

The PREACHER'S MAGAZINE

IN THESE hard days the very life of the Christian Church is bound up with the quality of spiritual leadership which it may be able to command. The gospel of Christ is fighting hard in a contest with those forces which would put a lower and less worthy interpretation upon human life.

In the face of that crisis, you ought to be ashamed to be a weakling, if by any measure of sterner effort, and larger reliance upon the grace of God, you could be strong. You ought to be ashamed to be an inefficient bungler in your presentation of the majestic truths of Christian faith and life, if by study and determination you can become as a sword of the Spirit in the hand of God. You ought to be ashamed to have the kingdom of God held back by your own ineffective methods, if by wisdom and training you might be able to see the kingdom coming in your community with power. For your own sake, then, for the sake of the people you serve, and for His sake, study to show yourselves approved unto God, workmen that need not be ashamed.—CHARLES R. BROWN, in "The Making of a Minister."

The Preacher's Magazine

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Is Your Message Adequate?

THE EDITOR

LAST Sunday morning I preached through an interpreter to an audience in India. The majority of the people were seated on the floor. Even the native pastor wore no shoes. There were a few Mohammedans and a few unconverted Hindus; the rest were Christians of varying degrees of grace. All were measured by our western standards, desperately poor. Some could not read any language, but were attentive and seemed hungry for the Bread of Life. I preached to them on the fundamentals of our blessed faith and told them there is salvation from all sin for everybody.

Returning from the service to my place of entertainment, I took up a book and read a sermon by a popular preacher. The sermon was couched in good language and the order was faultless, but the preacher seemed to proceed on the supposition that there is nothing much the matter with men and that they need very little, if anything at all, to make them happy and ready for the present and the future. I read in the foreword that the preacher is master of a popular pulpit and popular with a well known university. I visualized him as standing before a cultured audience of well dressed, well educated, and worldly wise people who do not mind what their preacher says, just so he does not condemn their sins too ruthlessly and just so he can quote poetry and discourse on art and literature. I visualized him as a preacher who is quite unaware of how very lost the world of mankind is, and who thinks all that is demanded is a little justification of obtuse religious ideas and encouragement in appraising passing philanthropy in the highest possible terms. I may be mistaken, but this is the only conclusion I can hold and yet feel kindly toward the inadequate message he seems content to bring.

But I am by no means in a critical spirit. I am thinking more particularly of the instances in which my message has seemed inadequate to the purpose in hand. I am thinking of what a deep-reaching and incurable disease sin is, and of how insufficient even a true message is when it is given out as "word only."

Years ago I was preaching in what we called

in those days, "an inland town." That is, it was a town that was not reached by any railroad—and as yet we had not learned to think of trucks and buses and hard-surfaced highways. I was being entertained in the home of the village doctor, who was a Christian man and conscious of his responsibility as custodian of the health and lives of the people. A scourge of typhoid fever broke out. The doctor was busy almost night and day. In the midst of his cares, he said to me, "I am almost discouraged with my work. We have in this community a scourge of typhoid fever; but there is also much malaria. The symptoms of the two diseases are, in the beginning stages, very much alike. There is a way to know whether a patient has typhoid or malaria, but the method involves the use of equipment that I do not have, and time which I cannot spare. Therefore I am going by guess in much of what I am doing. Success in treatment depends quite largely upon correct diagnosis, and symptoms do not always tell the story. I have the remedies, if I could just be sure when and how to apply them."

Mistaken diagnosis! And this applies to the preacher quite as much as to the doctor. Enslavement to the "social gospel" which has become something of an obsession in our times is based upon failure to see that human sin is fundamental in the individual and not simply accidental in the organization of social accretions. The remedy is inadequate because it is offered as a cure for a symptom and cannot possibly reach the heart of the disease.

But next to mistaken and inadequate appraisal of the deep needs involved comes the temptation to become inured to the sight of incomplete cures. "Some have not the knowledge of God: I speak this to your shame!" This was the castigation of the Apostle to the Gentiles against the want of missionary zeal and passion. "Ye are yet carnal," was the same apostle's observation concerning some who were saved, but were not fully saved. It is so easy to conclude that a moderate state of spirituality is all we should demand of ourselves or expect of others. This was no doubt the sentiment of the translators of 1611 who inserted the word *even* into a text that asserted without equivocation, "This is the will of God your sanctification."

I can scarcely hope to come to a conclusion on this topic that will be universally satisfactory. Therefore I think I shall conclude with just a few questions that I would like for every preacher to take with him to his place of study and secret prayer. *First*, Is your message adequate in that it covers all classes—rich, poor, high, low, educated, unlearned, ritualistic in inclination or free in forms of worship? In simpler words, Is your church really the Church of God or is it just a cult? *Second*, Is your message adequate as to the deep needs of those to whom you minister? Does it accomplish definite deliverance and lead to instant and continuous victory in the hearts and lives of those who fully believe what you say? Will your message do for drunkards and gamblers and people who have

no basis for human hope? Will it fill up the needs of the cynical and world-weary? In a word, Is your

message adequate to meet all the needs of all the people to whom you are called to minister?

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Certainty in Christian Experience

We have received, not the spirit of the world, but the Spirit which is of God; that we may know the things that are freely given to us of God (1. Cor. 2:12).

TWO questions have centered around certainty in Christian experience, the first one is whether it is possible and the second, what is its nature. Regarding the first we have never felt in our church that there should be any doubt or question, but in connection with the second at times there has been confusion of thought wherein some resultant factors connected with the witness of the Spirit have been regarded to be the witness itself. Accordingly we need to do careful and clear thinking along this line. To aid us in this we shall have reference to one of the standard writers of days gone by.

RECEIVING THE SPIRIT

The work of salvation in the heart of man is through the Holy Spirit, the executive of the Godhead. As the Spirit is a being not an influence then the incoming into the heart to carry on the transformation of the nature should on the very face of the situation be discernible to the one who is the recipient. When two human beings contact one another, unless there is some defect of a serious nature in one, they are conscious of each other's presence. Accordingly when being meets being, though one be divine and the other human, can we question the fact that the human will be conscious of the divine?

In our experiencing the work of salvation in our hearts, if our minds would center more on the personal elements rather than on the abstract, we would have less difficulty with the question of evidence. We center our thought on some mystic experience instead of a mystic fellowship. We construe with that mystic experience an ecstatic feeling and these constitute our criteria of the witness. If on the other hand we would emphasize that the Christian experience brings to us on the positive side a mystic fellowship, fellowship with Christ and the Holy Spirit, that there may be resultant feelings as is natural when being contacts being, we might more clearly understand the nature of the witness.

When we consider our highest fellowship with human beings, we find that it does not consist primarily in the realm of the senses; these may be modes of contact but not the highest; the highest is the communion of friend with friend, perhaps with not a spoken word, yet there is that insensible but distinct fellowship, the meeting of spirit with spirit.

So is it with the divine. The highest moments of fellowship come when the soul has passed the realm of sense into communion that is spiritual.

"THAT WE MAY KNOW"

The one primary end from the standpoint of assurance in the receiving of the Spirit is that we may know. There is no question about the matter, we are to have certain knowledge. That we should have certain knowledge on such an important question is not to be doubted. We desire to know in connection with matters of far less import, how much more in this case? "The mode," says Bishop Foster, "is exceedingly difficult either to understand or conceive; but the thing itself every Christian knows by experience, and upon authority of God's word. This much we may say, the method of the Spirit's witness we do not conceive to be by sensible signs: it may be accompanied by such, but is not ordinarily; not by an audible voice; not by a visible manifestation; not by a sensible touch; not anything of this kind; and yet the witness is direct and assured, as much so as though accompanied with outward manifestations. It is a consciousness wrought in the soul, that a change is effected. The soul takes knowledge of itself—its own state—and so bears witness to the change; the Spirit of God joins with ours in that manner in which spirit can impress other spirit, and asserts also the same truth; we are conscious, or by some means assured, that such an impression is made, and made by the divine Spirit; and though we cannot tell how, yet the soul knows, beyond a doubt, that the impression is from God. Thus God's Spirit, conjointly with ours, attests the change; and in their combined testimony thus rendered, without any external signs, the soul reposes with the consciousness of entire certainty."

The witness, then, is a communication to the soul, not however through voice or other means, but it is a conviction within the heart produced by the Holy Spirit that the work has been wrought.

THE THINGS FREELY GIVEN UNTO US

The witness of the Spirit accordingly is as we have described, at least we have done our best to describe it. This is one of those experiences that we understand only when we have had a like experience, and as it is a unique feature of our Christian faith, language seems to limp in giving us an explanation. With the witness there are certain attending elements that should be noted.

First among the attending elements is the stirring

of the emotional nature. The stirring of this phase of our being is not the witness, but often accompanies the witness. This is where we need to be very explicit, for many confuse this emotional manifestation with the witness. There is a difference between what accompanies and the thing itself.

Second in connection with the emotive experience there should be noted that it is various. Oftentimes we associate one kind of emotive experience with the witness of the Spirit and the one we are prone to associate is not the one that is the most general. We tend to feel that "great joy and ecstasy" are most uniformly present whereas the more likely emotion is peace. Let us listen again to Bishop Foster who says, "Ordinarily the soul at this crisis is filled with peace rather than joy; simple peace, tranquillity, a sense of complete satisfaction, attended, in some instances, almost with no impulsive emotion, in others there is great rapture." The expectation of great rapture is common; this not unfrequently leads to difficulty. It is deemed a change so glorious, that it is generally supposed to be attended with great demonstrations, and high and wonderful manifestation; hence, if mere peace be given, it is liable to leave the mind under some questionings of distrust; if the work is genuine, it soon removes all doubts, and leaves its possessor in undisturbed repose."

Besides the emotional experience there are other accompaniments which frequently, yea, very often, are present. There is an illumination of the mind

so that spiritual truth is more thoroughly understood and spiritual values more easily apprehended. Then faith is greatly increased; this faculty whereby we discern those things that are in the realm of the spiritual, which has an important part to play in all things that pertain to religion. It operates in the realm of religion as the five senses operate in the realm of the material. Although it seems to find no place in the psychologies of the day, yet it is an integral part of the spirit being of man as other functioning powers. Attending this increase of faith is the sense of purity within, that all sin has been cleansed, if it be that it is the witness to entire sanctification that we are seeking. Finally there is also the sense of the divine presence.

Thus it is that man becomes assured of his salvation. The evidence is immediate and direct and it produces certainty of knowledge. Another phase of evidence we may discuss at another time whereby there is an attestation of the direct evidence, but sufficient for this time is the consideration of the witness of the Spirit. Always we should discriminate between the witness and its accompaniments, remembering that we may have the witness without these phases, although it is likely that some of them will be present. Thus watching carefully we can "know the things freely given unto us."

*Now rest, my long-divided heart;
Fixed on this blissful center, rest;
Nor ever from thy Lord depart
With him of every good possessed.*

Taking Heaven Against the Wind*

Basil Miller

THE winds of life never daunt men of achievement. No idler ever drifts, leaning on his dripping oars, into the port of heaven. We are not wadded to accomplishments on gentle breezes. We arrive at the the culmination of our goals, the heights of our ideals and ambitions only with the wind in our faces.

