protestant folds. The effort to consolidate the Protestant bodies into one general church is evidence of this.

At first it seems plausible to think of just one great denomination (or perhaps we had better say church, for if there were only one religious group the denominational feature of it would be lost), where all who are believers are members, and wherever one went the same type of service would prevail, with the same system of work and the same kind of literature used. The only distinction would be a church member or nonchurch member; not the distinction of denominationalism as we are now designated, but church or nonchurch.

However there are two sides to every proposition, and personally we would not like to think that all the men who were instrumental in founding the various denominations were out of divine order. It seems to us unthinkable that these men who stood at the head of the line when the various denominations were started, and who preached the doctrines upon which their denominations were founded, were misled or driven by selfish motives or were seekers after notoriety. A glance at these pioneers of denominations will show them to be men of high character, lofty ideals, with a passion for the souls of men and a laudable vision for the kingdom of God on the earth. Not only that, but these men made heroic

efforts to correct existing evils in the religious field without forming new denominations, and only formed them when they were persuaded that this was the only way of conserving their work, and the truths they were preaching. To say that there is no place for denominational movement in the Church of Jesus is either to charge the founders of the several denominations with lack of divine leadership, or to discover a place in the denomination when it went out of divine order and is now in total disregard by the Lord.

Every denomination has been formed around some doctrine, or truth. To begin with, the denomination was formed to propagate the doctrine, while now, in some cases, the doctrine is preached in order to preserve the denomination. But whichever way it is, the doctrine is more or less preached, and men are taught what the denomination believes to be essential to salvation. And it may be that right here the denominations have made a very large contribution to Christianity. If it had not been for that denominational urge back of some of the doctrines of the Christian Church those truths might have been dimmed because of the lack of distinctiveness that the denominational urge gave it. We can hardly imagine Christianity without the presence of those saving truths which denominationalism has helped to emphasize.

And then there is the matter of efficiency contained in groups of people working toward the same end. Denominationalism has given us these groups. Someone has said that a church with a membership smaller than two hundred is not up to its peak of efficiency, while a church with a membership larger than that loses the close contact with its members that the maintenance of deep spirituality demands. The exact number of members at the peak of efficiency for church work is of course a matter of different opinion. However it may be safely stated that either too small or too large a membership is not

ideal. The idea suggested by about two hundred members in a church carries weight when placed against the background of denominationalism. We can see the tremendous loss of efficiency in work if the entire church were placed in only one group. That group would be so massive and unwieldy that aggressive work would be greatly hindered.

Denominationalism has pushed the Church into the rural sections and has given much of the detail aspect to Christianity. It is through denominational effort that the Church has been placed in almost every rural school district, and thus contributed to Christian civilization.

Nor should we pass over the stress toward spiritual life that has more or less been identified with denominationalism. While at present there may not be the difference we would like between the church member and the worldling, yet the whole trend has been toward making a distinction in favor of spirituality on the part of the church member. The membership committees of the churches, or whatever official group had to deal with the reception of members, has been inclined, during the years, more toward making a distinction of spirituality than toward riches or social standing or educational qualifications. There can hardly be any doubt that the Christian Church is much more spiritual than it would have been without this feature of denominationalism.

It would also seem that denominational literature and propaganda have made their contribution. Many helpful books and printed articles have gone out into the world to bless it because a denomination has made it possible. The denominational schools have also added their influence.

The present effort toward uniting all Protestant denominational Christianity into one great Protestant Church is being worked out on lines of yielding denominational positions. That is, the several denominations are being indirectly asked to yield some of their doctrinal and traditional positions in order that a more agreeable amalgamation may take place. In reality it means that the very backbone of doctrine, around which the denominational life has been formed, be broken and another objective take its place, and be substituted for it. The denominational minister who accepts a "union" church is supposed to have too good manners to preach doctrines that do not suit the other group. Indirectly he is asked to yield at least some of his doctrinal position in order to carry out the program of "Church Unity." The man who is strong for his denominational doctrines does not get such positions. The demand is more for the denominational and doctrinal backboneless. And what will be the result? Is there anything in the suggested new order that can take the place of the rugged truths and rugged usages that have characterized the life of the several denominations? Will it not be more of a backboneless jellyfish affair than a church that has a message, and a ministry with a passion for souls and truths that save the souls of men?

Another matter that should not be overlooked in considering the contribution of denominational life to

Christianity is the fact that nearly every denomination has helped to bring Christianity farther away from the pagan influence of the Dark Ages and nearer to the simplicity which characterized the early New Testament church. This in itself is no small contribution. The early Christian would hardly know how to worship in the midst of the rigid ritual and man-made formality of some of the services that have been in the Church since their day. The Church has had a difficult time in freeing itself from some of the usages and silly performances that came in from paganism during the days when pagan influence captured the Church. But every denomination has shaken itself free a little more than the previous one, or at least this has been generally so, and today we are nearer to the simplicity of worship, and also nearer to having the proper goal for our activities than the Church has had since the dark ages.

This matter of denominational Christianity should be clearly divorced from sectarianism. Sectarianism is denominationalism gone to seed, while denominationalism is the grouping of numbers in the Church around some doctrine and some objective, and is useful for the carrying on of the kingdom of Jesus Christ in the world.

The contribution of denominationalism to Christianity is valuable.

Effective Preaching

IF all preaching were effective there would not be so much sterile Christianity as there is today. Powerful preaching has always wrought great things for God. When Whitefield preached sinners sat on the edge of their seats or they would fall on their knees in the open air meetings. Such power resided in the preaching of Jonathan Edwards that men and women literally trembled under their burden of guilt before a holy God. Baxter used to say, "It must be serious preaching that makes men serious." The earnestness of D. L. Moody was perhaps the most impelling force in his preaching. There was a driving power and pointedness to Charles Haddon Spurgeon's preaching, as if he were steadily herding souls out of the storms of sin and death into the green pastures of the Lord. There was a passion in the preaching of "Billy" Sunday which made people God-conscious.

Great preaching is really a wonderful thing. It is as far from mere speechmaking as the sage wisdom of a mature saint is from childish prattle. Lecturing is not preaching, neither is the vocal thunder of the demagogue. "When I first began to preach," said an old man, who had had much experience, "I thought the great plan was to thunder at the people; but when I became wiser, I learned that it is the lightning which rent the oak; so I determined to thunder less and lighten more." If you would preach effectively "preach the word" and make God's grace a living reality. Souls are not won by pretty speeches, philosophical effusions and mere human platitudes." —Editorial, *The Watchman-Examiner*.

A Layman's Idea of the Model Preacher

By a Layman

THE model preacher is one who has an experience of salvation. He has gifts and qualifications that peculiarly fit him for his calling else God would not have called him. As well as being a deeply religious man he must have a good moral background such as being the husband of one living wife and able to meet the groceryman or landlord on the street.

He should be an educated man. It is hardly probable that God would call a man to preach who did not know whether New Orleans was a city or a state, whether Washington was a king or a President or whether Jerusalem is in Africa or Asia. The model preacher has at least a fair knowledge of the world around him. He knows enough about the Bible to know that the Israelites and not the apostles ate manna, that Deuteronomy is in the Old and not in the New Testament. He also knows how many chapters are in Jude. He may be woefully ignorant when God calls him but he soon sees his need of preparation and with the help of God makes rapid strides toward the top. He will attend one of our own colleges if at all possible and learn how to preach our doctrine. He will be so concerned about our cause that he will not spend his time digging coal, raising cattle, or selling gas. The preacher who is too lazy to study, too busy to pray or too indifferent to carry a burden can never be a model preacher.

The model preacher is refined. He uses good language free from "aint's, haint's, and younses." He uses no words which are not elevating or fit to be heard by man, woman or child. By his wholesome conversation he wins the confidence of all who meet him. He is clean in body having the evidence of being acquainted with the washpan, the bath tub or wash tub and the barber. He frequently sees the boy who makes beautiful, black, shining shoes and Amos and Andy's paymasters spend not their money in vain.

He visits every member of his congregation, Brother Brown as often as Brother Jones. He goes with a smile for all. He has a word of encouragement for the discouraged, a laugh for the children and a tear for the blackslidden. He prays in every home and leaves after inviting all to church Sunday. When Sunday comes he is the first one there shaking hands with and speaking to everyone as they enter. He will be known as a friendly, sociable fellow. He will not weary the people out with a bouquet of sermons one on the Sunday school, one on the preaching service, one on the N.Y.P.S., another on the W.F.M.S., one on the prayermeeting, another on the budget and then air his theological brains until 12:30 or 1:00 p.m., and then climax with a good skinning for those whose appetites for chicken and dressing is causing frequent looks at Mr. Ingersoll's masterpiece.

The model preacher does not try to tell all he knows in one sermon but knows enough about the people, cold houses, hot, stuffy houses, hard seats,

etc., to enable him to have an intelligent idea about what his congregation can stand and will quit in good time, usually about thirty minutes. Then, the people will be happy and all will invite him home for dinner.

The model preacher is the head of his home. He and his family are examples of what our church stands for. His wife and daughters will have long hair and sleeves in their dresses and will be good-looking enough that Mr. Woolworth would not dare to try to sell them his products. The model preacher is not a hobbyist. He has other texts besides bobbed hair, rouge, lipstick, cigarettes, Babe Ruth and Abner Peabody. One time a very refined lady from another denomination, who was a guest of a lady who was a member of our church, visited one of our churches. Upon an invitation she went to the choir. The pastor refused to start the service until she was taken out of the choir, saying that he would not have her up there with her bobbed hair and sleeveless dress. The lady went away greatly offended and neither she nor her relatives have ever entered our church doors again. An opportunity gone because of a lack of wisdom on the part of the pastor. A godly man will lead people into a good experience then these things will gradually fall off and they will come to church with a shout and a hallelujah.

The model preacher is a Spirit-led man. When I was a boy a preacher would come into the community and say, "I feel like we should have a revival." The meeting would start next day and we would invite all our friends and neighbors regardless of their denomination. The preacher would go into the pulpit with tears in his eyes, the people would get blessed and sinners would go to the altar and get saved. Now the preacher comes telling flowery tales and the young people get disgusted and have gone to the taverns and booze joints. Much of the low spirituality and cold churches is due to the falling of the clergy. Some preachers will sit around, part of them on relief, and say, "Why don't they call me to hold them a revival?" Then when a man is called and about twenty saved and sanctified he says, "I would have had fifty or sixty at my altar." When he does preach and a good-sized crowd comes out he sticks his fingers in his vest pockets and says, "They came out to hear me." The chances are they came out to hear some old grandma pray and shout.

Finally in the advanced stages of his career he must still learn a few lessons. In the convention when he is allotted ten minutes he should not take sixty. If this type of preacher would enclose himself in a sound proof room and pour out his volumes of self-praise, flattery and hot air, his myriads of I's, my's, we's, and me's would be far more appreciated by their lone hearer than they would in a gathering of people all anxious to hear from everybody and everywhere instead of listening to one little phonograph.

The model preacher is an all around cultured and refined gentleman. He does not go around telling the failings of his people, neither does he tell his own difficulties. He is not telling discouraging things about himself and does not wear a long face. In

Essential Factors of Ministerial Success

E. E. Wordsworth

WHEN we were attending our eastern school we heard our successful pastor say in his church one Sunday morning, "You young men going out into the ministry will have to know human nature as well as theology and homiletics if you are going to succeed." Being inexperienced in ministerial labors at the time, although we made mental note of it, we confess that we did not then see the full significance of it, but having now been in the ministry almost thirty years we fully appreciate the wisdom of the statement. "He that winneth souls is wise," and since this is the great objective of the ministry, it behooves us to not only know God but also human nature.

But first we mention that ministers must be pre-eminently men of prayer. The writer was in a pastor's home for four days and never saw him on his knees once. Not even family prayers were conducted so far as we know. At least we were not requested to come in for worship. In Acts 6:4 we read, "But we will give ourselves continually to prayer, and to the ministry of the word." Prayer and preaching are the chief functions of the minister. Spurgeon said, "A minister must pray as much as an ordinary Christian else he is a hypocrite, and that he must pray more than the ordinary Christian, otherwise he is disqualified for his office." Then with Whitefield let us pray, "Lord, make me an extraordinary Christian." Whitefield's prayer was answered. Ours can be.

We would have you note that prayer precedes ministerial pulpit ministry. Please note the order in the above text. Unless a preacher prays he cannot preach as he ought. His sermons will be powerless, unctious, fruitless. Rubenstein, the great musician, said, "If I neglect my practice one day I notice it; if I neglect it two days my friends notice it; if I neglect it three days the public notices it." It is likewise with a minister and his prayer life and public ministry. First he will feel a conscious lack; next his family will recognize it; then soon the church to which he ministers will discover it. Preacher, you must pray and pray much if you would succeed.

The next factor we mention is the ministry of the Word. Paul said to Timothy, "Preach the word." Mark you, not preach about the Word. "Preach the word." We believe expository preaching is the best, the most effective, of all types of preaching. "For the word of God is quick and powerful, and sharper

short he is God's man fully equipped to meet and help all classes of people. Those who cannot fill the bill had better go to plowing corn and making hay and quit hanging around in the ministry to get their bread and butter.

than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12). In Nehemiah 8:8 we read of the method of Ezra as follows: "So they read in the book in the law of God distinctly, and gave the sense; and caused the people to understand the reading." Evidently, this was expository preaching and teaching. And concerning the method of Paul we read, "And he reasoned with them three sabbath days out of the scriptures." Not out of his head. Dr. George Watson used to say that when he was a young man in the ministry he thought he had to bring some brilliant thoughts to the Bible and give the same to the people, using of course a text as a starter, but when he became a wiser man he found out that all he had to do was to read and study God's Word and mine its truths and give them to the people. Because he learned this secret he became a peerless expositor. Every preacher should know his Bible and memorize it, at least much of it for pulpit use. George Mueller had only a few books but read the Bible over a hundred times and ministers everywhere sat at his feet.

Furthermore, the preacher must have a studious mind. "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Paul said to Timothy when writing, "When thou comest, bring with thee the books." We sometimes hear our preachers referring to "Uncle Bud" as an example of God using ignorance. We deny the statement that "Bud" is ignorant. We surely all know of his familiarity with the Bible and the studious hours and days of memorization work. Furthermore our beloved "Uncle Bud" has a very studious mind, is a constant reader of good books and has a mind crammed with knowledge. It is true God called this stuttering, stammering, ragged boy of the log cabin of Tennessee, but God also saw that Bud would read, study and learn. And the preacher who would succeed must read, think and advance in knowledge as the years slip by.

Our busy Dr. Chapman finds time to read two books each week. Bishop Quayle of the Methodist Church reads a book each day. Roger Babson, the famous statistician, tries to read a book every day of his life, yet extremely busy with a thousand responsibilities. Gladstone carried a book in his pocket to use in spare moments. Dr. Chapman has one in his car to use while waiting for his wife when she is

shopping. Seize the moments and read. I will give a brief and suggestive list of what a preacher ought to read: Bible, commentaries, concordance, hymnal, theology, homiletics, books especially for preachers; all our church periodicals; *Religious Digest*; *Reader's Digest*; *Literary Digest*; browse through monthly magazines as found in public libraries; your city paper, state newspaper, autobiographies and biographies of great saints, pioneers and leaders; politics and statecraft, *The National Voice*, or some other temperance periodical; science, psychology, books on elocution and personality, business, fiction, history, in fact with the great Dr. Adam Clarke I would say, "Preachers should intermeddle with all knowledge." We know that all minds are not constructed alike, nevertheless every preacher should be pre-eminently a reader and should have a well-balanced mental diet. Do your heavy reading in the mornings and the lighter in the evenings.

We finally mention one more factor in ministerial success. That is work. I challenge you to find anywhere in the Bible where God ever called a lazy man to a great task. Witness Gideon, Elisha, Peter, James and John, Matthew, Saul of Tarsus. And the preacher must toil and sweat to succeed. Jesus said of Him-

self, "I am among you as one that serveth," "Wist ye not that I must be about my Father's business?" Dr. Theodore Cuyler well said, "Study sermons in the mornings and knock doorknobs in the afternoons." The minister above all men must know how to win souls by faithful work, tact and wisdom. John Wesley won 60,000 souls by personal evangelism. Professor London says that 34 out of the 40 characters of the New Testament were won to Christ by the personal touch. The bookish preacher that is all head will not succeed. It takes everlasting work to win for God and souls.

The preacher must have the shepherd heart. He must see men as lost and away from the fold and out on the bleak and cold mountains in the bitter night of sin. Go after them as sheep gone astray. Tenderly bring them back to Christ and carry the lambs in your bosom. Leave the ninety and nine who are safe in the fold for a while and seek until you find the lost sheep. Not only go yourself but get others to go and bring the wanderer back to the fold.

Then some day the faithful shepherd will receive his reward and his crown. "Be thou faithful unto death."

Hands Full of Honey

S. Ellsworth Nothstine

Behold there was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands and went on eating and came unto his father and mother, and he gave them, and they did eat (Judges 14:8, 9).

MY design is to cheer the desponding and stir up God's people to a greater diligence in His service. Bible readers are familiar with the story connected with our text. Modern theologians would have us laugh at the story saying it is impossible for a man to kill a lion bare-handed. Yet in the early history of Ohio we are told of a man who fought a bear, alone and empty-handed for three hours and killed it. Christian people are going to have battles to fight in this life. Yet by the help of God we can overcome these and go on our way rejoicing as Samson did in the story of our text.

The first thing I wish to call to your attention is the fact that Samson faced his lion. He could have run or dodged into the undergrowth and maybe have got away; but perhaps later on they would have met and then old man lion would have been hungrier than ever. Samson could have got away but no doubt would have traveled in fear the remainder of his journey. Many are living in fear today of some lion lurking along their pathway of life.

It seems to me that this young Israelitish hero with a slain lion in the background, and he standing in the open road with honeycomb and hands dripping with honey which he holds out to his father and

mother makes a fine picture, worthy of any artist's time to paint.

Again, this conquering young hero is a gracious type of our Lord, Jesus Christ, who is the Conqueror of death, hell and the grave. He has destroyed the lion that roared upon him. He has shouted "Victory" over His foes. "It is finished!" was His note of triumph and now He stands in the midst of His Church with His hands full of honey. To each of us who believe in Him He gives the luscious food which He has prepared for us by the overthrow of our enemies. He bids us come and eat that we may have our lives sweetened and our hearts filled with joy. Our Lord is laden with sweetness, holding it forth to all His brothers and sisters, inviting them to share His joy.

Samson's life depended on his success. It was either kill or be killed by this beast which was seeking to destroy his life. If Samson had failed the lion would have killed him, because he is filled with that passion to destroy. So it is with sin; any sin great or small; your sin, your pet sin; that beastly sin that has been causing you so much trouble and fear. Get the Spirit of God upon your soul and that sin destroyed before it destroys you.

Others also depended upon Samson's victory. There were his father and mother. By killing the lion he no doubt saved them. At the end of his journey was his lover waiting for him. There are other people depending upon us to live clean,

righteous lives and win them to Jesus, thus saving them from the jaws of the lion. One faint-hearted church member trampled by a lion will dampen the enthusiasm of the whole church; while a happy, devil-tramping, lion-killing member cheers everyone on to do more for Jesus and His cause.

There is no doubt in my mind that this victory encouraged Samson. Having faced his lion and conquered him he is not likely to run or have any fear the next time. Victories always encourage. Soon the lions would recognize Samson and become afraid of him. They might roar in the distance but all that Samson would ever see, would be just a tail disappearing through the brush, in the distance. "Resist the devil and he will flee from you."

His victory brought him a great blessing. The text says, "There was a swarm of bees and honey in the carcass of the lion. And he took thereof in his hands and went on eating." Oh, yes, in the yesterdays when he traveled this way he met a lion and had a hard fight; but now he is enjoying the sweetest of all sweets—honey. The battles we are facing today may be long and hard, but, beloved, there will come a time in the tomorrows when you can be eating honey.

My last thought: How did Samson slay that lion? I quote the sixth verse of our scripture lesson, "The Spirit of the Lord came mightily upon him, and he rent him as he would have rent a kid." If you would have victory in life's battles get the Spirit of God upon you. "Not by power, nor by might, but by my Spirit, saith the Lord of hosts." The reason we do not have more honey eaters is because we have so few lion-killers. Are you about to be destroyed by the lion of sin? Turn to Jesus!

The Minister I Like

JOHN F. COWAN

I heard a minister who often preached without a text. He had nothing to "stick to" and he stuck to nothing nobly. I like a text-taking minister.

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Another minister I heard seemed to be worried about a place to park his hands while preaching. He tried his trousers' pockets several times, but seemed afraid he might get a ticket if he stayed there, and hooked his thumbs in his vest pockets, then twisted his watch chain a while as if he thought he was a horse, after all, and needed a hitching post. I like a minister with serene hands.

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I met a minister going to church one Sunday, wearing his "blue-Monday" face. I like a minister who smiles as if he was expecting to meet the Lord, or was walking with Him.

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I like a minister who does not advise squeezing the budget, like wearing boy's size shoes to save a little, and then paying the corn doctor more than he saved to get him out of torment.

I like the minister who said that, if an eleventh plague had been sent on Egypt he believed it would have been a committee of weak-kneed Israelites to wait on Pharaoh and tell him they did not believe Jehovah could get them free that year, anyway.

The Forgotten Man

JIMMY MCGRAW

THE evangelist who preached and prayed until the break came deserved the admiration he commanded because his revival was the greatest in the history of the church. So did the pastor who labored untiringly until the church developed from a weak group of discouraged members into the strongest organization on the district. So did the courageous founder who refused to be defeated but fought on in a community where he was a stranger until the church was organized. These were heroes. They carved for themselves an honorable niche in the minds of the masses because of the success of their labors.

But there can be found a nobler hero. His deeds are not heralded about from place to place, it is true, but nevertheless they are worthy of praise. He is more fervent than the evangelist, busier than the pastor, and no less courageous than the founder. He faces the greatest task that any leader can face, a task that seems to be hopeless. Yet he is hopeful, and when his friends talk with him they are impressed with his apparent optimism. But he cannot feel as optimistic in his heart as he appears to his friends, because after all he is human.

Martyrdom does not express his role. A martyr dies for his cause; this man lives for his. He would be willing to die for the attainment of the goal, but his death could not help. He must live, suffer, toil and be patient lest he give up when he sees the time and effort that are necessary for such little progress. In some of his weaker moments he has made up his mind to quit and leave the job, but has told no one of his decisions. He has stayed with the job, and will not leave until his share of it is finished.

He is a man of unquestionable character who has accepted the call to pastor a church that was almost ruined by unfortunate occurrences and mistakes of the past. God has forgiven those who sinned against Him and against this unfortunate church, but the people of the town have not yet forgiven, nor have they forgotten. This unsung hero—although few have ever heard of him—will stay on the job and refuse to give up until the confidence and respect of the community is regained.

No one will ever know of the heartaches and trials this hero has suffered, and none will realize the enormity of the task he has performed. It will not show in his assembly report. But God knows, and God will reward the man who slowly but persistently labored to build back again the damaged reputation of an unfortunate church. May God bless the forgotten man.

GENERAL CHURCH PROGRAM

The Pastor's Leadership in Erecting New Church Buildings

During the past year we have received many requests for information and literature relative to planning and financing new building projects. To meet this demand we publish, by the courtesy of the American Sunday School Board, a series of articles as an aid to the pastor in this all important task.—M. LUNN, General Treasurer.

THE pastor is the key to a successful building effort. Frequently he must himself impart to the congregation the vision and conviction which are needed to make the new building possible. In rare instances old and well organized churches seem willing and able to carry to completion important building projects without asking the pastor to assume leadership in planning the building or in conducting the financial campaign. Even in such cases, one can but wonder that the pastor should be content to see his church move in such gravely important matters without his making such contribution as the pastor alone is supposed to be able to make.

We indicate some definite things which the pastor may do to set forward the movement for a new building.

He may frankly accept in this matter the leadership which his position implies and imposes. The commission to preach the gospel is likewise a commission to provide the housing which is required for such preaching. Christ gave no special commission to erect church buildings, but as the churches multiplied and grew, the necessity to build suitable houses became apparent. The Prophets Haggai and Zechariah, had, as the burden of their ministry the appeal to the people to arise and build a house for Jehovah's worship. There must come times when modern prophets face similar conditions and when they must in like manner lend themselves with the weight of their ministry to induce God's people to build for His service and worship. The pastor who declares that he is called to preach the gospel, not to build churches, is speaking after a shallow fashion. He needs to consider the words of Paul to Timothy, "Make full proof of thy ministry."

Dr. A. F. McGarrah writes interestingly in "Modern Church Finances" concerning two preachers who took utterly divergent views as to their obligations to direct the material and financial affairs of their people.

One of the preachers, a brilliant man, declared that he was called to preach the gospel and to minister in spiritual things, and openly stated that he would not concern himself with material things, nor suffer himself to be disturbed about finances. The

other, with more meager natural gifts and with no better training had far outdistanced his talented neighbor. Perhaps, in part at least, his success was accounted for by the following statement which he himself made concerning his methods. "I concern myself with the finances of my church as earnestly as with my sermons. Liberality is essential to growth in spirituality. If the officers are unfaithful, if the financial standards are inadequate, if the members fail to give as they should either in measure or method, if a debt or deficit throws its chilling shadow over our faith, if unpaid bills or money-raising evils discredit us in the community as unsuccessful or dishonorable; then the church suffers at every point, the kingdom is delayed, and the name of Christ and the wisdom and power of God are dishonored. I believe the pastor is more responsible than all others for financial conditions. When they gave me a call, my officers suggested that I attend to the spiritual interests and they to the secular interests of the church, but I reminded them that finances are just as spiritual as prayer meetings, and stated that I would not accept the call unless they were willing to have me with them as their chief adviser in all their financial deliberations; and would also help me in the business which they had hitherto considered as exclusively mine."

The pastor should guide his people as regards the proposed church building and the varied ministries which it is to house. It may be assumed that the pastor is better informed than his people along these vital lines. The members of the building committee may not know; the architect may not know; the pastor must know. In the designing of modern church buildings which must meet varying and often conflicting demands and which must provide properly and proportionately for preaching, teaching, training, social and the administrative needs, no one can take the pastor's place. He has his own viewpoint and must make his own contribution.

The pastor must lead in the educational campaign which through months and perhaps years is to prepare for the actual effort to build. No one else can do this; few if any others can have an adequate sense of the need and value of such preparatory campaign. The messages and instructions needed to prepare the people to build constitute a natural part of the pastor's ministry both in the pulpit and in the homes of the people.

The wise pastor who has a proper sense of spiritual values will know well how to impart the instruction which is needed. In this connection, we recall a zealous pastor who entered a field where a new building was greatly needed. He proceeded to make this need for a building the burden of his ministry. He preached about it in season and out of season. His people grew weary of a ministry

whose dominant note was, as they felt, material rather than spiritual. He left the field and a wiser leader succeeded him. The new pastor felt deeply the need of a new building, and the feeling inevitably reflected itself in his public ministry, but he sought first of all to create spiritual atmospheres and inaugurated policies which brought an enlarged attendance and which itself demonstrated the need for a new building. In less than two years after he began his pastorate the desired new building was completed and paid for.

Throughout the whole building program the pastor must be the unifying and inspiring influence in the midst of the people. Problems and perils abound throughout the building season. From its earliest inception to its final completion, the effort to build involves dangers. The pastor may be needed to harmonize diverging elements; he may be needed as a balance between the conservative and the more progressive tendencies; he will be a needed reserve force for any emergency. Even in the matter of raising the required funds, the pastor is only fulfilling his high mission when he places himself in the lead of the movement and so directs the campaign as to infuse a joyful and conquering spirit among the people.

Many methods of setting forward the campaign will suggest themselves to the thoughtful pastor. We venture to mention some which have found favor:

1. Wall charts have been used to advantage. With many people such appeal to the eye is especially strong.

2. A bulletin giving the floor plans and the perspective of the building may be widely distributed among the people. This bulletin should give full information regarding the building and its intended uses. Some such paper, comprising four or possibly eight pages, has been used to advantage by many churches.

a. The showing of the floor plans and exterior perspective puts the people in position to subscribe intelligently; they know exactly what they are to get.

b. The way is opened to detect errors in planning. The floor plans are thus placed in the hands of the workers in each department for their careful scrutiny; they may be sent to interested Sunday school workers in wide circles for their examination and criticism. It is quite safe to say that many buildings would never have been erected as they now stand if the plans had been published as is here proposed.

c. This presenting of the plans well in advance will serve as a liberal education for the workers in preparation for the proper and effective use of the new building. This is a matter of more than passing moment.

The educational campaign for which we make plea may well begin many months, even years in advance of the time when the actual building is to be erected. Two pastors of long service were exchanging experiences. Said one of them, "I have

always been mindful of the difficulties and even prejudices of my people. When I have wanted some advance movement, I have always begun well in time. I have sought to plant the idea and then I have waited for the idea to take root and grow. Sometimes I have waited as much as five years for a great project to be realized."

The other man listened with surprise and said, "Well, I have not concerned myself about either the difficulties or the prejudices of my people. When I have wanted anything, I have pressed it on my people. I believe in driving on."

A little later it developed that the first named pastor had had only two pastorates, each of them long and very happy. The other preacher had changed fields about every two or three years and was at the time of the above conversation open to consider a call to a "larger field of service." This simple story brings its own message.

THE PASTOR AND THE BUILDING CAMPAIGN Suggestive Texts for the Campaign

The one motive which will always appeal and which should always be urged is that the new building will be for God's worship and for God's glory. The people should be made to feel that Jehovah himself has commissioned them to build the house. The Bible abounds in suggestive texts and in illustrative material. We give below some texts which may be used in various stages of the building campaign.

"Except the Lord build the house they labour in vain that build it" (Psalm 127:1).

"Ye shall not appear before the Lord empty; every man shall give as he is able, according to the blessing of the Lord thy God, which he hath given thee" (Deut. 16:16, 17).

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully" (2 Cor. 2:9).

"And this stone which I have set for a pillar shall be God's house; and of all that thou shalt give me, I will surely give the tenth unto thee" (Gen. 28:22).

"And let them make me a sanctuary; that I may dwell among them" (Exodus 25:8).

"But the liberal deviseth liberal things; and by liberal things shall he stand" (Isa. 32:8).

"Then he called for Solomon his son, and charged him to build an house for the Lord God of Israel" (1 Chron. 22:6).

"Take ye from among you an offering unto the Lord; whosoever is of a willing heart, let him bring it, an offering of the Lord; gold and silver" (Ex. 35:5).

"But as one was felling a beam, the axe head fell into the water; and he cried, and said, Alas, master! for it was borrowed" (2 Kings 6:5).

"Let us build" (Mark 9:5).

"How much owest thou unto my Lord?" (Luke 16:5).

"See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains" (2 Sam. 7:2).

"This people say, the time is not come, the time that the Lord's house should be built" (Hag. 1:2).

"Enlarge the place of thy tent and let them stretch forth the curtains of thy habitations; spare not; lengthen thy cords and strengthen thy stakes" (Isa. 54:2).

"Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore, ye his servants will arise and build; but ye have no portion, nor fight, nor memorial in Jerusalem" (Neh. 2:20).

"But Jehovah said unto David my father, Whereas it was in thy heart to build a house for my name, thou didst well that it was in thy heart" (1 Kings 8:18).

"I have hallowed this house which thou hast built to put my name there forever; and mine eyes and mine heart shall be there perpetually" (1 Kings 9:3).

"Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

"Build the house; and I will take pleasure in it, and I will be glorified, saith the Lord" (Haggai 1:8).

"Is it time for you, O ye, to dwell in your houses, and this house lie waste?" (Haggai 1:4).

"And the house which I build is great; for great is our God above all gods" (2 Chron. 2:5).

SEED-THOUGHTS FOR THE CAMPAIGN The First Building Program

The first building ever erected for the worship of Jehovah was the tabernacle which Moses and the Children of Israel set up in the wilderness. The methods used in the planning and financing of this structure are minutely recorded. (See Ex. 35:40). From this record we glean the following suggestions:

1. All of the people shared in the movement from its beginning to its completion. "And Moses assembled all of the congregation of the children of Israel" (Ex. 35:1). "And they came, both men and women, as many as were willing hearted" (Ex. 35:22).

2. The commission to build came from Jehovah. "These are the words which Jehovah hath commanded, that ye should do them" (Ex. 35:1b). "This is the thing which Jehovah hath commanded" (Ex. 35:4).