While the battle rages we attain our victories—in the thick of the strife we build our characters—amidst the blowing tempests on the ocean of life we are fashioned into manly soldiers. While we stand on the line of another year, one with an untried field, where dangers will match our skill, the winds will blow many an entrant out of the fray—but for us who would achieve for our Master, let us face it with the wind blowing in our faces.

As the wild bells ring out to the skies, the old year dies and the new is born, may we draw three pictures of life and watch men as the winds blow across the scenes.

THE SOLDIER IN THE BATTLE

Life is a battle field, and its victories are not won by moral cowards. However sharp the sword, or keen our endowments for conflict in our chosen career, nothing can take the place of courage. The prizes of strife are not to be plucked easily as bread.

*New Year's sermon delivered over KABC, San Antonio, Texas.

fruit is to be had for the mere taking by the lazy South Sea Islanders. Laurels in the campaign of life go only to that person whose very spirit is surcharged with a dynamo of determination, whose ideals stand out as brilliant beacons instilling principle and desire to die, if need be, to win.

As a soldier in the army of Immanuel we must never learn how to "beat a retreat" on our drums. In this battle drummers are called for who can beat a charge that will stir laggards into activity, and arouse such emotions within the breast that the enemies of the soul and of the Lord will be attacked.

Across this battle field of life winds of discouragement will blow. There will come such scorching winds of doubt and distress, and gentle zephyrs calling to ease and satiety, that manly vigor will be lacking. If we are to be crowned in this battle, during the coming year, we must face every such wind, and however strongly it may howl go right on to the coveted goal.

The soldier in life's battle takes heaven only by facing the winds.

THE SAILOR ON THE SEA

Life is pictured as a sea, a turbulent, raging ocean whipped by many a stormy wind, and dashed by howling tempests, and roughened by torrential

downpours and made dangerous by racing hurricanes and freighted with death dealing consequences. No sailor aiming at the destination of "the haven of rest" ever finds it a silent, silvery and quiet sea. Men who drift with idle oars never arrive at this port. Chance circumstances and lazy winds do not blow against the sails of one's barque and land it happily on "that golden strand of eternity."

This new year, which we face and on which we sail, will be one of trial for the sailor. But the greater the storms, the stronger the winds which the sailor of the Lord faces, the stronger will be his arms and the more wondrous his ability to carry through. Skill in manning one's vessel is attained only by actual experience. The men who sailed that noble vessel of honor, *Constitution*, were trained in the early days when windjammers were common. They learned their art by taking a sailing vessel around Cape Horn during the winds of winter. They are expert through experience.

Thus it will be with your soul, if you sail against the winds. What though the ocean is beaten into a fury, aboard the vessel of your life you carry One who is able to say, "Peace, be still," and the waves and the winds obey His voice. What though the night is dark and the stars do not come out, you cannot be lost on the stormy sea for you carry the Pilot who has safely guided others into the haven. The chart and the compass are contained in the "Log Book of the Ages."

Let the winds blow then their fiercest and the sky be overcast with fog and the night be gloomy and dark; for soon the lights from the skyline of that heavenly city will come into view and as the good Gospel Ship arrives what a reunion that will be.

THE CLIMBER ON THE MOUNTAIN

The immortal Bunyan painted the trail of the climber to that heavenly city as mountain-beset. He wrote, "And so we came to the Delectable Mountains." Christian found mountain trails which were steep, and narrow and seemingly dangerous.

The mountain of this new year lies before us to conquer. Higher than the highest of the earth it towers. More dangerous than Alpine trails are the rocky slopes on which we must ascend. There may be lowlands where one could abide, but the spirit of man immortal cannot be satisfied with low lying plains when there are peaks to be scaled and heights to be conquered. This is why Mount Everest is ever a challenge to the imagination and the strength of our greatest mountain climbers. Men risk their lives each year hoping to scale that last thousand feet of sheer rock. They start up and wait until the storms subside in hope that the snow will drift off the peak, and many of them never come down again.

The call of the heights has been heard and they attempt to answer it. This is the Christian's life—the heights allure—the peaks beckon—the towering altitudes challenge—and we long to attain them.

But the mountains of life are wind-beset. The trails of these heights are rugged and steep. Dangers

lurk around each bend, and how soon one's foot might slide, or rocks may loosen, to send one crashing to the depths of the chasm, we do not know.

Gilding the tops of the mountains of this year is the golden glow which attainment paints. Good climbers, face the winds as they sweep upon you. Do not be daunted. No storm can loose you from the peaks if your feet be shod with righteousness, and your spirit be girded with purity. The heights would not be worth attainment if they were not as a prize to be won—heaven would not be an alluring prospect could one drift easily, climb without moral and spiritual effort to its gates—eternity would hold no goal to be won by the righteous if moral cowardice could purchase it.

THE WORTHY COMPANION

Men do not travel alone—we are social creatures—the inheritance from the past and from another builds our characters—the hand of the Master wields the chisel which carves the statues of our lives. Greatly endowed men oftentimes become moral cowards when not touched by this power of Jesus. Men of small import and limited abilities, when inspired to face the winds by the Christ, astound the ages with their achieving capacities. Were one to write the story of the success of the Church it could largely be told in the delineation of characters of mediocre ability who were God-possessed so that they dared face life's difficulties as empowered by the Spirit.

However you paint the scenes of this coming year—as a battle field, and you a soldier thereon, as a turbulent sea, and you a sailor, as a rugged mountain, and you a climber—the winds will blow, and to win the goal you must face them.

The worthy Commander of the soul on this battle field is Christ. He has conducted many such a campaign, and when you face the darts of the enemy under His charge, you need not fear the outcome. The worthy Pilot on this sea is Jesus. He has sailed the ocean of life on many such barques as yours, and guided them safely through the winds that howl around them. The worthy Guide on the mountain of the coming year is the Master. He is acquainted with every steep and towering peak. He has guided others across the dangerous ravines and chasms. The trail He knows, and under His charge you, as Bunyan painted Christian, "will come to the Delectable Mountains."

FACING THE WINDS

Though the breath of the wind may cut like a razor and its voice shriek like fury, take heaven with it in your face. You will be called upon to go into winds which sound like the salvos of great guns firing over the ocean, but in facing them you are qualified to dwell with the immortals, for those who have achieved for Jehovah have been wind-facers. When God wants a man he permits life ruthlessly to perfect him with hammers of fate and with mighty blows he is converted into the royal shape which heaven demands.

The winds of Providence will bend him, but they

never break him. The storms will try him with all their skill. The tempests will goad him and whet him. In poverty Nature begets him; often in the field he is disappointed; in the race he becomes lonely, that his struggle may be harder still. While God fires him and inspires him, yet often he is restrained, and the glow within is dimmed and not

permitted an expression. The soul is lacerated by disappointments. The tantalizing goal is placed beyond his reach. The spirit is challenged—and a desert intervenes, which he masters. Then a mountain is hurled into his pathway, which he scales.

Among such who take heaven with the wind in their faces, God finds his men of the hour.

Preaching Power

Article Two in a series on "The Preacher's Passion for Souls"

Fred M. Weatherford

IN THE twentieth-century pageantry march that marks the new American history, no age has more imperatively needed the heralding of the gospel message from pulpits anointed with the power of God.

The element which gives success in preaching is termed ministerial power. It is so indescribable and spiritual in its character as to be beyond the reach of definition or explanation. The term, however, is scriptural and we have nothing so expressive in the message of the minister without which sermonic effort is drab and futile, to all salvation attempts.

The word power, as used in the English version, is represented in the Greek Testament in the two chief forms, *exousia* and *dunamis*. The first of these words indicates authority. The official exercise and miraculous endowments are in all cases expressed by the word *exousia*, though in a few instances *dunamis* is enjoined.

Ministerial power is everywhere expressed by the word *dunamis*, as in Luke's Gospel, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." And again, taken from the pentecostal scene, "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." Again, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." Another quotation states, "For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God."

This power is a superseding, divine bestowment, to that of the original crisis in Christian experience. This was emphatically true of the apostles. They had been commissioned to preach the gospel; they had been made Christian through the forgiveness of their sins; they had bestowed upon them the gift of miracle working, yet they were specifically instructed by Christ, to wait for a second crisis in Christian experience, designated to delegate to them, and to us, a power from on high, to successfully execute the gospel commission. This power cannot then, be synonymous with conversion, but rather subsequent thereto.

This spiritual power is not beauty of presence, nor dignity of form. It is something we need more

than learning, or wisdom, or oratory, or any thought of our acceptability, or popularity. Immortal souls, come first of all to listen for the tidings of the Savior. Upon the issues of the divinely illuminated sermon, the destiny of immortal souls may be sealed for good; while upon the absence of this illumination, may hinge their doom. More persons die every week than there are pulpits in the land. Let us insist upon preaching sermons to the dying.

This power may demonstrate itself in the most eloquent speaker; it can also thrill in the accents of the unlettered man. It uses the medium of language, in all of its multifarious forms. It creates a tongue of fire, to preach the gospel among all nations and carry to every heart, through its own peculiar idiomatic expression, the knowledge of divine revelation. It is the clothing of an unseen power, that kindles a flashing sparkle in the eye of the speaker, by which the heart of the hearer is moved to action.

It is historically true that morality and spirituality have improved or retrogressed, in keeping with the waxing or waning power of the pulpit. The fact that the power of the pulpit is waning is chargeable to the seats of learning. Education is a flame by which the intellect is lighted, but the place where you light your intellectual and spiritual torch, is the determining factor, as to the kind of fire you will spread, when you come from the hall of learning.

The waning power of the pulpit is a challenge to modern aspirants. The pulpit need be by no means obsolete, nor obsolescent. The preacher must demand of himself to be a paramount power in human society. Let it be remembered that the church is the only foundation for moral and spiritual cleansing. It is the preacher's commission to be a living force among men. His calling is the supreme function of exercising a mystic, divinely authorized power in human leadership.

Let the pulpiter bear in mind that the royalty of the pulpit adheres in the truth of God being proclaimed without fear or favor. Woe to the preacher who does not foster the abiding of an incorruptible conscience. He must never suffer his vision of God to be clouded by the challenging fear of an intimidating audience.

Many a minister has defeated both himself and his people, by cajoling and flattering them through

a process of softening the rebukes of the gospel and lessening Christ's hard sayings with broadcloth finish until the most touchy conscience in the pew can hear them without a prick of rebuke. The declaration of His truth, however, ought ever to forbid our being censorious and truculent when it becomes our duty to speak plainly. Penetrating and severe truths, to have their greatest effect, must be spoken in tears with the emotions of a sufferer.

Illustrations of pulpit power are seen in various characters. Savonarola, armed with the scepter of truth and flaming zeal for God's honor and man's salvation, led the great Florentine march to God, and inscribed over the door of the plaza honor to Christ in these words, "King of Kings and Lord of Lords." This stands as an immortal testimony, of what was once accomplished by pulpit power.

On the four hundredth anniversary of Savonarola's martyrdom, Florence celebrated with solemn ceremony the day of his ineffaceable memory. Flowers were strewn over the place where the flames had consumed his dead body. From the stage where his gallows had stood in the plaza eloquent lips eulogized him as preacher, patriot and martyr in defense of the gospel. The hope of Italy, the hope of America and the hope of humanity the world around today, is such a ministry of heroism, undaunted courage and spiritual power.

The effect of Savonarola's preaching was wonderful; he soared into ecstasies that electrified men as with a sudden bolt. He demonstrated that God's anointing counts for more than any other asset, in the school of eloquence. It was not particularly his learning nor logic, in his manner of address, but the flaming embrace of his soul, under the presence of divine illumination, that held his audiences in rapt attention, enabling him to sway them into channels of the divine objective.

Under the preaching of Luther immense multitudes were captivated and swayed by his appeal, when all of northern Europe turned Godward.

Livingstone, in Scotland, when only twenty-seven years of age, was selected by his brethren to preach after the communion at Shotts. He spent the whole night in prayer preceding his effort, then preached a sermon from which it is said there were at least five hundred seekers.

Jonathan Edwards, the great divine, preached a message under such impelling divine illumination, following a night of prayer by his church, from the topic so well known to all, "Sinners in the Hands of an Angry God," until some sinners fell screaming and others prostrate, all over the house, seeking God.

Richard Baxter was exceedingly successful as a minister. It is said of him, "He always spoke as one who saw God and felt death at his back."

John Fletcher of Madeley often so electrified his audiences, on reaching certain climaxes, that some minutes passed before he could continue his messages.

Cardinal Manning said, during a sermon in London, that had it not been for the preaching of John Wesley, no man could tell how deep in degradation England would have sunk.

Turning to the ministry of Chalmers, it is said that intense emotion, beaming from his countenance, was characteristic of his ministry. Dr. Wardlaw said, "I cannot describe the appearance of his face better than by saying it was lighted up almost into a glare. I observed the congregation on one occasion leaning forward in the pews like a forest bending under the power of a hurricane, looking steadfastly at the preacher and listening in breathless wonderment."

A Friend in Power

C. B. Strang

NERO Claudius was the friend and pupil of Lucius Seneca, one of the wisest courtiers that ever lived. When Nero became a great ruler Seneca must have remained in some shade of doubt as to what advantage he should get from the power of Nero, until as a gentleman past sixty, he received Nero's filial invitation to kill himself. What a communication from a friend! Seneca closed the vast circle of his knowledge by learning that a friend in power was a friend lost—a fact very much worth insisting upon.

Those who seek education in the paths of duty are always deceived by the illusion that power in the hands of friends is an advantage to them. On the contrary, it is an almost invariable disaster. Our friends are made from the circle in which we move. If one of this circle is advanced beyond his fellows it often means not more friendship and fellowship but less.

In the business realm employers have found that one advanced from the ranks is more demanding of his former associates who work for him than an utter stranger would be.

It is harder for our friends to see our virtues than our faults. And, while all friends in power do not take the attitude of Nero Claudius with Seneca, yet it would be well to learn early in life that we must progress on our own merits, and not through the pull of friendship. A good "push" is worth more any day than a good "pull." And all of us can develop the good "push," even though we never have the "pull." How foolish for ministers, then, to expect to get "by" because of friends in power or position. Ability and the grace of God are more desirable.

And although it is hard to say, I am inclined to believe that a friend in power is usually a friend lost. Power usually indicates position, and position brings

with it responsibility, and responsibility demands attention to duty, and duty comes before friendship. And from very necessity it becomes increasingly hard to meet powerful friends on the old basis. It seems to me that we must all make up our minds to succeed, not in and through, or because of our friends, but in spite of them.

While thinking upon this subject a blessed thought took hold of me. I have a friend in power. In fact he said of himself, "All power is given unto me in heaven and in earth." But the fact that He

has power and position has not lessened His friendship with me. I cannot succeed independently of Him. I need Him every moment of every day. But He has promised "to never leave me nor forsake me." Jesus is the friend of sinners, and the companion of saints. He has said to all of us, "Ye are my friends if ye do whatsoever I command you." And while it is sometimes true that position does subtract from earthly friendships, it is equally true that the One who holds the chief position in the universe deigns to offer us a full measure of friendship and love.

The Intellectual Life of the Minister*

Chas. L. Henderson

IN considering the intellectual life of the preacher, to the exclusion for the moment, of the particular questions of piety and spirituality, the head is not exalted at the expense of the heart. Piety is the first and indispensable requisite of the pulpit. The man who does not have a personal knowledge of the Christ, a fixed purpose, and a daily striving to do what pleases Him, can neither be His friend nor His messenger. While thus exalting the spiritual life, it needs frequent utterance, that piety cannot be a substitute for mental power and possession. No such mistake was made in the Scriptures. The Lord chose humble men, to be sure, but they soon responded to His teaching and the young fishermen soon became profound interpreters of the life of Christ and the deep, heart-felt experiences of Christianity. The Old Testament conception of a preacher is a teacher. A prophet declares that, "the priest's lips should keep knowledge." "Give attention to reading," is the word of the Apostle Paul. He would have His ministers "workmen that need not be ashamed rightly dividing the word of truth." Add knowledge to faith. Faith is to be rational and knowledge spiritual.

Piety and spirituality are not mere emotionalism. Truth must reach the heart through the intellect. In reaching the affections, truth becomes love and purpose. Therefore feelings which are not based on a great thought are not conducive to deep spirituality.

The Spirit is the spirit of wisdom and understanding and must lead to conviction by first bringing truth to bear upon the perception and reason, the mental nature. He is the Spirit of truth and so cannot tolerate the careless, superficial and thoughtless dealing with the mighty problems of being.

Revelation is embodied in history, literature, and philosophy; and while the King's Highway is lifted up, plain even for a simple-minded wayfarer, the life to which it points transcends human experience, and starts the mind upon the tracks of infinite search. The truths of Christianity make their appeal to reason and demand the exercise of the highest reason of man. Christianity has largely been responsible

* Paper read at the Ohio District Preachers' Meeting by pastor of our church at Middletown, Ohio.

for the intellectual development of humanity. The Bible stands in an ever growing environment of meditation, criticism, and interpretation. Christianity has created the pulpit and the sermon with its educative force, with its duty of feeding the mind as well as the heart. It cannot do the latter without the first.

There are good men not marked by mental keenness and culture, even illiterate men, who have been spiritual forces. One might admit the words of Dr. Robertson Nicoll, who said, "The greatest good has been accomplished by the untutored men who have declared the gospel of Christ with passionate earnestness and intense love of souls," but the highest culture can find itself unbound in the great gospel of Jesus Christ.

The world is not going to be won by mere socialism, or emotionalism, because the mind will govern the feet. A scholarly, Spirit-filled minister will outlast a more emotional one and will build a stronger church. The influence of the Scotch clergy upon the intellectual life of the English speaking people is unmistakable and is evidenced by their supremacy in statesmanship, philosophy, literature, and religion, and can be traced unmistakably to an educated pulpit that taught men to think upon great subjects.

Mental development and intellectual achievement are much like the great piers of the bridge—largely out of sight, but on which the arches rest and the multitudes pass to and fro.

To be able to cope with the problems of today, the minister must be mentally awake and prepared for the task. It means patient hours of study, while other men rest and recreate. It means mental keenness and breadth. The words of an eminent jurist have meaning to a preacher, "No man ever comes to great eminence in law without a white face and a bent back."

We are to be pre-eminently teachers of men; this is intellectual work; this implies that we must be "learners" to use the Old Testament name for a prophet. "He who would guide the thought of this perplexed age on the highest of all themes must set himself to master his instrument by discipline, by labor, by economics, and perhaps, even by agonies."

To be well prepared for the task he should make a careful study of men, their heredity, training, ideas,

motives, and characters, and the circumstances of each individual to whom he is to minister. He should know men, not in masses, but as individuals. He is the pathologist of the soul, and whatever will throw light upon man, is within his range of study.

Then he must be an inductive student of the Scriptures, and whatever else will make the Bible a living book, and make it real to him, so he may give it to others as a living reality. He should know the habits, customs, circumstances and all other details of value to make the truth more vivid. Our work is not for truth's sake. It is to be converted into conviction, purpose and passion, that men might be brought to a personal relationship with the divine through faith. In the words of Dean Church, we believe, we find the motive that should prompt all our study and preparation for the life of the ministry as well as the individual sermon. He says, "We owe it to the Church; we owe it to the time in which God has called us to labor; we owe it to the restless and perplexed, but often honest minds, in whose presence we carry on our ministry, not to be merely a hard working but also a learned clergy." To those great questions, which both stir and disquiet men, we are bound to bring that knowledge which will give us a claim to be listened to. Know as much as you can, ought to be the rule to which an educated clergyman should hold himself forever tied. A clergyman ought to be a student, a reader, a thinker to the very end.

The developed intellect has a relationship to the character of the minister himself. It will make him sincere, humble, well-balanced, untiring, and earnest with charity. The Christian scholar desires to be true in thought and in life, and this is the natural result of a sanctified scholarship.

There are possibly three types of ministers: the one living only in the past—traditional, nothing new under the sun. Second, the one always living in the speculative future. Third, the man, who by the right conception, will not exclude any, to the pre-eminence of the other, but lives in the secret present of the Lord and has a task to perform today, that is his alone.

To be a sincere student of the Scriptures requires an accurate knowledge, a keenness of perception and a breadth of wisdom, which will result in true mental culture.

The developed mind is close kin to a sanctified heart in one respect: it is humble. Oh, for the humility that comes from the honest effort to know more of the truth, and above all, the honest effort to follow it! The humility born of his larger vision of truth and life will not have less positive convictions, but more Christlike tolerance for those who see and follow the same truth as God gives us to see the truth, for we must grow in that charity that thinketh no evil of the fellow who does not agree in every detail. It is said of Casper Hodge of Princeton, that he taught his own views of truth with the greatest clearness and force, and that sometimes he would stop in the midst of doctrinal exposition and with new light on his face, exclaim, "Young men, I hold and

cherish these views of the Scriptures, but I must tell you there are men who differ from me, my peers in knowledge, and before whose spiritual attainment I bow in humility. I cannot understand it, but I must admit the fact."

The developed intellect keeps the minister from being one-sided. Continual mental action in one direction tends to give the mind a fixedness in that direction. The study of the ministry is good food for the mind, but it would be a calamity for a minister to confine his study to the reading of sermons only, especially of just one writer or school of thought. Many times a book read on a subject bias to the thought you hold on the subject is very valuable to stimulate thought. "Culture adds power to spiritual gifts," says Dr. Hoppin. Broad mindedness helps to maintain a healthful balance of mind and character.

Scholarly culture has a relation to the work of the pulpit. It maintains a high ideal for the sermon; not thinking of it as a production alone, but preferably as a means to an end—to accomplish a great work. Many times the sermon has been made bright at the expense of thought; illustrations and anecdotes have scarcely covered the poverty of thought. Many an earnest thinking layman has found the pulpit lacking in meeting his demand for mental leadership and has turned to other sources for leadership. Preaching must command the respect of minds and must train mental power in our people. The words of Bishop Foss of the Methodist Church are appropriate here, "The preaching needed must come from men in the strenuous process of an ever increasing intellectual culture and power. It is not to be gotten by skimming newspapers, dwelling over magazines, or looking at the backs of encyclopedias. Nothing gives it but the steady hard effort to master great books."

It will keep the pulpit from mental poverty. It is the constant question of every minister: how he may keep his mind well trained and fresh for his task of teaching the people. Unless a man grows, he is on the road to mental bankruptcy. He repeats himself, and as a result, the people soon tire of his ministry, in which case he must put some machinery in motion, or hunt another field. The studious minister will always outlast the popular one. He is equal for every demand made of him, and develops into a great leader in the community he serves.