3. The building was to be erected out of the voluntary offerings of Jehovah's people. "Take ye from among you an offering unto Jehovah; whosoever is of a willing heart, let him bring it" (Ex. 35:5). "The children of Israel brought a freewill offering unto Jehovah; every man and woman whose heart made them willing to bring for all the work, which Jehovah had commanded to be made by Moses" (Ex. 35:29).

4. Every man gave of that which he had. "And every man with whom was found . . . brought it." Some brought gold, some silver, some fine linen, some goat's hair, others seal skins. "The women that were wisehearted did spin with their hands and brought that which they had spun" (Ex. 35:25).

5. The people gave not only of their means, but of their time and talents. "And all the wisehearted men among them made the tabernacle" (Ex. 36:8).

6. After the people had made a great initial of-

fering they continued to make regular offerings. "And they brought yet unto him freewill offerings every morning" (Ex. 36:3).

7. The materials needed were oversubscribed and the people were bidden to withhold further offerings. "And they spake unto Moses saying, The people bring much more than enough for the service of Jehovah." And Moses gave commandment, "Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much" (Ex. 36:6, 7).

8. The people, only recently come out of slavery, made really magnificent offerings for this building. It is estimated that the gold they offered would amount to \$960,002.50; the silver \$219,088.64; the brass to \$2,487.03; making a total of \$1,171,578.17.

9. Great as was the task, meager as were the resources of the people, the tabernacle was speedily completed. "So Moses finished the work" (Ex. 40:33).

10. Jehovah, condescending to accept the work and offerings of the people, came down to dwell in the house which the people had built. "Then the cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle" (Ex. 40:34).

When public sentiment is favorable and the way seems open, the church should in a definite and businesslike way commit itself to the building project, and the necessary committees should be appointed. These committees may be as follows:

1. A committee on plans for the new building. This committee will select the architect, or better, will recommend some architect to the church. In co-operation with the architect this committee will devise plans for submission to the church.

This should usually be a rather large committee, comprising representatives of the various organizations within the church. Younger as well as older members, women as well as men, may well have places on this committee.

2. A committee to raise the necessary funds. The work of this committee will necessarily be based upon the finding of the committee named above. People should not be asked to give until they are furnished full and definite information concerning the building plans. Contributors are entitled to know all essential details as to building plans and probable cost before they are asked to make their subscriptions.

This committee will propose plans and methods for the financial campaign. It will consider various questions involved, such as, Shall the payments be in cash, or in instalments as the building progresses, or shall they be payable in monthly or quarterly or annual instalments through a more or less lengthened period? Shall any given subscription be binding without conditions or shall it be binding on condition that a certain amount is subscribed and paid? These and many similar questions must be faced by this committee.

3. A building committee to see that the building

is erected in accordance with the plans adopted by the church.

It is of course possible to have one large general committee which shall itself appoint subcommittees to perform the duties outlined above. It is probably better to have the three committees appointed directly by the church. They will of course wish to work in the closest harmony. The pastor should be ex-officio a member of all of these committees.

When the plans for the building have been agreed upon and adopted by the church, cuts of the exterior perspective and the floor plans may be published in a neat folder; so that members and friends of the congregation may see for themselves exactly what is proposed. Large wall charts may be used to keep the attention of the congregation fixed upon the building enterprise. As has already been said, no pains should be spared to inform and enlist the last and the least member of the congregation. While you are building a house, you are also building a people to occupy the house.

LAUNCHING THE CAMPAIGN

If the old building has burned or collapsed or if it has been blown away or has otherwise been suddenly rendered unfit for use, it is usually easy to start the movement for a new building. If the church owns a fairly comfortable house which has proved inadequate, if the church is growing in a new community and has not yet owned a building; if the church originally built largely with a view to meet the needs of the preaching service and has come to feel the necessity of building further to meet the needs of the teaching service and the various social needs of the community, under these and multiplied similar conditions, it may be exceedingly difficult to crystallize sentiment for the new building and to launch the project and carry it to completion. We have all known instances where church communities, well able to build and with well-recognized need for building, have waited and parleyed for many years, always on the verge of beginning and yet seemingly never able to rally their forces to undertake the task. The difficulties encountered in inaugurating a building enterprise are numerous and familiar. They need not be recounted here. There is, of course, the natural shrinking from the necessary burdens of expense. There is also the lack of vision and conviction as regards the blessings which come from proper housing and equipment for the Sunday school. There is the usual conservatism which abides content with things as they are and all but resents suggestions of change. Whatever the source and nature of these objections, wise workers will respect the objectors and will use every tactful means to remove seeming difficulties and to secure the widest co-operation. The full strength of the whole church community will be required to carry to successful completion any worthy plans which may be devised.

The sentiment favorable to a new building frequently begins in some very small way and grows, more or less gradually, to fruition. Sometimes the idea comes to some prosperous man, as it came to David long ago. David had built for himself a house

of cedar, a worthy and comfortable home. One day, as he waited in the Lord's presence, it was borne in upon him that while he had built for himself and his own a suitable house, the Lord still dwelt in the ancient tabernacle or tent which had been designed only for the wandering life of the desert and was wholly unsuited to the stable life of the people now happy and prosperous in their own land. "See now, I dwell in a house of cedar, but the ark of God dwelleth within curtains." This noble sentiment has moved many men and women to inaugurate a community effort for a new building. This thought, with the quotation of David's words, tactfully dropped with the right person, has many times resulted in a new building for the Lord's worship.

The sentiment for a new building may grow, perhaps all unconsciously, out of other worthy building achievements. A neighboring church, no stronger or better able, has torn away an old structure and has erected a modern plant providing for all phases of church need. Thus a congregation may be led to consider the question of building as it might not otherwise do in a generation. There can be little doubt that very many of our building projects get their inspiration in this perfectly legitimate way.

(Continued in the November issue)

RAMBLINGS FROM THE ROVING CORRESPONDENT

QUITE recently in my perambulations I dropped in on a District Assembly. The preliminary business had been disposed of and the chairman was calling for reports of pastors. Before calling the roll the men and women were exhorted to be brief, to stick to essentials, to make their reports interesting. This sounded like good advice to me, but I wondered why anyone with any intelligence at all would do differently. Well, I did not have long to wait.

The reporting had not progressed very far until here came a young brother. He started with a personal testimony and soon emerged into a brief (?) recital of his conversion, sanctification and call to preach. He was soon in a glow of fervor and half the crowd was shouting. Then he started to tell of a certain service at his church where an outstanding character of the town came forward for prayers and found God. Then he told about their revival and went into minute details about their cottage prayer meetings, their advertising, and finally the hindrances to the best results of the meeting, such as inclement weather, an epidemic of scarlet fever, etc.

The dear man talked for fifteen minutes and never did tell what was his increase or loss in membership. He said nothing about the church's financial affairs. But he did have a big time and the folks—most of them—seemed to enjoy it. Well, I said to myself, "He's young, and he may learn as time goes on."

Personal Evangelism

J. A. ALLEN

THE Reformation in England developed along three lines: Anglicanism, Puritanism and Separatism. The Anglicans held to the Old English Church—minus the Papacy and the distinctively Papal features. The Puritans, including the Presbyterians and some Anglicans, held to the National Church with a reformation which would provide an education, spiritually minded ministry and would recognize the members in a voice for the minister, the management of the local church. They believed, however, that they should remain in the church and thus secure its reformation. The Separatists held that the whole system of the establishment was an anti-Christian imitation of the true church and could not be reformed and that the only proper thing for a Christian was to withdraw himself from it.

After the Act of Uniformity was passed in England in 1559, tried to suppress any movement under the radicalism of the above named sort. The movement, however, could not be suppressed and in 1604 (the first year in the reign of James I, the man to whose influence is chiefly due the development of Separatism into Congregationalism) came to a little congregation already organized at Scrooby. John Robinson was ordained in the Church of England, but he became acquainted with Browne's writings and accepted their principles without their virulence. Under persecution he was exiled to Amsterdam and then to Leyden. Here he and his friends met with a friendly reception but after a few years decided to remove to America, where they could practice their religion unmolested and at the same time live and rear their children as Englishmen.

Robinson remained in Leyden but in 1620 the first band of Pilgrim Separatists, 102 in all, landed at Plymouth, Massachusetts, under the leadership of Brewster, Bradford and Winslow. There was founded the first Congregational church in America.

Two laymen, Governor Endicott of Salem, and Doctor Fuller of Plymouth, were able to unite the Puritans with the Separatists and made the combined Congregational Church.

During the decade from 1630 to 1640 the groups increased rapidly with the immigrants from England joining with them as fast as they came over.

The Congregationalists took the initiative in the remarkable revival known as the "Great Awakening," which was started in 1734 by the preaching of Jonathan Edwards and was developed under the eloquence of Whitefield.

It was this church of the Congregationalists which won a man by the name of Edward Kimball and used him as a Sunday school teacher. It was this Edward Kimball who in turn won D. L. Moody. Here are the words of Kimball himself: "I determined to speak to him [Moody] about Christ and about his soul, and started down to Holten's shoe store. [This was the store in which Moody worked.] I found Moody in the back part of the store wrapping up shoes. I went up to him at once, and putting my hand on his shoulder, I made what I afterward thought, a very weak plea for Christ. I don't know just what words I used, nor could Mr. Moody tell. I simply told him of Christ's love for him and the love Christ wanted in return. That was all there was. It seemed the young man was just ready for the light that then broke upon him and there in the back of that store in Boston he gave himself and his life to Christ."

Moody was sanctified in the year 1871 just before the Chicago fire. The cause of his sanctification was the constant agitation of two old ladies who used to sit on the front seat of his church in Chicago with their heads down in prayer during the service. He accosted them one night and they told

him they were praying for him. He invited them to come and pray with him personally which they did. He received the Spirit and was a changed man from then on. It was this that added power to his service for God and he credits the lives of those saints as a great influence in his future work.

We find a little later on this Mr. Moody in a State Convention of the Y.M.C.A. at Indianapolis, Indiana, in the year of 1870. It was at this convention that Mr. Moody was asked to conduct a morning devotional service.

At that morning service a certain Mr. Sankey was present out of sheer curiosity of meeting Mr. Moody. Mr. Sankey was a delegate to the convention. When Mr. Moody arose to lead the service he was desirous that someone should lead the singing and Mr. Sankey arose and sang a special song in the back of the church. He sang, "There Is a Fountain Filled with Blood," and the congregation joined him.

After the singing Mr. Moody went directly to Mr. Sankey and said in his blunt way, "You are to come to Chicago and work with me." So it was Moody, the convert, after Sankey, the singer.

Sankey did go to Chicago and was from then on the singer for Moody. This is the Sankey who afterward was driving through a gipsy camp and spying a little black-headed boy, laid his hands upon him and said, "Lad, Jesus will use you some day." And that lad is the Gipsy Smith of revival fame today.

Some of the first impressions of religious things I ever had were impressed upon me by a Gipsy Smith, in Wichita, Kansas. So there it is. A Sunday school teacher wins Moody; Moody gets Sankey; Sankey wins Smith and Smith made one of the first religious impressions upon my life.

Then this great Moody goes to Bristol, England. On May 10, 1867, he gave an address to a Sunday school Bible class, closing with the request that the young men who desired prayer should rise. Fifteen members of the class rose immediately, among them John Kenneth MacKenzie, then a lad of sixteen, who later became a medical missionary in China, and was the means of founding and conducting the first government medical school in that empire in connection with the London Missionary Society.

Again we find the trail of personal work in his life when we stop at a tabernacle in London, England, in the year of 1885. A young brilliant doctor is walking down the street past the Moody meeting, hears the praying inside, stops through curiosity, looks in, goes in and becomes converted. That man is Wilfred Grenfell, who later becomes the faithful missionary to Labrador.

But he does not stop there. He comes back to America and becomes one of the first presidents of the Y.M.C.A. in America. Raises funds for the first permanent buildings of that organization. Furthermore, he meets a lady by the name of Frances E. Willard, persuades her to devote full time to the Temperance cause and she becomes the outstanding leader of the W.C.T.U.

But still we dare not stop with our tracing. I want to show you how a Moody touched my life. In a certain meeting of Moody's a young man arose to leave but thought to speak to Moody before so doing. He walked up to Moody and started to make himself known when Moody asked, "Are you a Christian?" The young man replied "Yes." Then said Moody, "Ask that young man over there to become one." This he did. When he won his first soul through personal work he sat down and wrote a book, "Witnessing for Christ." That book was written by George Irvin, the fellow whom Moody directed to personal work. I read that book of Irvin's and it influenced me to do the work.

Then it was Moody who won a Sunday school teacher who in turn won a Jewish family in Chicago by the name of Mark Salmon. Mark won a fellow by the name of Harry Clark who led singing for Mr. Sunday. Clark preached at the First Church of the Nazarene at Hutchinson, Kansas,

while he and Billy were holding a campaign in that city. As a result of their work about thirty people joined the Church of the Nazarene. I was pastor at that time in the Peniel Church and went to hear these men, Harry and Billy. This all had its effect on me toward evangelism. But it was the coming of that certain Mark Salmon to my church at Muncie, Indiana, that played the greatest part in strengthening my faith in personal work.

Still farther I trace Moody's influence in my life. It was Moody who got R. A. Torrey to work with him. Torrey got Alexander, the singer, to work with him as his singer. During one of their services a thin, little man was converted. He was so ignorant he could not write his own name. He begged to travel with Alexander and Torrey if for nothing else than to black their shoes and keep the tent clean. After much persuasion they consented. This little uneducated fellow won hundreds to God in the meeting by his personal work. Reading of this incident and others in Torrey's books encouraged me in the writing of these lines.

Rev. Paul Herrell was in my study at Council Bluffs, Iowa, in November, 1936, during the time he was holding a meeting at the South Side Church of that city. I was building sermons on "Personal Work" and chanced to ask him how he was won to God. Among others who influenced him was Jarrette Aycock. I recalled something about Aycock's conversion and before I knew it I was going back to Billy Sunday and others. Here it is in a nutshell.

No one much ever saw a little woman at Ames, Iowa, who tried to rear a family in poverty after her husband was killed in the Civil War. But I see that woman in my imagination. I see her as she lays her hands on the head of one of the children and prays. She asks God to save that little chap and make him a blessing in the world. That boy grows up and becomes an outstanding ball player. That ball player was Billy Sunday.

It was one evening in 1887 in the fall of the year that Sunday with others of his team sat on a curbing in the city of Chicago and heard workers from the Pacific Garden Mission tell about Christ. Sunday was tanked up from the saloon but was able to understand the whole affair. He accepted the invitation to go down to the hall and hear more. This he did over and over again until one night Mrs. Clark, the wife of Colonel Clark, the devoted founder of the Pacific Garden Mission, led him to Christ.

The conversion of Billy Sunday enriched the influence of that mission. It was then at that mission one Mell Trotter was converted. I have stood in the mission at Chicago and looking up on the wall at the pictures of Sunday and Trotter I gained inspiration for evangelism. This same Mell Trotter went out to California and held a campaign. It was in one of those services that Jarrette Aycock was saved. Under Aycock Paul Herrell was influenced for the ministry. On and on the trail winds. One man wins another.

HERE IS PERSONAL WORK AGAIN—

Carey the missionary. Jeremy Taylor and William Law influenced Wesley; Wesley influenced Baxter who wrote "A Call to the Unconverted"; John Eliot was influenced by the pamphlet and, John Eliot influenced David Brainerd. David Brainerd inflamed Jonathan Edwards. Edwards' pamphlet, "Extraordinary Prayer for a Revival of Religion and the Advancement of God's Kingdom," influenced William Carey by suggesting to him the plan of an organized society.

Did you ever hear that story about a young Scottish probationer who was visiting an old lady who knew her Bible pretty well? I suppose he thought it was his duty to leave a text with her; so he said, before he left the room, "What a lovely promise that is, 'Lo, I am with you always.'" She replied, "Hoot, mon, it's not a promise; it's a fact."—W. HETHERINGTON.

Hints to Christian Workers

H. B. GARVIN

II. PERSONALITY HINTS

WHEN we speak of personality we mean the sum total of all of the characters and qualities which combine to make up the individual's character. It involves every thought, word, act, gesture, movement and attitude of the person.

One's personality is not some strange, mysterious faculty with which the individual is born, and which is incapable of being changed. Personality is developed and cultivated in the process of character building.

Whether conscious of it or not, your personality speaks to the full extent of your active influence. And someone has said that what you do may speak so loudly that people may not be able to hear what you say.

Be positive in dealing with this self of yours. If indeed you are able to master yourself, then there will be hope that you may be able to successfully lead others. "He that ruleth his own spirit is better than he that taketh a city" (Prov. 16:32).

It is well for the servant of the Lord that he avoid extremes and excesses in all things. This may apply to dress, attitudes, and behavior. But it must be remembered that habits of personal cleanliness and neatness are priceless to the personal worker, and will add much to the force of one's personality.

If you have personal habits while speaking, or otherwise before the public which you know to be obnoxious to the good taste of others, such as pulling at your clothes, placing your hands in your pockets, picking your nose, or other forms of rude manners, then purpose in your heart to master yourself on these lines for Christ's sake and the gospel's sake. Why should you continue to drive good people from your audience by uncouth manners when you are capable of overcoming such indecencies? The very fact that you are called of God to serve is evidence that you are serious about the work of soul saving, and want to succeed. If it is necessary enlist the aid of some very personal friend to check up on you and help you to break yourself of such irregularities.

If you are a public speaker take good care of your voice and train it. A good voice under proper control is a strong factor in the personality of the Christian minister.

The poise, naturalness and force of your personality are factors which work for success in your high and holy calling. Give of your best to the Master.

But Christian personality reaches the zenith of its power and effectiveness only when one has been cleansed and empowered with the Holy Ghost. Note these expressions in the fourth and fifth chapters of Acts, "Then Peter, filled with the Holy Ghost, said unto them"; "Now when they saw the boldness of Peter and John"; "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and spake the word of God with boldness"; "Then Peter and the other apostles answered and said, We ought to obey God rather than man."

DEVOTION AND ACTIVITY

The Holy Spirit is always calling us to new ministries of prayer; and only as we watch and wait upon Him can we keep in touch and be responsive to His calls. In the so-called strenuous life, there is much danger of losing the very source of our strength by failing to keep up true balance between devotion and activity. Each has its true place; but as the Levites waited upon the priest, so all true service must be subordinate to spirituality. The spirit of communion and the habit of waiting upon God is the element of all spiritual life and growth.—A. B. SIMPSON in *The Alliance Weekly*.

BOOK CHATS



By P. H. Lunn

IT is gratifying to know that trained writers are devoting their attention to material about the Bible and that astute publishers are accepting this material for publication. The latter, especially are influenced by the public demand. A recent book in this field is *THE BIBLE GUIDE BOOK*, by Mary Entwistle (Cokesbury—\$2.50).

In spite of all the books already published on the Bible and its times there is a definite place for this newcomer. First of all, it is written with the needs of teachers of boys and girls and young people in mind. Yet it is in no sense a primer. It has information that any teacher and Bible student will be glad to get and to have at hand for ready reference.

The book is divided into six parts. Part I, *The Land of the Bible* discusses the people, climate and weather, mountains and hills, plains, valleys and wilderness, lakes and rivers, trees and flowers, animal life, cities and villages, roads and routes.

Part II, *Life in Palestine* in Bible Times treats of dwellings, occupations, dress, food, games and play, musical instruments, writing materials, money, weights and measures, education.

Part III, *Times and Seasons*, gives interesting and valuable data concerning springtime, harvests and feasts.

Part IV, *Religion and Religious Leaders*, is an important division. Here we are told about Beliefs, about God, the Sabbath, the Tabernacle, Temple and Synagogue, Religious Leaders and Teachers.

Part V, *Rules*, takes up Old Testament rulers, those between the Testaments, in the New Testament and in the Christian Era.

Part VI is a Time Chart of the Books of the Bible including both Old and New Testaments.

There are many illustrations and adequate maps. The *Book Man* considers this volume one of inestimable value; one that should be accessible to every teacher, either in a private bookshelf or in the Sunday school library.

GOD'S GREAT SOUL WINNERS is the appealing title of a new book just published by the Warner Press. (\$1.00). It is another one of the several books written by our own Dr. Basil W. Miller of Pasadena, California. The book gives, in Dr. Miller's sparkling style, interesting highlights from the lives of the following Christian workers: Moody, Inskip, John Vassar, Gipsy Smith, George Whitefield, Jonathan Edwards, Peter Cartwright, William Bramwell, Finney, Stanley Jones, Jacob Knapp and Amanda Smith.

These sketches are written so cleverly that young people, even older boys and girls, can enjoy them, yet older Christians also, may read them with profit and to their edification.

From the house of Revell comes a volume, *JOHN E. WILLIAMS OF NANKING* (\$2.00) by W. Reginald Wheeler. This is the life sketch of an American missionary who served for twenty-eight years in the Far East. Those who have followed modern history in missions will remember that Dr. Williams lost his life in 1927 at hands of Communist soldiers. While the subject of this biography was not as well known as are some modern day heroes of the mission field yet this life story convinces one that here was a true soldier of the cross, one whose name shall go down in history as having made no small contribution to the advance of Christianity in China.

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.

"Old Chair, You'll Never Get Me"

Years ago a young man by the name of Becker was given a place on the police force of New York City. He was apt and won several promotions. One day he was given the task of escorting a convicted man to the penitentiary at Sing Sing. As this was his first visit to the place, he was shown through the institution. Of special interest to him was the electric chair. Noticing his interest, he was asked if he would like to sit in it. He seemed pleased at the idea, so they took off his shoes, fastened the electrodes to his bare feet, strapped him fast and put the helmet that carried the other electrode on his head, then asked him, "Are you ready?" But he said, "You've gone far enough; let me out of here and do it quick." They released him, and as they laughed at him, he turned to the chair and said, "Old chair, you'll never get me." Years passed. The headlines in the papers told of a particularly hideous murder that had been committed. Detectives were placed on the case and soon four gangsters were arrested, Lefty Louie, Gyp the Blood and two others well known in the annals of crime. They were convicted and paid the penalty with their lives. But the prosecutor was not satisfied. He felt that there was some other motive for the crime, that someone else had been the instigator of the murder. For weeks and months he kept on the case till at last he unraveled the clues. Then one day an officer came to the door of Lieutenant Becker and arrested him, charging him with the crime. The trial was held, the evidence was conclusive. So again he took the trip to Sing Sing, and again he was placed in the electric chair. The electrodes were placed on his feet, and the helmet on his head, but this time they did not release him, and the old chair that he had said would never get him, did get him at last. I think of Hazael who when told by the old prophet of the trail of black sin that would be left behind him, said, "Is thy servant a dog, that he would do this thing?" I think of Peter, who thought he would die with Jesus, but never saw what sin would do for him. I think of the countless millions who are trifling with sin, deceiving themselves into thinking that they can go as far as they want to and then stop. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Proverbs 14:12).—Submitted by W. W. CLAY.

My Spirit Will Not Always Strive With Man

In a little western Oklahoma community several years ago I was conducting the singing for a Nazarene revival that was being held in a large consolidated school building. The evangelist and I were being entertained in the home of a member who was a neighbor to a family that had a young man who was under great conviction, so much that he came and talked to us about the condition of his soul. The evangelist labored patiently with him and succeeded in getting him to attend the services but failed to get him saved. He went on with the conviction still on him to the close of the meeting. When the last service had closed and the evangelist had

boarded his train for home the young man took suddenly ill with an abdominal pain that the doctor pronounced as acute appendicitis and further notified his mother that there was no hope for him to survive. His mother ran frantically to his bed and cried and begged for the evangelist to come and pray for her boy, but it was too late. He died soon and I fear was lost.—Submitted by W. LAWSON BROWN.

How Sad the Backslider's Death!

Edward Dunbar, author of the hymn, "There's a Light in the Window for Thee, Brother," sleeps in a pauper's grave at Coffeyville, Kansas, where he died a tramp in the town jail. One night he called at the Coffeyville jail for shelter. He was sick and the authorities took him in, and the next day he died. Some good people erected a marble slab over his grave, on which these words are inscribed: "Here lies Edward Dunbar, who wrote, 'There's a Light in the Window for Thee, Brother.'" Thousands have sung that pathetic song. How sad to think that poor Edward Dunbar ended his career in darkness, and saw only the light that came through the prison window as he was about to end his earthly career. Drink was the cause of his fall.—Selected by W. A. LAYFIELD.

The Responsibility of "Holding the Ropes"

While a boy attending the old country school three men were employed to dig a well on the school ground. After going down about twenty feet they struck water but also solid rock. The well yet lacked several feet of being as deep as desired so in order to proceed further dynamite was used. In those days the clay and rocks were drawn out of the well in a wooden tub lowered and lifted by a strong rope fastened to a small log which had a crank on each end and wound or unwound by two men, one on either side of the well. When the charge of dynamite was set one man was lowered to light the fuse, the other two held the ropes. After the fuse was ignited it was the duty of the two men to quickly draw the one out of the well and away from danger. To watch them work one was impressed with their carefulness and activity. It could easily be seen that they realized their responsibility.

We hear much today about the one who goes as a missionary and those who hold the ropes. Many in the church take the attitude that if God calls one to a foreign land it is his responsibility to go, but they do not seem to feel it their responsibility to properly support him while there. They are "not called," they say, but God calls all to service, and at the same time He calls those to a foreign land. He calls all others to support them while there, and the responsibility of those who "hold the ropes" is just as great as the one who lights the fuse.

Had the two men at the well been negligent they no doubt would have been tried for murder, and justly so, but there are many in the church today who never give anything for foreign missions and yet profess a high state of grace. But are they uncondemned?—J. FRANK SIMPSON.

Why the Two Young Women Died

For part of the year 1908 I lived on the primeval prairies of western South Dakota, fifty miles from a railroad. Neighbors were few and far between. Instead of getting mail twice a day, and delivered to my door at that, I got it twice a week, and must walk three miles and a half to the tiny post-office. I learned to appreciate some of the hardships of our pioneering ancestors.

While in that wild and spacious land I was told of a pitiful incident that had taken place there some time before. Two young ladies had come out to that region to take up claims on government land. They had made all

preparations for their homesteading. The day came when they must leave the country store, where supplies were sold for settlers, for their little "shack," which was to be their residence as homesteaders.

They had provided themselves, as they supposed, with all necessities; food, fuel, and other supplies, were theirs. They departed with high hopes and joyful plans. It was the cold season of the year.

Soon after they went to their new quarters, very cold weather set in. But their friends did not become anxious, believing they were well-equipped for it.

After the severe weather was over these friends called at the "shack" of the two girls to see how they did. They were found dead. And the tragedy was due to but one thing. In all providing for needs they had forgotten to include matches. With plenty of fuel at hand they had frozen to death.

It has made me think of some churches I have known. They were furnished, apparently, with everything that would make for success, except one thing. That was the fire of the Holy Ghost. And spiritually, those members were as dead as physically those poor girls were in their small cabin on the plains of South Dakota. See the latter part of Rev. 31.—WILLIAM T. WENDELL.

God's Spirit Will Not Always Strive With Man

Just a few months after I was converted I was appointed pastor of a baby church in the desert of southern California. I was burdened for every soul and was on the look-out for an opportunity to tell the story of Jesus.

There was a man camping near us who was dying with that dreadful disease of T. B. I stopped one Sunday morning to speak to the man about his soul and these are his words just as near as I can recall them: "When I was sixteen years old I attended a preaching service in a little schoolhouse near my home; it seemed that something spoke to me and said that I should be saved. Well, I thought that I would wait until the evening service and then I would go to the altar and give my heart to God. I went back to the service but when the invitation was given there was something that seemed to hold me to my seat until it was impossible for me to go forward. I went home without being saved and it was about three o'clock in the morning before I went to sleep. When I arose the next morning I was the meanest man in the world. I could curse my own mother." I said, "Jack, old boy, won't you let God save you now? Give Him a chance Jack?" when he continued: "George, I'm getting along in years now and want to say that from the night back in the little schoolhouse to this present time I have never had another urge to seek God." This dear man died a few months later and according to his testimony he died without God.—Submitted by GEORGE M. KNIGHT.

The Indwelling Christ

I heard a retired Methodist preacher give the following illustration:

"I was talking to a skeptic about religion one day. The skeptic said, 'It seems to me that your arguments are inconsistent. How is it possible for you to be in Christ and, at the same time, for Christ to be in you?' I answered, 'Just a minute and I'll show you.' I went into the kitchen and obtained a pail filled with water and a four ounce bottle. Returning to the skeptic, I said, 'We will let the water in this pail represent Christ, and this bottle represent man.' Placing the bottle partly into the water, I said, 'Now is this man in Christ?' 'Yes,' answered the skeptic. Then I pushed the bottle to the bottom and when it had stopped gurgling and bubbling and was filled with water, I said, 'And now, is Christ not also in the man?'—Submitted by L. S. OLIVER.

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.

Q.—Should an evangelist while conducting a meeting accept invitations into the homes of the members, and talk over the problems of the church, the pastorate for another year—in other words, seek the pastorate for the coming year?

A.—I put this question next to the one just dealt with because the general subject matter is the same. I think the question answers itself. It is a proved fact that such an evangelist is on the way out, at least out of the evangelistic field, for news of such action travels fast and far. No one believes that such a practice is right. It is so unethical as to border on questionable character. Thank God we have few men who would be found in that line of meddling or self-seeking.

Q.—Should a minister feel humiliated and disgraced if he is voted out, especially if he feels his work is not done?

A.—This question has two parts that are only loosely connected. In the first part there seems to be a just ground for a modified feeling as suggested. It has never done preacher or people any good to be voted out, or to vote a preacher out. Personal feeling must be considered, and I think there would in most cases be more or less of the stated feelings on the part of the preacher. However, these matters do not occur often, and they can ordinarily be sensed in advance, and in nearly every case can be avoided if the advice of superiors is honestly sought and willingly followed. I doubt that anyone is justified in allowing a depressed feeling to take possession of him or to feel disgraced in the larger sense of that term, so long as the law of the church makes this the final method of settling these matters. Answering the second part of this question regarding the will of the Lord: It seems to me that every preacher should see in the action of the church the will of the Lord, and should not attach too much importance to personal feeling regarding same.

Q.—Should the pastor lead the midweek prayermeeting?

A.—Under normal conditions, yes. However he should not monopolize it, and certainly he should not preach. He will find times when it will be to his advantage to have others lead the prayermeeting. He may even find that a custom has been established before his coming that will be hard to break down. If he is wise he will not try to break it too fast, but will with opportunity take charge of the prayermeeting, and by making it so outstandingly different and interesting, create a demand that he conduct it all the time. In any event he should guide the prayermeeting.

Q.—Is it ethical or lawful for a pastor, when leaving a pastorate, to seek to arrange for his successor?

A.—It is neither ethical nor lawful and the pastor that tries it will hurt both himself and his successor. A pastor should of course have an interest in the field where he has labored and put in several years of the very best of his life, but he should also realize that in leaving he is to leave the work for others to carry on, and the responsibility for the future rests upon the shoulders of those in authority. He should persistently insist that the matter of a successor be left where the Manual places the authority—in the hands of the District Superintendent and the church board.

Q.—A preacher is a good Christian, a hard worker, a good visitor and a fair preacher, but he is brusque, a bit dictatorial; he is hard to approach. His finances are a bit chaotic, both personal and as regards the church. He keeps his accounts, so to speak, on the fly leaf of His Bible. His memory is a bit impaired about financial transactions, he is proverbially "hard up," and his family needs weigh him down. Please analyze his case and suggest a cure, short of voting him out.

A.—In attempting to analyze this case it would take a specialist to beat the work done by the one who presents the problem. In prescribing a cure short of voting him out I do not feel that I can. If a man can succeed with all the handicaps named I think it would be mean to vote him out. However, in a more serious way, any preacher in such straits is almost hopelessly involved. He has acquired handicaps God never intended His ministers to have, and handicaps that will eventually retire him from the ministry. Then some poor District Superintendent will be accused of putting himself in the way of a man whom God has called. I suggest that when the time comes that this kind of a preacher is retired that he have a conference with the Board of General Superintendents before he charges too heavily on his District Superintendent.

Q.—Can a pastor succeed who is bossy as to the church board, the W.F.M.S., N.Y.P.S. and the Sunday school?

A.—No one can succeed in any walk of life who is bossy. If it is meant, however, that he is the directing force, and guiding hand, in these departments of the church, then that is another thing. Certainly no pastor should try to "lord it over God's heritage," and then no pastor should allow any department of the church to run independent, or even loose. It might be well to remember the words of a statesman who said, "He governs most who governs least," and yet keep the work of all the church in hand.