Besides making the study of general theology, the minister should have a hobby, perhaps, such as Christian Ethics, Religions of the World or a similar subject. It would act as a well of water springing up with refreshing draught and be more precious in days to come.

In choosing the sermon subject and material, there are at least three things to take in consideration: First, the line of recent preaching. Second, the present needs of the people. Third, the leadings of the Spirit. When these three seem to all lead into one passage of Scripture, it would seem to be the Lord's message for that occasion. The need of the people

and the leadings of the Spirit are the two leading factors in the preparation of the sermon, which must be a growth, rather than a manufactured product, to be effective. The minister should be ever seeking truth for truth's sake, never lacking a message for men. There is a close relationship between the developed intellect and the style of the message or sermon. In all references to the trained mind, we have taken in consideration the trained mind baptized with the Holy Spirit, and in no way make a comparison between a trained mind of the non-Christian and the untrained Christian.

The question will arise in some minds; will there not appear a gulf between the pulpit and the laity, if the message is not placed on a low level so the most illiterate may understand? Let us think, with the writings of the Apostle Paul in mind, did he write to the Romans in childish words? Or the Galatians? The masterpieces of yesteryears were products of great minds. They have been read with much profit both by minister and laity. The writings that will stand the test of criticism are those which are the product of the developed intellect.

Our Concern for the Lost

John W. Ackley*

MY HEART was touched by reading a few months ago in a copy of the *Herald of Holiness* of Professor London's concern for the spiritual welfare of Jack Dempsey and of the thousands of boys and girls who look up to him as a hero. Once more I am reminded of Dr. Bresee's motto that "We are debtors to every man to give him the gospel" and of the urgency of the Great Commission to "preach the gospel to every creature." It has been a growing conviction with me for years that there are two classes of people whom the Church of the Nazarene has never made an honest effort to reach. These are our own unsaved young people who attended the public schools or the state university, and the great body of cultured, refined people in the community who are not religious.

There are two reasons for my belief that we have never attempted to reach these classes. In the first place, our messages are all directed at the "down and outers." Our sermon illustrations have to do with adultery, murder, theft and lying. We have covered up our unwillingness to exert the effort necessary to reach the educated man by saying that every man who is not saved is potentially a murderer, thief or liar. Whether or not this is true, the fact remains that any educated man resents the implication that his mind is closed to the gospel by his resentment.

In the second place our messages imply that we do not value the things which educated people value. I have observed over a number of years the references which our ministers make to education. In many instances the reference can be summed up

I do not think it is possible to be too well furnished. It is true, we can afford to—we must—let many things go in order to be the master of the one Book. But never let the plea be the sanctimonious one to hide our indifference to culture or poverty of attainment. It is better to have the right spirit without the culture, than to have the culture without the Spirit of God.

It is not less preparation that our ministry needs. Ignorance is a remedy for nothing. The lack of preparation is a handicap to anyone, and a misfortune.

An American woman of the finest training, taste and manners, who would have graced any society, spent her life as a missionary in Africa. Yet she testifies that there was no wasted gift, no unused talents. All the culture of her beautiful youth—music, letters, and art—found their place in the Christianizing of a savage people. So I believe it to be with God's servants everywhere. Whatever is true and beautiful, whatever can quicken the mind and feed the heart, is acceptable to Christ and blessed of men.

in the statement, "You can have all the culture and refinement in the world and still go to hell." The truth of this statement does not keep the intelligent unsaved man from interpreting it in one way: That the Church of the Nazarene is interested only in saving people from hell. It does not consider as relatively important the experiences in art, literature, and music which educated people have always sought. Consequently the educated man, whose hungry soul might have been reached with the gospel, is so filled with resentment because of the reference to education that the gospel falls on "stony ground."

Similarly, I wonder whether or not there may be a connection between the fact that our unsaved young people in college and in the public schools seem to lack respect for our ministry, and yet show a proper respect for their school instructors. Can it be that there is too obvious a comparison between teachers who, as a result of their training, present material in a scholarly way and some of our ministers whose sermons contain grammatical errors, inaccurate statements regarding science, a lack of knowledge of world affairs, and stories which test the credulity of the most simple? Is it too much to pray for a Church of the Nazarene so filled with a passion for the souls of the young people whom God has entrusted to our care that we will willingly exert the effort necessary to correct our grammar, to quote science accurately, to keep informed on world affairs, and to be more careful in relating stories? It is unlikely that any young person who is prejudiced against us as individuals will ever be reached by us with the gospel.

All that I ask is that we change the emphasis in our sermons from "You can have all the culture and refinement in the world and still go to hell," to, "In addition to being educated and refined, remember that your soul will never find rest until it finds its peace in God." Saint Paul said that he was "all things to all men that he might win some." God grant that we may catch a vision of what is necessary to reach our own young people and the great body of the educated and the refined whom we have never made an effort to reach, and for whom Christ died.

My experience with young people in what we call a "worldly college" has convinced me that they have a heart hunger. I believe with all my heart that the message of full salvation is the only thing that will satisfy that hunger. My earnest prayer is that we may try to understand their reactions, so that the way to their hearts for the gospel message will not be blocked by prejudice and resentment. Can it be that we have been too willing to believe that an education hardens men's hearts to the gospel?

Some Perils of Preachers

RALPH C. GRISWOLD

While riding across the country the other day at the rate of seventy miles an hour, four Nazarene preachers and one Methodist returning from a visit to a District Assembly became occupied with the solemn fact of the need of a better way of impressing an unbelieving world through our general demeanor that we have something it needs, the need of constant, radiant piety. We were able to point out a few who were living epistles upon the theme under discussion.

There were discussed some of the peculiar temptations and perils besetting preachers, especially those in executive relations, that tend to sear the soul. This article is the outgrowth of that discussion.

I. There is the ever present peril of *professionalism*. The preacher is supposed to do and expected to do certain things, and hence the danger of becoming *perfunctory* or *matter of fact* in the exercise of his most sacred services. The preacher must not allow himself to lose the feeling of romance in his preaching and conduct of God's service to his fellowmen. The professional is self-conscious and self-centered. He knows how the revival ought to be conducted. He understands perfectly just how the church must be *managed* in order to "put it over." The man of God must ever keep in mind that there are so many angles of approach to human nature, corresponding with just so many changes in mood and attitude of men that only the wisdom and guidance of the Holy Spirit is sufficient at all times.

II. There is the danger of familiarity. The preacher is constantly handling the sacred and divine truths that places him on holy ground. "Our God is a consuming fire." Contact with God and holy things either purifies or sears and consumes. The young in Christian experience will constantly delight in spiritual conversation, discussing the Bi-

ble, and talking about the Lord. How often as one advances (?) in the Christian life he loses this ardent fervor of those first elementary things! Must we permit these elementary truths and facts to lose their freshness through familiarity? While our intellectual grasp on truth should be ever increasing, let us make sure that our emotional reaction through deeper fellowship with the Spirit keeps pace, not through dramatics, but by the dynamic of the Holy Ghost.

III. The peril of stagnation. A few months ago the writer was somewhat abruptly approached by an entire stranger in the following manner. Recognizing the writer as a minister he said, "Preacher, let me preach to you a minute. The greatest thing in the world is sentiment." We responded, "That may be a very good name for it. Go on." Said he (relating a little human interest incident that had concerned him), "There was a time that I could appreciate a sentiment like that, but now I don't care; my heart is as hard and unfeeling as that stone over there. What is the reason for that?" The writer responded, "I do not know the exact cause of a situation like that with you, but I think I can tell you the reason a good many people are like you say, hard and feelingless. They are off center; their devotional life does not keep pace with their advance in knowledge and light, and the result is spiritual stagnation and hardness of heart." The man replied, "Preacher, go on, for you have certainly got my number."

Of all men the preacher is especially in danger of spiritual and intellectual stagnation. There is a sense in which he gets to where he knows too much, because of a need of the exercise of a filtering system that renews his accumulated knowledge and assimilates his increase of knowledge so as to bring "out of his treasure things new and old."

IV. Selfish motives. Perhaps of all the many perils of preachers the greatest is the danger of wrong and mixed motives. The temptation of desire for position and recognition of ability; for the favor of his brethren and so many other things furnish excellent soil for the sprouting and growth of wrong motives. How many of us today are willing to face and examine our motives and analyze them in the light of Christ? Whatsoever we do, do we always "do it as unto the Lord, and not unto men"? Are we in dead earnest always for the salvation of men for Christ's sake, or are we trying to "put it over big" and appear successful? May God in His infinite mercy and kindness guard and guide us and make us "good ministers of Jesus Christ."

A man was talking to John Wesley, and saying that he did not know what he could do with his perplexities. The two were passing a meadow bounded by a stone fence, over which a cow was looking. "Do you know," asked Wesley, "why that cow looks over that wall?" "No." "I will tell you; it is because she cannot look through it. And that is just what you must do with your troubles; look over and above them."

Listen

F. W. Higginson

WHAT a charming woman," remarked a man to his friend as they walked down the street after a call.

"Yes, she is indeed, and I was trying to discover wherein her charm lies. She did not talk much, yet followed the thread of the conversation with such interest, adding a timely word now and then. I believe her charm is in her ability to listen."

A pastor had just left a home where he had been making a sick call, while looks of vague dissatisfaction remained on the faces of those visited. At length one burst out with unrestrained relief, "Oh, now I know what it is."

"What is it you know, Ruth, explain yourself," said her mother.

"I know what makes us all feel so dumb after Mr. Silverstream leaves. I just feel that way every time, but I never knew what the reason was before. It is because of his unwillingness to listen. He seems to have a program of conversation arranged—good enough in itself, but the way he goes about it reminds one of a lesson in concentration and salesmanship. He succeeds all right, but he gave neither Father nor yourself a chance to talk."

"Ruth has said it, Mother," the young son of the house put in. "I feel like an idiot while Mr. Silverstream is flowing like Tennyson's 'Brook,' and all because he will not allow me to add my bit. He monopolizes the conversation, for our good as he thinks, but each of us would be glad to really make his acquaintance. One never gets to know a person that way. Dad being the sick one should naturally have the preference, instead of being read to and talked at so much."

"Now children, you must not criticize your pastor. He is counted one of the ablest men in our conference, with a wonderful memory and executive ability. It would be hard to please all his flock, and we must not be too exacting."

But while she would not admit it to Ruth and John, she knew that their valuation was correct. Their pastor's fault was that he preferred monologues to dialogues in conversation, and while he had a touch of pride in thus holding the floor, it resulted in others being ill at ease in his presence, and unsatisfied after his departure. He failed to give them a chance to share their burdens, and little knew the problems they would have liked to have talked over with him; how many oppressed but timid souls that hoped for advice and sympathy in vain. Even the bolder ones, after a trial or two, gave over the attempt to break the disk of conversation their human phonograph had prepared.

It has been said that "there is one Bible teacher to every five hundred preachers, one thinker to every thousand speakers," and it might be added, one good listener to one hundred voluble conversationalists. A good listener is complimentary to the speaker. He provides the interest and inspiration without which no sensitive person may con-

verse. A good listener contributes additional items without disrupting the stream of thought, but enlarging and enriching it. A good listener sends one away with the pleasing feeling of having been able to interest and entertain another, and when the topic is of mutual interest, great pleasure is derived by each.