Q.—What strength in a preacher may be named his greatest asset?

A.—His ability to balance weak points with strong ones both in himself and his congregation so that he will be a well rounded preacher and have a balanced working church that climaxes its efforts by getting the gospel to the ends of the earth and having revivals at home.

Q.—Should a preacher invite confessions from the people, and dig up doubtful family history? Is it right to pass along to others such confessions?

A.—The confession business can be easily overworked. The average preacher will receive all the confessions he can assimilate in the regular run of his work, without any invitation on his part. It would seem clear that a preacher should never be dealing in doubtful things, much less in doubtful family history. Regarding the passing of such confessions on to others, this would seem to be a tremendous breach of confidence, and if persisted in or practiced extensively would warrant an appeal to some authority. Of all people who would keep a confidence a preacher ought to be the one.

Q.—Is it ethical to make regular calls on those whom the pastor knows to be members of other churches? If not, upon whom should a pastor call?

A.—It is a fact that many people are members of churches but do not attend, and unless someone goes to their home and interests them in church work they will die outside the church, except for the fact that their names are on the books. Courtesy should always be the order of the pastor, both to the people upon whom he calls, and the pastors of all the churches, but even this should not make him withhold his efforts to locate the lost sheep of the fold. Putting the two

questions together I would say, call on everybody possible and let the reaction of those upon whom you call guide your future calling. I think that will prove to be the attitude of wide-awake pastors in all churches. In so doing you may be able to get some started back to their church and others will eventually come to yours. The proper time for a call would be about fifteen minutes, but home conditions and localities will alter this one way or the other. The call should never be long enough to give opportunity for gossip either regarding the call itself or for conversation in the home to drift to folks and gossip.

Q. I am an evangelist and a certain individual who has taken his letter out of the local church and not placed it anywhere else to date wants to give me his tithe. What shall I do?

A. Encourage this person to put his letter in the church and support the whole program with his tithes and offerings. To accept the tithe as suggested would be to encourage come-out-ism.

Q. When a new pastor comes to the field and finds folks with talent who feel they are not wanted, and because of this they refuse to work in the church, what can he do?

A. Proceed with a good, live program and use such as he can get to put the work across. After a while these people with talent will come back. Treat them with every kindness but in no sense beg them to take part.

Q. We have a member who violates one of our General Rules. He has been a member since the beginning of the church and always has done this thing; some desire that I drop his name but I know that if that is done, he will quit going to church, and apart from this one thing he is a fine fellow. What shall I do?

A. I take it from the question that you did not receive this man into membership. In that case you must keep in mind the fact that you cannot correct all the mistakes of others including your predecessors. In the second place you state that this man seems to measure up in every line save this one. It would seem then you should deal long and carefully with him at this point. I believe he will do his best to measure up if approached right and dealt with long enough.

Q. Our town recognizes the Nazarenes and want us to take part in the services of the Week of Prayer, the graduation services of the schools, etc. Some of our people are opposed. What shall I do?

A. Your people may come by their views from some past training and may be perfectly sincere. In that event they should be dealt with very carefully and be shown the opportunity that is presented to our church. Certainly we can pray in a week of prayer in the presence of others as well as alone or in our own church. I believe the Lord will give you wisdom and leadership sufficient to bring them out of this narrow view and help you to take advantage of these opportunities.

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

NATIONAL THANKSGIVING DAY
Following the first national Thanksgiving proclamation by Washington for the twenty-sixth day of November, 1789, a period of seventy-four years passed before the final establishment of a definite day for a national Thanksgiving observance. Mrs. Sarah Josepha Hale, editor of *Godsey's Lady's Book*, was largely responsible for this establishment. She began her campaign for a regular national Thanksgiving Day in 1846. The gathering clouds of war already were threatening the land. She felt that the establishment of a new national holiday might unify the people and avert the calamity. Few paid her any heed. When finally the storm had broken she pleaded for a Thanksgiving Day to be observed by a cessation from fighting—"a sort of truce of God." The idea seemed impractical. In the midst of the war, two years later, she won her plea with Lincoln, who proclaimed such a day and set the last Thursday in November, 1863, as the time. Although the fighting continued, the proclamation did set a permanent precedent which no President since that time has failed to observe.—Adapted from *Household Magazine*.

SERMON SEED
Cause for Perpetual Thanksgiving (Ephesians 4:3-23)
Repaying a Debt of Gratitude (Psa. 116:12-14)

THE MEASURE OF GOD'S GIVING
"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Romans 8:32).

THE BASIS OF PEACE
"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever" (Isaiah 32:17).

"Parchent will fail, the sword will fail. It is only the spiritual nature of man that can be triumphant."—CALVIN COOLIDGE.

LIVING DEEPLY
(Matthew 13:21)

Three perils to Christian living: forgetting the Word, shallow living and worldly mindedness.

JOHN PRESENTS CHRIST
In his Gospel as the One in whom we believe.

In his Epistles as the One whom we love?

In the Apocalypse as the One for whom we wait.

A BUSINESS MAN'S ADVICE TO MINISTERS
1. Preach only when filled with fire and enthusiasm. Then give us both barrels.

2. Remember that most of us laymen are in trouble. We have come to church hoping for help. Be sure we go away satisfied.

3. Have classes in prayer. If you wobble as to the power of prayer for guidance get out of the ministry. If you believe in it, then boldly teach it.

4. Finally, take your work seriously. Do not be content to go through a formal service like an old Russian priest. Go out and sell the gospel as a salesman goes out to sell insurance, automobiles or vacuum sweepers.—ROGER W. BABSON in *Church Management*.

MOODY'S AUTOBIOGRAPHY
"Some day you will read in the papers that Dwight L. Moody, of East Northfield, is dead. Don't you believe a word of it! At that moment I shall be more alive than I am now. . . I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die; that which is born of the Spirit will live forever."—*Christian Advocate*.

THREE RULES FOR BEING HAPPY
1. Commit something to memory every day—something good, a Bible verse or a bit of a poem.

- 2. Look for something beautiful every day.
- 3. Do something for somebody every day.—Mrs. E. G. FEARSON in *Burning Bush*.

THE GOODNESS OF GOD
And I will trust that He who heeds
The life that hides in mead and wood,
Who hangs yon alder's crimson beads,
And stains those mosses green and gold,
Will still, as He hath done, incline
His gracious ear to me and mine;
Grant what we ask aright, from wrong
debarra
And, as the earth grows dark, make
brighter every star.
—JOHN GREENLEAF WHITTIER.

"HEART OF MINE, BE GLAD AND GAY!"
Heart of mine, be glad and gay,
Wear thy festival array,
Sing thy song for gathered fruit;
Why shouldst thou alone be mute,
When the winds from sea to sea
Ring in chords of jubilee?
After waiting, after prayer,
After pain and toil and care,
After expectation long—
Lo! the bright fulfillments throng;
Glean the apples through the leaves;
Thickly stand the golden sheaves;
Earth is all in splendor drest;
Queenly fair, she sits at rest,
While the lovely autumn day
Dreams its happy life away.
—MARGARET E. SANGSTER.

CALL FOR PEACE
Put off your mail, ye kings, and beat
your brands to dust—
A surer grasp your hands must know,
your hearts a better trust.
Nay, bend aback the lance's point, and
break the helmet bar—
A noise is in the morning winds, but not
the noise of war!
Among the grassy mountain paths the
lightning troops increase—
They come! They come!—how fair their
feet—they come—that publish peace!
Yea, victory! fair victory! our enemies'
and ours,
And all the clouds are clasped in light,
and all the earth with flowers.
Ah! still depressed and dim with dew,
but yet a little while,
And radiant with the deathless rose the
wilderess shall smile,
And every tender living thing shall feed
by streams at rest,
Nor lamb from the fold be lost, nor
nestling from the nest.
—JOHN RUSKIN.

LIFE
Forenoon and afternoon and night—
Forenoon
And afternoon and night—Forenoon, and
—what?

The empty song repeats itself. No more? Yea; that is Life. Make this forenoon sublime,
This afternoon a psalm, this night a prayer,
And Time is conquered, and thy crown is won.
—EDWARD ROWLAND SILL.

THE SILENT LOOM
(Zech. 3:13)
MILTON MCKENDREE BALES, M.A., D.D.
Not till the loom is silent,
And the shuttles cease to fly,
Will God unroll the canvas
And explain the reason why.
The dark threads are as needful
In the weaver's skillful hand,
As the threads of gold and silver
In the pattern He has planned.

KEEPING THE FIRE
There is a fable from *The Silver Crown* of two men who came to Love-the-Lord, asking for some of his white fire. "Yes, take it and use it," he said. Then they went off by themselves. Soon one of them came to a dark valley full of men who were groping with their hands to find the way, for they had no light. They cried, "O that we had a light to show us the way."
Then the man took the fire that Love-the-Lord had given him and made a torch of it, and led the men out of the valley into the light of day.

The other man traveled on thinking to himself, "How shall I keep my fire safe, so that no wind will blow it out and no harm come to it? I'll hide it in my heart!"
So both men came to the end of the way and there waited for them a man clothed in white with his face veiled. He said to the first man, "What of your fire?"
And the man said, "I used mine for a torch to lead people out of the dark valley. It is nearly gone but it still burns."
"Your fire shall never die," said the man in white. "But what of your fire?" he asked the second man.

"Oh, I've brought mine safe through perils and storms. It's in my heart." Then the man in white drew aside his veil. It was Love-the-Lord. "Alas!" he said, as he opened the man's heart, for inside was only a black char and white ashes. It is only by using the talents God has given us that we can have beautiful souls and be a light and blessing to the world.—*Burning Bush*.

TEN COMMANDMENTS FOR PARENTS
1. Make it plain unto thy children that thou art as interested in their religious welfare as thou art in their mental and physical well-being.
2. Thou shalt not bow down thyself unto thy children in the manner of a

slave, lest in later years a husband or wife will find it hard to please a pampered nature.

3. Thou shalt win the confidence of thy children by good example, and not by unnatural pious platitudes about being good boys and girls.

4. Thou shalt have no other purpose before this, to create the desire of the best in character and a taste for the finer sentiments of life itself.

5. Speak not critically of church and minister before thine offspring, lest they sit in the seat of the scornful toward the church and report verbatim your words to the minister himself, when invited over for dinner or to spend the evening.

6. Covet for thy children greater opportunities than thine, not only in the ways of education or along the lines of modern advance, but also for greater vision of religious truth and the coming kingdom of the Christ.

7. Honor every institution and every program that will contribute to the development of a well-rounded life, for verily they will reinforce the efforts of the Christian home.

8. Thou shalt not put old heads on young shoulders, neither shalt thou reserve discipline for riper years, for if a three-year-old cannot be disciplined with grace, how can one expect to discipline a child thrice three?

9. Thou shalt not forget thine own childhood and youth, for if thou hadst worn a halo during those early years, thy parents would have had thy picture taken as a positive proof of thy perfection. Without such evidence, take it for granted that thou wert like other young people.

10. Remember thine own mistakes to keep thee humble, and also that it is easier to learn from the ages of one to thirty than thirty to sixty.—*Exchange*.

WAYSIDE SERMONETTES
Every duty left unobeyed obscures some truth we might have known.—RUSKIN.
It is the preacher's business to make sinners uncomfortable.
Satan fills all vacancies promptly. Is your life a reservoir or a channel? You must wake up if your dreams come true.
Destiny comes of choice not chance. Christianity is not an escape from life; it is life.
The only way to have a friend is to be one.—EMERSON.
A pint of gasoline mixed with gin, brings eternity near.
To the lazy a thing of duty is a bore forever.
Living a full life does not mean living a fool life.
When some men discharge an obligation the report may be heard for miles around.—MARK TWAIN.

HOMILETICAL

A Preaching Program for November

Orval J. Nease

Morning Message, November 7 THE REVIVAL WE NEED

Now when they heard this, they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? (Acts 2:37).

INTRODUCTION

- 1. Definition: Renewed activity in religious life. Spiritual awakening which arouses the conscience, the will and thus the zeal to a quickened interest in religion. 2. Experience: The large majority of all who have ever been saved were brought to Christ through special revival effort. Begins in the church and continues in the unsaved.

I. HISTORY OF REVIVALS

- 1. Old Testament Revivals. a. Israel's tendency to drift. b. Faithful men of God. (1) Prophets: Elijah, Elisha, Isaiah, Jeremiah (2) Kings: Hezekiah, Josiah, Ezra, Nehemiah c. Characteristics of these Old Testament Revivals: (1) Destruction: Tore down the altars of Baal, groves, etc. Never reconsecrated for Jehovah worship. (2) Restoration: Built new altar to Jehovah and made sacrifice thereon. 2. New Testament Revivals. a. John the Baptist the first evangelist. b. Christ the greatest evangelist. c. Church age ushered in with revival. d. Paul, a world evangel. e. Apostles—"Filled Jerusalem with their doctrine. "They that were scattered abroad went everywhere preaching the gospel. "Believers were the more added to the Lord." 3. Modern Times: Savonarola, Luther, Wesley, Whitefield, Finney, Edwards, Moody.

II. THE REVIVAL WE NEED

- 1. Pentecostal Type. a. Ushered in by prayer. b. Characterized by searching preaching. "Ax laid to root of tree." "Pricked to the heart." c. Precipitated by a spiritually alive church (Luke 24:52, 53). d. Inundated by the outpouring of the Holy Ghost. 2. Bible Type: a. Back to the Bible. b. Restoration of Bible experiences. c. Revivals that bring awakening. 3. Transforming Type: a. They must produce repentance. b. Must effect the righting of wrongs. c. Joy producing revivals (Acts 8:8). d. Separate from worldly compromise. e. Results in changed lives, changed homes, changed communities.

CONCLUSION

- 1. No bargain counter revivals. 2. Must begin with the church.

Evening Message, November 7

A KING GRINDING CORN

And he wist not that the Lord was departed from him (Judges 15:30). Read carefully, Judges 15 and 16.

INTRODUCTION

- 1. Men of greatness. Abraham, the man of great faith. Samuel, the man of great prayer. Solomon, the man of great wisdom. Samson, the man of great brawn. 2. The measure of a man's greatness. Some are measured with a tape about the muscle. Some with the tape about the head. Some with the tape about the heart. I. THE TRESSES OF POWER 1. Samson, a giant of muscle, not of morals. a. He was a child of promise. b. He was a physical giant. His amusement found in huge playthings. Enjoyed carrying off the gates of Gaza. Amused himself tying foxes' tails together. Chuckled over his riddles. c. He was enticed to ruin by a woman.

The Delilahs and Herodiases and Mrs. Potiphars have ever left ruin in their wake.

- 2. The secret of the giant's strength. a. Was it in his hair? No! His long hair but a symbol of his vow to God. He was a Nazarite from birth. b. God was the source of his strength. Before all of his deeds of daring it is recorded, "The spirit of the Lord came upon him." 3. His token of power became his pride. a. He depended upon hair more than upon God. b. Like Absalom, his hair became his destruction.

II. THE SCISSORS OF DELILAH

- 1. Learning the secret of the giant's power. a. Spiritual power not defined in terms of externals. b. Spiritual power determined by the heart of obedience. c. Outward testimony and inner consecration must agree. 2. Playing with the sacred secret. a. Delilah, the daughter of the Philistines. Sin is as enticing as a seducing woman. Flirting with sin is always hazardous. "Fools make a mock of sin." b. The costly caress. (1) Dreaming in the Philistine's lap. Sin as a sweet morsel. The pleasures of sin for a season. (2) The high cost of signing. Adam paid Paradise for pleasure. Achan paid his life for a wedge of gold. Samson paid power for a woman's caress. c. The clipped giant. While Samson was conquering Philistines he was safe. His head in the lap of ease, he lost. 3. Delilah's shears did it. a. The shears of dissipation, of immorality, of evil association, of selfishness, of pride, of luxury, of unholy ambition, of self-indulgence, etc. b. The shears of greed sheared Ananias. The shears of idolatry sheared Solomon. The shears of disobedience sheared Saul.

III. A KING GRINDING CORN

- 1. The saddest sentence ever written. "He wist not that the Lord was departed from him."

- a. The loss of power is gradual. No sudden plunge, but a gentle descent. b. Dwarfing a soul. "Chinese dwarf feet." "Japanese dwarf plants." "Central Africans dwarf the body." "Sin dwarfs the soul." c. Others knew, Samson "wist not." "A body with the spirit departed." Ichabod written over his soul. 2. A king with his eyes gouged out. a. The vision of spiritual verities dimmed. b. The vision of sin's horrors blurred. 3. A king grinding corn. a. One born to rule. Made to serve sin. b. The grinding and the binding of sin. 4. A king, a plaything. a. The game of death. In the temple of Dagon. b. Sin makes a plaything of the king as the king makes a plaything of sin.

CONCLUSION

The hair grew, but the soul was shorn. No boast now of long hair, a soul-cry to God. "O God, strengthen me once more." Samson died with a prayer on his lips.

Morning Message, November 14 THE CHRISTIAN'S STRENGTH

Finally, my brethren, be strong in the Lord (Eph. 6:10).

INTRODUCTION: "Finally."

- 1. The parting injunction of an old warrior. a. Paul the veteran warrior. b. Speaks from experience on many battlefields. 2. Addresses a company of novices or " rookies." 3. The veteran identifies himself with the fighters for Christ of all ages. "My brethren." a. A common foe. b. The same Captain, Jesus. c. The same resources. d. The same victories. e. The same rewards.

I. THE COMMAND TO STRENGTH "Be strong."

- 1. The character of the foe demands strength. a. A cunning foe. b. An experienced foe. c. A mighty foe. 2. The character and provision of God demands strength. a. This is the Lord's warfare. b. The soldier of the Lord represents God. c. It is a reflection upon the character of God to be weak.

- d. It is a reflection upon the provision of God to be inadequate. II. THE SOURCE OF STRENGTH "In the Lord." 1. The first need of the Christian soldier is God. a. Marginal reading is, "Be made powerful in the Lord." b. Human and often carnal manipulation hinder. "The weapons of our warfare are not carnal." (1) Weapons of human logic must rather be "logic on fire." (2) Weapons of human oratory and song. (3) Weapons of human organization. c. Human powers and abilities must be surrendered to God. "Not by might nor by power but by my Spirit." 2. The Christian soldier's resources must be received from God. a. Utter dependency upon Holy Spirit. b. Heaven knows the need of the soldier even better than the soldier himself. c. "Our sufficiency is of the Lord."

III. THE MEASURE OF STRENGTH "The Lord."

- 1. How are we to measure the Christian soldier's resources? a. Not by visible munitions. b. Not by human leadership. c. Rather to be measured by the God who sends into battle. 2. All heaven at the command of the soldier of this warfare. a. What is at the soldier's command. (1) The immutable promises of God. (2) The angel messengers of God. (3) The infinite power of God. b. Remember Israel at Kadesh: (1) Ten spies reported "we are not able." They looked only to Israel's men of war. (2) The two spies said "we are well able." They included God in their calculations. c. Remember General Pershing in World War. (1) No one soldier fights alone. (2) The brains of the nation behind him. (3) The man power of the nation behind him. (4) The physical resources of the nation behind him. d. Remember all heaven is behind you. (1) What courage this affords. (2) What strength this assures. (3) The victory is assured.

CONCLUSION

"Therefore take up with you unto the battle the complete armour of God, that ye may be able to withstand in the evil day and having overthrown them all to stand unshaken upon the field."—CONYBEARE.

Evening Message, November 14 SHADOWS OF DOOM

Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand (Dan. 5:1). Read carefully all of Daniel 5.

INTRODUCTION

- 1. Babylon the great. "An empire since the fall of Nineveh, built by Nebuchadnezzar, it took 2 million men, unlimited treasury, unnumbered years to build. Wall, 15 miles square, 350 feet high, 86 feet wide. On the top, 250 towers. 25 great brass gates on each side and from them streets ran through the city. Bridges connected the house tops where roof gardens of oriental beauty hung. A branch of the Euphrates ran through the city arched by the most magnificent bridge of the times. A great artificial mountain was constructed in the midst of the city, nearby the temple of Belus. The golden images of the temple worth more than 50 million dollars." 2. Sunset in Babylon was a dazzling array of colors and shadows as the setting sun played with the dazzling towers and beautiful gardens. 3. The world was attracted to Babylon and the greatness of the king was heralded wide. I. THE FEAST OF SIN (Dan. 5:1-4). "Belshazzar made a great feast." 1. Belshazzar on the throne. a. Nebuchadnezzar had "gone to grass," for pride of heart. b. Will Belshazzar learn from his father's fate? 2. The Feast of Belshazzar. a. The palace of feasting. Six miles in circumference. b. Women, music, wine, dancing. c. "Feasted and then fell." Adam feasted and then fell. Dives feasted and then fell. "Soul, take thine ease." Belshazzar feasted and then fell. 3. The sin of Belshazzar. a. The sin of wrong example. "And Belshazzar drank wine before the thousand" (v. 1). b. The sin of permitting bodily desires to rule. c. The sin of profaning the holy you. (1) Forgot how God dealt with Nebuchadnezzar.

- (2) All sin in finality is forgetting God.
- (3) "God did not forget Belshazzar!"

II. THE VERDICT OF SIN (Dan. 5:5-29).

"The king saw the part of the hand that wrote."

- 1. Shadows upon the wall.
- a. Shadows strike terror to guilty souls.

More than the armies of Darius.

- b. Guilty consciences make cowards of men.

c. The king with the "knees that smote."

- d. You cannot keep the shadows out.

Jacob's sin faced him in Egypt.

Ahab faced the death of Naboth.

- 2. The Hand that cast the shadow.
- a. The Hand was God's.

b. The letters were fire.

- 3. The message on the wall.
- a. The handwriting of God.

b. The messages on the wall.

"Prepare to meet thy God."

"The soul that sinneth..."

"Whatsoever a man soweth that..."

"What shall it profit a man..."

"We must all stand before the judgment seat."

"The wicked shall be turned in to hell..."

"MENE," "TEKEL,"

"PHARES."

- c. The interpretation.
- (1) Belshazzar needed no interpreter to read his doom. Conscience had done that for him.
- (2) He hoped the interpretation would ease the verdict he had already read.
- (3) The interpretation is doom. "Weighed," "Wanted," "Divided."

III. THE DOOM OF SIN (Dan. 5:30).

"In that night was Belshazzar the king of the Chaldeans slain."

- 1. A brief paragraph records the history of doom.
- a. Note: 4 verses tell the story of the feast.
- 25 verses record the verdict. 1 verse tells the story of doom.
- b. The message of doom is always the same.
- "Sin when it is finished, bringeth forth death."
- 2. The chasm between verses 1 and 30.
- a. Chapter opens with laughter, it concludes with a moan. Chapter opens with wine, it closes with blood. Chapter opens with life, it finishes with death.
- b. It is the "great gulf fixed." The eternal distance between

God and Satan, sin and righteousness, heaven and hell.

- 3. The suddenness of doom.
- a. "That night was Belshazzar slain."
- "That night," the deluge broke.
- "That night," fire rained on Sodom.
- "That night," the walls crumbled on Jericho.
- b. It is always night when men forget God.
- Adam sinned and "that night" was driven out.
- Achan stole and "that night" was stoned.
- Samson played the fool, and "that night" was powerless.
- Judas turned from his Lord and "it was night."

CONCLUSION

- 1. Mercy first beckons.
- Peter sinking cried, "Lord, save me," and was saved.
- Publican prayed, "Lord, be merciful," and was justified.
- 2. Belshazzar awoke too late.
- The battering rams of Darius already against Babylon's gates.
- "He that being oft reproved hardeneth his heart, shall be suddenly cut off and that without remedy."

Morning Message, November 21

(Thanksgiving Sunday)

THE THANKSGIVING PARADOX

Sorrowful yet always rejoicing (2 Cor. 6:10). Scripture: 136 Psalm read responsively.

INTRODUCTION

Troubled thoughts about Thanksgiving.

I. THE APPARENT MOCKERY OF THANKSGIVING

- 1. The fitness of things.
- a. Wealth, prosperity, success, beauty, etc., appear compatible with Thanksgiving.
- b. Poverty, sickness, disappointment, disease, etc., seem more in keeping with a day of mourning, or a day of complaint and lament.
- Note: Unsuitd things are like a clash of colors or like laughter at a funeral.
- 2. The condition of things.
- The world picture.
- a. Internationally.
- Ultimatums; boom of cannons; nations "rising against nations."
- b. Nationally.
- Crime increase; labor unrest; moral upheavals; governmental graft and usurpation, etc.
- c. Ecclesiastically.
- Revivals infrequent; spirituality at low ebb; Bible ignored; worldliness in the pew; lukewarmness in the pulpit.

- d. Individually.
- Scars from the depression; insecurity of possessions; sickness and disappointment; home disturbance; death.
- 3. The truth of things.
- If our thanksgiving is dependent upon world conditions and things about us socially, economically, religiously, etc., there is anything but a bright outlook.

II. THE SECRET OF THANKSGIVING

- 1. The unthankfulness of prosperity.
- a. "Diagnosing today."
- All that glitters is not gold.
- Beneath the superficial coating that wealth and success bring there is nothing but unrest.
- b. There must be a search for reality in the face of mere appearance.
- Christmas ends in frivolity.
- Thanksgiving synonymous with dissipation.
- c. Take away these externals and you leave but misery.
- Note: The devil said, concerning Job, "Take away these things and he will curse God."
- 2. The true spirit of Thanksgiving.
- a. More than a presidential proclamation to produce it.
- Not the blue goggles of blind optimism.
- b. Rather, God-touched hearts.
- c. The inner song.
- d. A spirit of appreciation that comes from within.
- 3. The source of Thanksgiving.
- a. Thanksgiving not dependent upon externals.
- "Look not upon things which are seen."
- "Look unto the hills from whence cometh my help."
- Note: The little old lady said, "A crust of bread and Christ makes Thanksgiving for me."
- b. Thanksgiving an attitude of heart.
- Note: Infidel asked his Christian neighbor if he meant by having "God Is Love" on his weathervane that God's love was as changeable as the weather. The Christian replied, "No, I mean that whichever way the wind blows God is love."
- c. Thanksgiving an expression and interpretation of faith.
- It acknowledges God (Rom. 8:28).

III. THE GAIN OF THANKSGIVING

- 1. God is glorified.
- "Whoso offereth praise glorifieth God."
- 2. Personal enrichment.
- 3. Social illumination.
- Praise is contagious.

CONCLUSION

A depression not the worst evil. Prosperity has damned many.

"Look up for your redemption draweth nigh."

Note: The nightingale sings when darkness reigns because it is its nature to sing.

Evening Message, November 21

A DESERTER'S EPITAPH

Demas hath forsaken me, having loved this present world, and hath departed to Thessalonica (2 Tim. 4:10).

INTRODUCTION

- 1. John Mark deserted Paul.
- a. John departing returned to Jerusalem (Acts 13:13).
- b. Desertion was not the final chapter (2 Tim. 4:11).
- 2. Demas never came back.
- a. Demas left the broken-hearted Paul.
- b. Demas left Jesus Christ.

I. A GLORIOUS PAST.

- 1. Demas, the disciple.
- a. Reared in the culture of a Greek home.
- b. Had left all to follow the Hebrew Paul.
- 2. A faithful laborer with Paul.
- "Demas, my fellow laborer" (Philemon 1).
- a. Demas had shared Paul's vision.
- b. Demas had preached the same gospel.
- c. Demas had aided in the establishment of the church.
- 3. A trusted companion of Luke.
- "Luke, the beloved physician, and Demas" (Col. 4:14).
- a. The trusted brotherhood of the gospel.
- b. The tragedy of ruptured fellowship.

II. THIS PRESENT WORLD

- 1. A present world.
- a. The immediate world.
- b. The world of time and sense.
- c. A message for Demas (2 Cor. 4:18).
- "Look not upon the things that are seen, but—"
- 2. An evil world.
- a. The physical world is not evil.
- Mountains, rivers and skies, etc. God pronounced it "very good."
- b. The world of men is not to be despised.
- "God so loved the world." We are commanded to love men.
- c. It is the world of "self-pleasing" that is evil.
- "If any man love the world the love of the Father is not in him" (1 John 2:15).
- "The friendship of the world is enmity with God" (James 4:4).

The dominating spirit of selfishness.

The spirit that forgets God.

- 3. The alluring world.
- a. The lure of a present satisfaction.
- b. For the present Esau sold his birthright.
- c. Demas fell in love with the world.

III. THE VEILED FUTURE

- 1. Demas followed his heart.
- a. Self pleasure led the prodigal to "the far country."
- b. Selfishness also remained with "the elder brother."
- c. The self world is as attractive as seducing woman.
- 2. The direction of the deserter.
- a. Back to all he had forsaken in the Greek surroundings.
- b. "To Thessalonica," the city of luxury, lust and idolatry.
- c. Away from Christ.
- 3. The curtain of silence falls upon Demas.
- a. No voice speaks of him.
- No record refers to him.
- Like a father who refrains from speaking of a wayward son.
- b. Demas won the world but lost Christ.
- c. Only an epitaph remains.

CONCLUSION

- 1. Note the close of day with Paul.
- a. One "window reveals a glorious past."
- "I have fought a good fight."
- b. Another "window opens to a glorious future."
- "Henceforth there is laid up for me a crown"
- c. Choose with Paul or Demas.

Morning Message, November 28

THE GREATEST COMMANDMENT

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself (Luke 10:27).

LESSON: 1 Cor. 13; Mark 12:28-34.

INTRODUCTION

- 1. Israel was accustomed to many commandments.
- a. Through Moses: Moral and ceremonial law.
- b. Through the Pharisees and scribes: Interpreters of the law.
- c. Through Rome: Civil and military law.
- 2. The question of the greatest commandment.
- a. No doubt a confused but sincere questioner (Mark 12:34).
- b. Jesus' answer was immediate and explicit.
- c. The "first" (of first importance) commandment.

CONCLUSION

- 1. The greatest commandment.
- It embraces all of the man.

The end of commandment—God. The quality of obedience—love. The means of obedience—the entire man.

I. THE OBJECT OF THE COMMANDMENT

- 1. We must love God.
- a. God is worthy of man's love.
- b. God commands man's love.
- c. Love is the basis of understanding and fellowship.
- 2. We must love man.
- a. Man is the creation of God.
- b. Man as the investment of God.
- c. Love to man is an indication of our love to God.
- "If ye love not him whom ye have seen how can ye love God whom ye have not seen?"

II. THE QUALITY OF OBEDIENCE

- 1. It must be a heart obedience.
- a. A law of the moral consciousness.
- b. A law demanding an inner obedience.
- "Spirit of obedience."
- c. God told Israel, they "obeyed with their lips but their hearts were far from him."
- 2. It is the obedience of love.
- a. Love as the means of obedience.
- b. Love as the source of obedience.
- c. Love as the quality of obedience.

III. THE MEANS OF OBEDIENCE

- 1. "All the heart."
- a. The seat of the emotions and passions and appetites. The man himself.
- b. Love with the warmth of our emotional life.
- c. "All"—no reservations. "No other lovers."
- 2. "All thy soul."
- a. Heart and soul not used synonymously.
- b. Soul refers to man's capacity for God.
- "Created in the image of God."
- c. Love God with all our powers of worship. "No other gods before me."
- 3. "All thy mind."
- a. "Understanding."
- An intelligent love and obedience.
- b. Elicits an earnest seeking to know: (1) God's will. (2) God's methods. (3) God's purpose.
- 4. "All thy strength."
- a. The employment of every physical power for God. Religion in practice.
- b. The expression of love through every physical employment. Quality of service.
- c. Ennobles every physical power. Gives meaning to service.

CONCLUSION

- 1. The greatest commandment.
- It embraces all of the man.

2. The greatest commandment. Its obedience lands men in the kingdom (Mark 12:34).
3. The greatest commandment. Gives meaning to all of life.

Evening Message, November 28
THE STONE PILE AND THE PILLAR
O Absalom, my son, my son Absalom! Would God I had died for thee, O Absalom, my son, my son! (2 Sam. 18:33).
 Carefully read the entire 18th chapter.