Every congregation should realize that they have a real share in the giving forth of a sermon. The radio may pour forth its stream to an unseen audience successfully, but to give forth truth to the best advantage to an inattentive audience is very difficult. The intellectual and spiritual capacity of the listeners largely determines the speaker's compass, for truth unreceived comes back upon the author of it. A trifling audience lays no constraint for the deep things upon the pulpit. A pastor once remarked how the booming of a big fly upon the ceiling seemed of greater interest to the people than the sermon upon which he had spent much of the week in preparation. The averted face, closed eyes, or blank stare freeze the words upon the lips and the inspiration of the heart.

Paul Rader was invited to give some addresses in a certain place, and was admonished to "preach just as you do at home," in Chicago.

"Oh, that is impossible," he replied. "Here I am surrounded by a praying people. Each class and band, even to the ushers, are organized and active as soul winners. These are my inspiration and prayer helpers who make the warm atmosphere in which souls get saved. I cannot preach anywhere as I do here."

Yet churches are so blind as to think that a certain brand of preacher can change everything, if they can only get him; not realizing that if the people themselves are not men and women of prayer the warm church nest will never be provided in which sinners will be converted.

Selfishness is revealed in inattention to the burdens and claims of others. A loving heart, weaned from the clamor of its own self-life and at rest in God, is free to listen to others' burdens with the ear of sympathy. We may never be gifted or great, but the humblest may cultivate the grace of listening.

E. R. Sill says, "The very essence of culture is shaking off the nightmare of self-consciousness and attaining a sort of Christian Nirvana—lost in the great whole of humanity, thinking of others, caring for others, admiring and loving others."

One has said; "The Bible does not need to be defended; it needs to be taught." Joseph Parker was asked for the best reply to attacks upon the Bible. "Circulation!" was the answer. C. H. Spurgeon, upon being asked if he could defend the Bible, replied, "Defend it! I would as soon defend a lion. Let it out—it can defend itself."

GENERAL CHURCH PROGRAM

The Pastor's Leadership in Erecting New Church Buildings

(Continued from December 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.

PLANS FOR FINANCING

We present as being possibly suggestive some plans which have, under test, been found helpful.

A Plan Successfully Used:

A certain pastor raised large sums for the erection of a church, by a system of regular free-will offerings. At certain intervals, perhaps once a month, the people were asked to come forward in the Sunday morning service and lay their offerings, silver, gold, paper money and checks, on the table.

A Popular Old Testament Plan:

Jehoiada, the high priest of the days of King Jehoshaphat, originated a plan for financing building campaigns which because it has great practical merit continues in favor until the present day. The temple sorely needed repairs. The good high priest placed a chest beside the altar of sacrifice and asked the

successfully tried in Old Testament times. It has, with many adaptations, been used successfully in all the ages since.

Like any other plan this idea of a sinking fund would, of course, require to be presented in a way to inspire general interest and to elicit a ready response.

The Circle Plan:

Dr. Sylvanus Stall tells in "Methods of Church Work" the interesting and suggestive story of a pastor who secured the co-operation of his people in remodeling and beautifying his church by a division of labor.

He asked his young men and women to become responsible for the frescoing, since they would naturally be most interested in beautifying the building.

The boys and girls and youth were asked to raise funds for the plastering. The women were to be responsible for the new carpets and other floor coverings, while the men were to finance the painting and build the new fence.

Thus four circles were formed, each with its own executive committee and treasurer. In order to assure the needed harmony, the pastor secured the appointment of a general committee on which each of the circles had representation.

It is not difficult to imagine the results. Everyone in the church was assigned a definite part.

No. 1, Due July 5, 1915	No. 2, Due Aug. 5, 1915	No. 3, Due Sept. 5, 1915	No. 4, Due Oct. 5, 1915	No. 5, Due Nov. 5, 1915	No. 6, Due Dec. 5, 1915
No. 7, Due Jan. 5, 1916	In consideration of the contributions of others,				No. 8, Due Feb. 5, 1916
No. 9, Due Mar. 5, 1916	I (Signature)				No. 10, Due Apr. 5, 1916
No. 11, Due May 5, 1916	Date hereby agree to give to the				No. 12, Due June 5, 1916
No. 13, Due July 5, 1916	Building Fund of the				No. 14, Due Aug. 5, 1916
No. 15, Due Sept. 5, 1916 \$ each,				No. 16, Due Oct. 5, 1916
	as per attached dated coupons.				
	Payments are received when punch-marked by				
	the Treasurer of the Church.				
No. 17, Due Nov. 5, 1916	No. 18, Due Dec. 5, 1916	No. 19, Due Jan. 5, 1917	No. 20, Due Feb. 5, 1917	No. 21, Due Mar. 5, 1917	No. 22, Due Apr. 5, 1917
No. 23, Due May 5, 1917	No. 24, Due June 5, 1917	No. 25, Due July 5, 1917	No. 26, Due Aug. 5, 1917	No. 27, Due Sept. 5, 1917	No. 28, Due Oct. 5, 1917
No. 29, Due Nov. 5, 1917	No. 30, Due Dec. 5, 1917				

people to make freewill offerings in order that the desired repairs might be made. At intervals the chest was opened and such funds as had accumulated were used for further developments. This simple yet practical plan was later followed by Joash and still later by Josiah. The plan was thus three times suc-

The desired repairs were quickly secured and a spirit of happy co-operation was engendered in the congregation.

A pastor used the circle plan by dividing his membership alphabetically. He called the circles or groups "The Active A's," "The Busy B's," "The

Conquering C's," "The Daring D's," etc. Each group selected its own chairman and was to raise a given amount a member. In this particular case the amount asked was \$30 a member. A large bulletin board display stimulated friendly rivalry.

Another Plan

Two cards, such as the accompanying, were prepared in duplicate, one for the contributor and the other for the treasurer. As payments were made monthly, according to this card, the two cards were put together and, by a special punch, the date on each card was punch out. In this way an indelible entry was made for both the contributor and the treasurer and each retained his own card as a receipt.

The plan provides the simplest and surest order of bookkeeping, as the treasurer files his cards in alphabetical order. The great advantage of this plan is that it brings in the largest amount in the easiest way, namely, by comparatively small amounts paid regularly through a lengthened period of time. For example, young men and young business women who would not have subscribed a lump sum of \$30 gladly agreed to give \$1.00 a month for the thirty months.

This plan is especially effective in a round-up campaign to follow the giving of larger lump sums. When the people have made their main offering to the building fund, they may be willing to make added subscriptions running through the months to cover a debt or to defray the expense of furnishing.

WE NEED \$6,000. EACH SQUARE REPRESENTS \$50 HOW MANY WILL YOU TAKE?

A 12x12 grid table for a fundraising campaign where each square represents \$50.

A Very Practical Proposal.

A pastor felt keenly the need of a new building. The resources of the congregation were exceedingly meager. It did not seem possible to build in the usual way. The pastor challenged his men to join him in excavating for the foundation, suggesting that they go out on a program of faith and heroic self-sacrifice. While the excavating was being done, the

pastor managed to secure material for the foundation. Men who could give time during the day came and gave their service; other men who had regular hours for employment came and gave two or more hours at night.

Thus, step by step, the building went up, the people giving as they were able and the pastor soliciting from friends of the congregation, while the men, cheered and encouraged by the women, freely gave of their labor. Neighbors and onlookers who had been indifferent and even critical came to offer sympathy and help, and thus the building continued to grow.

A Simple but Effective Device.

The following simple device was used in securing funds. "We required \$6,000 for our purpose. We formed on a blackboard a large block presenting 120 squares as is shown below. Each square was to represent \$50, thus making the \$6,000.

We asked men and women to take as many as possible of these squares. A generous brother led off by taking 30 squares, representing a subscription of \$1,500. Others accepted a varying number of squares. In a few instances two or more young people joined together in taking one square. The blackboard, which was kept before the congregation, showed from time to time just how our venture stood. At last all the squares were filled and the congregation rejoiced over the accomplishment of the task."

FINANCING THE NEW BUILDING BY INSURANCE

From many churches inquiries are coming as to how church building projects may be financed and asking concerning sources from which money may be borrowed. We offer herewith the experience of two churches, one of which needed a rather large sum and the other a smaller sum. There are of course trust companies and brokerage concerns which

are willing to lend money to churches, usually on the basis of a bond issue. Generally the churches seem able to secure loans on a more satisfactory basis from insurance companies.

HOW A CHURCH MANAGED IT

The church needed \$95,000 to complete its building. The estimated value of the building when completed is \$130,000. The church could not hope on such a building to borrow the \$95,000 which was needed.

An insurance company lent the church the desired \$95,000. The church took 100 twenty-pay endowment policies insuring the lives of 100 of its young members, ranging in age from eleven to thirty years. These policies cost \$43 each a year. The insurance company accepted as security for the \$95,000 borrowed a mortgage on the church property and the 100 policies. No personal security was asked.

The church pays annually 6 per cent on \$95,000 or \$5,700 One-hundred policies at \$43.00 each 4,300 Total annually \$10,000

When this amount has been paid for twenty years the church will receive \$100,000 which will pay the \$95,000 indebtedness and leave \$5,000 in the treasury. These payments will of course be reduced by any deaths among the insured and by any additional payments which the church may find itself able to make from time to time.

By this arrangement the church comes quickly into possession and use of a great complete plant with Sunday school. Upon this enlarged church life will rest the burden of paying for the new building. It is the plan of the church to put the \$10,000 needed annually into the regular budget so as to avoid special offerings and special campaigns for the building fund.

HOW TO BUILD CHURCHES THOUGH POOR

J. GRANT HINKLE

Secretary of State and Chairman of Building Committee, Olympia, Wash.

Many of the states have enacted laws permitting insurance companies to write group insurance, and that without examination, provided the insured falls within certain age limits. This opens up possibilities in those states having such laws, which all do not understand. I want to give it to those smaller congregations that are situated as we are with little property, few wealthy members, but with a yearning desire to have a good church building. The Church Extension Board must lend on business lines, when it has the funds available. A savings and loan company applies first mortgage rules, and that will not raise enough money. A bond issue fails because of the property valuation. The members can raise only a limited amount by subscription. Now, what shall we do?

Many of the old line insurance companies will lend at once money at six per cent, providing the congregation will take out endowment insurance for twice the amount of the loan and make the church the beneficiary.

We have a property that could not be valued at

more than \$12,000 at the outside. We own the lot clear of encumbrance. We have some money in the building fund. We are borrowing \$50,000 at 6 per cent to build on our lot. We take out \$100,000 of 15-year endowment insurance. Get the member in your church who is an insurance man to read the mortuary tables he has at his command. He will tell you some facts that are most unpleasant but true. Our loan will be paid off in less than 13 years, and unless our insured are possessed of more expectancy than the average it will not be more than 11 years.

I am not an insurance man, but I have been shown figures by insurance people which any who will may verify. If none of our membership dies in the 15-year period and no one lapses we will have paid \$105,000 in premiums as they will average around \$70 a thousand. We will also have paid \$45,000 interest on our \$50,000 borrowed now to build our church. This makes a total of \$150,000 paid over a spread of 15 years. In return we get our church building now, and the help of new members who will come in to help us carry the load, and at the end of 15 years we will get \$100,000 in paid up endowment insurance plus the earnings. This will pay off the principal and leave us with more than \$50,000 in our treasury. We do not plan to follow this procedure of course, but only show that we pay \$50,000 to get now what we need and will use for more than the next 15 years in the way of church facilities.

Our plan is to reduce the principal as fast as possible. No one likes to pay interest longer than necessary. Each death places a credit on our \$50,000 note and each lapse after a certain number of years has a cash surrender value, which will further reduce the note. A better way is to have a new member take up the lapse, when a member moves away, and carry on with it.—Christian Evangelist.

SUGGESTED SUBSCRIPTION RECORDS

Subscriptions should of course be written and should be carefully preserved. No particular statement or verbiage is required to make a subscription legal. We give below two suggestive forms:

Address

Date

I hereby subscribe \$..... for the erection of a new church building for the..... Church. One-third of the above amount is to be paid on the call of the treasurer of the building fund; one-third when the corner stone is laid; and one-third when the building is closed in.

(Signed)

Address

Date

For the erection of a new and commodious building for the..... Church, I subscribe for..... shares, each share being \$5 per month for sixty months, payments to being with above date.

(Signed)

CHURCH SCHOOLS

E. P. Ellyson

MANY pastors who feel the need of Leadership Training classes in their churches write and ask if they can teach such a class. Of course they can. It may be they have not had personal credit in the course themselves. But the Department of Church Schools has arrangements already made to take care of that. By doing a little extra written work they will be allowed personal credit and be formally accredited as teachers of that course.

And who is there in the church that ought to be more anxious to have a training class than the pastor? "We need leaders. We need persons who can go ahead." Well, train them. That is the only way you can get them. They are not coming to us very rapidly from other churches. Conversion and sanctification, as important as they are, are not sufficient to make a good teacher, or superintendent, or young people's president. Our crying need today is saved and sanctified workers in our churches who have that vital experience coupled with a mind trained in the teachings of the Bible and the methods of the church. And the only way to get them is to train them.

Pastor, write to the Department of Church Schools today and ask how you may start a Leadership Training class in your church. There should be one thousand classes organized in the next thirty days. Will yours be one of them?

Stewardship

THE NEW STEWARDSHIP POSTERS.

Edwin E. Hale

At a recent meeting of the General Stewardship Committee arrangements were made to distribute to each local church a new Stewardship Poster for each quarter. This means that in addition to the Easter and Thanksgiving posters, there will be two others each year. At all times there will be a new, fresh poster on the walls of the church, teaching and inspiring the worshippers.

All of us enjoy a good poster. Few folks can avoid giving attention to a nice, neat, well placed poster, even if it deals with a subject in which they have little interest. The hope is that these new posters will help create new interest in the great cause of stewardship, which has to do with every phase of our Christian living.

There is no doubt about the quality of the posters to be distributed. As in the case of the Easter and Thanksgiving posters, the new ones will not be pretentious but will meet the requirements of the larger and smaller churches alike. The chief concern of the committee is that the proper use be made of the posters. Therefore we offer the follow-

ing suggestions which we trust may help some pastors to make their posters more effective.

1. See that your poster is put on display and taken down at the proper time. Little need be said about the Easter and Thanksgiving posters, since they are sent out at about the time they should be put on display and since the Easter and Thanksgiving seasons, when past, make the posters for those occasions so much out of date. While the Easter poster should be taken down immediately after Easter, the Thanksgiving poster may be left on display, even until Christmas, and yet not appear out of place. In either instance circumstances may alter the case; however, we have been in a few churches to see posters still hanging on the wall, months out of date. Only recently we saw an Easter poster that was distributed three years ago, on the wall behind the pulpit. This antique relic was faded and circled from rain that had evidently blown in during a storm a few years back. Any faded and dust covered poster or motto has outlived its usefulness. At no time should there be more than one poster on display at a time. Only one other point of caution here and that is that since these posters come in mailing tubes, they are liable to be set aside and forgotten or neglected. This can be avoided by leaving them where they are often seen, until they are put on display.

2. Put your poster where it will be easily seen, not in a corner or shadow or where the glare of the light will prevent the folks from seeing it clearly. Advertising agencies are careful about their signboards. In most churches the vestibule is a poor place for anything that is expected to be read since persons are either coming or going and usually visiting. To the right or left of the pulpit is best in most churches. Place it where the folks will read it while in their pews.

3. Make your poster look attractive and artistic. Be sure it is straight with the building. Do not crowd it up against other things. Flags, banners, mottoes, etc., have their place, but even too many of anything of the kind will hinder and not help.

4. By a well planned remark or two the pastor can make his poster have more influence. The poster is the pastor's silent assistant.

Prayer a Mind Cure

I regard prayer as a master and mind cure, and personal religious experience as the highest and truest form of psychotherapy. There can be no question that the religion of Jesus, when properly understood and truly experienced, possesses power both to prevent and cure numerous mental maladies, moral difficulties, and personality disorders. It must be evident that fear and doubt are disease-producing, while faith and hope are health-giving; and in my opinion the highest possibilities of faith and the greatest power of hope are expressed in the sublime beliefs of religious experience. The teachings of Christ are the greatest known destroyers of doubt and despair.—DR. WILLIAM S. SADLER, Director of the Chicago Institute of Research and Diagnosis.

Personal Evangelism

Need of Personal Evangelism

BILLY SUNDAY said before his death, "We should have brought this old, God-forsaken, Sabbath-breaking, whisky-soaked, gambling-ridden, blaspheming world to Jesus Christ long ago, but we've been playing with religion and you can't do as you please."

Lincoln's words were, "With malice toward none, with charity for all." But today the lives of men are filled with everything but charity. I stood on a street corner and saw a crowd coming toward me. It seemed that I could see written on one man "Human Greed," on another "Rascality," on another "Human Brutality," on the next one, "Human Cruelty" and still on another "Human Avarice." I do not think my fancy overdraw the real picture.

About the same time I imagined I saw an insurance agent walking up to a preacher to sell him life insurance. Not knowing the preacher's work the agent asked his occupation. Upon being told that he was a minister, the insurance agent remarked, "You don't need to repeat but our company likes ministers for risks because they usually live a long time." Then I associated the two pictures. A world full of the fruits of hell and a preacher living long. Then it dawned on me. The whole picture taught me the lesson. The reason the preacher lived long was because he did not sacrifice his life. The reason the crowd was full of the fruits of hell was because the preacher "lived long."

The hearts of men both young and old are turning to vice and wickedness on a scale never heard of before. A certain Mr. Will Irwin writing in one of our secular magazines gave the following: "In the heights of the Rockies of Colorado, where I was reared, a posse caught four men who had been robbing by arms, with murder on the side. We were still living in frontier conditions; the smaller camps knew only one way of dealing with flagrant crime. Promptly the indignant citizens lynched three of them but concerning the fourth, a boy not yet turned seventeen, they paused and debated. He was only a kid said one faction—too young to die. He still had a chance to reform. "Better string him up before he goes the whole way," said the more ruthless faction. The mob put it to a vote and they hanged him. In our camp one and all showed a horrified wonder at the youth of his major crime. Even in that rough environment such a thing was almost unheard of. It would have attracted more attention in the cities of the East and Middle West.

But now sixteen is not too young for modern criminals. Police, social workers and wardens of prisons regard the criminal of this age as commonplace. Recently the G-men of the federal government have compiled and analyzed statistics on all persons arrested for crimes and serious misdemeanors during 1934. The peak age was nineteen years, with 18, 17, and 16 not far behind. More men are now arrested for burglary at 18 than at any other period of life. As for automobile theft, the peak age is 16 years. Steadily, since the World War, the age of first offenders in states' prisons has dropped. Every week the main character in an execution has, as he walks the last mile, the appearance of a high school senior going to the principal's office for correction.

Something has happened to youth. True, college presidents and school authorities report almost universally that the better students are taking life and study more soberly and seriously than the similar class a generation ago. These admittedly represent the majority. But the others who are increasing in number, seem to these interested observers as

hard-boiled and impenetrable a set of young citizens as ever plagued a teacher. "It's like trying to bite into a billiard ball," said one distressed teacher. Conventional morals and idealism of any kind they dismiss with a laugh. The successful man is the one who got away with it, no matter how. And the lesser minds and characters among them show an interest in crime which an older and more sober age would have called morbid.

Youth in process of education has always included an element which vented its excess energies in a manner not approved by faculties. I stand in a poor position to criticize this tendency, since I myself was "graduated by request," but the behavior of the hard-boiled collegians in this generation has a new and perturbing quality of callousness. I need not recite their performances with that potential assassin, the high-powered automobile. Among this element an arrest for speeding seems to pass a declaration, a badge of merit, notwithstanding the fact that every such case brushes the edge of grisly tragedy. And, even as I write, the faculty of Harvard, our oldest and most civilized university, is dealing with a barbarous episode. A college janitor, 67 years old, and weighing little more than a hundred pounds, lies in the hospital with a fractured skull, a broken nose, possibly a blinded eye. Who beat him up? The courts must decide but the assailants were almost certainly students. Such an affair would have disgraced the old Hell's Kitchen.

A few years ago, Hollywood found almost accidentally that motion pictures of the underworld had enormous drawing power. Reformers of our manners and morals noted that young people were trooping to see them and eventually forced Hollywood to stop making or to dress them out with a moral. But even without the movies the interest in crime, hectic and morbid already existed.

The shifted class of population is not the only class yielding up her cut throats. They are coming from the rural districts and from the better educated group. Leopold and Loeb, young men with high learning, prove this.

It is estimated by good authorities that over 1,000,000 men are now in institutions other than penitentiaries. They have estimated that one out of every one hundred citizens are criminals. Also one out of every one hundred are now either in a county, state or federal prison.

A year or so ago France spent \$432,000,000 for war. Italy now spends more than one-fourth of her yearly budget for war. Great Britain's army and navy cost 14% of her budget. Millions are being expended yearly for the preparation for more crime. Meanwhile, science adds to the horrors of the next conflict. A German inventor, developing a new powder, has increased the speed of a bullet fired from an ordinary gun from approximately 2,000 feet (present average) to 5,650 feet per second. At 150 feet, bullets, sped by the new powder, penetrated half inch armor plate. With a special spin imparted to them, they deviated only slightly over a distance of 3,000 feet, guaranteeing deadlier marksmanship.

The annual theater and moving picture bill in the United States, according to the Federal taxes report for 1924, was \$800,000,000.

William Taylor of Methodism once said, "I have walked a narrow path in Africa, 150 miles in length, which had been traveled previously by over 200,000 black faced men, women and children on their way to the slave markets of the world. It was literally a graveyard 150 miles long, for the bleached bones of the poor victims lay on each side of the trail and gave silent testimony to the cruelty of the white man to his less favored brethren. As I walked along that path, strewn with bones of the dead on either side, in my imagination it seemed they lifted up their ghostly hands, and said 'Oh, why did you not come and tell us before about Jesus Christ so we might have at least had some peace in our tragic death.'"

That is the picture of today as we look at the needs of this age. The path of sin is strewn with despairing souls wanting some peace in their soon-to-be tragic deaths.

Suppose you parents should see an assassin crawling up to the bed where your baby lies asleep, with a knife upraised, ready to stab the babe to the heart. If you could save that child by taking off your shoes and stockings and walking on red-hot coals of fire, do you not believe you would do it? Well, almost literally true is the picture. Satan is the assassin. He is ready to stab the heart of millions. Your children and mine as well as the wicked ones.