- INTRODUCTION**
1. Absalom, the third son of King David.
 2. Absalom, means "the father or source of peace."
 3. Absalom, was rather the father of sorrow.
- I. THE SINS OF PRESUMPTION**
1. Absalom's sin was a sin of pride.
 - a. A beautiful physique.
 - b. A natural leader.
 - c. An enviable position (king's son).
 2. Absalom's sin was the sin of ambition.
 - a. He would disregard the rights of older brothers.
 - b. He set his judgment against the judgment of his father. "O that I were judge in the land" (2 Sam. 15:2-6).
 - c. He would wrest the throne from his father. "And the conspiracy was strong" (15:10-18).
 3. Absalom's sin was the sin of mis-directed talents.
 - a. No wrong to be a leader, have good physique, etc.
 - b. No wrong to be ambitious and accept responsibility.
 - c. It is wrong to use our abilities to obtain power in an unworthy manner to an evil end.

- Note: The prodigal son "wasted his substance."
- II. THE CRIES OF GRIEF (Text)**
1. A cry of lament.
 - a. Sin soon reaps its harvest.
 - b. Absalom came to an early end.
 - c. David's cry refused to be comforted. "Would God I had died for thee!"
 2. A cry of retribution.
 - a. David was being judged as well as Absalom.
 - b. David saw the fruitage of his own early sin.
 - c. David would accept the sin and its punishment as his own. "Whatsoever a man soweth."
 3. A cry over a wasted life.
 - a. Absalom's talents wasted.
 - b. Absalom's influence negative.
 - c. Better that Absalom had never been born.

- III. THE TOMB WITHOUT AN OCCUPANT**
 "Now Absalom in his life time had reared up for himself a pillar which is in the king's dale" (2 Sam. 18:18).
1. The pillar in the king's valley.
 - a. A tomb befitting a king's son.
 - b. The epitaph, "Absalom, the son of David."
 - c. A monument without a man.
 2. The stone pile in the forest.
 - a. The tragic death of Absalom (ch. 18:14). His pride (long hair) became the instrument of death.
 - b. He died the enemy of the king (ch. 18:32).
 - c. He was buried under a pile of rocks like a traitor (ch. 18:17).

- CONCLUSION**
1. David prayed, "Would God I had died for thee."
 - a. A sad and beautiful prayer.
 - b. A vain and impossible prayer.
 2. Christ has died for our sins.
 - a. His death is efficacious.
 - b. His death brings salvation.

SERMON OUTLINES

The Eternal Universal Call of God
 RAYMOND V. SMITH
The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun, unto the going down thereof. (Psalm 50:1).

- INTRODUCTION**
- Every sinner is lost, even as the prodigal son in a far distant land. "All we like sheep have gone astray." "All have sinned and come short of the glory of God." "There is no difference." Yet over the wireless system of divine love and mercy the eternal call of God is sent out without ceasing to the ends of the earth. "The Lord is longsuffering, and of great mercy, forgiving iniquity and transgression" (Num. 14:18). "The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

- I. THE NATURE OF THE CALL**
 It is a call.
1. To salvation.
 2. To sanctification.
 3. To service.
- II. THE MEANS OF THE CALL**
1. *Providence and Nature.* Speaking of the dark ages, Paul said, "Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14:17).
 2. *Conscience.* That inward voice warning the soul of danger. Reproving the wrong and commending what is upright and honorable.

3. *The prophets, and the recorded history of God's people.*

4. *Calvary.*
- a. As time grew shorter, God's call grew louder. "God . . . hath in these last days spoken unto us by his Son" (Heb. 1:1, 2).
 - b. Jesus Christ was God's final appeal to man to consider his ways.
 - c. Jesus Christ expressed in Himself both God's great love and His call for love in return.
- III. WE SHALL BE JUDGED ACCORDING TO OUR TREATMENT OF HIS CALL.**
 Some have ignored the call. Others have listened, but have not been willing to pay the price demanded of all who would take up the cross and follow Jesus Christ.
- Many have yielded to the appeal of Divine Love, and found in God a Father, in Jesus Christ a Savior, and in the Holy Spirit Comforter and Friend and Guide.

A Blood Transfusion
 J. A. RUSSELL

Without shedding of blood is no remission (Hebrews 9:22).

1. Blood has life, the reason for giving blood transfusions.
 - a. Jesus said, "He that believeth in me, though he were dead, yet shall he live" (John 11:25).
 - b. "You hath he quickened, who were dead in trespasses and sins" (Ephesians 2:1).
 - c. How? "We have redemption through his blood" (Ephesians 1:7).
 2. No doubt many persons would die if it were not for the love and interest someone had in them.
 - a. This is the reason one person is willing to give another his blood.
 3. A blood transfusion must be an act of willingness or agreement upon the part of both parties.
 - a. You cannot by law force anyone to give his blood.
 4. If the transfusion works you will at once see a change in the receiver.
 - a. "He that believeth on the Son of God hath the witness in himself" (1 John 5:10).
 - b. "The Spirit itself beareth witness with our spirit, that we are the children of God" (Romans 8:16).
 5. When we have the Spirit transfused in us we grow stronger.
 - a. "And the Spirit of the Lord came mightily upon him" (Judges 14:6).
 1. First, he was able to kill a lion.
 2. He carried the gates and post of Gaza to the top of the hill close to Hebron, laid them down and praised God.
- "The blood, the blood is all my plea. The blood, the blood it cleanseth me."

PAULINE ADVICES TO A YOUNG PREACHER

C. W. RUTH

- FIFTEEN THINGS A PREACHER SHOULD NOT DO**
1. Be not ashamed of the testimony of our Lord" (2 Tim. 1:8).
 2. Do not be entangled with the world (2 Tim. 2:4).
 3. Do not partake of other men's sins (1 Tim. 5:22).
 4. Fly youthful lusts—Self-seeking, Pride, Popularity (2 Tim. 2:22).
 5. Be "Not greedy of filthy lucre"—not covetous (1 Tim. 3:3).
 6. Shun "vain babblings," and "science falsely so-called" (1 Tim. 6:20).
 7. Do not fuss—"must not strive" (2 Tim. 2:24).
 8. Do nothing by partiality (1 Tim. 5:21).
 9. Do not be dissatisfied with your position of salary (1 Tim. 6:8).
 10. "Withdraw thyself" from "men of corrupt minds" (1 Tim. 6:5).
 11. Have respect for the aged—"Rebuke not an elder" (1 Tim. 5:1).
 12. "Foolish and unlearned questions avoid," they "gender strife" (2 Tim. 2:23).
 13. "Having a form of godliness," but "lovers of pleasure more than lovers of God," "from such turn away" (2 Tim. 3:4, 5).
 14. "Against an elder receive not an accusation, but before two or three witnesses" (1 Tim. 5:19).
 15. "Lay hands suddenly on no man."
- I suppose that means, do not try to rush everybody into the ministry because he talks glibly (1 Tim. 5:22).
- FIFTEEN THINGS A PREACHER SHOULD DO**
1. First be "partaker of the fruit" (2 Tim. 2:6).
 2. Be an example (1 Tim. 4:12).
 3. Rule his own family well (1 Tim. 3:4; 1 Tim. 5:12).
 4. Keep a good conscience (1 Tim. 1:19).
 5. Preach the word (2 Tim. 4:2).
 6. Read and meditate (1 Tim. 4:13, 15).
 7. "Endure hardness as a good soldier" (2 Tim. 2:3).
 8. Look after his own health, and keep fit (1 Tim. 5:23).
 9. Rebuke sin openly (1 Tim. 5:20).
 10. "Keep thyself pure" (1 Tim. 5:22).
 11. "Reprove, rebuke, exhort with all long suffering" (2 Tim. 4:2).
 12. "Study to shew thyself approved unto God, a workman that needeth not be ashamed" (2 Tim. 2:15).
 13. "Give thyself wholly" to this thy God-given task (1 Tim. 4:15).
 14. Be everlastingly at it—"instant in season and out of season" (2 Tim. 4:2).
 15. "Take heed unto thyself, and unto the doctrine . . . in doing this, thou shalt both save thyself, and them that hear thee" (1 Tim. 4:16).

Prayermeeting Suggestions for November

Lewis T. Corlett

- A FAITHFUL CHURCH**
 (1 Thessalonians)
1. An Energetic Church—Threefold commendation, "Work of faith," labor of love," "patience of hope."
 2. An exemplary Church—"Ye were examples to all."
 3. An Evangelistic Church—"From you sounded out the word of the Lord."
 4. An Emancipated Church—"Turned to God from idols."
 5. An Enlightened Church—"Serve the true and living God."
 6. An Expectant Church—"To wait for his Son from heaven."
- SELECTED.
- LOVING AS JESUS LOVED**
 (John 13:1-17)
1. Love that Lasts (Rom. 8:35-39).
 2. Love that Serves (John 13:1-17).
 3. Love that Forgives (Eph. 4:1-3, 32).
 4. Love that Shares (Mark 8:1-10).
 5. Love that Helps (Luke 10:30-37).
 6. Love that Heals (Matt. 8:1-4).
 7. Love that Controls (1 John 3:14-24).
- SELECTED.
- RESULTS OF SELFISHNESS**
1. Thoughtlessness of others (Ezek. 34:18).
 2. Encourages greediness (Prov. 21:25, 26).
 3. Lot's Selfishness Brought Destruction (Gen. 13:5-13).
 4. Affects Other Viewpoints (John 12:1-8).
 5. Shames us before others (Luke 10:30-37).
 6. Shuts man from God (1 John 3:17).
- RECEIVING GRACE
 (2 Cor. 9:6-8)
- I. Closely related to man's attitude to stewardship.**
- II. Vitally connected to the spirit in which a person gives.**
- III. A strong connecting link between the material and the spiritual.**
- IV. God has provided a divine plan whereby man can give so as to receive grace.**

- V. Each person regulates his personal reception of grace.
- VI. *The challenge is to handle all material goods so as to make them a means of developing character and receiving grace.*

PROPER DIET
 (John 4:32)

- I. Meat that was superior to the material and physical.
- II. His meat was to do the will of the Father who sent Him.
- III. His was a directed life.
 1. A life of sacrifice.
 2. A life of compassion.
 3. A life of love.
 4. A life of service.
 5. A life of happiness.
- IV. Proper diet means proper health.
 1. Spiritually as well as physically.
 2. Man needs to follow the example of his Master.

TESTIMONY FOR CHRIST
 (Col. 4)

1. *Continual prayer* (v. 22) "Continue in prayer."
2. *Consistent walk* (v. 5) "Walk in wisdom."
3. *Compassionate testimony* (v. 6) "Speech . . . with grace."
4. *Comforted hearts* (v. 8) "Comfort your hearts."
5. *Complete consecration* (v. 12) "Perfect and complete."—SELECTED.

SOURCES OF COMFORT

1. God comforts (2 Thess. 2:16, 17).
2. Comfort one another through the hope of living forever (1 Thess. 4:18).
3. Comfort one another by planning to help each other (1 Thess. 5:11).
4. The gospel comes in comfort (assurance) (1 Thess. 1:5).
5. The ministers are to comfort (1 Thess. 2:11; 3:2).
6. The saints are to comfort those less fortunate (1 Thess. 5:14).
7. Comfort from the spiritual progress of others (1 Thess. 3:7).
8. Comfort from the judgments of God (Psa. 119:52).

THE PURPOSE OF THE COMMANDMENT
 (Psalm 19)

1. Converting the soul (v. 7).
 2. Making wise (v. 7, cf. Psa. 119:98).
 3. Source of rejoicing (v. 8).
 4. Enlightenment (v. 8). (Psalm 119)
 1. Means of cleansing (v. 9).
 2. Restraints from sin (v. 11).
 3. Establishment (v. 92).
 4. A lamp and a light (vs. 105, 130).
 5. A heritage (v. 111).
 6. A source of peace (v. 165).
- Paul tells Timothy that the end of the commandment is charity out of a pure heart (1 Tim. 1:5).

CONSTANT FAITH (Rom. 4:20, 21)

Abraham's faith was constant in the midst of:

- Separation from loved ones.
- Opposition from enemies.
- Misunderstanding of friends.
- Uncertainty of journeys.
- When he could not comprehend the commands of God.

God called him "the Father of the Faithful."

KNOWING GOD.

1. As Creator (Gen. 1:1-27).
2. That God is Everywhere (Psa. 139:7-10; Isa. 57:15).
3. As a Father (Eph. 4:6; Matt. 6:9).
4. That God is Merciful (Psa. 86:1-5).
5. That God is Love (1 John 4:7-11).
6. That God is a Spirit (John 4:24).
7. That God invites Man to Fellowship with Him (Matt. 11:28-30).

BLESSINGS WHICH COME TO THE MEER (Matt. 5:5)

1. Satisfaction (Psa. 22:26).
2. Discretion (Psa. 25:9).
3. Instruction (Psa. 25:9).
4. Salvation (Psa. 76:9).
5. Exaltation (Psa. 147:6).
6. Beautification (Psa. 149:4).
7. Valuation (1 Peter 3:4).

—SELECTED.

THE ROCK (1 Cor. 10:4)

1. A Fruitful Rock (Deut. 32:18; John 1:3).
2. The Foundation Rock (Matt. 7:24, 25; 1 Cor. 3:11).
3. A Refreshing Rock (Ex. 17:6; 1 Cor. 10:4).
4. A Nourishing Rock (Deut. 32:13; John 6:35).
5. A Protecting Rock (Psa. 18:2; Jer. 49:16).
6. A Redeeming Rock (Psa. 19:14).
7. A Saving Rock (Deut. 32:15; Psa. 89:26).
8. Enduring Rock (Isa. 26:4; Heb. 13:8).
9. Keystone Rock (Matt. 21:42; Eph. 2:20).
10. Dividing Rock (Isa. 8:14).
11. Judging Rock (Dan. 2:44; 45).
12. High Rock (Psa. 61:2).—SELECTED.

MAN'S BLESSED DELIVERANCE (Psalm 91)

1. The Secret Place and Its Blessing (v. 1).
2. The Strong Provision and Its Keeping (v. 4).
3. The Sinful Plague and Its Banishment (v. 10).
4. The Splendid Prevailing and Its Victory (v. 13).

5. The Satisfying Portion and Its Enjoyment (v. 16).—SELECTED.

THE PENITENTIAL PSALM (Psalm 51)

1. Repentance from sin (v. 13).
2. Redemption from sin (v. 7).
3. Re-creation by Spirit (v. 10).
4. Restoration of Joy (v. 12).
5. Revelation of Praise (v. 15).

—SELECTED.

CREATION'S CHORUS (Psalm 104)

1. The Majestic Creator (vs. 1-3).
2. The Mighty Covering (v. 5).
3. The Merciful Causation (v. 14).
4. The Marvelous Continuation (v. 19).
5. The Manifold Cohesion (v. 24).
6. The Melodious Chant (v. 33).
7. The Meditative Condition (v. 34).

—SELECTED.

An Outline Study of the Book of Hebrews

Paul S. Hill

CHAPTER TEN

THIS chapter presents another angle to the argument. It is presented in the form of what Christ himself says about the matter. The subject matter of the argument is still the same but the emphasis at this point is the claim of Christ himself. "Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come (in the volume of the book it is written of me,) to do thy will, O God." "Then said he, Lo I come to do thy will, O God. He taketh away the first, that he may establish the second." This claim, which the Old Testament put into the mouth of Christ, was maintained and urged by Jesus when He was engaged in His public ministry. The claim of Christ to be the Messiah was well known to the Jews and firmly believed by His followers. Therefore when this angle of the argument is presented it comes with peculiar force because of its Old Testament claim, and from the claim of Jesus himself.

Added to the testimony of Jesus to the New Testament order, is the testimony of the Holy Ghost. "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us" (vs. 14, 15). It was to this entire New Testament claim that the Holy Ghost bore witness. The day of Pentecost and the wonderful signs and miracles and gifts of the Holy Ghost were not accidents of divine providence. They were associated with Christ and His claim to the Messiahship. He had come into the world. He had accomplished the will of God in securing salvation for men, and the Holy Ghost bore witness both with signs and wonders and divers miracles and gifts of the Holy Ghost.

And last of all there was the testimony of Christian experience. The new covenant had included a writing of the moral law on the heart of the followers of Christ. "This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I

write them; and their sins and iniquities will I remember no more." This last mentioned proof is important only as it is a fact. If Jesus was not the Christ, if He could not save from sin, if He could not bring peace to the heart, if He could not work a fundamental change in the spirit of man, if He could inspire no hope, nor make any change in the life, then the entire claim of all the future argument is lost. The claim of the writer of Hebrews that Jesus is the Christ must be ever supported by changed hearts and lives. We have already referred to the trials of the Church in the period before the epistle was written, during which period they were tried by persecution and internal strife, and how the New Testament Church triumphed through faith in Jesus and the power of the Holy Ghost. It is quite fitting that the evidence of the changed heart and life be presented at the close of the argument. This is really what salvation is for. This is what the salvation through faith in Christ will accomplish. To this the New Testament Church testifies.

This closes the argument. The rest of the epistle is given to explanations and exhortations. What a wonderful array of proof has been presented to the Hebrew mind. What a foundation for their faith.

CHAPTER ELEVEN

The eleventh chapter of Hebrews is the great faith chapter of the Bible. It is altogether fitting that this wonderful treatise on faith should be a part of this wonderful epistle. No other portion of the Scriptures has such a massive array of facts presented in argumentative form to show that Jesus is the Christ, the Son of the Living God, but here in the epistle to the Hebrews, as has been outlined, is an unanswerable mass of proof which is offered to the Hebrews, and to the world, as a foundation of living faith. To have closed the epistle without this eleventh chapter would have taken away a link connecting the argument with the climax, a link vital to the argument, and caused much confusion in reference to the way of salvation.

The supernatural element of salvation is shown by this treatise on faith. That

is, the things of salvation, because they belong to a realm beyond and above nature, cannot be reached and enjoyed by human works nor human effort but by faith. That they may be enjoyed and appropriated by faith is clear teaching of this chapter, and here also is a mass of evidence to prove the workability of faith. The writer to the Hebrews quite frankly deals with two realms, the realm of nature and the realm of the spirit, and the basic matter or principle, in the chapter is faith which brings spiritual things to pass. It is as though the writer had said, "Some things have come to pass in the natural realm that never could possibly have happened if all there is is nature." "No possible reason for these things can be found within the realm of nature." "These events are supernatural." "They spring from the supernatural realm." "They are spiritual rather than natural, hence they cannot be obtained by human effort or work, even the work of the law; but they can be appropriated and enjoyed and made real by faith."

The definition of faith in the opening verse stands for all time. It should be easy to understand what is meant by the "substance of things hoped for" when we have such an array of massive proofs concerning the Son of God as is contained in the argument of this epistle. Who can read intelligently and without prejudice, this letter to the Hebrews and fail to see Jesus Christ the Son of God offered to the Hebrews and to the world as an all-sufficient Savior? Surely the world needs just such a program of salvation, with just such a Savior. For this the world has always hoped, and it is this hope which is shown in all the expectancy of the Old Testament. Christ the Son of God is the "substance" of that hope. He is the "Author and finisher of our faith." He is Christ the Son of God, clothed in all His redemptive garments, and anointed for all His glorious work. Here, and here only, is contained the "substance" of that hope, and the sturdy and wonderful array of truths presented in the Epistle to the Hebrews furnishes plenty of ground for that faith.

Not only is saving faith presented in this chapter, but there is historical mention of miracles of conquest, healings and achievements of faith, which are possible on the ground of a Mediator, a Redeemer, who stands between a holy God and a sinful race of men. It can be truly said that all the blessings that attend humanity are possible only through the Mediator. This is true whether the blessings are physical or spiritual. Therefore the whole array of supernatural events related in this chapter have their foundation in Christ, and are wrought through faith in Him.

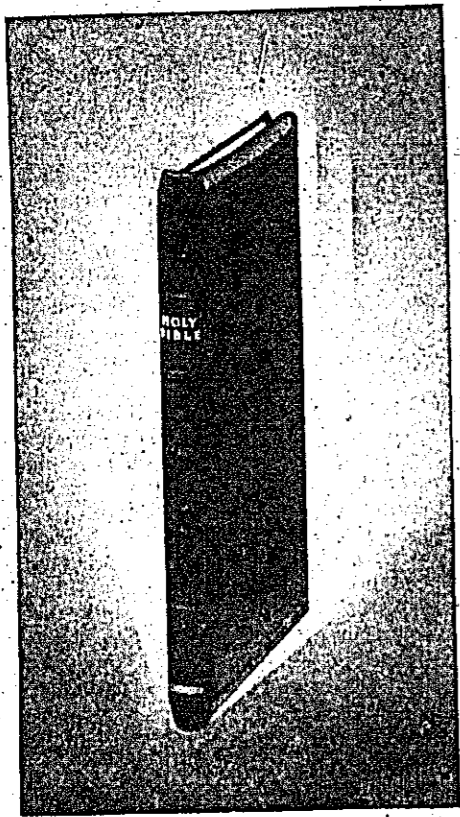
The Old Testament worthies were engaged in a program and process of establishing revealed religion in the world, and revealed religion is the religion of

Jesus Christ, who is the Way, the Truth, and the Life. The entire expectancy of the Old Testament is toward this end. For this cause the battles of faith were fought in the Old Testament. The list given in the eleventh chapter is a partial list of warriors for that great cause. Because they engaged in this conflict, because they were carrying on a progressive program of warfare in order that the expectant hope of the world might not be lost, because they saw by faith the result of their conflict, therefore they are designated "The heroes of faith." The promised seed of the woman was a matter of great concern to those Old Testament servants of God. If the worldly nations, led by the devil himself, could have had their way the promise would have been lost, and the "substance" hoped for miscarried. But God was back of His promise of a Redeemer, and when necessary fought from heaven that the hope might be established. The entire list of Old Testament warriors does not include one person who directly or indirectly did not engage in this fight of faith for the specific purpose of bringing the expectancy of the Old Testament Hebrew people to full fruition in the form of the "substance" of things hoped for. In the New Testament we have, in Christ, the "substance" of all the hope of the Old Testament worthies, an answer to all their hopes, all their battles, all their feast days and sabbaths, all their sacrifices and offerings, all their rites and ceremonies, all their order of worship, and all the outline of their progressive history. Here is the sure foundation for the soul, and when the affections of men are engaged in believing and embracing, and seeing these supernatural truths, then human faith is present, and those blessings of God which can come only by faith are being received. Surely with Christ as the foundation or "substance" for all the blessings possible for humanity, and with every human affection fully embracing Him as the source of all blessings, we have everything that is contained in the wonderful definition, "Now faith is the substance of things hoped for, the evidence of things not seen."

A study of each individual in this chapter, with the specific kind or type of his faith, and what it accomplished would be interesting; but it would take too much time and space. The reader will find profit in referring to his Bible for their history. We would like, however, to call attention to one character, Abel, the son of Adam. The reason why we call attention to him is because he was the first man whose personal salvation is recorded. No church historian, Jew, Catholic, or Protestant can trace an experience of personal salvation farther back than Abel. He was the very first man to get saved of whom we have any record. He is interesting also as part of the argument for salvation by faith, as

taught in the New Testament. No Jew who claimed Abraham for his father could establish a creed more convincing and genuine than that faith of Abel. Also we are told plainly of the three great elements of his religion. They were, one, blood; two, faith; and three, witness. This is a typical case of personal salvation, and every saved man from his day forward has had those same three facts as part and parcel of his personal experience, blood, faith, and the witness of the Spirit.

The men mentioned in this chapter were the greatest men on the earth during their generation. Enoch was the greatest man of his day, and Noah the greatest of his day, and so on down the list. This greatness is from God's point of view. It is the greatness of their faith that places them in the program of the development of revealed religion so that from the viewpoint of God and heaven they are the greatest men of their day. This greatness is not based on their wealth, mental abilities, political influence, leadership, nor earthly accomplishments, but upon their faith. A study of their lives reveals differences of personalities, and shows up their weaknesses and strength, but the great characteristic of each is faith. They faced the world alone, and when everything pointed the opposite direction so far as the human events were concerned they stood for the program which contained the promise of the Messiah, the Substance of things hoped for, and faced the frowning world alone. Some of them achieved great success and fame, others died during the awful battle, but they died in the faith, and the cause for which they fought was carried forward. As New Testament Christians we look back to the Old Testament program, and see its progress through the dark and bloody days of old. We take off our hats in the presence of the heroes of faith and stand in reverence beside the pathway of their toil and blood. They fought a gallant battle of faith. They brought the program of God up to the long promised Messiah. They have handed to us the results of their sturdy faith. They obtained a good report through faith and sealed their faith with their death. God having provided some better thing for us that they without us should not be made perfect. God of mercy help us that we may be the kind of Christians that will perfect and carry on the great cause for which they so nobly fought! It is with the thought of a New Testament program, higher, fuller and more enduring that the writer exhorts in chapter six, "Leaving the principles of the doctrine of Christ, let us go on to perfection." The same thought is expressed in the twelfth chapter when he says, "Let us run with patience the race that is set before us." With this we shall deal in our notes on that chapter.



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 Jer. 31. 31. ch. 31. 25.
 Jer. 17. 16. ver. 23.
 Joel 2. 27.
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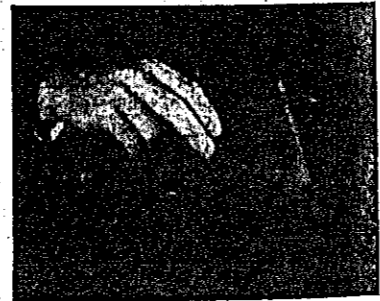


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The
PREACHER'S MAGAZINE

THE strongest element of power is love for humanity. Christ loved men so much that He gave Himself to die for them. The true minister must also exhibit an intensity of love. When the sick came to Jesus he asked no questions as to race, parentage, or birth; no questions as to their conception of Him, or whether their parents or friends were His friends. He simply healed them all; He showed them His kindness by His cleansing touch; and sparks of grace, coming from Him, electrified their souls. So the minister must be doing good to those around him. They may dislike him and avoid him, but that does not diminish his obligation to do them good. They may fly from him, but he is to follow them.

The apostle had so much of this spirit that we hear him saying, "I will gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." So intense was this affection that he exclaims, "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." That same spirit dwells in the bosom of earnest and successful ministers. "Give me souls, or I die!" has been the exclamation of many a devoted servant of God. This longing earnestness will manifest itself in the spirit of the minister, will be breathed into his sermons; and will actuate him in all his duties. Men will see that he is in the ministry, not simply as a profession for a livelihood, but that his mission is to save and bless humanity.—From "Lectures on Preaching," by MATTHEW SIMPSON.

Volume 12

DECEMBER, 1937.

Number 12

The Preacher's Magazine

Published monthly by the Nazarene Publishing House, 2923 Troost Avenue, Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene.

Subscription Price: \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

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Address all contributions to The Preacher's Magazine, 2923 Troost Ave., Kansas City, Mo.

I Wonder If He Understands Yet?

THE EDITOR

THE pastor made a special appointment for a conference with the General Superintendent. This made it necessary for the pastor to "ask the leading questions" and get the conversation started. I was so interested in what was said, that I think I shall tell you as much about it as I can now recall. And perhaps I can do it better by just giving the conversation in their own words.

PASTOR: "I have come to talk with you about my work and to ask you if you will use your influence to help me get a better church and a better opportunity. I have been in my present pastorate now for three years and I feel like I have earned a promotion. There are many preachers who have been in the work no longer than I have who have better churches and better opportunities and better salaries than I have. But I do not seem to know how to pull the ropes to get promotions. My wife tells me that I am too modest and urges me to demand my rights and to ask openly for reward for my labors. I have had the advantages of the schools and have been in the ministry ten years. I passed the Course of Study in three years and was ordained when I was only twenty-five. I have had five churches in ten years, but I have never had a real good church yet, and I feel that the time has come when I should be given a chance. Pretty soon the years will creep up on me and I will be past my prime and I feel that now is the time for me to accept a pastorate that can adequately support me and my family and which will offer me the opportunity that I feel I have a right to expect."

GENERAL SUPERINTENDENT: "I am very glad you have come, brother, and I shall be glad to do anything I can for you. You understand, of course, that in our church not very many pastors are directly appointed by the General Superintendent, but I shall be glad to mention you to District Superintendents who are in need of men and the District Superintendents will in turn mention you wherever openings occur. Perhaps you know about the situation on your own district here. Are there to be any openings soon?"

PASTOR: "Well, there are frequently openings on this district, but I never get a chance at them.

Our District Superintendent does not seem to like me any too well, and I do not know why. I have never done him any harm whatsoever. But when he has an opening he shifts about among his pastors and finally brings in a new man to take the last place in the line of openings, and often I do not hear about it until everything is settled. I want to get on another district. I have been here all my ministerial life and I think it is an instance of a prophet being without honor in his own country. Please get me a good church on some other district."

GENERAL SUPERINTENDENT: "You say you have had five churches in ten years and all on this district, what churches have you had and how did you get along in each one of them?"

PASTOR: "Well, my first place was just really a preaching point, although there was once an organized church there. The people kept dropping out and moving away until I just could not get a support and I had to seek a better field. The second church was divided when I got there and with no fault of mine the people just continued to bicker until I became convinced that no one could do anything there until the present generation dies off. My third church was brought into the denomination in pretty much full form. It had some good people. But they were not Nazarenes and would not tithe or cooperate in a Nazarene program and I came to where I felt that I was just wasting my time to stay with them, so after two years I left them. My fourth church wanted to build and I felt that I could not take on the burden of such an undertaking. My present church was greatly overestimated. I would never have gone there if I had known conditions. There were debts to pay and the people are poor and because the former pastor boosted so much, the District Assembly concluded that the church could carry big budgets and our people got discouraged and we just cannot do what the assembly expects of us and we do not seem to be able to get hold of the outside. I am a radical preacher and the people of our community are not willing to take the way and so our crowds are too small to be inspiring and our finances have run down and the preacher that follows me is going to get the disappointment of his life. I hope you will get me a good church very soon. I want to leave right away."

GENERAL SUPERINTENDENT: "Do you generally have good revivals where you serve as pastor? When a preacher majors on the fundamental doctrines of Christianity and preaches with force and unction, though some are offended, nevertheless, we are encouraged, if others are definitely benefited."

PASTOR: "Well, I have never seen a big revival that was really deep, and I insist on solid work. I don't get as many to the altar as some do, but the ones that do come are surely in earnest and the professions I have are genuine. I do not believe in counting noses."

GENERAL SUPERINTENDENT: "Some have to sow, you know, if others are to reap, and we must keep our courage up and do our best, even though another may gather the sheaves and get the credit. How

have the four churches you have served previous to your present charge prospered after you left them?"

PASTOR: "Well, that is just what I was thinking about. Every one of the four churches I have served have had revivals and are now paying their General and District Budgets and getting on well, and I take credit for having laid good foundations upon which others have built. The church I am serving now used to have revivals and pay good budgets and get along well, and I believe that my work will prepare the way for another period of blessing, although of course my successor will get the credit, since it was not done while I have been there. People so soon forget the faithful labors of a preacher who is not able to make a big showing."

GENERAL SUPERINTENDENT: "About these preachers who started out about the same time you started and who have better churches than you have, tell me about them. Have they moved pretty often and have they always gone to better churches than they left?"

PASTOR: "Well, I did not have any one particular in mind when I made that statement."

GENERAL SUPERINTENDENT: "I was just thinking about your close neighbor over here, John Bowman. As I remember it he has been in his present place for seven or eight years and that church did not have more than fifty members when he went there and it paid only twelve dollars a week. Now there are over two hundred members and they pay John forty dollars a week and give him many other things of value."

PASTOR: "Yes, I know, but John just happened to get into a city where it is easy to build our work."

GENERAL SUPERINTENDENT: "I have been thinking of Charles Mufford of this district. He has his third church now and every time he moved he accepted a smaller church with less salary than he left, but he always builds his charge."

PASTOR: "Yes, Charles can build up to a certain point. But it might be that if he stayed longer his work would fail on him."

GENERAL SUPERINTENDENT: "Do you have a good Sunday school?"

PASTOR: "Our Sunday school is a weak point in our church. We are in a central location and that gives us a poor chance to get Sunday school scholars."

GENERAL SUPERINTENDENT: "How is your young people's work?"

PASTOR: "We tried to have a N.Y.P.S., but we have practically abandoned it. The young people are not willing to pay the price and I am determined not to have a worldly crowd about me."

GENERAL SUPERINTENDENT: "What section of the country do you have in mind if you make a move?"

PASTOR: "Well, I would like to have a church in a mild climate. My wife's health will not brook hard winters, and you know a man must look after his family's health. Then I would like a city that is not too large and yet not too small. As to salary, of

course a man must have a living for his family. Then I want a place where the church is not divided and one where the community is favorable, so I will have a good opportunity. I hope you can help me to get located."