Remember the allegory of the devils on the thought of procrastination. You remember how the devils had their meeting trying to decide how they were to defeat a certain revival meeting then in progress. Remember how one devil said, "The way to defeat that meeting is to tell the people there is no hell." But they agreed that hardly anyone would believe that. Then one devil suggested that they tell the people at the revival that there was no God. But all said that the people would hardly believe that. Finally one devil, shrewder than all the rest, suggested a plan. Said he, "Tell the people there is a God, that there is a devil, that there is a hell, but just remind them there is no hurry. Tomorrow will be a good day to repent." They all agreed on that suggestion and used it to the defeat of the revival. I do not believe that was so much an allegory as we might think. Only I am not sure that Satan has the wicked as the only procrastinators. I think he has many Christians procrastinating in this great work of soul saving and that is the reason the need is so great at this time.

Hints to Christian Workers

H. B. GARVIN

IV. PREPARATION CONCEPTS

THE first important step in preparation for Christian service is in *being*, not *doing*. To be an ambassador of Christ one must become Christlike in character and disposition. Paul expresses it, "For to me to live is Christ," and "Follow me as I follow Christ."

Every endeavor in Christian service is a further preparation for the work to which God has called one. Therefore:

"If a task is once begun

Never leave it till it's done;

Be the labor great or small,

Do it well or not at all."

I believe that much of the unplanned struggle of the Christian's life is but God's appointed preparation for some future task in His vineyard. Therefore be "patient in tribulation."

Do well the task which God and the church have assigned you. It is far better to succeed at that which is near at hand than to be forever struggling for something beyond reach. Even though your goal may not be reached so soon, no time will be lost, for in serving you prepare to serve.

If you know that you are right in your chosen task for life you should earnestly set to work and refuse to be discouraged; for you are sure to succeed if you will make of your opposition mere stepping stones to further effort. "The race is not to the swift, nor the battle to the strong" (Ecclesiastes 9:11).

It may take years of teaching and disciple training to properly equip you to do well the work to which God is calling you. But above and beyond such training remember

that Christ's essential preparation for those whom He calls and commissions to special service is the cleansing and filling by the baptism of the Holy Ghost (Luke 24:49).

Understanding the Scriptures

A genius, a spirit, an atmosphere exhales from the Bible, and one does not know the Book until his own inner life responds to and appropriates this subtle influence. It is vain to seek to understand the Scriptures by studying selected verses or chapters. This would be like seeking to comprehend the Sistine Madonna by examining a single feature of the mother's face, or the pose of her arms as she clasps the child. You need to survey the whole canvas, and realize that there is no detail in it without significance. We may go even farther than that. Everyone who has visited the Dresden gallery remembers that there is a certain point in the room from which you can see the picture to the best advantage. Too near or too far you miss the best impression.—Editorial in *The Watchman-Examiner*.

Ramblings from the Roving Correspondent

CONTINUING our discussion of last month on the importance of having every part of the service contribute something to the atmosphere and spirit of worship—

In the list of major offenders against all laws of reverence, propriety and dignity in the church service stand *offerings* and *singing*. We paid our respects previously to thoughtless methods of taking offerings; now we make bold to say what we think of some singing to which we have been exposed.

Congregational singing is a means of grace and inspiration, if properly carried on. But the competitive, ear-splitting exhibitions of one section pitted against another, or women against men are anything but worshipful.

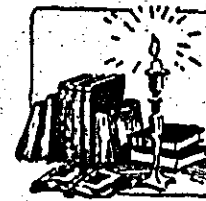
And then the gymnastics and contortions and buffoonery of some song leaders seems to your R. C. to be entirely out of place in a service of divine worship. Should there not be some discrimination between a Sunday morning service of worship and an evening evangelistic service? It seems to us that the scripture lesson, the announcements, the kind of hymns and the manner of song leading on Sunday morning should have a dignity, a worshipfulness that may not be so necessary or advisable for a more informal, evening evangelistic service.

Verbose exhortation to join in the singing, repeatedly announcing the number and the verse, undue flailing of arms and stamping of feet seem out of place in a morning service.

I know that a worshipful, dignified, reverent atmosphere is fully as conducive to liberty and freedom in the Spirit as is a careless, boisterous free-and-easy, happy-go-lucky method.

BOOK CHATS

P. H. Lunn



THIS month we have the parade of Sunday School Lesson Commentaries. There are three or four of these that have won national recognition. Of these PELOUBET'S NOTES and TARDELL'S LESSON HELPS are outstanding. Our folks seem to prefer the former. It seems to be more reliable and satisfactory, especially from the standpoint of orthodoxy. The arrangement of SNOWDEN'S COMMENTARY is ideal for a teacher of an adult class and for that reason it is valuable supplementary work. Dr. Kaye's THE LESSON GUIDE is a comparative newcomer in the field which we do not even include in our advertising. This is because of an objectionable statement that occurred in a late edition as the author unduly stressed his theories of eternal security.

One of the most acceptable lesson commentaries in the entire field is another newcomer, HIGLEY'S LESSON COMMENTARY, founded by a layman, L. H. Higley, now passed on to his reward and who in his later years was a member of the Church of the Nazarene. This lesson annual now is edited by Robert D. Higley, assisted by Dr. John Paul, whose name is familiar to thousands of our people, and Dr. J. A. Huffman. This volume gives a general discussion of the lesson and has no particular helps for the Elementary Division teacher. It has our unqualified endorsement (Price \$1.00).

Another popular priced Sunday School Lesson Commentary that has been a favorite with our people for many years is ARNOLD'S PRACTICAL COMMENTARY of which Dr. B. L. Olmstead is the present editor. It is published by our Free Methodist friends, the Light and Life Press. This commentary is dependable and true to the Bible in every respect. It has special suggestions for the various departments of the Sunday school from the Primary to the Adult classes. It also has the blackboard illustrations which have become a rare feature. We recommend this lesson help without reservation (Price \$1.00).

Among the vest-pocket lesson helps is THE GIST OF THE LESSON, founded by Dr. R. A. Torrey, now in its 39th year. This handy-size volume gives the lesson text and a brief exposition (Price 35c).

The small volume of Sunday school lesson information that we particularly recommend is POINTS FOR EMPHASIS. It has enough abbreviated and outlined material to enable one to make a hurried yet adequate preparation for lesson teaching. It is especially suited to the busy pastor who wants to keep in touch with the lessons from week to week and yet has not time to wade through one of the more detailed commentaries (Price 35c).

Most of our readers are familiar with that big book of diversified material for preachers: DORAN'S MINISTERS MANUAL (\$2.00 Harper). With its complete sermons for Sunday morning and evening, sermon outlines, suggested subjects and texts, prayermeeting talks, children's sermons, bulletin board suggestions and what not, it is a lot of book for the money. Considerable of the material, of course, must be passed by as not appealing or suited to the reader.

There is also in the same field THE MINISTER'S ANNUAL FOR 1938 (Revell—\$2.00). The material is very similar to that found in the volume previously mentioned.

"The tithe does produce revenue, but that is not its chief glory, nor even that it produces larger revenue than the old absence of method. The tithe's chief glory is that it is absolutely in accord with the program of our faith."—ROBERT QUILLEN.

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.

Waiting for the Power

One summer evening years ago I was riding in an inter-urban electric car from Des Moines, Iowa, to one of the small towns not a great distance away from the Hawkeye capital. For some time we had been traveling along smoothly and rapidly. Suddenly the car stopped. There we were, marooned out in the country, pastures and cornfields to the right or left of us.

For some minutes our vehicle remained motionless in the scented twilight of that June night. What could be the trouble? Then I heard a man say, "They're waiting for the power."

And that "waiting" was not in vain. Soon we were again speeding to our "desired haven."

After my fellow passenger made his remark there flashed into my memory some words I had read in Luke's Gospel (24:49), something Jesus spoke, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

And I realized that if it was necessary that there be a "waiting" for the electric energy in order to get anywhere on that car, how much more imperative it is that a church "tarry" to obtain the celestial impelling that will enable it to arrive at a worth while objective.

When connections were made with the dynamos of the power house that electric car moved ahead. In Acts 1:8 the Greek word for "power" (*dynamis*) is the one from which we get our word "dynamo."

The Holy Ghost specializes in power. But there are laws in the spiritual world, as well as in the natural. One of these laws is that seekers for power must be untlers, to coin a word. "Until ye be endued."

How supergloriously a church or an individual will triumph that concentrates on this waiting! Then will be known the superbness of the words, "Power, power, wonder-working power!"—E. WAYNE STAHL.

The Church and the Advertising Sign

A certain church in the New England city where I live has for its nearest neighbor a filling station. At this place of business is sold a widely advertised gasoline. Just beside the church is a huge signboard on which in gigantic letters is read the name of this automobile fuel.

One Sunday I was to preach at this church, in the absence of the pastor. Having alighted from the bus, I walked down the street toward the building. Looking in its direction I noted that one of the large pillars in front of the filling station intervened between me and the big signboard that ran parallel to the church. I was at such an angle to his advertising that the pillar completely shut off the sight of the first letter of the name of that gasoline.

And there I read, in the light of the late afternoon sun, in glaring red letters, the word HELL. The tall upright post had amputated the initial S. It did seem fantastic,

those immense crimson letters so close to the white house of God.

What was the Bible verse that came into my mind in that connection? It is the thirteenth verse of the second chapter of Revelation, where Jesus says to the church in Pergamos, "I know thy works, and where thou dwellest, even where Satan's seat is."

Relating that evening from the pulpit of that church my peculiar experience I declared that I was not disparaging that particular brand of gasoline, that there seemed to be much spiritual significance in what I had observed. For it is a congregation that stands for "the whole counsel of God," including "a topless heaven and a bottomless hell." Hell is all around that church in the wicked metropolis in which it is located, literally almost at its very doors in the liquor-selling places near it. Yet that church proceeds from victory to victory under the white banners of holiness. Hell's hosts may press it hard, but its eyes of faith are opened and it sees that the mountains are full of the charioted legions of the Lord. From those celestial hills comes its strength; and "the gates of hell do not prevail against it."—E. WAYNE STAHL.

Substitution

In one of the back courts of Paris a fire broke out in the dead of the night. The houses were built so that the higher stories overhung the foundation. A father, who was sleeping with his children in the top garret, was suddenly awakened by the flames and smoke. The man sprang from his bed and vaulted to the window of the opposite house. Then placing his feet firmly against the window sill, he launched his body forward and grasped the window of the burning house, and shouting to his eldest son he said, "Now, my boy, make haste; crawl over my body." This was done. The second and third followed. The fourth a little fellow, would only do so after much persuasion; but as he was passing over his body, he heard his father say, "Quick, quick, quick. I cannot hold out much longer." Just as the son made the landing safely, the hold of the man relaxed and with a heavy crash fell a lifeless corpse into the court below. So Jesus in His own sacred body provides a bridge where by we may cross the chasm between God and us.—Submitted by W. W. GLENN.