GENERAL SUPERINTENDENT: "You go ahead and write to District Superintendents in the section where you think you would like to go and in your letters, if you like, tell the brethren they may write to me regarding you and your work."

Six weeks later a District Superintendent said to his General Superintendent, "I want to ask you about Brother George Haldern. He writes me that he would like to come to my district and he mentions you in connection with his plan for a change. Now I have a church where the people have become divided over a pastor who stayed too long. Would this man know how to unite these people and lead them on to victory in the war against the common foe? Then I have another church that needs to build, and they want to build. Would he be a good man to carry through a difficult building program where there is little money and where a preacher must fight for every inch of advancement? Pretty soon I am expecting a change in a good church with a fine opportunity. Would you recommend him for that place?"

To all of this the General Superintendent replied, "Brother Haldern is a very good man. He is clear and straight and of splendid appearance. He has a nice family, is well educated, a good preacher and a wonderful brother."

A few weeks later the General Superintendent met the pastor again. The pastor said "I had a letter from the Superintendent of the district to which I have thought I would like to go. I had written the District Superintendent and his letter was in answer to mine. But he said he had no place for me just now. He said he would file my letter and if there should come an opening later in some place where it seemed I might fit he would get in touch with me."

The General Superintendent did not make any direct reply and soon led the conversation to other subjects. I thought the matter over and was convinced that I had just seen a pastor who is "almost a success," but whose faults are fundamental, rather than acute, and I just wonder if he understands his plight. I even wonder if he is conscious that he has been weighed in the balances by his brethren and has been found wanting. I wonder if he realizes that it is possible to take a church and build it into a larger church, and that this is the very best way to get a better church and a better opportunity. I wonder to what pathetic conclusion this preacher's ministry will come. I wished that I might talk to him confidentially and tell him what they say is the matter with him. But then I wonder if he would understand if I tried to do that. I wonder if there is anything at all that can be done. This preacher is sick of alibis, and that is a disease which is seldom cured. If it is ever cured the man must find the medicine and have the courage to take it in big and regular doses.

Thoughts on Holiness from Old Writers

Emotional Phases of Christian Experience

Olive M. Winchester

Great peace have they which love thy law: and nothing shall offend them
(Psalm 119:165).

PERHAPS there is no phase of Christian experience which has brought more joy and occasioned more misunderstanding than the emotional. Especially is that true with those of us who have felt that the emotions should function when the religious life functions.

There are various aspects to human personality and any experience that touches the inner core of one's being will resound throughout all the channels of expression. To close any channel of expression would leave a fettered Christian personality. Accordingly the volitional, the intellectual and emotional factors come into play.

When it is recognized that these phases of human life come into action, the next question arises as to how they are related to essential Christian life within and what are the outstanding emotional phases. In answering the first question we would say that emotion by its very nature is something that accompanies an experience; it is not the experience but an accompaniment, a resultant. Cause and effect are two different things. We put a seed in the ground, the combine of the seed, water, sunshine and earth produce a plant; but these causes are not the plant; the plant is other than the causes. So with emotion it is caused by experience, but it is other than experience; it comes from it, is related to it but it is not the integral part of experience, that is, Christian experience in the heart, but a resultant. For an answer to the second question, we feel that our text offers some very valuable suggestions.

PEACE

Very often it is thought that the most characteristic emotion connected with Christian experience or the type of Christian experience for which we stand, that is, entire sanctification, is joy. Now that joy very often accompanies such a distinctive experience in our hearts and lives we would recognize, but that it is the dominant emotion of the experience, we question. Take your Bible concordance for a little and note the passages in which joy is connected with Christian experience and then note the passages in which peace is mentioned, and see whether or not peace exceeds in number those in which joy is found.

When Jesus went away it was a heritage of peace that he promised us; then we have peace connected with the initial experience of grace, for in Romans we read, "Being justified by faith, we have peace with God." Moreover when the apostle would give an exhortation to the Thessalonians, an exhortation expressed in prayer, he said, "The very God of peace sanctify you wholly." Many passages besides these might be mentioned, but these serve as suggestions of the trend of Scripture.

When we come to analyze the nature of peace there are several standpoints from which it may be

considered, but for the present and in this particular connection, we shall consider one and that is that when peace reigns, there is no condemnation. We recall the word of admonition and assurance, "There is therefore now no condemnation to them in Christ Jesus who walk not after the flesh but after the Spirit." Peace then inherently is an absence of condemnation.

If we are seeking from the emotional aspect some evidence or proof of our experience of entire sanctification, we may test the measure of our peace. More often we use as a measure our ecstasies; if these abound, we feel that we are spiritual, and when they subside, we feel that we have lost grace, but ecstasies are too capricious and arise from sources other than religious. Peace on the other hand is not easily simulated. When the enemy would counterfeit religious emotional life, he generally does so in the realm of ecstasy, but not so frequently in the realm of peace. Rest from sin and peace within the heart are wrought by grace and grace alone? So one has written in a prayerful mood:

*Drop Thy still dew of quietness;
Till all our strivings cease;
Take from our souls the strain and stress,
And let our ordered lives confess
The beauty of Thy peace.*

*Breathe through the heats of our desire
Thy coolness and Thy balm;
Let sense be dumb, let flesh retire;
Speak through the earthquake, wind, and fire,
O still small voice of calm!*—WHITTIER.

LOVE

When we come to consider love in relation to the Christian experience, we do not view it solely as an emotion. The New Testament Greek has two words for love, one that is used of the emotional phase of love and another which is always used when the Christian experience is designated. Therefore we are inclined to feel that love in this sense should have a further import than love as expressed by the first term. Accordingly we have often defined this second form of love as a spiritual dynamic. It transforms the soul renewing it in grace and energizes the being with divine life.

While this is true of love in the spiritual sense, yet there are emotional outflows from this functioning of love. There is the outreaching of the heart with love toward God, love toward his Word and love for those of the household of faith. Our text mentions especially love for the Word, but love thus active carries with it naturally the other objects of its affection.

Love then passes beyond mere sentiment or an emotional ebullition; it becomes a mighty transforming power and it is a dominating force in the life.

It moves and stirs the heart with the surgings of a passion born from above for whatever pertains to the kingdom of God.

Would we seek for a test of our experience? Then let us look within our hearts and see if the love of God reigns supreme, whether it has placed all other affections secondary so that they operate in relation to this one preponderating affection. Note also whether there is likewise a love for God's Word so that it has become meat to our souls and we have a consuming passion to know its truths. Again note whether we love the children of God more than those we find in other adjustments of life. If we find that there is a full heart response to all these facts, we may consider that we have plumbed the depths of our heart and found it resounding in full to the fundamentals of Christian living.

NOT TAKING OFFENSE

Our text brings out an aspect of Christian experience which we do not give regard to very frequently especially as a test of our Christian faith. We see at times people who seem to have high and exalted states of religious experience who on the other hand are very easily offended. They measure their religion by the intensity of their ecstasies, but never by their ability to refrain from taking personal offense.

When we come to measure the two states as indicative of spirituality, and reason over the matter carefully, we most easily recognize that much more grace is entailed in refraining from personal offense than in rising to the height of some ecstatic state. Some suggestion, the joy of others around about us, can easily stir the latent joy within our own hearts

The Preacher's Passion for Souls

The first in a series of three articles by Fred M. Weatherford

APPROACH the discussion of this topic as a student and not as one having already attained. Every retrogressive movement spiritually of which history gives account, had its origin at the top. It will be recalled that one of the most difficult obstacles confronting Christ in launching the Christian era, was the clergy of the day. He finally resorted to the seashore and to other walks of life to find material with which to sponsor the message of redemption, and carry its flame to evangelize the world.

We need a revival reformation of Christianity today, as widespread as that which marks the present decay of the church. However such a reformation is dependent upon the ready co-operation of the clergy and the churches in America.

We stand amid the ruins of a demoralizing obsession nationally. We have come to the end of an era; whether we shall take God's way to recovery remains to be seen. Christ's way is the open door to the new era which we anticipate.

Words of remonstrance would be poor strategy for the patient who is ill, having called the doctor

and we can give response. The fact is that more often it is easier to give response than to refrain. But when there has been some personal slight either intentional or unintentional, then with the suggestion playing around our heart's door, magnified by the enemy of our souls, to resist, rise above it and not let it dominate or even abide in our thinking, in such case grace is operating to a greater degree than the former. In one case we are in part ourselves and in part what suggestive circumstances have made us, in the second case we triumph through grace over suggestive circumstances and rise regnant in our Christian personality. How much greater is the Christian personality in this case?

The first two emotional expressions noted above are positive in their aspect; peace is positive and love is positive, but this last is negative, it is what we do not do. These two are necessary to make complete and thorough the testing of experience; we must note the positive results and the negative results. Thus does the text give us some very fundamental aspects which can indicate to us the depth of our Christian experience.

Have we been putting false tests to our Christian experience? Have we been moving in the realm of the esoteric rather than the realm of the practical? Shall we not apply some of these noted in this passage of Scripture and see whether or not their presence in our soul does not bring sound satisfaction and a distinct feeling of certitude relative to our experience? Other tests that we have made out from our own subjective notions have not given the constancy of assurance that we have desired, but these we feel will bring this and then we may be glad and rejoice alway.

for a diagnosis and a cure for his malady. It would be better to swallow the pill in co-operation for recovery. Hence we shall attempt to set forth some of the detours that have resulted in the spiritual demotion of the church, with some suggested means of recovery.

Speaking in general terms, it was genteel traditionalism in the church world that played the larger part in preaching during the last half century. Gentility, however, comes not from the presence of God in preaching, but rather serves as an injected note which marks His absences.

The pulpit has been restricted and circumscribed in its message, because it has so largely accepted the philosophy, that the proper field of preaching culminates in projecting the decorous, the good, the true and the beautiful, in their more dignified and non-disturbing aspect. Preaching went too far in the realm of esthetic idealism and too remote from the heart and conscience relationship of man with God.

Preaching then went up into a stratosphere where materialistic theological fog was encountered and the

rare atmosphere of that detachment precipitated a crash upon Christianity that nearly wrecked the world.

Preaching in abstract terms has been a deadly form of Protestant incense, generously wafted before the gaze and nostrils of men, only to react in mental placidity and spiritual asphyxiation.

THE KIND OF PREACHING DEMANDED

Preaching, to become effective, must be declared in concrete form. Christ's ministry was presented in thoroughly concrete form. He sometimes made His appeal smart with painful sharp thrusts of conscience-pricking truth. Truths in abstract terms subtly degenerate into evasion and a tragic want in gospel presentation. Christ's appeal was designed for a conviction that brought a verdict, in genuine heart-throbbing penitence; that kind of penitence which calls upon God in faith and prayer for a supernatural transformation of heart and life. A religion which does not touch the emotions does not move life.

The church has been surfeited by a program of mollified Christianity, committed primarily, purposely, or without design, to a message which withheld everything that would tend to irritate the hearer. But preaching that has no power to wound the conscience with conviction of sin, can never rouse the soul in penitence, to seek God for deliverance from it.

We have had so much pussy-foot preaching, that the devil holds high carnival, while God bows His sacred head in sorrow at the pallid weakness and sham of the modern pulpit; while time marches on bearing its stream of human cargo to changing worlds, lulled by the anesthesia of pulpit dope, until at the threshold of eternity, men open their eyes at the feet of God, in the horror of unpreparedness.

Pulpits in America have been betrayed by depre-dating wolves, who have invaded and raided the sanctuary to wrest from men their simple faith in God.

All human substitutes for the gospel are but betrayals to false consolations and hopes built upon sandy fabrications. With this setup what more could be expected from the pew than atrophied, ossified and perfunctioed personalities, who contribute more to the fashion-plate than worship, who as personal workers would be more useful on display in a museum of artificial history.

The church is so loaded down with nonborn-again members that she has not been able to generate enough spiritual momentum for a revival take-off. Indeed a revival of genuine, supernatural soul-saving reception is as foreign to many a church today as the attire of a Mother Hubbard would be to the chief executive of our nation.

God looks upon the church without revivals and the salvation of truly born-again believers and sanctified saints, with the same degree of reproach that He looks upon the wedded union of a normal man and woman without the birth of new life in the home. Any church, posing as Christian, that dissipates its spiritual possibilities and squanders its talents by wrapping them up in the napkin of exclusive com-

placency, has buried them in the mausoleum of the damned.

To usher in a spiritual reformation, for which this new era calls, demands a rebirth of the church world. The long receding diminutive prayer groups, with the feebleness and nonprevailing effect of many of these, is a commentary on modern church life which challenges action. Will the church respond to such pleadings of God as found in 2 Chronicles 7:14, "If my people, which are called by my name, will humble themselves and pray . . . [not say words nor mouth sentences merely, but mingle real importunity with faith, tears and supplications, over a lost and ruined world] I will hear . . . and forgive and heal their land."

And shall we answer the appeal of Jeremiah's cry in genuine sincerity, as stated in Jer. 6:16, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls."

If there be a humbling of us clergy and laymen alike, as well as the up and outers and the down and outers, God will usher in a day that will turn the tide of American history Godward.

Whether or not a nation can be born again when it is long in the way, depends either upon the clergy or the gathering of some more fishermen along the Sea of Galilee to proclaim this world-wide message.

The capacity of those who are the beneficiaries of any system, to remain placidly undisturbed by a condition (that is already pronouncing "dust to dust and ashes to ashes" over the remains of defeat) demanding change, is either a manifestation of nth degree carnal egotism, or blinded prejudice which refuses to follow the unmistakable course outlined by Christ and opened up by his analysts for America's spiritual recovery.

We are living in a day in which anyone daring to raise fundamental questions (unless cautiously guarded against) is damned as a theorist, doctrinaire or visionary. This gummed label sticks as an ineffaceable barrier in the mind of a large number of persons and will thwart and ultimately defeat the world-saving objective, unless past ill-fated efforts and defeated goals go into the discard, to join with Christ to rechristianize Christianity, and gospelize the world.

The test of a good sermon is not merely that it satisfies certain rules of homiletics or fluency of speech, but from the fact that it achieves certain moral and spiritual ends. The successful preacher has a goal and demands of himself results that arrive.

God Gives Fair Play

There is but one thing needful—that is the will of God; and when people love that above everything, they soon come to see that to everything else there are two sides, and that only the will of God gives fair play, as we call it, to both of them.—GEORGE MACDONALD.

Definite Holiness Preaching

E. O. Chalfant

GOD'S Word says, "Without holiness no man shall see the Lord" (Heb. 12:14). It also says in Matthew 5:8, "Blessed are the pure in heart for they shall see God." Also, in Romans 6:23, "The wages of sin is death." In these great, outstanding, definite scriptures we have the imperative-ness of why we should be definite in every realm that has to do with the great cardinal doctrine of entire sanctification. We must have holiness and a pure heart to see God, and the wages of sin is death. Let us ask simply, "Why should we be definite about holiness?"

In Preaching—Vagueness, haziness, looseness, carelessness in presenting anything makes it impossible for the hearer to understand what we are really saying or trying to do. The doctrine of holiness is so simple as to its doctrinal background and reasonableness than anyone with ordinary intelligence—if he is actuated by the right kind of passionate spirit—can make people understand the fact of inbred sin in the human heart after one is truly regenerated. Also to ever keep the fact before people's minds when preaching holiness that the basis of the second blessing properly so-called, as taught by John Wesley and the modern holiness movement, was the fact that sin was in believers.

The Bible is full of this from Genesis to Revelation, in types, in experiences, in allegories, in symbols. In fact it is the outstanding doctrine of all the Bible that God is a holy God, that heaven is a holy place, and if we expect to enjoy God in a holy heaven, we must be made holy in this world before we come to heaven. Also the fact that sin causes unhappiness, misery, dissatisfaction and trouble in this world, and the only way to be happy and satisfied and useful, to the greatest degree, is to be made free from sin in this world. In other words, let us preach definite holiness, that there is a carnal nature in us that must be taken out after we are regenerated, and that nowhere in the Bible is death said to be the cleanser from sin. It is the last great enemy and we are not cleansed from sin or sanctified wholly so early as regeneration or so late as death. But we can be cleansed from sin (the inbeing of sin, the old man of sin, the remains of sin, sin as a condition) after we are truly and genuinely converted.

It is my humble opinion that a real gospel preacher, if he means to preach the gospel, should in some way let it be known during the course of his message that sin is double in its aspects, an act, and a condition—the act needs to be forgiven and the condition needs to be cleansed away. In fact you will find that things in the Bible are all tied up to this one great outstanding principle of holiness. For example, with reference to the judgment. "Herein is our love made perfect, that we may have boldness in the day of judgment" (1 John 4:17). That has to do with holiness and the judgment. Here is holiness and Christian living, ". . . being delivered out

of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life" (Luke 1:74, 75). Then you take that great outstanding problem of humanity, the sex question: "For this is the will of God, even your sanctification, that ye should abstain from fornication" (1 Thess. 4:3).

Then the Question of Separation from the World—"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" (2 Cor. 6:14); and "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). On the dress question, "For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands" (1 Peter 3:5). Also, the verses above, "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart; in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Peter 3:3, 4).

Then Take the Subject of Hell—Over in Mark 9:44 to 46, where it says if anything is as dear as your hands or your feet, or your eyes, you must be severed from it and it must be severed from you. That is separation. And in Matthew 5:31, 32, where we have the divorce question. If you will get the connection that seems to permeate all through the Sermon on the Mount, the basis of the cause of divorce is sin in people's hearts, not the act of sin, but the inbeing of sin. The love of money that is brought out in the Sermon on the Mount, anger in people's hearts, the disease of inbred sin, are all through there—and the remedy is holiness or the cleansing by the blood that saves from lust, covetousness and anger.

In other words, preaching that does not emphasize the fact of inbred sin and the remedy for inbred sin is preaching only half the gospel of the New Testament standard.

So let us be definite in our preaching and simply make it so plain that a child, as he is brought up, will know about the great outstanding fact of holiness, the fact of inbred sin, and the cleansing as a second definite work of grace.

Caution—Here is our danger; we take too much for granted—that people know these simple things about cardinal doctrines or our denomination. In the second place, we are too lazy sometimes to dig out new ways of expressing the truth, because you cannot get up and always say that sin is in people's hearts after they are converted and they need to be sanctified. The Bible abounds in ways and figures and symbols and types and characters to express this great doctrine. In the third place, it may be that we are unconsciously a little too proud to keep hammer-

ing away on this old line of second blessing holiness because it makes a lot of people who are full of carnality mighty uncomfortable. Fourth, we may be unconsciously, or otherwise, conceited and think we

know better how to promote God's cause in the earth than the way He has laid down. John Wesley said, "All the work of God prospers when Christian perfection is preached."

Keeping the Christian Ministry Christian*

Milo L. Arnold

THE painter's house often lacks paint, the mechanic's car goes in need of repair, and the seller of hair tonic often becomes bald; even as it is too often true that the preachers of the gospel of love fail in love among themselves, and the teachers of Christian ethics fail to maintain a right relationship with their fellow teachers.

To generalize in dealing with this subject would be easy, but I have been asked by my District Superintendent to deal with the sins common to the ministry and to deal with them in the presence of that ministry. Together let us openly and kindly search our hearts while we are here alone, and as the surgeon sterilizes his instruments before an operation, so let us be purged before going again to the surgeries of our churches and taking up again the work of ministering to sick souls. Of all tragedies none could be worse than for the laity to contract infection from an infected ministry.

Paul in the thirteenth chapter of 1 Corinthians prescribes love as the basis for satisfactory relationships, the vitality of Christian ethics, and the core of the Christian philosophy. We all love to preach from this fertile chapter for it instructs our laymen in the ways of living and tells them how they shall act one toward another and toward us. However Paul did not leave one portion for the ministry and one for the laity, nor did he leave room for the ministry to think that the credentials of ordination were legal tender with which we might purchase indulgences. We must live by the same rules and pay the same price as the laity. What is sin in the pew is sin in the pulpit and what is sin in a layman's home is sin in the parsonage.

In scrutinizing our lives for possible ministerial sins let us turn now again to that chapter on love. Here we are told that no matter how great our sacrifice or how able our preaching we have failed in everything if we have failed in love. Yes, even ministers must love one another for love is the fulfilling of the law.

According to the Moffat translation in verse seven of this chapter we are told that "Love is always eager to believe the best." Of course we believe that statement when laymen or other ministers are hearing things about us, but we are sometimes too ready to grasp quickly the things we hear about our brethren in the ministry and will even sometimes place speculative constructions on what we hear. When Dame Rumor comes around and tells us that Brother so and so in a neighboring church has done some wrong thing, love would have us go slowly and

*Paper read before the Northwest District Preachers' Retreat.

consider that maybe biased eyes have seen it, or perchance a prejudiced layman is mistaken, or some jealous person has unconsciously magnified the infirmity of the pastor. Yes, but how often do we let love have that right in our attitude? I fear that too many times we are too ready to believe the worst we hear, and have our confidence too readily shaken in a brother in the ministry. Brethren, we must believe in one another for love demands it. We must believe the best about one another and give credit to no rumor, and even if the sin of a brother is an established fact we owe him the greatest of charity for had we been in his place we might have done no better. It is sometimes a temptation for us to believe the worst about the men who have acquired a higher position than ourselves, in order that we might step upon their fault to climb above them. Jealousy would have us to believe the worst, but love would be eager to believe the best and would seek to emulate their approach to success.

Looking again in our Moffat translation we find that "Love is slow to expose." From this we preach that our laymen and laywomen should not talk too freely about the faults of other people. Their too free talking we call gossip, but it may be that we are tempted betimes to think that when ministers do the same thing it is just a frank discussion of our brother's faults. If our laymen are equally free to discuss our faults it is called evil speaking. A ministerial brother whom I count as a good friend preached in my pulpit a very fine sermon on Christian ethics, then came to my study and proceeded with his tongue to completely dismember a mutual ministerial brother. When he was through with that one he took another one apart and told me more things wrong with these two men than I had ever dreamed. Yes, he preached a fine sermon on ethics, and he professed to be sanctified, but I wondered after he had been gone a while if he was not in some other pastor's study entertaining himself and his host by digesting me. Love is slow to expose and if that is true anywhere it is true also in the ministry.

It is not love when we go among our members and reveal the faults of another minister, nor is it love when two ministers do things to an absent one which they would not want done to themselves in their absence. For me to lower the estimate my laymen have of a ministerial brother is to lower their estimate of the ministry in general and their estimate of me will fall with it. If ministers had always spoken something good about one another it would have prevented many chronic ailments through the years.

Another characteristic of love is that it is not a respecter of persons. There is sometimes a temptation among ministers to rather patronize those men who have acquired position, and to forget the men whose position happens to be less exalted than we think ours to be. It is sometimes seen in camp-meetings and assemblies where a few who consider themselves "the elite" will form a clique and will scarcely associate with others of the body. They cater to the celebrities who come on the grounds and are very much in evidence till the altar call is over and the seekers are to be prayed with, then they let the common people have a chance. Of course they believe in perfect love, but were tempted to forget that all God's children were equal, and that the measure of a man is not the size of his office but the size of his consecration. We are all ministers of the same gospel and work for the same Lord and are on common ground, so the man who works with his hands to support his family while he preaches the gospel is as noble as the man who has distinction as a great man. After all we can spend time better in encouraging the weak than in patronizing the great.

Paul states again, "Love is never selfish" (Moffat). I am afraid of the time coming when we would cease to preach unselfishness to our laymen, but there is danger lest we ourselves become selfish. None of us intend to fall victim to such a sin, but we are so pressed with our own needs that we are apt to forget the needs of the man at our side. We might be tempted to pay grudgingly or fail entirely to pay for the support of home and foreign missions. Of course we do not think such a time will come, but when our own financial needs are so great it is a temptation for us to keep the money at home, forgetting that out at the ends of those lines we have ministerial brethren who have needs the same as our own. That temptation to selfishness might come in connection with our local work as pastors and evangelists, and in yielding to that spirit of selfishness we make demands which rob a ministerial brother of the living which he justly deserves.

Possibly one of the most fertile fields of ministerial sins is that ground between the minister and his predecessor or successor. We may find some mistakes which our predecessor has made, and might be tempted to speak critically of him. However before we speak it is well to consider that our successor will find some mistakes made by his predecessor, and they might be as bad as the ones we found. It should be our rule never to air either locally or abroad those unfortunate things we find, for to do so will but add another millstone to the neck of a man who already is having trouble enough keeping afloat. The tempter might even try to get us to tell on the assembly floor in our report what awful shape we found things in, so that people will understand what a miracle we have worked in overcoming some condition, or so that people will be more charitable with us for our failure, but to yield to that temptation will but weaken our influence and cheapen our ministry. Telling of his mistakes will not cure

the predecessor anyway so the least we can say of such faults the better for all.

It is not unknown for ministers who have left a field, either by choice or necessity, to look back on their successor and seem actually to take delight in his failures, and draw satisfaction from the fact that even though they had done little, their successor was being able to do no more. If they see their successor having more success than they had they accuse him of compromising, and seem actually to rejoice when they find he has some enemies, for they would not like to be the only one who had enemies there. According to 1 Corinthians thirteen, Love never rejoices when others go wrong, and that means even in the case of a pastor and his successor.

We could proceed indefinitely with a study of the vulnerable points of a minister's ethical relationships, but it is unnecessary. If our ministry is to succeed it must be Christian in ethics as well as in doctrine. If we are to keep the Christian ministry Christian we must be eager to believe the best about one another. We must never stoop to gossip among brethren. We must not be respecters of persons among brethren. We must not be mercenary and selfish, and we must not commercialize the imperfections of our predecessors and successors. We simply must be Christlike. "Let us love one another for love is of God."

LITTLE WINDOWS FOR PREACHERS TO PEEP THROUGH

Never announce your unpreparedness. Your congregation will find it out without public announcement.

Never publicly deplore your busy life and lack of time; you have all the time there is. Improve it.

Never scold those who are present. They do not deserve it. A scolding preacher is like a cold draft on the back of the neck—unpleasant and chilly.

Never complain, even though there may be enough to complain about; it is much better to commend than to complain.

Never mix up with church fusses; it is much better to be a pacifier and ameliorator, pouring in the balm of reconciliation.

Never show discouragement; it is catching and weakening. A discouraged preacher is a defeated preacher.

Never preach so long that you must repeat yourself to keep up steam. Quit when you get through, but quit.

Never show favors because a man may have a bulging bank account. A rich man may not be worth as much to God as a hod-carrier.

Never act familiarly with the opposite sex. Softness and palaver should be eschewed if moral character is to be unquestioned.

Never show the "white feather" on moral questions. Have some backbone, stand up straight. Your uncompromising courage will invigorate others.—SELECTED.

Saving Boys and Girls

A. S. LONDON

I once heard Gipsy Smith say that if you save a child you save a multiplication table and if you happen to save an adult you save only a unit. He was emphasizing the fact before six thousand people that the best time to become a Christian is in childhood days, for only one person out of every one thousand becomes a Christian after he is twenty years of age. I sometimes think we often deify the individual who can tell the rottenest story of his formative years, forgetting that while one may go far from the path of rectitude and right living and come back to the fold of Christ, there will be nine hundred and ninety-nine who go wrong in their formative years who never make it back to the Father's house.

Sin committed in the earlier years of one's life leaves him a weaker individual than he might have been had he not sinned while in his youthful years. The struggles of many after years of successful Christian living is proof of my statement that sin weakens, dwarfs and leaves one less than he could have been.

Jesus took a child and placed it in the midst and said, "To such as this belongeth the kingdom of heaven." It has been near two thousand years since these words fell from the lips of the Friend of boys and girls. The attitude of Jesus toward childhood was such as to put to scorn those who give but little place in their program for the tender plants. "Suffer the children to come unto me, and forbid them not," has always been the call of the One who set the child in the midst and he has been in our midst ever since. The Christian religion is the only religion that makes a place for the saving of childhood. Womanhood and childhood should lay all their trophies at the feet of Jesus of Nazareth. Whatever may be the apostasies and weaknesses of the Roman Catholic Church, with any errors that her doctrines set forth, her chief strength has been the conservation of the boys and girls down through the ages. One of her leaders was asked by a friend why they did not have revivals and try to convert Protestants to their faith, and he replied by saying, that they had all they could do in trying to save their own young. Someone has said that a country goes forward on the feet of little children.

Our wonderful editor, Dr. D. Shelby Corlett, made a statement recently in one of his masterly editorials when he said in substance that the fact of our giving the most per capita for the saving of the heathen will amount to nothing if we lose our own children. And God knows he was right in his statement. No church or people will live long who does not care for the youth entrusted to their care. A pastor's first business is not to build his church, but to save his own children. An evangelist does not have as his first task the saving of the multitudes out there, but the saving of his own household. Whatever else

I may do as a father and Christian will amount to but little in the end if I lose my own family.

Robert Raikes started a Sunday school in Gloucester, England, somewhere around the year 1776, in a room that was eleven feet long, eight feet wide and seven feet high. John Wesley had schools in this country as early as 1736, but Mr. Raikes is accredited with putting the Sunday school movement on the market. He was once a prison worker. He spent many years in dealing with young criminals, but at last was awakened to the fact that it was a hopeless task to try to reform criminals. He acted wisely in turning to the work of saving boys and girls before they started on the road to crime. Raikes lived to see two hundred and fifty thousand boys and girls enrolled in his Sunday schools. It is said that there was a marked increase in the deportment of his boys and girls in a few months after they were enrolled in the Bible schools. The test of our work is the kind of a product we turn out.

John Wesley laid great stress on the saving of boys and girls. He instructed his pastors to visit in the homes of the people and spend some time each week in the instruction of the children. When the Methodist Church took form in England he gave his full support to the work of organizing Sunday schools wherever as many as ten children could be gathered together. Francis Asbury, the great leader and pioneer of American Methodism, gave particular attention to the instruction of children and the founding of Sunday schools at every preaching place.

I do not see many adults converted for the first time. Do you? The truth is that most of our professions in our revival meetings come from the youth out of our Sunday school classes. Then why not fill our classes full, start new classes, visit every nook and corner of our church territory, and seek out every boy and girl not in Sunday school, and sow the seed and give material to our revivals, that will produce a harvest? It is true that a revival rarely reaches beyond the boundary line of the Sunday school.

The survey of the Interchurch World Movement gave some startling statistics relative to the attention that we are giving to the youth of our country. It revealed the fact that the Jews are giving 350 hours a year to the religious education of their children. The Catholics are giving 200 hours to specific religious training. But figures show that Protestants are devoting less than twenty-four hours a year to the task of teaching religion to their boys and girls. Statistics are now before us. "There was no place for the Babe in the inn." In a large place there has been but little room for boys and girls in the church. Thank God for the Church of the Nazarene that is more and more making room for the saving and training of the youth at our door. This is our task. Everything else is secondary.

Adoni-Bezek

Winifred Higginson

A CERTAIN king in an eastern land had become successful in war to the extent of subduing and bringing into slavery seventy kings. These he kept and fed in his palace to remind others of his prowess and to maintain his prestige. But alas! One day he was conquered and captured, and his thumbs cut off that he could not fight, and his big toes that he could not run. Straightway the wise old diplomat observed the swing of the pendulum, the divine law of retribution and cried out, "Three score and ten kings, having their thumbs and their great toes cut off, gathered their bread under my table; as I have done, so God hath requited me."

The following is quoted in "Our Hope": "A few days after the baptism of several persons . . . a wicked young man took a sheep to the same place in the stream, and with fearful oaths swore he could baptize as well as the preacher. The shore of the stream had a very gradual slope so there was no apprehension of danger from deep water. Three of his comrades stood on the shore and witnessed his blasphemous performance. Taking the sheep in and holding it by the forefeet he pronounced the formula of baptism, but as he leaned over to immerse the sheep the animal struck him with its hind feet, knocking him into deeper water where he was drowned, while his comrades stood paralyzed and unable to stir to his rescue."

On the Carribean coast the only evangelical church was harassed by opposers, who finally designated a certain Sunday when they would completely demolish the work. Many were crying to God, for the church had been established under great difficulty. The Saturday night before the proposed destruction was to take place the leader suddenly sickened and died, the persecutors were scattered and the work prospered.

William Hague Wood turned infidel, and started a counter meeting to the revival services then in progress. . . . On Sunday his tongue was paralyzed while ridiculing the church in a speech. At night he attended the service and sent up a note to the preacher in charge, "I now believe there is a hell, and that I am doomed for it. Pray for me." In five minutes the altar would not hold half the seekers.

The Dawn quotes, "On the night after . . . the terrible leader of the Reds gazed in horror on one more terrible than himself; on a dread nocturnal visitor, who, having passed the triple guards and bolted doors, had halted by his bedside and laid an icy hand on the proud and formidable brain. From that day Lenin was a living corpse. The once powerful leader of Red Russia spent his last days actually crawling on all fours around the room in his guarded retreat at Gorky, apologizing to the furniture for his misdeeds, the memory of which remained amid the ruins of his mind, and shouting, 'God save Russia, and kill the Jews!'"

But not only to flagrant unbelievers does the law of retribution apply. Jesus said, "As ye would that

men should do unto you, do ye even so unto them," and again, "With what measure ye mete it shall be measured to you again." "Judge not, that ye be not judged." Salvation does much, but it does not altogether destroy the seeds sown during days of sinning. They proceed to bear fruit to the discomfiture of the sower. Salvation does not save believers from the fruit of mistakes, while God's mercy often wonderfully overrules.

A certain Christian with a zealous heart but sharp tongue was in the habit of mercilessly judging all the faults of saints and sinners. In fact almost anyone looked a sight after he had finished a verbal painting. But one by one his children lived out the sins he had depicted in others, until his mortification was very real.

A clever impersonator was in the habit of entertaining by mimicking the oddities of all and sundry, especially the feeble-minded. His firstborn child was malformed, but mercifully removed by death, while the very traits so ridiculed in others were reproduced in his own family.

Retribution does not always pay its debtors each Saturday night; and the mills of God grind slowly, but they grind exceedingly small. Many a heart bears the penalty silently when selfishness, disobedience and wilfulness begin to backfire. Many a Christian man or woman, struggling against daily annoyances, could point back to the wedding day as the beginning of their struggles. Not a few laymen could take one back to the time when they said "No" to the call of God to gospel work, as the source of financial losses and prolonged struggles.

An old man was being carried to the milestone in Ireland to die. His son had set the father down, to rest a bit. "Son," said the old man, "this is just where I rested, when I carried my father to the milestone to die." The son picked up the father and returned home, startled lest the law of retribution be upon his own track!

Dr. Wimberly says, "It is a startling and a fearful thought, that in a world so mysterious and complex, human beings are under the dominion of a moral government; invisible as it is, but as real as that of any state or government law, and far more sure of being observed and exemplified. God, the great moral ruler of the universe, has unnumbered, invisible sleuthhounds on our track; a million guy ropes and connections that anchor us to the law of retribution. We travel in a circle, we leave behind our deeds, but somewhere, some time, the circle will be rounded, and we will come face to face with the deeds left behind us. Perchance ten, twenty, or even fifty years many intervene."

"How few there are who would dare to address God each night, 'Lord deal with me tomorrow as I have this day dealt with others,' and yet let us never forget that God will do unto us even as we have done unto them."

Calling and Paying the Evangelist*

W. M. Tidwell

THE calling of the evangelist is one of the most important functions of the church. To secure the right evangelist means untold blessing, while to make a mistake and secure the wrong one, often means great disaster.

I. CALLING THE EVANGELIST

Surely in this, as well as all other matters, we need divine direction. Occasionally an evangelist may be called who will do little good and little harm. However, this is not the rule but only the exception. Usually the evangelist is the one who will bring the greatest blessing or do the greatest harm of any one who takes part in the work of the church. He is armed with effective weapons and has an unlimited opportunity for using them. It is a time of expectancy and all are ready to move. A move in the right direction, directed by the Holy Spirit, through the evangelist, means the church edified, souls won for Christ and God glorified. A move in the wrong direction, led by the human or otherwise, means the church is perplexed and bewildered, souls hindered and God dishonored.

We do not know just the man who is suitable to minister at a particular place and a particular time, but *God does*. He has promised to give wisdom. An evangelist may do effective service in one place and at the same time would not be so effective in another. Also, because an evangelist makes good one time is not positive proof that he would be the "very man" at another. Different types of people and different conditions may require different types of ministry.

In calling the evangelist we would surely desire one who has a good experience of grace in his heart, lives above reproach on any lines that might be questionable, and carries a burden for a lost world. We would like an evangelist who is meditative and prayerful during the day rather than one who spends practically all day at the radio listening to the baseball returns or prize fights. We would like an evangelist who will preach all the truth uncompromisingly, with a heart full of love, but we would not want him to leave the impression upon the best and possibly somewhat morbid and conscientious souls that there is an experience, and he has obtained it, that delivers from practically all burdens and sorrows; and that the sun shines brightly and the birds sing sweetly all the time, and thereby unsettle the most devout and cause them to cast away their confidence in the Lord and their experience and come and get it again and thereby become unsettled and confuse others.

We would want him to insist that we can have the blessing and can know it, but we would not want him to make some unreasonable and unscriptural test as to how we must know it and thereby

* (Paper read by Rev. Tidwell at Tennessee District Preachers' Convention, at Franklin, Tenn.)

discourage the most devout. We would desire an evangelist who knows the Word of God and will preach it with the power of the Holy Ghost sent down from heaven, without fear or favor. A message that will produce conviction wherever needed, encourage the saints, rejoice heaven and bring consternation in the ranks of sin wherever found.

We would not wish him to spend much time either in private or in public seeking to get a recall. It is said the Universalist preacher, by chance, was asked to preach upon a certain occasion. He was very anxious to return and was busy seeking to so arrange matters. Finally he simply put it to a vote, which is, we think, a very unwise thing to do at any time. Anyway, one good old orthodox deacon arose and very deliberately addressed the Universalist divine in the following manner: "My dear sir, if what you have preached is the truth we do not need you, for we will all get in anyway. If what you have preached is a lie we do not want you. We therefore excuse you."

Of course no one would desire an evangelist who was looking for a pastorate and spent much of his time among the members very diplomatically informing them that their church would make little progress under existing conditions. That if they could have a change matters would be much better. In a case like this we would be reminded of *Absalom the Kisser*, who informed the people that they were not getting a square deal with his father David as king and that if he had the position that they would fare much better. He took his station and as the people came he told them their cause was right, no matter how pernicious it might be, and then he would give them a good kiss and the Bible says he stole the hearts of the people. Of course anything on this order would be repulsive and criminal and deserves condemnation.

II. PAYING THE EVANGELIST

We think this would include not only what he is given in dollars and cents, but our treatment of him in general. It is a poor rule that will not work both ways. We have spoken of the evangelist we would desire to call, and possibly it would be difficult to meet all these requirements, and now we will mention some courtesies he should expect of us: First, we should, just as far as possible, provide for his physical comfort. Meet him on time at the station. Make him feel welcome. If he comes in a car provide a garage for his car. Do not leave it to him to look up a place or let his car be endangered by standing out in the street or weather. If possible, give him a quiet, comfortable place where he can make the best preparation for the services. The farmer who desires the best service out of his mules takes care of them well. We should be as much interested in the evangelist and the work of the Lord as the farmer is in his mules and his crop.

As to his compensation, it is often a good plan to discuss this fully with the evangelist before he arrives. There should be definite understanding just as far as it is possible and in keeping with existing conditions. There are times when it is impossible to make any definite statement as to the amount he is to receive. All that is possible is the freewill offerings and that may be meager. At times one may have some idea as to what these will be. If so, it may be indicated. At other times this is impossible. This should be stated to the evangelist before he arrives. But when it can be done we believe it is a good plan to inform the evangelist, when he is given the call, the minimum amount he will receive. He might receive more and he might not, but he will receive that amount. In deciding upon the amount to be given consideration should be given to distance he must travel, and the expense that will be incurred in coming and returning. The amount given the evangelist should be as liberal as is consistent with the congregation to give, all things being considered.

In conclusion, just a word as to the method of

raising money for the evangelist. This is important. Of course different methods will be used in different places. We would mention a plan that will often solve the problem without a great burden to the church and fearful embarrassment to the evangelist. This is the plan: Before the evangelist arrives take a few minutes during a few services and permit each one to decide what he (D. V.) will give for this purpose. Make the people feel that it is a privilege indeed to contribute to such a worthy cause. Get thus subscribed what per cent of the entire amount you feel necessary, and then raise the remainder by freewill offerings each night during the meeting. Some perhaps will attend who were not at the previous services and they will not have the privilege of helping unless given an opportunity. They will be disappointed and miss the blessing. Do not embarrass the evangelist, if possible, with the "squeeze" offering which also hinders the service. Treat the evangelist royally and send him on his way feeling like he can run through a troop and leap over a wall hoping and secretly praying that you will call him again.

Preparing for Our Lord's Return

J. R. Spittal

What manner of persons ought ye to be in all holy conversation and godliness (2 Peter 3:11).

THE time has come when we need to search our hearts and ask the question, "What manner of person ought I to be?" The Apostle Peter reminds us that he is going to stir up our pure minds by way of remembrance (v. 1).

I. That there will be scoffers in the last days.
II. These would walk after their own wilful desires or lusts, following the inclination of their own evil hearts (v. 3).

III. Note in verse four the spirit of unbelief. Where is the promise of His coming? This is the spirit of the times we are living in. The time when men are using carnal reasoning saying all things continue as from the beginning.

We are reminded by this faithful man of God that in spite of what men say the word of the Lord is sure to be fulfilled even as it was with Noah (vs. 5, 6). He sums up after presenting the argument of the coming of the Lord and what should befall the world with these words, "What manner of person ought ye to be?"

We naturally would suggest that we should be ready. How can we prepare and get ready? This is the question that is filling the minds of many people. The answer is given in the chapter before us.

I. REPENTANCE (v. 9)

There must be a willingness on the part of a sinner to repent. Jesus preached this doctrine when He said, "Unless you repent you shall likewise perish" (Luke 13:3-5). John the Baptist preached it in Matthew 3:2-8. We are reminded by John that there must be fruits meet for repentance, that is to say, our repenting must be genuine, sincere,

never to be repented of. Peter preached it (Acts 2:38; Acts 3:19). Paul preached it (Acts 17:30). It is a confirmed doctrine of the New Testament (2 Cor. 7:10). Repentance then is the first step in readiness for the Lord's coming.

II. HOLINESS OF HEART (v. 11)

Holiness is not something we can take or leave as we may, but it is a necessity according to Hebrews 12:14, "Without holiness no man shall see the Lord." God calls us to it according to 1 Thessalonians 4:7 where the Word says, "For God hath not called us unto uncleanness but unto holiness. It is a provision for the child of God and according to His promise. "Having therefore these promises let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of the Lord" (2 Corinthians 4:1). It is a command according to 1 Peter 1:16, "Be ye holy for I am holy." Verse 11 also reminds us that we have to have holy conversation. How great the need of a people with holy conversation. Our speech should be according to our profession.

The margin of the verse tells us we should be holy in conduct. How fitting is this exhortation. Our whole deportment should speak in favor of holiness, that is, if we have the blessing. The first essential then is to repent, turning away from the former things that are evil and being assured you are pardoned and forgiven. Secondly to seek for a holy heart, adorning the doctrine with holy conversation and holy conduct or consistency. The text would lend us a further suggestion and that is a call to godliness or godlikeness. A man who has sought and found a holy heart by the baptism with the Holy Ghost will want his life to become like God.

Psychology in Preliminaries

Evangelist Oscar Hudson

WE are learning that there is psychology in all that we do. This force predominates to the extent that we act en masse. So we have mob psychology, etc. Leaders in these various fields have recognized this force and have harnessed it to the furtherance of their cause. Mr. Ford captured the popular mind with his phonograph record, "I'll take you there and bring you back," and cashed in on it to the tune of millions of dollars. President Roosevelt accomplished similar political results with "A New Deal," and "The People Want Action."

But the church, in some instances, has been slow to recognize and utilize this human characteristic. I confess that we cannot run on psychology in the work of God, nor depend upon it to supplant or minimize the work of the Holy Spirit; but it is an element of human nature created evidently, by the Lord and for a purpose. Therefore to refuse to recognize it and make no effort to shape it for utilization by the Holy Spirit is to impair our strength and cripple our usefulness.

The preliminaries in our services, it seems to me, are to create a proper psychology for that which is to follow. Stately churches open with a solemn prelude, driving frivolity from the mind, and follow with litany. Our services, of course, should be more spontaneous and free, and if the Holy Spirit does, in reality, inspire all of the proceedings, mass thought along worshipful lines and adoration of the divine will result. But too often, I fear, humanity introduces the drama for entertainment and to draw a crowd, creating a cross section of psychology that hinders or destroys the possibility of divine operation.

Then the main workers themselves may get out of their places, especially in revival meetings, and fail to build and pyramid the proper psychology for the greatest display of divine power. Usually in revival meetings there are three main workers—the pastor, the music director and the evangelist. Each has a special function to perform, separate and apart from the others. Like the works in the watch, if one gets out of his place, it weakens him and jars the whole. The pastor is master of ceremonies. The music director announces the hymns, leads the congregational singing and renders a solo or other special number, leaving the preaching and exhortations for the evangelist.

In my evangelistic experience of more than a quarter of a century, I have worked with few pastors who could add anything to the effectiveness of the services by delivering an exhortation before calling the church to prayer or making the announcements. Usually time is consumed that should be devoted to more important things. The exhortation becomes an old song that has lost its force and the announcement is mixed with trash until it fails to register. If the congregational singing has proceeded properly a worshipful mood should pervade the congregation. A direct call to prayer, naming someone for leader,

does not break the trend of thought, and the spirit of worship rises. Following the announcements, shorn of superfluities, such as, "Services tomorrow at 10:00, a. m., and 7:30, p. m. Brother Talented will now favor us with a special message in song and Dr. Devil Driver will preach," registers, as it is not covered with useless words, neither does it break the psychology already created.

Again, I have seen very few music directors who could add much to the effectiveness of their singing by story telling or exhortation, before, during, or following their song. They usually detract from and weaken their message. The congregation is whetted for and is expecting something clothed in rhythm and melody. If the singer stops to talk the listeners endure it like the radio listeners endure the advertising, that they may enjoy what they expect to follow, but wishing, subconsciously if not otherwise, that it will soon be over that they may enjoy their expectations. The Holy Spirit flows through psychology, but this cuts across the channels and hinders His operations. Then, too, God's hand is upon the evangelist and has his mind so tuned that he can slip right into the situation and carry it to the final climax. It is his message that everything should have been pyramiding to anyway, and for this the people wait. Other things may have been interesting, but if they have encroached upon and spoiled this feature the service is disappointing and its purpose destroyed. Gideon succeeded because "They stood every man in his place round about the camp: and all the hosts ran and cried and fled."

An Infidel's Sermon

Never shall I forget the remark of a learned, legal friend who was at one time somewhat skeptical in his views. Said he:

"Did I believe as you do, that the masses of our race are perishing in sin, I should have no rest. I would fly to tell them of salvation. I would labor day and night. I would speak it with all the pathos I could summon. I would warn and expostulate and entreat my fellowmen to turn unto Christ and receive salvation at His hands. I am astonished at the manner in which the majority of you ministers tell your message. Why do you not act as if you believed your own words? You have not the earnestness in preaching that we lawyers have in pleading. If we were as tame as you are, we would never carry a single suit."

A decade of years has passed away since that remark was made. I bless God that it was addressed to me. It put a fire into my bones which I hope will burn as long as I live. God preached a stirring sermon to me that day by the mouth of that infidel lawyer.—PETER STRYKER, in *The Gospel Banner*.

GENERAL CHURCH PROGRAM

The Pastor's Leadership in Erecting New Church Buildings

(Continued from November issue)

During the past year we have received many requests for information and literature relative to planning and financing new building projects. To meet this demand we publish, by the courtesy of the American Sunday School Board, a series of articles as an aid to the pastor in this all important task.—M. LUNN, General Treasurer.

HOW TO ORGANIZE THE CHURCH BUILDING COMMITTEE

The building committee is entrusted with a difficult and most important task. It should proceed with order and system. The following proposals which may be indefinitely varied may offer some suggestive guidance.

THE BUILDING COMMITTEE

It should be a large group, thoroughly representative, including members of all organizations within the church which are to be especially provided for in the new building. Each department in the Sunday school should have representation. There should be women as well as men, and young people as well as older ones.

The committee should be organized with a chairman, secretary and treasurer. These offices together with the chairmen of the subcommittees may well form a cabinet or an executive committee.

SUBCOMMITTEES OF THE BUILDING COMMITTEE

These may be multiplied, though the following will usually be sufficient. They will generally be appointed from the large committee, though for various reasons other members may be asked to serve on these committees.

I. PLANS COMMITTEE

- Make careful survey of the community.
- Conduct a study of modern church housing.
- Inspect by visit or through pictures approved buildings.
- Study the literature offered by the Department of Church Extension.
- Secure from the Department of Church Extension sketch plans which approximate your needs.
- Confer with the finance committee as to whether or how far the resources of the church may make possible the meeting of all of these needs.
- Take the initiative in selecting an architect.

II. FINANCE COMMITTEE

- Study the financial methods adopted by other churches.
- Secure literature and suggestions from the Department of Church Extension.
- Conduct a thorough educational campaign to inform and interest the whole community.

- Prepare and submit a financial program.
- Keep the church informed regarding receipts and expenditures.
- Finance the project by collections and if necessary by borrowing.

III. CONSTRUCTION COMMITTEE

- Bring to the general committee recommendations for the letting of all contracts.
- Let contracts and see to their fulfillment.
- Supervise in a general way the construction of the building.
- Have one member submit all instructions in writing to the architect or builder.
- Submit to the Finance Committee all bills and accounts as they fall due.

IV. EQUIPMENT COMMITTEE

- Co-operate with Plans Committee in determining nature of equipment throughout.
- Submit complete statement of equipment needed, together with estimates of cost.
- On order of the general committee secure all needed equipment.

OF MORE OR LESS MOMENT

- The pastor should be appointed a member of the general committee, and he should be ex officio a member of all subcommittees.
- In taking pledges it may be advisable to use blank checks and interest-bearing notes.
- Let the secretary of the general committee make careful records of all transactions, let all accounts of the treasurer be audited, and let a detailed statement of all expenditures be made to the church from time to time and at the completion of the enterprise.—Courtesy Baptist Sunday school Board.

HOW TO FINANCE THE NEW CHURCH BUILDING

- The pastor must be the pioneer in building enterprises. Upon him in many cases devolves the work of financing the church building enterprise. Not often, however, do pastors have experience with church building more than once.
- It is not our purpose to dictate in any way a method of financing to be applicable under all circumstances. We simply are putting together the experiences of other people so that the pastor who has such a task on his hands may be able to compare his own plans with the plans which have been tried and found successful in other places.

I

- A wisely planned building is essential to safe and easy financing. We have said that wise planning and wise financing are the two essentials to success in the building enterprise. These two things cannot be separated. Blunders in the planning of a building make burdens in the financing of it. An economical building plan which wastes no money, an adequate and satisfactory plan which fairly meets the require-

nized needs of the church will constitute an excellent contribution to the financing of the building. We know of a building which, as the construction progressed, plainly consumed needless money into the thousands of dollars. When this fact became apparent the people became depressed and great difficulty was experienced in meeting the financial obligations. We know of a building which was hastily planned without reference to the needs of the departmental Sunday school and when this fact became known the sense of disappointment was so keen that the financial obligations became all but intolerable. Building committees will do well to lay it to heart, especially if they contemplate incurring serious indebtedness, that a sane building plan which will meet all reasonable tests is the best guaranty that the people will cheerfully bear the financial burden.

II

As means of providing funds for new buildings, churches are in increasing numbers finding it practicable to issue bonds. These can be arranged to mature through a series of years and they can thus be absorbed by the regular contributions of the people. Usually the members are willing to show their faith by subscribing for these bonds and frequently insurance companies and other foreign corporations can be induced to take the bonds.

One pastor states, "Our plan of bonding our property was about as follows: we divided the issue about equally into first and second mortgage bonds, as it is hard to get more than half the value of real estate on a first mortgage. We had the church adopt a mortgage on the whole property. Then we had bonds issued as stated, in two classes. The second mortgage bonds were sold to members and friends of the church. We used the first mortgage bonds as collateral, borrowing on them from local banks. In each case the bonds were issued by the trust company (which acted as our trustee) only as they were needed. They are "On or before twelve-year" bonds, paying 6 per cent interest semi-annually, and bearing coupons like Liberty Bonds.

"As to retiring the bonds, we have a subscription for our building fund, covering a term of years, which is large enough to take care of the interest payments, and also liquidate the bonds before they run out.

III

Some miscellaneous hints may be permitted:

If pledges must be made running into the future, it is usually better to ask for three-year pledges rather than for five-year pledges. If the entire indebtedness cannot be removed by the close of the three-year period, a new campaign seeking new subscriptions can then be conducted.

Pledges payable at frequent intervals, weekly or monthly or quarterly, are more easily met by many people than pledges payable annually.

Some churches ask for pledges in the form of notes, either with or without interest, with the understanding that these notes will be placed with the banks as collateral for necessary loans. Some churches have asked all who would to sign the notes and have per-

mitted others to sign pledges which would not be considered legally binding, thus having two types of subscriptions.

Some churches have found it advisable to state in connection with the printed pledge that the obligation will cease to bind in case of death or removal from the community. It is perhaps better to omit such statement from the printed pledge and let it be written in when the contributor especially insists upon it.

Subscriptions are sometimes made on condition that a given sum is subscribed, or on condition that a given amount is expended on the building.

Shall the subscription campaign be conducted first and the plans for the building be made later or vice versa?

If the subscription campaign is conducted before the building is planned, the people must make subscriptions without knowing what kind of building is to be erected. Perhaps the giving would be more intelligent and more cheerful if there were full information as to the type of building and of the provisions which it would offer.

On the other hand, the building ought to be planned in view of the amount of money which will be available as indicated by the subscriptions. It is a mistake frequently made to suppose that a given building design can be arbitrarily enlarged or cut down as financial conditions may require. Sometimes this is practicable within certain limits. Frequently such changes make it advisable to abandon the plan and start anew.

The proper procedure would seem to be for a wise group of leaders to outline the requirements which should be met in the building as regards style, material and floor space. Such leaders may then forecast roughly the amount of money which might be raised and ask the architect to make preliminary drawings which will as nearly as possible bring together in a given plan the requirements and the probable ability of the congregation. It is thus usually practicable to solve the problem suggested above.

Shall the church alone finance the building or shall help be asked from the general public? Conditions must vary widely and the question can be answered only in a general way. The erection of a creditable church building constitutes a real addition to any community; it frequently enhances the value of property within a radius of miles. The church will itself expect to bear the chief burden involved in the erection of its building, but it is entitled to expect generous sympathy and substantial assistance from the public. Especially is this true where a large enterprise is undertaken, such as is clearly beyond the ability of a sacrificing membership or such as will add materially to its community. It is well in this connection to bear in mind that every contribution may form a real tie between the contributor and the church. If a wide circle of friends can be induced in this way to take stock in the enterprise, their friendship for the church may be cemented and augmented.

OBJECTORS AND OBJECTIONS

It is not to be supposed that so great a project as the erection of a building for the worship and service of God can be carried to completion without obstacles of many kinds being put in the way. There will of course be objectors and objections. Rare tact will be required in dealing with the problems which thus arise. It will be found that some objectors are sincere while others merely wish an excuse for their selfish indifference; some objections may be wise; many will be otherwise.

The success of the building campaign will depend largely upon the tact and skill with which the objectors are dealt with. A long, strong pull and a pull all together is needed to carry through to victory any worth while building enterprise. The helpers will require to be multiplied and the objectors will need to be reduced to the least possible minimum. A few objectors may spread disaffection and even dismay throughout a host of willing workers. It is far better to win and convince objectors than to run over them with a steam roller. We need not discuss here objections in general. Assuming that the building plans have been adopted and that the church is in the campaign for the needed funds, there are certain difficulties which are sure to arise in the form of objections.

"I am opposed to pledging."

Most of us by nature are opposed to pledging and to giving as well. To pledge and to give is to go against nature and to force ourselves to do what a sense of high privilege and duty demands.

The man who says he "never makes pledges" is making a rather rash statement. Did he make no pledges when he took upon himself the solemn obligations of church membership? Did he make no pledge when he stood at the marriage altar and took unto himself a wife? Does he not stand pledged to obey the laws, to pay taxes, to fulfill his obligations as a citizen? Is not his first payment on life insurance a pledge to pay future payments? Is not all life dependent on pledges given or implied and upon faith in such pledges?

It will be easy enough to show this objector that if all should assume the position which he takes, it would be impracticable to erect church buildings. It is of course good to contribute, but he that helps to establish confidence by pledging his gift in advance makes a double contribution.

"The financial plan does not suit me."

These plans are most probably the result of conference and concession. They have doubtless been devised to meet the needs and conditions of the largest number in the community. There will be great gain if there can be unity of method in the money-raising campaign. A good man with the spirit of co-operation will hesitate to break this unity. A simple and frank explanation of this fact and an appeal for complete co-operation will usually win. Of course as a last resort it is always possible to make a special individual adjustment with any member who cannot be induced to accept the general plan.

"I don't believe it can be done."

This objection is difficult to deal with. The man who lacks faith, probably also lacks information and vision. So far as the man has weight or influence his objection will discover other good men who are willing to try. The infusion of a general pervading spirit of faith throughout the church circles will likely help this discouraged brother.

"I am in debt."

Debts arise from a variety of conditions. Successful and prosperous men often contract debts as business ventures. The more they prosper, the farther they go in debt. Prosperous men at times incur debt for a great variety of reasons. A man may buy a home or a farm, thus incurring indebtedness which he may be many years in paying. It is, of course, unthinkable for a man, under these conditions, to plead debt as an exemption from church obligations. Debt may be incurred in the purchase of luxuries; a man may incur debt in order to provide his family a pleasure car. Ought a man to plead such indebtedness as an excuse for failure to bear a fair share of the burdens of his church?

Entirely distinct from all such debts are the obligations which grow out of sickness and other misfortunes, debts against which one cannot match superior resources.

A debt after all is something which one owes, something due. What of the debt we owe to God, what of the obligations we sustain to Christ's church?

There is frequently the objector who will not declare the real basis of his difficulty. He lacks vision; things seem to him good enough as they are; he has no aggressive desire to extend the usefulness and power of the church; he may even mildly resent what he regards as the enthusiasm of his neighbors. Objectors of this kind may be more numerous than we suppose. This class may include some of the wealthiest and most influential members of the church, some who are essential to the real success of the building enterprise. They must of course be patiently dealt with; they must, if possible, be informed and enlisted. Even if the building could be erected and paid for without them, they must be brought into the movement for their own sakes. They may thus be saved to the church and to future usefulness.

(Concluded in January issue)

Hints to Preachers

Prepare twice as much material as you intend to use, the memory is sometimes treacherous (I have surely found this true).

Be natural, not artificial. Do not hurry. If your audience appears cold warm them up. Better stop too soon, than too late. Do not ramble. Be direct. Be bold. Be reckless. Speak distinctly, as if engaged in a long distance telephone conversation. Be simple, friendly, vivid and frank, using plenty of variety.—Selected by S. ELLSWORTH NOTHSTONE.

MINISTERIAL RELIEF

The Clear Light of Christmas Time

E. J. FLEMING, Ministerial Relief Secretary

I SAT down this morning to write up the Christmas Fund message. I thought "How can a *white* Christmas be applied to those regions where snow seldom or never falls?" And I stopped. To me a Christmas without snow lacks reality. That is because I was reared where snow is abundant at Christmas time. Then I thought, "Is there not something else that is common to all climes that is also common to Christmas time?" And I caught a gleam of light—"The Clear Light of Christmas Time." That is everywhere—North, South, East, West; in America, in China, in Africa, everywhere the Christ-child story is told. It is that story which illumines the ways which men travel. It breaks through the dark walls that hide sin; it lightens up the haunts of evil; it penetrates the retreats of the selfish; it unlocks the doors of the secluded; it enters the homes of the rich, of the poor; of the high, of the lowly; of the young, of the aged. Its beams are shed abroad under the spell of unselfish thought for others. And all because of Him who came "not to be ministered unto, but to minister"; not to receive, but to give.

LEST WE FORGET

The Christmas occasion reminds us in a most loving way that the church and its friends owe an obligation to the aged and needy ministers. These ministers gave their lives in youth to the work of the ministry of the church. With a purpose to serve their Lord and accomplish the work of the ministry they turned resolutely from every call to secular employment with its possibilities of wealth and accumulations for old age comfort. They turned from lucrative employment and followed the Love Man of Galilee. There was one burning thought within their hearts—a passion to win lost men to Christ and a yearning to see the church reared in the stature of Jesus.

THE INEVITABLE CHANGE

The years passed, oh, so rapidly. Age and infirmity came upon them unbidden. The temporal needs continued, increased by special needs of old age. Some are smitten with loss of sight and all the glories of nature and art shut away. Some suffer the loss of hearing, with speech of loved voices and the throbbing strains of beautiful music and song shut away. Others are stricken with disease that gradually consumes the strength and vitality.

How greatly these dear ones need food suitable for old age, clothing suitable to the requirements of declining energy, and shelter as comfortable as possible. Then, too, we must not forget that old age battling with disease needs the counsel of able physicians and proper medicines to relieve physical pain.

During the past year the Christmas Fund helped

an aged minister to secure a much-needed winter overcoat. Another was compelled to cease doing janitor work and was helped to prepare for winter. A cancerous affection made life burdensome for another, but a gift from the Christmas Fund brought needed medical care. The aged widow of a foreign missionary was aided in her last days by receiving hospital care before she went to be with Jesus. Another minister compelled to retire from active work because of tuberculosis was aided to secure relief from that malady. The wife of a retired minister had been ill for months and finally submitted to an operation; the Christmas Fund helped in that hard place. Another pastor, compelled to retire from active service because of age and sickness, was aided from this fund. The wife of a retired missionary, herself having a record of distinguished service in the foreign field, was aided in securing some dental surgery that will mean restored health and prolonged life.

EMERGENCIES AMONG ACTIVE MINISTERS

The Ministerial Relief Fund is not sufficient to allow any help to be given to ministers who are in active service when overtaken by *emergencies*. The average minister lives on so meager a salary that he is unable to lay anything by for the rainy day emergency. He may be seriously ill for several weeks, may be in the hospital; he may be laid up from injuries received in an auto or other accident. His wife or his children may be seriously ill, or injured in accidents. The Christmas Fund comes to the aid of the active minister in such cases. What a blessing! He is reminded by it that the Christmas light and spirit may cross his path whenever the need arises.

The emergency needs among active ministers have been met from the Christmas Fund in a variety of urgent cases. A pastor suffered a broken leg; part of his hospital bill was paid. One pastor went to the hospital with a nervous collapse; he was aided from the Christmas Fund. A much-loved pastor and his wife were laid up many weeks from an auto accident; a check helped them. An evangelist, his wife and his son were injured in an auto accident; a check helped smooth a hard road for them. A young evangelist was killed in an auto accident; his wife was injured a few days later; then a baby came; she was aided from the Christmas Fund. Later she found steady employment. A young pastor's wife and two children received help from this fund while the husband and father hung between life and death recovering from a very serious operation. In another case the little child of a pastor was so seriously burned that long hospital treatment was necessary to save that little life. The Christmas Fund helped.

WHEN?

Who knows when an *aged* minister on your district may need emergency assistance? Who knows when an active pastor or evangelist on your district may need aid in one of these emergency cases? Should not every pastor urge upon his church and people to make a contribution to the Christmas Fund at Christmas time? Should not every friend of the

minister join in making this occasion a double blessing—to himself by responding, to others in need by helping to supply that need?

It is interesting to know that so many of our 1937 District Assemblies either directly recommend that every church take a Christmas offering, or in some way urged that a special offering be taken in each local church to be applied to this splendid work.

Christmas Sermon Material

JESUS laid his hand in blessing upon little children and said "Suffer little children, and forbid them not, to come unto me."

He used a child to teach humility and faith. In heaven the guardian angels of children are shown special favor.

The minister in midlife has no time to engage in money-making. Generally his support is insufficient to enable him to save up for emergencies or old age.

The minister's call is for life. The church that uses labors through his working years is obligated to provide for his old age, if he needs.

Nothing so cheers and comforts the aged and needy minister as substantial proof that the church remembers him when his work-days are ended and he is just "waiting for God's chariot."

What do we owe to the ministry? Was the minister instrumental in getting you saved and sanctified? And getting you into the fellowship and service of the church? Did his counsel aid you in life's battles? Did his example of unselfish service inspire you to unselfish service? Did his zeal kindle your zeal? What do you owe to the minister?

"The Clear Light of Christmas Time" is set ablaze by *loving thoughts of others*. That was the Master's idea. He came into the world *for others*. He lived and labored, taught and preached, suffered and died, *for others*. The Christmas light shines *for others*.

In our Christmas planning shall we forget grandfather and grandmother, father and mother, son and daughter—or shall we be likely to do so? How we would miss the shine on their faces on Christmas morning if we forgot them! How sad their hearts would be if they were forgotten on this day-of-days when the whole world is ablaze with the light *for others*. But would it not be tragic to have this beautiful spirit denied to men and women who have grown aged and feeble in the ministerial service of the church?

The regular Ministerial Relief Fund is raised through the General Budget and is designed to care for regular cases of ministerial relief. But the amount available from that source is not sufficient to meet the many emergencies that arise among aged ministers and their wives, and the widows of deceased ministers. Changing seasons bring need of special clothing, advancing age brings increased attacks of sickness, and sometimes accidents mar their lives. How shall these pressing special and emergency needs be met? Through the Christmas Fund.

There are 107 on the Ministerial Relief roll. Some were compelled to retire because of old age infirmities. Some are widows of ministers who died in the service of the church. All of them are *either* aged *or* sick. Some of them are *both* aged *and* sick. None of them has any regular means of support. Some of them would be driven to the poorhouse if it were not for the Ministerial Relief Fund. It stretches forth the hand of godly helpfulness bearing food, clothing, shelter, medicines for the sick, and other necessities of life. But its ministries are limited by the amount available. The Christmas Fund supplements the regular Relief Fund.

We have 140,000 Nazarenes. Would it be possible for them—all of them—on the average to give a thin dime for this purpose? That would make us \$14,000. Some might not be able to give the dime. But enough others could give a quarter or a half dollar or a dollar. Even the children would help if the matter were placed before them. Try it!

Finally, a poster is being sent to every pastor. Please put it up in a conspicuous place and call the attention of your people to it. Plan to take the offering as a Christmas gift to Christ for His worn-out servants.

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

The Devotional Program

YOUR YOUNG PEOPLE'S SOCIETY

ONE of the most important problems of the N.Y.P.S. is the matter of interesting and worth while devotional services. Every pastor is concerned about this important feature.

The General Council of the N.Y.P.S. is trying to meet this issue in a definite way. Unit type programs will be used during 1938. This will permit a thorough study of some of the problems that face young people today. It will give us an opportunity to study carefully the important doctrines of the church. This will greatly assist in training young people to become useful and established Christians.

Furthermore, these lessons will be arranged in a little different manner. They will be more suggestive of program plans and novel ways to produce variety in the devotional service. In this manner we hope to create a more unified approach to the problems that confront young people throughout the movement. We believe that the average society will derive more good help and solid instruction from a program that has some unity and continuity about it, than they will from just "hit and miss" lesson spurts.

May we also call your attention to the section in *The Young People's Journal* entitled, "Missionary Education for Young People." In addition to the regular study of the correlated text you will find much additional source material from which committees may draw to build an interesting and challenging missionary program.

The first unit to be studied in the new year is as follows:

UNIT I ESSENTIALS IN DAILY LIVING

January 9—Sailing or Drifting.
January 16—Strength for Life Through Worship.
January 23—Adjusting Myself In Life.
January 30—Making Each Week Count for God.

We greatly appreciate your interest in the devotional meetings of the N.Y.P.S. We will be grateful for your support in urging your young people to use the lesson topics and materials appearing in THE JOURNAL each month. If you are not now receiving a copy of this monthly publication for young people, send us your request for a sample copy and a two cent stamp—you will receive the copy free.

Ramblings from the Roving Correspondent

EVERYTHING that is done in a church service should be done with the thought and in the spirit of worship. That includes announcements, offerings, special and congregational singing and all else. The R. C. has often wondered how much of levity and cheap joking would be eliminated by an appreciation of the truth of the foregoing statement.

Most of us have witnessed special offerings in revivals, assemblies and campmeetings that were anything but conducive to a spirit of devotion and worship. Do you not think that at least occasionally we are inclined to let the atmosphere of a Rotarian luncheon meeting creep into what should be our services of worship?

Offerings and the singing, congregational and special, are the offending entering wedges. We specialize in special offerings. To a great extent they are a distinguishing characteristic of the holiness movement. Our people get blessed in sacrificial giving. We believe in giving until it hurts. To "raise" an offering is no small task. Some outstanding preachers have not the knack for it. A number of rather ordinary preachers are successful offering "raisers." There must be a tremendous temptation to wise-crack, pull puns and be funny in order to keep a crowd in good spirits and hold their attention. But, brethren, if the Lord were sitting in person on the platform, would we take the liberties in which we now indulge?

Our church is supposed to stress Christian stewardship—and we do stress it. The stewardship of money means that all we have is the Lord's. When we give, we give to the Lord what He has entrusted to us. It seems to us that if we want our people to feel that when they give, they give to the Lord and not to the church or the preacher, that we should create an atmosphere of worship and devotion in connection with any offering, be it large or small.

Fine Motives—Faulty Methods

WILLIAM T. WENDELL

A SEA CAPTAIN who in the old days had sailed ships in pursuit of whales one day heard a sermon. Later someone asked him how he liked the discourse. He replied, "Well, it was a fine message, but the preacher failed to cast the harpoon at the close."

Another minister, one whom I heard very recently, did "cast the harpoon" at the ending of his sermon. It was a real gospel proclamation to which we had listened; our hearts had been made to burn within us as we saw Christ exalted as the "perfect present Savior." It was indeed a precious proclamation of the Master's power to redeem to the uttermost. Climaxing his closing the speaker asked everyone to how the head. Then he made a fervent appeal to anyone who wanted to know this Jesus vitally; with beautiful entreaty he besought hearers conscious of their need to make known their heart hunger by raising the hand. The Spirit was speaking to people that moment.

But that noble pastor made a mistake during his exhortation. He talked every second of that invitation period. What he said was good, and to the point. But his error was in failing to cease speaking, every once in a while for the fraction of a moment in order to give any earnest seeking soul the opportunity to raise the hand. Of course this raising the hand could have been done while the preacher was pleading. But much more likely there would have been a response if he had paused occasionally, and in the solemn silence waited for the uplifted hand.

It is with regret that I write that there was no one who responded to his beseechings. There might have been some manifestation had he realized the truth that "silence is golden" sometimes, oftentimes when the evangelistic appeal is made at the close of a gospel message. In such "flashes of silence" the Holy Spirit may have the opportunity to give the gentle urge which will at certain seasons result in decision, and in the outward signs of such resolve.

God give us wisdom to avoid, when the situation demands this, "a multitude of words!"

Topics discussed at the North Pacific District Pastors' Retreat, Salem, Oregon, February 9 to 11, 1937. Chairman, District Superintendent E. E. Martin; special speakers, Professor A. S. London and Dr. R. V. DeLong:

Tuesday: Church Publicity, Pastoral Calling, Hopes and Fears of a Young Minister, Problems of Small Community Churches, How to Have Old-fashioned Revivals.

Wednesday: Entering and Leaving a Pastorate, The Pastor's Passion for Souls, Putting on a Real Nazarene Program, Financing the Church.

Thursday: The Pastor and Details of the Church, Evangelistic Singing in Revival Campaigns, How to Make our Pastor's Retreat an Annual Success, What I as a Pastor can do to make My Church Go.

BOOK CHATS



P. H. Lunn

FOR this month's Book Chat we shall give very brief sketches of the contents of several of the new books that should interest our readers.

Another G. Campbell Morgan book is out. It is THE GREAT PHYSICIAN (Revell—\$2.50). In this volume of exactly 400 pages Dr. Morgan's gifts as a Bible expositor are at their best. He deals with fifty incidents in Scripture where Jesus dealt with individuals. Naturally this wide scope would embrace an interestingly varied group of persons. Among them are several of the apostles, John the Baptist, Nicodemus, several who felt the Master's healing touch such as the impotent man, the leper, the palsied man, the man with a withered hand, the demoniac, and others. Included also are those with whom Jesus took special pains in explaining kingdom mysteries—Nicodemus, the young ruler, the Samaritan woman, the lawyer and many more.

Dr. Morgan's material always impresses us as not being put out just to be writing a book or a sermon. His messages are like some pictures that instead of being flat looking have perspective, that show mountains, trees and sky away in the distance while other claim your attention in the foreground.

Incidentally other rather recent works of Morgan's are: "Great Chapters of the Bible" (\$2.50); "God's Last Word to Man," a study of Hebrews (\$1.50); "Hoshea: The Heart and Holiness of God" (\$1.50).

One of our preacher friends who makes a specialty of careful and constant Bible study and reflects it in his preaching, owns every book that Morgan has written and orders each new one as it comes from the press, sight unseen.

A book that impressed me after just a quick glance at the list of contents is CONCERNING PREACHERS by Josiah B. Tidwell (Revell—\$1.50). The author is Professor of Biblical Theology at Baylor University. This title scarcely needs any elucidation and the contents are just what the title would indicate, but the publishers for good measure have added a sub-title "What All Preachers Should Know." And we can't take issue with them on it.

An amazing thing about this book is the many ramifications of a minister's field and work that it covers in its small compass of 188 pages. It starts with preacher texts or Scripture admonitions to preachers. Then some serious considerations of the "Permanence of the Preaching Office." No preacher can read too much along this line. Next a chapter especially for ministerial students. Then several chapters in which very succinctly are discussed: the preacher's call, his body, his intellect, his soul, his family, his field, his church, his public services, his sermon; the preacher and society, occasional services such as funerals, marriages, ordinances, etc.; pastoral oversight, other preachers.

What we consider an outstanding book is PETER AND HIS LORD by Clarence E. Macartney (Cokesbury—\$1.75). Dr. Macartney is a former Presbyterian moderator and has always stood four-square for the fundamentals of the Christian faith. The book has twenty-one sermons on the life of Peter. No type of gospel message can be made so full of human interest and so helpful in practical applications as a biographical sermon. Macartney is never superficial. His material has depth of content, breadth of appeal, and height

of eloquence that make him a safe preacher to read after. A preacher would have to be disinterested in character study and biographical preaching in order to be disappointed in this volume.

Then we present HENRY WARD BEECHER'S SPEAKING ART by Lionel Crocker (Revell—\$2.00). This volume of 243 pages is in reality a combination of what might have been amplified into three separate volumes. First there are six chapters discussing Beecher's art of public speaking. Some who are qualified to speak as authorities say that Henry Ward Beecher was the greatest preacher of the past two hundred years. If that is true an analysis of his methods should be beneficial especially to younger ministers. Then there are six chapters taken from Beecher's writing in which he discusses the technique of public speaking. Follows then a number of chapters containing "Beecher's Yale Lectures on Preaching" edited for this particular volume.

This book we do not recommend for general consumption as we have the former volumes mentioned in this Chat. For the minister desirous of excelling as a public speaker it is a treasure of worth while suggestions.

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.

Q. What should be the attitude of the District Superintendent toward the pastor's salary? Should he insist upon the church paying a living wage?

A. The Superintendent will likely always do what he can to get the best support possible for the pastor. It must always be kept in mind that the District Superintendent does not hire the pastor and that all he can do is to advise and urge the board and the people to care for this matter. This he should and nearly every case will do. However, there may be cases where he is a better friend to the pastor by not doing this than by making an issue out of it, for in some cases there is a feeling against the pastor that will be aggravated by such a move. There seems to be no way to state what would be a living wage for the pastor for several reasons. For instance, a city pastorate costs in living expenses, in many cases, more than twice as much as a small town pastorate. Some churches are great to support the pastor by way of donations in addition to whatever salary he may receive. All these things would have to be considered in arriving at what might be termed a living wage.

Q. I need more money and felt led to another church that was larger and could give better support. My Superintendent seems to like me and appreciated my work. Why do you suppose he failed to recommend me to this better place? I have served smaller churches for seven years; am a college graduate.

A. I cannot get from your question nearly all the facts. Yours is an interesting case. I wish I knew what kind of a student you were in school. I do not mean by that altogether what grades you received. I would like to know if you had a large ego. If I could talk with you I would ask you to define education for me. I would like to know how you get on with folks; if you mingle with the poor and rich alike; if you make the matter of your college work stand out before them, or if you hide it in the body of a day's work

well done. I could know better how to answer if I knew how many churches you had served in the seven years you speak of; if I knew how the vote on your return was; if I could talk with the Superintendent as to your attitude toward general and district interests. You likely need some more training in the field you are now in, and I suggest that instead of seeking a larger church and a bigger salary you build just such a place where you are, then you can easily be changed to one the size you leave with a better opportunity. Some of the cases that are similar to yours which have come to attention reveal an overestimate of one's worth, and a background of some sort that must be corrected over a period of years. Time will likely prove to you that your Superintendent is the best friend you have and that he has, in his failure to recommend you to this church, done you a favor you will live to thank him for.

Q. *Some years ago I served the church in the town where I now live, and was successful. I am now in the evangelistic field but not many calls come, and none from other districts. Why do I not receive calls?*

A. I would have to know more about your work to answer this. I venture that your living in the town where you once pastored does not help you at all. It may be known that you interfere with the work and make suggestions regarding it to your friends and members of the local church. You have not aimed to hinder the pastor, but if you have done this it surely has hindered. If I were talking with you, you would ask me why the pastor never talked with you about this. He is afraid lest you carry his statement to some of your friends and thus further complicate matters. I suggest that you move to some other town where you have never pastored and when you do, stop all communication with this church. I may not have the reason why you are not called, but I know if you are guilty of the above, the information will scatter fast. I wish I knew you personally; I would like to talk with you and will pray for you.

Q. *After pastoring for a certain length of time in a small town church, but with good success, and with a call back for the following year, I decided to resign and enter the evangelistic field. My Superintendent felt I was unwise and advised against my plan, but gave me every co-operation. I entered the field and transferred to another district; have tried now for two years and had only fair success and wife and I both feel we have made a sad mistake. We have applied for pastorates on three different districts and no opening has come save a small mountain church where we can scarcely make a living. We are desperate. What shall we do?*

A. Walk into the only open door that seems to be presented and make such a good record that the people will be calling for you. While you are serving this church study not only books, but yourself, and folks in general. Analyze your style of preaching to see if there has been too much either of ego or of negative presentation in it. Keep in mind that the Bible was right when it stated, "In the multitude of counsellors there is safety."

Q. *Is it wise to have a chairman of the church board and let the pastor act only as an ordinary member?*

A. It does not seem to me that this procedure is either wise or in accordance with our Manual. The Manual states, "The pastor shall be, ex officio, president of the local church, chairman of the church board, etc." (163, page 58).

Q. *We have a Sunday school superintendent who is untidy, a poor reader, and otherwise unable to succeed. The people are afraid to change for fear they will hurt his feelings. What can be done?*

A. I do not know that anything can be done in a circumstance such as is here described. The election of the superintendent is up to the people and the vote is a ballot

vote. You could see that someone who is clean, attractive and fitted is nominated, even if the present one is nominated, and the people might surprise you by voting this better man in. It would be worth the trial.

Q. *Is it consistent for a pastor to preach occasionally at a mission and yet warn his people to stay away from the same mission because it is not true to our doctrines?*

A. I think this question answers itself. Of course it is not consistent. The pastor may preach a clean gospel the night he goes but how can he know that another will not preach a clear message the night a member might go. The pastor should preach by example as well as by outline to his church folks.

Q. *Is the acceptance of tithe from a member of another one of our churches right?*

A. It would not be right, and to encourage the same would be to break down the whole system of tithing. Encourage the member to either send the tithe back to his own church, or if he lives within your field, get him to transfer to your church. Allow no argument regarding the standing of the church in which the member keeps membership to encourage you to be a party to the breaking down of the system of giving outlined in the Bible.

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, Nazareth Publishing House, 2923 Troost Avenue, Kansas City, Mo.

Heaping Coals of Fire

A Quaker had a quarrelsome neighbor, whose cow often broke into the Quaker's well-cultivated garden. One morning, having driven the cow from his premises to her owner's house, he said to him, "Friend, I have driven thy cow home once more; and if I find her in my garden again—" "Suppose you do!" his neighbor angrily exclaimed, "what will you do?" "Why," calmly said the Quaker, "I'll drive her home to thee again, friend." The cow never again troubled the Quaker.—From *The Free Methodist*, submitted by W. A. LAYFIELD.

Which of These Crowns Will Be Yours?

It is said that a Christian worker once had a vision. It seemed that an angel appeared to him. Leaving him for a moment, the angel seemed to enter into an inner vault and return, holding in his hands a crown of incomparable beauty, blazing with diamonds. "This," the angel said, "was the crown that God designed for you when you were a young man, but you refused to surrender yourself and your life to the complete will of God; and now this crown is forfeited—it never can be yours." The angel went back into the vault and came out with another crown, still beautiful but with only a few jewels. "And this," said the angel, "could still have been yours in your middle age; but you gave your mature years to a luxurious and indolent discipleship, and this crown too is gone." Again the angel went into the vault, and this time returned with a simple gold circlet, severely plain.

and said, "Now in your old age you have said 'Yes' to all the will of God, the thing you should have done back in your early manhood. Christ is glad, and is giving to you His blessing just as He would have done back there, but this crown is now all the crown that can be yours."

This illustration, though unhackneyed, is an old one. At least fifty years ago it was told by an old minister in a sermon. Listening to him was a young man of twenty-one, who had just been converted. This young man was deeply impressed. He went home and after an earnest prayer to God for guidance, opened his Bible by chance to a verse that he had never consciously seen before, "Behold, I come quickly: hold fast that thou hast, that no man take thy crown." He too saw the angel, and right there made a total surrender of his life. Years passed, and business income worth thousands of dollars opened before him. At the same time came God's silent heart tug to a scanty and precarious support in the ministry of Christ. Again he thought of the crown and yielded to the call. After a pastorate of ten or twelve years, a pastorate rich and fruitful both in souls and in financial remuneration, came the silent call to a world-wide evangelism. "And for three Sundays," he said, "I could only stand before my people and sob." But again he saw the angel with the blazing crown, and finished his course in the will of God till at last he was called into the presence of Christ to hear His welcome and await the day when the crown for which he worked would be his. (Source unknown.)—Submitted by W. W. CLAY.

While pastor of a certain church I went out a few miles from town to visit a man whose wife was a member of our church. I found the man to be quite an elderly man, and one who had lived a hard, wicked life. I had a good visit with him and prayed with the family. When I was leaving I insisted that he should attend the services, and he assured me, "I like you and enjoy having you visit me, and I am going to come to church and hear you preach." For more than a year I dealt with this man and he always gave me the same replies when I approached him on church and salvation. He did finally come to the church but it was when the undertaker brought him. I had prayed with him and, thanks be to God for His tender mercy, had helped him to God. A man, age 76 years, 9 months, found God just sixteen hours before he leaped into eternity. Listen, friend of mine, it is dangerous; do not delay.—Submitted by GEORGE M. KNIGHT.

Opportunity—The Last and Lost

One Sunday noon some weeks ago I sat in our men's Bible class at Sunday school beside a man whom I had known for years. He was a close friend of mine. While a very fine personality, he did not make a definite, positive profession of religion. He enjoyed each Sunday school session, and evinced deep interest in Scripture subjects.

More than once I had spoken to him about personal salvation and the necessity of accepting Christ as Savior: While sympathetic to my exhortations he would not commit himself as a wretched, sinner lost to the grace of God.

On this particular Sunday he and I were sitting alone in the section of the church where class was taught. It was a few minutes before the members of the school would assemble for the beginning exercises. The thought came to me then, "Here is another opportunity to speak to Mr. X about his soul."

But for some reason our conversation was diverted to other themes; and I said nothing to him about turning to Calvary. I never saw him alive again. The following Thursday I met downtown a member of our church, who said to me, "It's sad about Mr. X's death, isn't it?" This was my first knowledge of his passing. The day before he had dropped dead. That evening I hurried out to his home. As I stood beside his sumptuous casket in the parlor and looked upon

his features, so composed in the marble majesty of death, I could have had reasons, could I not, for feeling remorseful, since I had allowed our conversation, a few days before to be switched to minor topics, instead of having to do with "the one thing needful"?

I think I know a little how D. L. Moody felt. He confessed in one of his sermons that the Sunday night before the Chicago fire he failed, at the close of his gospel discourse, to give an invitation to his hearers to accept Christ, as he was preaching in the great Illinois city. Then the great conflagration came and some of his audience he never saw alive again. For the rest of his life regret for not making use of his opportunity haunted the evangelist.

Every Christian is in a sense, to be a preacher (Acts 8:4). May the feeling of urgency possess us as we say, "I preached as never sure to preach again, and as a dying man to dying men."—WILLIAM T. WENDELL.

An Honest Opposer Sanctified

Dr. Godbey was preaching at a certain campmeeting, and there was a flood of victory and spiritual power. One day a big man from another state came in on the train. He had been sent by the preachers of his state to try to upset the second blessing folks, as they thought that they were heretics. He was an honest opposer who had never had the light before. The people at the camp treated him kindly. It was not long before he began to be under deep conviction. Finally one day he said to Dr. Godbey, "Brother Godbey, I have come to the conclusion that you people have something that I do not have." He requested prayer. He confessed his mission to the camp and asked God to forgive him. Finally he got sanctified wholly and shouted the praises of God. He was a regular attendant of the camp afterward from year to year. Finally one year he was missed at the great campmeeting, and someone inquired of him and was told that he had passed away shouting the praises of God.—Taken from the writings of Dr. W. B. Godbey, submitted by W. A. LAYFIELD.

The Beautiful Home

Coming home from work one day, Brother Ben Zepeda of Figueroa Street Church was offered a drink. After refusing the drink he was offered a cigarette.

"I don't smoke," was his answer.

"You must save a lot of money," the fellow said. "Are you buying a property some place?"

"Yes, I am," Brother Ben answered.

"Where?"

"Up there," he said; and he pointed toward heaven, up toward that beautiful home.—Submitted by HILARIO LARRY PENA.

Patience

Sir Issac Newton, one of the greatest of men, labored for eight years preparing the manuscript of one of his great works. One day he came into his study, and found that his little dog, Diamond, had knocked over a candle, and burned all his papers. Without a sign of anger or impatience, the great, good man quietly remarked, "Oh, Diamond, little do you know the labor and trouble to which you have put your master!" and without worrying he sat down to do that vast work over again.—*Peniel Herald*—Submitted by VERNON L. WILCOX.

Never Take Chances

Being employed by the United States Department of Agriculture, last winter I was surveying a line around a tract of pine timber, and the needle of the compass stuck. I did not notice it as we were hurrying to finish that evening so as not to have to go back the next morning for only an

hour's work. When I did notice it had stuck, I knew we had gone only a short distance so I said to the chainman, "Well, as we have gone only a short way I will swing a couple of degrees, and we will come out all O.K." But when we came out we were about forty degrees off our bearing and about fifteen chains off. It pays to be sure. Never be satisfied until we are sure our sins are under the blood. We can know we are on the right bearing if we will accept the Holy Ghost as our compass of life.—Submitted by L. ROY ION.

My wife and I took a small pastorate with small salary but believed God would help us. One day we were very low on money and really needed some groceries, gas and other supplies. My wife and I prayed and asked God to help. We felt that God had answered prayer. A lady had given us some apricots to can but we had no sugar nor money to buy any, but since we believed God was going to hear our cry, we put the apricots on to cook, and before they were done a lady came by and said, "Here is a check for \$3. The Lord said to give it to you." We shouted for joy for God had again shown us that He will hear and answer prayer.—Submitted by J. ERDEN MOORE, JR.

Hints to Christian Workers

H. B. GARVIN

III. DOMESTIC PROBLEMS

AS Christian workers we owe a duty of service to the public which we are serving, but it must be remembered that no amount of public service for God and the Church will ever excuse a mother or father from the responsibility of properly training, and carefully protecting their own children. Like Noah of old, we ought to at least have our own children in the "Ark."

The home life of the minister or Christian worker will contribute much either to success or failure in his calling. For this reason Christian workers should use care and seek wisdom from God in the selection of a life companion.

Do you have patience and forgiveness for the public under the stress and strain of accident and disappointment? Then have double patience and forgiveness in your own home. Courtesy and chivalry will cost less and return the greatest dividends when invested in home markets.

Much is expected by way of example from the minister's family, and this is well and good as long as it is within the bounds of reason. But care must be taken by parents who are thus in public service not to allow the matter to be overdone. Our children are human, and we must not allow them to be nagged and driven to extremes lest they be turned from the right way in utter disgust and discouragement. We must save our own while we are saving others.

When it comes to the counseling of others a minister can well afford to give advice sparingly in cases involving domestic relations, and more especially in difficulties arising between husband and wife. But when advice is asked for both sides may be given a fair and impartial hearing.

Let your parishioners know that you stand ready at all times to hear their troubles, but teach them not to unburden their domestic difficulties to other members of the church. If they are told only to the pastor and his wife they may be forgotten and forever buried when they are healed. But not so if they have been broadcast to other friends.

In seeking to adjust misunderstandings, avoid probing too deeply into "old sores," especially if they already show signs of healing. "Sores" heal more quickly if they are thoroughly disinfected and then let alone. The divine ointment of prayer and faith may be used freely in such cases, and one should seek always to "pour oil upon the troubled waters." "Blessed are the peacemakers; for they shall be called the children of God" (Matt. 5:9).

The cause of Christ will be greatly helped if Christian workers will be modest, considerate and helpful when in the homes of others. If you are not in a position to help with the work in the home, you can at least seek to wait upon yourself.

When making pastoral visits be courageous, but not bold or uncouth. Remember that you are looked upon as a spiritual adviser, therefore do not hesitate to read or quote the Bible, and pray. But even in this be thoughtful of the rights of others, and especially be considerate when the time element is involved.

From Our Mail Bag

LEAFING through the September issue of THE PREACHER'S MAGAZINE, to note the subjects discussed before taking time to read any of them, I came upon "Why Do They Do it?" by A Roving Correspondent. The short articles in previous issues by this writer having proved so interesting and helpful to me, I read this one at once. And before I had finished it I was wondering if the writer could possibly have slipped into one of the services of my church. When I had finished the article I breathed the prayer, "God help me." And I thanked God for the Roving Correspondent, whoever he may be, whether minister or layman. I felt that his message was "of the Lord," and that He was trying to show me how I could enrich the services, so that the hungry sheep might be better fed and that the weary and wounded might really find the "balm in Gilead."

Then I thought of the Roving Correspondent's article in the August issue calling attention to the sad fact that so many preachers read the scripture lesson so poorly, and that when I had read it I wanted to read the scriptures better so that the very reading of the Word would help to make up for the weaknesses of my sermon.

But leafing on through the MAGAZINE I came to the letter of An Experienced Preacher. Having been in the active ministry for more than thirty years I presume I would be classed also as an experienced preacher. I hasten to confess, however, that our Roving Correspondent makes me wish I had more, or at least better experience in leading the church "over the which," I trust, "the Holy Ghost has made me the overseer." And it may be only lack of "experience" on my part, but it had never dawned upon me that the "criticisms" were not as "wholesome and constructive" as those of any other writer in the MAGAZINE. And I feel sure that many of our preachers, both "experienced" and "inexperienced," have been really helped by them. If this is true, I am confident An Experienced Preacher will be satisfied to have our good friend continue as a Roving Correspondent, looking us over from the pew and kindly pointing out our shortcomings, for the benefit of those of us who feel we need his counsel and friendly criticism in "the work of the ministry."

O God, make us all more "able ministers of the New Testament!" Enable us to "preach the unsearchable riches of Christ" "with the Holy Ghost sent down from heaven." Teach us how to lead the flock "into green pastures" and "beside the still waters." Make us better "examples of the believers, in word, in conversation, in charity, in spirit, in faith, in purity!"

(Signed) A. PARSON.

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

Christmas Sermon Seed

The Miracle of Christmas—"Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:11).

Keeping Christmas Christian—"That in all things he might have the pre-eminence" (Colossians 1:18).

The Voice of Hope—"Fear not; for, behold I bring you good tidings of great joy, which shall be to all people." A message for an age of doubt, disillusionment and fear (Luke 2:10).

The Wisdom of the Wise Men—"There came wise men saying, 'Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him'" (Matthew 2:1, 2).

The Afterglow of Christmas—"The shepherds returned, glorifying and praising God" (Luke 2:20).

That Christmas Service

Did you know that the Nazarene Publishing House is well prepared to help you solve the problem of your Christmas service? Perhaps you have been wanting something different from the order of the years past. Have you tried the story cantatas published by our House and written with a view of adaptation to our average church? The most popular of these is entitled *Wonderful* and is written by Rev. Haldor Lillenas. Another most excellent service by the same author is *While Shepherds Watched*. Another is entitled *The Quest of the Magi*, prepared by Haldor Lillenas and L. A. Reed. For the Sunday school service is the new 1937 service entitled *Love Divine*. Other services of previous years are also available. Perhaps your young people are looking for Christmas carols suitable for outdoor singing at the homes of shut-ins. "New Christmas Songs" by Lillenas or "The World's Best Christmas Carols" by Sturgis will doubtless meet the need. The latter is thirty cents, the others from ten to fifteen cents each.

Witnessing by Candlelight

Custom has built a close association between Christmas and candles. Many have used this fact to teach religious truth. Christ is indeed the *Light of the world*. A very effective use of the idea has been made by a few to impress the need of faithful witnessing for Christ. The setting of the service is deeply worshipful. Those who are to participate, either the whole congregation or persons chosen are given

candles. Before the manger scene is a glowing candle. As a climax to the service the participants form a line, not too close together. The leader lights his candle at the altar and gives his testimony, telling what Christ has meant to him personally. This done he lights his neighbor's candle, who in turn gives his testimony and lights his neighbor's candle. When the circle has been completed all join in singing, "We'll Girdle the Globe with Salvation," or some other appropriate selection.

What Is the Task of the Church?

This is the central question: How can sinful man become good? First and foremost, the poisoned sources of conduct, the personal center itself, must be cleansed, in order that conduct may itself be purified. This takes place through that faith which is simply the reception of the generous gift of the divine love. Through this faith fallen man is once more restored to his original position which was his by creation; he is once again united with the source of all good. Man becomes good because he is placed within the love of God.

Therefore the most important thing that the Church can do, even in view of, and indeed just because of the great social world problems of the day, is simply this: she must make a supreme effort to make it possible for men and women to be renewed by the Word and the Spirit of God, by the reception of the divinely generous love of God. What the world needs is not, first of all, new systems and institutions, but new men and women. This personalism is the distinctive feature of the genuinely Christian ethic.

But this personalism must not be confused as it often is with individualism. True faith is the very opposite of all individualism. For genuine faith means being incorporated into the body of Christ; a true disciple of Christ cannot possibly remain a private individual. The most personal kind of faith also involves the most universal responsibility. For the most personal kind of faith is indeed also unlimited love. To share in the love of Christ means that we no longer desire anything for ourselves, but that we are ready for self-sacrifice; to share in the love of Christ means that we set no limit to our responsibility, for race or class or nation. Christian faith establishes the only genuine communism by

the dictatorship of the Holy Spirit.—DR. EMIL BRUNNER in the *Presbyterian Tribune*.

Deal With Diseases, Not Symptoms

In the gospel narrative we find the story of a man who was in conflict with his brother about their deceased father's estate; he wishes Christ to give directions for the satisfaction of the two claims. But Christ shows that He has no interest in merely resolving a conflict while the ground for it remains; He will not solve the problem; but He will show how they may avoid having any problem to solve. "Who made me a judge and divider over you? Take heed and beware of covetousness."—ARCHBISHOP OF YORK.

"It is not good works which make a man good, but only a good man can do good works."—MARTIN LUTHER.

They'd Better Study the Real World

Young men and women of average well-to do families, coddled through school and college; imagine that because they go to cocktail parties, drive cars, and make conducted trips to Europe, they are worldlings who know their world. They know, of course, nothing that will help to save it or themselves. In the approaching crisis their illusions will be their undoing and, since through inheritance, they have power, may well be the undoing of the social order of which they believe themselves to be the supporters.—A. R. WYLIE in the *Central Christian Advocate*.

Taking Time to Pray

The great people of the earth today are the people who pray—people who take time to pray. They have no time. It must be taken from something else. That something else is important, pressing, but still is less important and pressing than prayer. There are people who put prayer first and group the other items in life's schedule around that after prayer. There are the people today who are doing the most for God in winning souls, in solving problems, in awakening churches, in supplying both men and money for mission posts, in keeping fresh and strong their lives far off in sacrificial service on the foreign field, where the thickest fighting is going on, and in keeping the old earth sweet a little while longer.—S. D. GORDON.

Penitent Prodigals?

In his recent Cunningham lectures delivered at New College, Edinburgh, Dr. Morrison spoke of the tendency of modern scientists to embrace a more spiritual interpretation of the universe. "After all," he said, "these scientists are only returning to the camp where the bulk of humanity long ago pitched its tents and has never ceased to dwell. . . . Some sort of

apology might seem in the circumstances to be appropriate. When the prodigal son returned from the far country he said, "Father, I have sinned." If he had been as wise in his generation as some present-day scientists he would have come back with an air of condescension, saying, "Father, you will be gratified to learn that I have proved by rigorous experiment that there is no place like home."
—*Christian Union Herald.*

Taking Time

We have been a much-hurried people. One of our chief aims is to get ahead of others. A man was seen running to get across the railroad track before the train coming around the curve passed. When asked what he did when he got across, he replied that he had watched the train go by. "Much of our hurried activity is to little or no purpose. It is a state of mind we have partly inherited and partly acquired. We have failed to distinguish between movement and progress. To be everlastingly on the go may not count for anything when the day's or month's or year's work is done. Taking time to do a piece of work usually insures its being well done. There are tasks at which we cannot hurry."

It has often been pointed out that God does not seem to be in a hurry. Whether he took thousands or millions of years to create the universe makes little difference. It would seem that he took his good time to create it. He neither grows an oak nor develops a civilization under hundreds of years. One of the ideas the apostles got was that Jesus was so slow in establishing His kingdom. What they thought should be done almost overnight he is taking thousands of years to produce. The thing that impresses and disturbs many good people today is the apparent tardiness of their Lord. Our prayer that He will come quickly and set things to rights seems to receive no attention.

We used to sing a hymn that ran, "Take time to be holy." It may not have been good poetry or good music, but it carried a most important message. Possibly God is taking so much time because we have been in such a hurry. He has been growing souls, and that is not done by the clock. It is a process that cannot be hurried. Men laugh if you say to them, "Take your time." We have yet to learn the value of leisure and unhurried activity. Character is not grown according to the speed of our trains or airplanes, or the lightning velocity of our messages. It calls for quiet and the pauses of life.—*The Lutheran.*

Be not hasty to cast off every aspersion that is cast on you. Let them alone for a while, and then, like the mud on your clothes, they will rub off of themselves.—*NICHOLAS MURRAY.*

Wayside Sermonettes

The word of God is the most potent heaven known.

Faith should be luminous enough to be catching.

Advisers who follow their own advice may be trusted.

Do not force others to make good your errors.

Worry is only one form of fear.

Unless you live your faith you have none.

Open your eyes and it will not seem so dark.

Coasting is always done down hill.

SERMON OUTLINES

There Shall Be Light

E. J. FLEMING

"That was the true Light, which lighteth every man that cometh into the world." (John 1:9).

One writer says, "The theme of this gospel is the incarnation of the eternal Word, the Son of God, himself. God, in Jesus the Christ, to reveal God in the terms of a human life; that as many as believe on Him as 'the Christ, the Son of God' may have eternal life."

Man was in darkness and he needed a light to guide him out of that darkness and to pilot him along the way to heaven. Jesus was that Light. He was the "true Light." The light was not His gospel, nor the "Jesus way of life"; it was He, himself, in His glorious personality that was the Light.

We observe:

I. IT LIGHTS THE WAY OF CHILDHOOD AND YOUTH

The child needs an all-wise friend and guide. So does the youth. Jesus gave special attention to children and youths. Both are especially needed in the church.

Jesus is the Light of Childhood and Youth.

II. IT LIGHTS THE WAY OF MIDLIFE

When time advances us into mid-life cares and responsibilities multiply. Trials increase. Battles for righteousness must be fought. Burdens of life must be borne.

God's call to the service of the ministry. The minister's life and labors. His trials and disappointments. His progress and success.

During this period of the minister's life and labors he is liable to emergencies. Sickness, accidents, medical care and hospitalization may come unbidden. There may be serious sickness or injury to members of his family. Usually his income does not allow him to provide resources for these days of adversity.

Jesus is the Light of Midlife.

III. IT LIGHTS THE WAY OF OLD AGE

How rapidly adult years pass by! How soon old age steals upon us! Forced retirement from one's life work is most hard to bear. Perhaps the feeling of "uselessness" is hardest to bear.

The fire of the soul burns hot with holy desire and unaged wisdom. But the fires of physical life are dying down. Maybe the worn-out body invites disease.

Retirement of the minister is very seldom voluntary. He is forced into retirement by advancing age and infirmity.

There are emergencies in old age. Medical care in sickness, special needs of age demand attention. Besides the regular need for food, clothing, shelter.

No income. Productive years at an end.

Jesus is the Light of Old Age.

But the manifestation of that Light must be through His children. They are to make a way for the Light to shine upon the way of the aged minister and his wife.

The Christmas Fund offers a means of letting the light of Christian love shine upon the emergency needs of His aged servants.

There are emergencies among pastors, evangelists and District Superintendents. Sickness, accident, operations, hospitalization. The Christmas Fund may aid in such cases.

Emergencies almost always bring a lowering cloud of darkness. That darkness must be dispelled. It can be dispelled by the Christmas Fund.

Demas

ARTHUR J. STOTT

(2 Timothy 4:10)

I. INTRODUCTION

1. Mentioned only three times.

2. This is his epitaph.

God pictures a man just as he is.

3. No doubt that Paul expected much of him.

Had a great example in Paul.

II. WHAT CAUSED HIM TO TURN OFF THE ROAD?

1. It was not a sudden turn.

"The backslider in heart," etc. (Prov.)

2. Was it fear vs. Christ?

a. Saw Paul's fate.
b. Many have turned here.

3. Was it pleasure vs. Christ?

a. Moses stood at this fork once.
b. Many turn here.
(1) Young people—"I am young yet," etc.
(2) Older people—"I have worked so hard," etc.

c. No pleasure is satisfying.

4. Was it wealth vs. Christ?

a. The rich young ruler.
b. Ananias and Sapphira.

c. Is it any wonder that Christ said the rich could hardly be saved?

d. Few very rich are Christians.

e. Sometimes it is only a few dollars.

5. Was it business vs. Christ?

a. To many their business comes first.

b. One of the excuses to the great supper (oxen).

c. "What shall it profit a man," etc.?

6. Was it home vs. Christ?

a. How many ruin their lives this way?

(1) I have an uncle who turned down his call to preach because his wife refused to be a preacher's wife. Today his home is broken up and he is a broken-hearted man.

b. Jesus said that we were to love Him more than father, mother, etc.

7. Was it position vs. Christ?

a. To many the plaudits of men are more important than those of God.

b. But a new hero always rises.

c. Lot's choice led to position.

d. The name Demas appears in the historical records of about this time as being one of the magistrates. It is possible they are the same.

III. WHAT DID HE GAIN?

1. We always picture the end of the road.

2. What if he received any or all of these?

a. Life is short at the best.

b. They are very few whose names endure very long.

3. Perhaps lengthened life.

4. Did he get that which he was after?

IV. WHAT DID HE LOSE?

1. His best friends, the Christians.

2. The possibility of usefulness.

3. The respect of men since that time.

4. He lost God.

a. It was more than Paul he left.

b. With this went his chance of eternal life.

1. Compare Paul in verse 8.

V. CONCLUSION

1. What a sad epitaph.

2. Here is wasted life.

3. Yet how many make the same choice.

4. You are at the forks of the road today.

a. Will you take the broad way?

b. Or will you take the narrow way?

5. What is your choice?

6. There is a time coming when you cannot go God's way.

a. The Bible and experience both teach this.

b. God may leave you. (Prov. 1:24-31).

c. The world has too big a hold.

d. Death may come. (1) Heb. 9:27.

(2) Men on their death beds have tried to pray but it was too late.

(3) Often death is sudden.

Two Ways

CHARLES F. TAME

(Daniel 12:1-12, Text v. 10)

INTRODUCTION

We will not pause to unravel the mystery of this chapter from a prophetic standpoint.

We are concerned with the message of this chapter as it concerns the saved and the unsaved.

Let us study this chapter seeking a personal application for our own hearts and heart needs.

Perhaps the most striking truth of practical interest contained in this chapter is that which is clearly noted, the fact of two ways.

There are two kinds of persons here spoken of and each has a distinctly different way of living, of dying and of after death.

I. TWO WAYS OF LIVING

1. The One Is:

a. A Way of the Wise: (v. 3).

Note—We receive a bit of enlightenment on this thought from the story of the ten virgins.

Five were wise.

They were said to be wise because they:

Made ample preparation to meet the Bridegroom.

They possessed oil in their vessels the oil being a type of the Holy Spirit.

Note—Again, we find Jesus speaking of the watchful servant and calling that servant wise.

Note—Again, Paul calls our attention to the need for a circumspect walk in life, which he terms a wise walk:

"Many shall be purified and made white"

b. A way of full salvation (v. 10).

"Many shall be purified and made white"

Note—Many have taken this way of full salvation.

Note—To take this way means more than simply swearing off.

To take this way eliminates compromise.

To take this way rids of questionable practices.

To take this way frees of of the taints of sin.

To take this way means all for God and none for self. purified . . . by the Holy Ghost. Made white . . . by His blood.

c. A way of soul-winning (v. 3). "They that turn many to righteousness"

Note—This is real philanthropy. This is a spiritualized Community Fund.

This is divine flood relief work.

This is soul-winning!

c. A way of some trial (v. 10): "and tried"

This is not a path of roses. This is not all shout.

This is a steep, rough and rugged way . . . but our Lord trod a like one to Calvary.

Every Christian will be tried.

2. The other is:

a. A way of wickedness (v. 10).

Note—This fact is in evidence in the world as never before.

Note—There are degrees of wickedness in the sight of men.

But—In God's sight . . . every one who is not taking the first way mentioned is taking the second way, and so is classed with the wicked.

God has called a world of humans to holiness yet.

The vice-dens persist.

The saloons run unhindered.

The gambling dens reap on.

The slave habits tighten.

Men follow godless leaders.

Women forget all modesty and chastity.

Children grow up in disobedience.

Hell rages.

Devils are turned loose.

God is mocked.

Profanity becomes more common.

Churches are empty.

The world trembles on the brink of war!

Why? Because people have chosen the way of wickedness rather than the way of salvation.

b. A way of spiritual darkness and lostness (v. 10).

"None of the wicked shall understand . . ."

"For everyone that doeth evil hateth the light, neither cometh to light, lest his deeds should be re-proved" (John 3:20).

Here lies the reason for empty churches.

Here lies the reason for the darkened condition of America.

Here lies the reason for things

which have replaced old-fashioned sermons and mourners' benches.

Here lies the reason for the world's attitude toward the truths of the Bible.

They cannot understand because they fear to understand, lest their sins be made known unto them, hence they remain willfully in darkness.

The unsaved man cannot understand the testimonies of the saints. He cannot understand the answers to prayer which the child of God receives.

He cannot understand a trust in God.

He cannot understand complete freedom from sin.

He is willfully blinded!

II. TWO WAYS OF DEATH: (Suggested here)

True are the words which remind us that as we live, so shall we die.

There are only two ways of living.

One in purity of heart and salvation from sin.

The other in an unsaved condition and with an evil and wicked heart.

So then, there will be only two ways of dying.

III. TWO WAYS OF AFTER DEATH

This is a serious consideration.

1. Notice the first here spoken on v. 2, "Some to everlasting life."

2. Notice the second here spoken of v. 2,

"Some to shame, and everlasting contempt."

"Some to everlasting life."

This is eternity.

Compare this space of time herein mentioned with this life's few days.

Note here the reward of the faithful—life.

"Some to shame, and everlasting contempt."

This is eternity.

This is the other way.

Compare this space of time with life's short day.

This is the final place of all who reject the life of salvation and purity.

This is the place of your own choosing, should you finally enter it, as God does not send you here.

Description of it? see Isa. 66:24

CONCLUSION

God's Word speaks of only two ways. You are taking one or the other.

The final ends of these ways have been made plain to all who will look and see. There are two goals.

Two Masters.

We must choose between the two.

How are you choosing, or how have you chosen?

"Thou Fool"

CHARLES F. TAME

Text, Luke 12:20. Scripture, Luke 12:16-34.

INTRODUCTION

1. This parable contrasts the essential things in life and those which are secondary.

2. This man placed second things first and thus played the fool.

3. There is a constant possibility of men and women playing the fool today.

Notice that he played the fool.

I. IN HIS REASONING

And he thought within himself (v. 17).

1. This is the place where many first play the fool.

2. The secular world endeavors to reason everything out for themselves.

a. There is an accommodating reasoning, according "to their own desires."

b. God has been eliminated from the modern scheme of reasoning.

3. The rich man reasoned to the end that he might obtain more earthly riches, but played the fool being unmindful of eternal wealth.

II. BY HIS GREEDINESS

I will build greater barns (v. 18).

1. This was the motive for such foolish reasoning.

2. This is the motive behind much of present day disorder and folly.

3. This was the motive behind Judas' betrayal of Christ.

4. Such greed and selfishness are spoken of in the Word as being an unmistakable sign of the last days.

III. IN THE EXERCISE OF HIS FREE WILL

This I will do (v. 18).

Note—Every man has the right of choice.

1. Multitudes are playing the fool by the exercise of their freedom of choice.

2. "This will I do" has sealed the destiny of every man some time, somewhere.

III.—From personal experience or from lives of men and women—those who chose for God—those who chose for sin.

IV. BY HIS SELF-CONFIDENCE

Soul thou hast (v. 19).

1. This is usually the motive for self-indulgence.

2. This attitude represents the attitude of the world today.

V. BY HIS SELF-INDULGENCE

Eat, drink and be merry (v. 19).

1. A picture of America today!

2. A description of the present political platform.

3. A vivid picture of the self-indulgence of countless numbers of individuals both young and old.

III.—Statistics on liquor traffic.

III.—The self-indulgence of Esau (Gen. 25:27-32).

4. The masses of humanity today are thus playing the fool!

VI. BY HIS MISPLACED AFFECTIONS

For where your treasure is, there will your heart be also (v. 34).

Notice Jesus' teaching from this parable.

What and where is your treasure? What are the things that lay claim to your affections?

Are you playing the fool?

VII. IN HIS TREATMENT OF HIS IMMORTAL SOUL

And I will say unto my soul, soul (v. 19).

1. Any person who thus dictates to his soul is playing the fool.

a. We had better quit trying to advise and order our soul, and let God talk to it and thus save it from eternal destruction.

2. Your soul is not yours to consider so lightly.

CONCLUSION: God says that this man "played the fool!"

Notice the sentence passed upon him. "Thy soul shall be required of thee." The uncertainty of life.

The certainty of a reckoning with God. Our need is that we may be rich toward God (v. 21).

The man who plays the fool, is not!

Preached Sermons on Prayer

BASIL MILLER

(1) The Power of Prayer

"Ask what I shall give thee . . ." (1 Kings 3:5).

INTRODUCTION: There exist certain moving energies, which produce social and moral effects.

Some individuals are endowed with great personal dynamics, others are blessed with the capacity for inspiring activity.

Some causes are manned by those who build tremendous impetuses through principles involved or mighty motives.

Outstanding among these social energies is the power of prayer.

I. PUTS THE EYES OF THE LORD UPON THE RIGHTEOUS

"The eyes of the Lord are upon the righteous . . . his ears are open unto their cry" (Psalm 34:15, 17). God looks upon the righteous, and becomes concerned when they pray.

II. PRAYER IS THE KEY OPENING THE TREASURES OF GOD

" whatsoever we ask, we receive" (1 John 3:22). Spiritual dynamics are opened upon the soul that prays. The anointings of God are poured upon the availing soul who will prevail in prayer.

Energies of heaven are linked to the praying man or woman. Holy stimulations to action reside in the simple practice of prayer. God would move the universe, did conditions demand it, just

to answer the prayer of a soul who has great expectations—witness Joshua and the sun standing still.

III. CUTS THE MAZE OF FATE AND WORKS GLORIOUS RESULTS

Covenanters prayed and God sent a great fog to hide them from enemies. An invalid prayed in London for Moody to come, and ere long Moody and a mighty revival arrived. Monica prayed for her wayward son 30 years and finally Augustine was converted to become saint, teacher, theologian and preacher.

When things seem blocked, pray through the maze. When fate is against a man or movement, pray through the weird turns of fate. When you cannot organize through, labor through, pull through, you can always pray through, and there are no chains of circumstances which prayer cannot cut.

CONCLUSION: As Jesus, pray all night—pray without ceasing—pray when others labor, others plan, others sleep, pray until God's eyes swing toward your cause, God's hands are outstretched to you in benediction.

(2) The Glory of Prayer

And he went out into a mountain to pray, and continued all night in prayer (Luke 6:12); And as he prayed the fashion of his countenance was altered . . . but Peter and they that were with him were heavy with sleep, and when they awoke, they saw his glory (Luke 9:29, 32).

INTRODUCTION: The nature of glory consists in a divine illumination, a holy shekinah, a peculiar radiancy and power which reveals the presence or nearness of God to the soul.

It is a spiritual warmth which puts a glow in one's life. It is an anointing which enables one to warm decadent souls. Nothing needed by the Church like this glory of the Almighty residing upon one. Prayer brings glory, and works glorious results.

I. PRAYER REVEALS THE MIND OF GOD

The man who prays will have no difficulty realizing what the divine will is—praying clears the spiritual skies, places one in the center of divine light, lifts the soul near the heavenlies, where God can speak to the soul. Prayer quiets the voices of this world, so that the divine voice might speak.

II. AFFORDS WINGS WHEREON WE FLY TO HEAVEN

When one prays spiritual wings are placed on the leaden soul, and one is enabled to dwell in the heavenlies. We can ride above the trials of the world; the earthy, on these wings of prayer. The mind may be freed from the bondage of evil thoughts by having prayer wings put to it. Our vision becomes glorious in outlook, our ideals become spiritual in nature, our motives become heavenly when we put under them prayer wings.

III. PRAYER CROWNS THE SOUL WITH DIVINE GLORY

The praying man has an anointing from the Holy One. The glory of God comes not unless one places his soul under the divine eyes, under the illumination of God's countenance, under the view from heaven. Prayer does this. Pray long enough and you will be blessed internally, warmed spiritually, uplifted morally, quickened mentally, and spiritually endued throughout all the avenues of your being. This is glory.

CONCLUSION: If you are gloomy in prospect, doubtful in faith, weak in morals, swayed by the winds of temptation, put the wings of God under your soul through prayer. Then you will ride high in the divine heavens, far above your trials.

When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.—ROBERT MCCHEYNE.

Prayermeeting Suggestions for December

Lewis T. Corlett

The Bible, A Book of Authority

(2 Tim. 3:16, 17).

1. On creation.

2. Sin, its origin, effect and curse.

3. Salvation, its joys, blessings and experiences.

4. Death.

5. Immortality.

6. Final destiny.

7. The laws of progress.

8. Proper standards of morals and ethics.

9. Of God.

A Comforting Helper

(Psa. 119:49-56)

1. Hope—in the Word of God (v. 49).

2. Help—in the Comfort of God (v. 50).

3. Horror—at the forsakers of God (v. 53).

4. Happiness—in the fellowship of God (v. 54).

5. Holiness—by the power of God (v. 55).

A True Witness Delivereth Souls

(Prov. 14:25).

I. EVERY PERSON CAN BE A SOUL WINNER

1. Not a difficult job.

2. Propagation of the gospel in every man's hand.

II. MANY ORDINARY PEOPLE IN BIBLE TIMES DID SO

III. REQUIRES RIGHT PURPOSE

IV. REQUIRES A REAL INTEREST IN PEOPLE

V. DEMANDS CONSISTENT LIVING

VI. THE FAITHFUL WILL BE REWARDED

The Glory of Going on

(Gal. 6:9)

1. LEAVING THE PAST

1. With its failures.

2. With its disappointments.

3. With its lessons.

II. THE GLORY OF GOING ON

1. Building on past lessons.

2. Advancing to better blessings.

3. To greater victories.

CONCLUSION

If you are gloomy in prospect, doubtful in faith, weak in morals, swayed by the winds of temptation, put the wings of God under your soul through prayer. Then you will ride high in the divine heavens, far above your trials.

When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.—ROBERT MCCHEYNE.

Defeating Discouragement

(Psa. 42:1-11)

1. Elijah did not perish (1 Kings 19:1-21).

2. Remember the past (Heb. 11:32-40).

3. God provides (Matt. 6:27-34).

4. Jesus was tempted (Heb. 4:15).

5. There is a Comforter (John 14:26-28).

6. A Better Day (James 1:12).

A Song of Praise

(Psalm 145)

1. His Unsearchable Greatness (v. 3).

2. His Unrestricted Goodness (v. 9).

3. His Unspeakable Glory (v. 11).

4. His Unselfish Giving (v. 15).

5. His Unmeasured Grace (v. 19).

The Constitution and Bylaws of the Kingdom of Heaven

(Matt. 5:17, 7:12)

1. The Law of the Scriptures (5:17-20).

2. The Law of Motives (5:21-32).

3. The Law of Words (5:33-37).

4. The Law of Perfection (5:38-48).

5. The Law of Worship (6:19-24).

6. The Law of wealth (6:19-24).

7. The Law of Trust (6:25-34).

8. The Law of Righteousness (7:1-12).

"I Can"

(Phil. 4:10-13)

1. Resist temptation (1 Cor. 10:12, 13).

2. Exercise faith (James 1:2-8).

3. Know (Eph. 3:14-19).

4. Trust (Eph. 3:20).

5. Share (John 15:14-15).

6. Do (James 2:14-15).

7. I Can Through Christ (Phil. 4:10-13).

My Father's World

1. God, the Creator (Gen. 1:1; John 1:1-3).
2. God, the Sustainer (Job 34:13-15).
3. God, the Provider (Matt. 6:25-34).
4. God, the Director (Rom. 8:28).
5. God, the Infinitely Good (Matt. 19:16-22).
6. God, the All-Powerful (Isa. 40:12-31).

The "Precious" Death (Psa. 116:15)

1. The "precious" death is a prepared death.
2. The "precious" death is a peaceful death.
3. The "prepared" death is a profitable death.
4. The "prepared" death is a preferred death.
5. The "precious" death is a powerful death.

The Grammar of Faith (Gen. 22:1-19)

- I. THE REQUIREMENTS OF FAITH (v. 1, 2).
1. It requires patience—"after these things."
2. It requires steadfastness—"God did prove Abraham."
3. It requires submission—"Take now thine only son."
4. It requires obedience—"Offer him there."
- II. THE RESPONSE OF FAITH (v. 3-10).
1. It acts immediately—"rose early."
2. It anticipates steadfastly—"on the third day."
3. It trusts implicitly—"God will provide the lamb."
4. It obeys unflinchingly—"Abraham stretched forth his hand."
- III. THE REWARD OF FAITH (vs. 11-19).
1. Heaven beholds it—"The angel of the Lord called."
2. Angels know it—"now I know."
3. A substitute provided—"behold a ram caught."
4. His faith amplified—"Called the place Jehovah-jireh."
5. The promise verified—"In thy seed shall all the nations of the earth be blessed."
6. He returned victorious—"so Abraham returned."

Ebenezer—"Hitherto" (1 Samuel 7:12)

God's people may fittingly celebrate His goodness and faithfulness at the dawning of a New Year.

1. THE PAST—AN EXPERIENCE OF HIS GRACE
1. Jacob could not forget (Gen. 48:15).
2. David was delivered from the hand of Saul (Psalm 18:6, 17).

3. Paul and Silas were delivered from prison (Acts 16:23-26).
4. Sound speech (Titus 2:8).
5. Sound in faith (Titus 2:2).

II. THE PRESENT—A TESTIMONY TO HIS PRAISE

1. David's heart warmed with praise (Psalm 66:16).
2. Daniel gave glory to his God (Daniel 6:21, 22).
3. Peter was a grateful witness (Acts 10:39-43).
4. Sound speech (Titus 2:8).
5. Sound in faith (Titus 2:2).

III. THE FUTURE—PROVIDENCES BECOME PROMISES

1. Joshua—"As I was . . . so will I be" (Josh. 1:5).
2. Paul's written declaration (Rom. 8:32).
3. Paul's personal assurance (2 Tim. 1:8).

The Perfect Soundness (Acts 3: 16)

1. Sound mind (2 Tim. 1:7).
2. Sound words (2 Tim. 1:13).
3. Sound doctrine (Titus 2:1).

The Power of the Word

1. The Power of the Word—Cleansing (John 15:3).
2. The Power of the Word—Keeping (Titus 1:9).
3. The Power of the Word—Revealing (Heb. 4:12).
4. The Power of the Word—Teaching (2 Tim. 2:15).
5. The Power of the Word—Comforting (1 Thess. 4:18).

Christian History

1. Saved by Him (Heb. 7:25).
2. Peace through Him (Rom. 5:1).
3. Accepted in Him (Eph. 1:6).
4. Leaning on Him (John 13:23).
5. Devoted to Him (2 Cor. 8:5).
6. Waiting for Him (1 Cor. 1:7).
7. Dwelling with Him (John 14:3).

An Outline Study of the Book of Hebrews

Paul S. Hill

CHAPTER TWELVE

IS THE program of God in His dealing with men to stop at the completion of the Old Testament Scriptures, or is it to continue? Has God brought His people through all their wonderful history as told in the Old Testament just to stop their progress in a confused day of unrealized vision and faith or shall His people continue? Do all the meanings of Hebrew ritualism and ceremony vanish into thin air without leaving a substantial thing in the world or shall these teachings become solid? Do all the inspired prophetic utterances of the Hebrew prophets evaporate in a misty future without having the seal of actual fulfillment attend them? Or are they true to future facts? Did God send His Son into the world merely to compass all His ministry within the days of His incarnation in human form, or shall the ministry and Saviornhood of Christ continue? Shall the world know the beginning of a New Testament dispensation, a New Testament Christian Church, only to see it lost in a few short years because of its lack of power over men, or shall the New Testament Church continue and expand? Shall the first generation of Christians know the power of the Holy Ghost, only that all successive generations be weaklings, or shall the power of the Holy Ghost be continuous? Shall God's kingdom get off to such an auspicious start with the signs and miracles and divers gifts of the Holy Ghost in the New Testament dispensation merely for the sake of diminishing and crumbling away, or shall it prevail against all earthly kingdoms and men? Shall the pentecostal

power be promised and experienced, and bid hold of by the early church only to prove that it is inadequate to save men, or shall the Spirit continue to convict of sin, righteousness and judgment? Is the Old Testament program the biggest and best that God has for the world or is the New Testament order still larger and more enduring?

There is no doubt in the mind of the writer to the Hebrews as to the answer to these questions. The Old Testament days with their processes of bringing Christ and His salvation into the world are past and gone, but better days are ahead. The prophets have uttered their prophecies, they shall be fulfilled. The Hebrews have struggled long years to bring revealed religion into the world, it shall be established to the ends of the earth. The types and ceremonies of the Hebrew religion with all their wonderful teaching shall not be lost, but fulfilled and enriched by the New Testament Church. The beginning of the New Testament Church in its power and glory shall not die, but live and increase, and fill the earth, and finally be developed into "A kingdom which cannot be moved," even when God shakes the heaven and the earth.

The forward look of the accomplishments of the High Priest in the "heaven itself" is not one of diminishing and dwindling ministry and power, but of an increasing certainty and enlargement. The New Testament program is not one with which the Lord is displeased, nor is it one that will need to be replaced by another, but as the writer to the Hebrews says, one of "Grace, whereby we may serve

God acceptably, with reverence and godly fear."

Looking at chapter twelve we are first brought face to face with a great cloud of witnesses. Who are these "witnesses" that are so numerous that they "compass about" the New Testament Christian in his New Testament race? Are they not all the Old Testament worthies? Are they not all the events of the Old Testament? Are they not all the piled-up evidences of revealed religion which the Old Testament affords? Are they not that great array of miracles, and supernatural deliverances which Old Testament history states? Are they not the entire services of the sanctuary, with all the types and teachings of the temple? Are they not all those fulfilled prophecies that centered in Jesus Christ? Are they not all those events in both Old and New Testament times which have been related as being necessary to the Book of Hebrews before it could be written? (see the introduction.) Are they not the testimony of Christ himself in reference of New Testament faith? Are they not from among the New Testament Christians whose inner heart bears that stamp of Christian consciousness, the deliverance from sin? Are they not those mighty surges of pentecostal power and victory which are common to the early church? Are they not the Roman and pagan world that is standing aside looking at the results of the gospel on the nations of the world? Are they not the angels in heaven, messengers of God to those who shall be heirs of salvation? Are they not Christian men of like faith who watch over our souls? And so we might continue the list in an effort to learn and enumerate the great cloud of witnesses who surround us. There is no event or happening, no person nor prophecy, no spiritual conquest nor victory, no martyr nor Christian hero that is not among the witnesses watching the voice of the New Testament Christian Church. Some call out their warning voice, some

cheer us along, some teach us things we need to know, some with deep scars encourage us to battle, some call from the heavenly shore, all bear witness. So complete is their circle, so massive their demands, so logical their teaching that the only sensible thing we can do is look to Jesus and run the race.

The exhortation in chapter twelve is against the contradiction of sinners. This was the contradiction that was against Christ, and continues against His Church. Past history shows how angry at the truth the world can become. The exhortation is to let no force of sinful men or sinful things diminish the zeal the Christian has for the Lord who bought him, nor for the truths of New Testament Christianity. What encouragement there is in this chapter! What sound advice! Holiness of heart and life are the normal heritage of the Christian. "Follow peace with all men and holiness without which no man can see the Lord." This is the road of Christianity. Look out for that inner enemy, that root of bitterness that springs up to trouble. Be free from it lest it bring you to a place of regret where there is no repentance.

Look at the portion of chapter twelve between verses 18 and 29. Notice the Old Testament order—verses 18-21. Now notice the New Testament order—verses 22-24. One is law, the other grace.

The blood of Abel called for vengeance upon Cain; but the blood of the New Testament calls for mercy.

There is no hesitancy on the part of the writer to the Hebrews in declaring the close of the priesthood of Levi. This passing of the Levitical priesthood is a natural consequence of the establishing of the priesthood of Jesus. The order of reasoning is that there was first a priesthood after the order of Melchisedec, covering that period from the fall of man to the call of Abraham, and a little later the forming of the Levitical priesthood in connection with the giving of the law by Moses. Following the establishment of the Levitical priesthood there

was built up a system of religious types and ceremonies that had, for their great objective the conserving of the moral law and priesthood was accomplished when the priesthood of Jesus is connected to the priesthood of Melchisedec by way of the same "order" and by "oath" and by "continuation of days," and by "better promises" and by One "greater than Abraham," and by the fiat of God himself then the only conclusion possible is that "That which decayeth and waxeth old is ready to vanish away."

But the high priestly office of Christ has also a forward look. The picture is not one presenting a long list of arguments to establish the priesthood of Christ in order that the entire matter of revealed religion might stop short with no place or process of advancement. It is rather a picture of a struggle of achievement in which the Hebrew people had forged ahead through the period of Mosaic law and Levitical priesthood to a place where all their expectancy as contained in Old Testament doings had been so completely fulfilled in Christ that the writer could say, "Let us go on," "Let us go on to perfection." "Let us lay aside every weight and run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our Faith."

"See that ye refuse not him that speaketh." The first sentence in the Book of Hebrews has the following subject and predicate, "God—hath—spoken unto us by his Son." Ye God hath spoken—Has spoken the second time, has spoken on Calvary, has spoken the New Testament order, and, "See that ye refuse not him that speaketh." (Read verse 25). The shaking time is coming. Only the New Testament truth as it is in Jesus shall remain. Thank God for that unshakable kingdom, the New Testament Church, the product of a perfected New Testament program, a kingdom of grace in which we serve God acceptably with reverence and godly fear.

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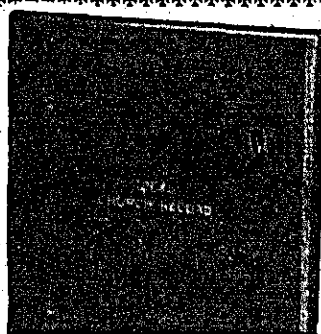
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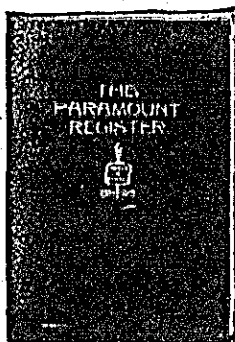


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