Passion for the Lost

A little girl in the Southland was converted. She was of a very poor family. She was deformed at birth and had to be carried around in a chair. She felt she must do something for Jesus. One day as she sat near a window she wrote on a piece of paper the words, "Where will you spend eternity?" and threw it out the window. The wind swept it out into the street. A man was passing by. It struck him in the face. He read it and was brought under deep conviction. He was a very rich man, the president of the largest bank in his city. He sought out the one who wrote the note and was powerfully converted. He adopted the little girl as his own and bought her a wheel chair and let her go downtown at her pleasure and talk to the people about their souls. Many were won to Jesus by her tireless efforts.—Submitted by W. W. GLENN.

Don't Forget Who You Are!

In slavery days, a visitor at a plantation was watching a group of slaves slouching and shuffling off to their work in the field. He noticed in the midst of the group one tall, broad-shouldered fellow marching with head erect and with the bearing and gait of a man. "How is that?" the visitor asked one standing by. "Oh, he's the son of an African king," was the reply, "and he never forgets that." Let us never forget that we are children of the King. When temptation comes to engage in something doubtful, we may

reply, "No, I can't do that—I'm a child of the King." When tempted to say something unkind, or utter an unloving criticism, or complain when things go wrong—"No, I mustn't say or do that—I'm a child of the King." There are some things beneath me, that I cannot do and say, simply because I am His child. I must never forget that.—Submitted by VERNON L. WILCOX.

A Consecrated Young Couple

At a District Assembly my wife and I were assigned to the home of a young couple, who lived just outside the city limits of the little western county seat, where the assembly was convening. This young man was the superintendent of the Sunday school. Upon our arrival at their home we found that it was a new house, with almost every modern convenience, affording sufficient room for their needs and large enough to take care of several guests.

After our luggage was all placed in our room, he took me for a little walk over his ten acre irrigated farm. It had the most perfect truck farm crop I ever saw. He turned his pump on at his well and showed me how it produced about an 8 inch stream of pure, sparkling water, adequate to provide all that he needed to water his crop. Then we went through his fine potato drying plant; looked over his big, nice, red barn; looked at his fine, healthy hogs; his Jersey cows, and his good team of mules. Yet it seemed that all the while this young man was wanting to say something, and hardly knew how to get at it. So after we had finished our tour of inspection, we sat down at the barn and spoke about as follows: "Brother Gaines, we don't owe a dollar on this whole place. We have paid a lithe of all that we have put into it. God has blessed us, and we appreciate what He has done for us. You know we are needing a new church mighty bad. It seems like some of our folks don't realize how badly we do need it. My wife and I have talked about it, and have figured out what it would cost to build the kind of a church we need. We can sell our whole place for just about what it would cost to build the kind of a church we need. We are both young yet, and our children are young, and we have been considering seriously selling our place, putting it into a church and starting over again. And now Brother Gaines, I want your advice on the matter."—Submitted by L. LEE GAINES.

A few years ago we were conducting a tent meeting here in Chattanooga on the corner of Main and Central. The Lord was greatly blessing and many were finding the Lord. On Saturday afternoon we were speaking to a young man, who was under conviction, about settling it with the Lord. After a brief conversation with him I said, "I will see you at the tent tonight." "No," said he, "I cannot be there tonight or Sunday, as I have an engagement to go to the show tonight, and will be out of the city tomorrow, but will be back and will certainly be there Monday night."

I pleaded with him earnestly to leave off the show and come to the service that night but all in vain. He kept his engagement and went to the show. Was out of the city Sunday but returned early Monday and went to work. He was a painter. His business was to paint towers, smokestacks, etc. Monday morning he was at work painting a smokestack near one hundred feet high. Somehow he slipped and came crashing down falling on a pile of stones. He was horribly bruised and mangled and died immediately. On Tuesday morning I was called to conduct his funeral, and as I beheld his pale face and lifeless form I could but feel that he kept his engagement at the show but lost his poor soul. He preferred the show to Christ and the salvation of his soul. It pays to give Him the pre-eminence.

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.—There are three or four Nazarenes living near the church I pastor but they retain their membership in one of our churches many miles removed. I feel they should work here and we certainly need them, but they claim their pastor has advised them not to take their membership from his church. As a result they do not attend either his or our church, and I know they help very little in support at the church where they keep their membership, and none at our place. What should I do?

A.—I hardly know what to advise you in a case like this, as the pastor of the church from which these folks have moved and where they have membership seems to be unethical, and if I understand the Manual, not very loyal to the laws to which he has subscribed. I refer to the Manual, page 52, article 50. It does not state that he shall encourage members upon moving to another locality to join our church in that place; I think that is inferred, however. And finally, I am sure that if he wants to practice the Golden Rule he would do so. It must of course be understood that the member who has moved into your locality has taken up pretty permanent residence there and will not be going back in two or three months. I think since these folks are Nazarenes and live in your community, you should visit them and make them feel the warmth of a church on fire for God, and since every pastor is a pastor to a larger group than his membership, I would be pastor to them whether they came into the local church or not.

Q.—Is it wise to allow the Sunday school classes to nominate or elect their own teachers?

A.—It is neither wise nor legal to so do. It might be all right for them to express their desire by a straw vote, but it will always be found to be best to follow the Manual in these matters. You may have a number of cases where it works out all right, even if you do not follow the Manual; but when you come to a case where action needs to be taken, you will find it difficult. I advise following our regular course.

Q.—In coming to my present pastorate I find that my predecessor has made many wrong moves, and has planned a new year that is almost impossible for me to carry out. What can I do?

A.—First, you have met with the temptation of nearly every preacher, namely, that of feeling that what his predecessor has done has largely been done wrong. I believe this to be a trick of the enemy and I know he uses it on many preachers. We are workers together with God and all our work and workers are necessary. I advise you not to be too hasty in trying to undo all that the man before you has tried to do. First, because it will prove that much that he undertook was well executed. Second, you will need his plans a little later in order to get your own across. Third, his enemies cannot very well fight you or your plans, and his friends will help you put yours over. If you turn on him and his plans you will find that in the larger sense you will have to work with a portion of the church, while another group will be wounded by your attitude. Now your question brings up another phase of the work. How much of a new year's program should the outgoing pastor outline?

I am sure he should be brotherly, and if he is, and knows he is leaving he will do as little as possible regarding the new year, and will do what he does with a thought always before him of the new pastor. In many instances it would be wise for the outgoing pastor to contact the new pastor and get his views before action affecting the new year is taken.

Q.—Can a church keep spiritual and have programs and plays where they charge admission?

A.—I do not feel that I am the one to answer this question since I have never contacted any folks who claimed much spirituality and attempted this plan of entertainment. I will add that it is easy to condemn that with which we do not agree, and it is possible that those who might oppose this plan the most, might themselves do other things that would look much worse to many.

Q.—I have a Sunday school superintendent who was not re-elected for this year. This person seems to feel it very keenly and is apparently very much grieved. What can I do to help in this case?

A.—The most you can do is to show proper appreciation for this person without in any way making the mistake of giving the impression that you think the church has done wrong by its action. The facts are, the actions of the former superintendent, as stated by this question, would seem to point to the wisdom of the church in their action. The lesson will prove a valuable one to this person if he manifests the right spirit.

Q.—Is it proper for a preacher's wife to chew gum during the services?

A.—That depends. If she attends the services it surely is not. If she is too nervous to be in attendance and finds that chewing gum helps to quiet her nerves, then I suppose it would be permissible. Preachers and their families teach by example as well as by text and book, and neither the preacher nor his wife should indulge in practices that cannot be permitted by the members of the flock.

Q.—The pastor is a good man, above the average when it comes to preaching, but he has no financial plan for the church. What can be done to correct him at this point?

A.—Not a great deal can be done if he has been long in the work. A young man can be talked to and advised, but a man fixed in his plans must almost always be accepted for the good there is in him, and not for that which can yet be made by correction. Investigation, however, sometimes reveals that a man such as mentioned in this question has a plan. Sometimes the problem is that his plan does not happen to be the plan of someone else. To be fair in the matter one would have to know whether he finances the church or not. If he gets his support, pays the budgets, has a reasonable offering for the evangelists whom he engages and keeps the local expenses up, it is likely that he has a plan that works even if it is not along the lines of the latest teaching of a business college.

Q.—Our W.F.M.S. president seems to be interested in that particular line of our work but shows little interest in the Sunday school, and but little in the revivals of the church. What can be done in such a case?

A.—You might try a little talk on Co-operation. I knew of a Sunday school superintendent who was pleading for co-operation in the Sunday school, and finally he came to the pastor to resign and stated his case. The pastor listened until he had finished and then said, "I am not surprised that your Sunday school is not progressing. You are getting the same kind of co-operation you are giving." The superintendent looked astonished and said, "What do you mean?"

The pastor replied, "For weeks when I have presented the claims of the church and the cause of missions, you have looked at the floor and leafed your song book and never once have you responded with a dollar, although it is known that you make more than anyone else in the church. When I spoke to you personally about it you said we were in debt and should not have to pay any budget." The superintendent saw a great light, and said, "I see, and from now on I will be there with my share and I will be ready to boost on every occasion." The Sunday school soon began to climb. I suspect an investigation would reveal a sick, small, uninteresting W.F.M.S. in your church, and it is but the result of a half-hearted leader being at the head. In our work no one can be whole-hearted by simply pushing his department with all his might. He must co-operate with every department to make his own what it should be. If the little talk does not work then a conference in the church board may help. If all these fail, then a resignation at the head of this department will clear the way for co-operative action that a church may progress.

Q.—Someone writes to ask what I think of the advisability of sending our students to other than Nazarene schools.

A.—I have no fight with other schools, and I know of no Nazarenes who have, but I cannot think of one single reason why any Nazarenes should not support their own schools. First, by sending their children to them; second, by giving to them every dollar they can afford for the education of the youth of our day; and third, Nazarenes would do well to remember that they shall not live always and provision should be made in their wills for our schools that the work may be enlarged.

Q.—Is it wise for a pastor and his family to make bosom friends of one family in the church? If there is talk concerning this should it be ignored, or treated as jealousy or gossip? Finally, how can a situation like this be handled without hard feelings?

A.—It is not wise for a pastor or his family to make special favorites of one family in the church. The pastor especially, and his family as his helpers, should keep in mind that his job is to pastor the whole flock. If this favor is shown and there does arise from it criticism, it certainly cannot be passed off as either jealousy or gossip. Facts cannot be so loosely handled. Lastly, it is hard to say how this kind of situation can be handled without hard feelings. If it has come to pass gradually, and the pastor has not observed it, he may appreciate a word from someone as to the real feeling of the people. If it has been knowingly done, then a word is necessary that he may be at least forewarned of oncoming danger. Prayer and advice from superiors may point a way to solve it.

Q. I am a local preacher and supply one of our smaller churches in the country. They would have called me to be the regular pastor for next year, but I have an opportunity to go to one of our colleges and finish my education. I have turned down the call and plan to go to school. Have I done right?

A. You have done right. I wish many of our good men would use the same wisdom you have used. Do not allow any temptation to turn you away from school until you have finished your course, I hope a college degree. The times demand as much, and if you will persist you can make it and then you will thank any of us who have urged you on.

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. Swin

Sermon Seed for January.

FACING THE UNKNOWN—"Ye have not passed this way heretofore, . . . sanctify yourselves" (Joshua 3:4, 5).

THE OPEN DOORWAY—"For a great door and effectual is opened unto me, and there are many adversaries" (1 Corinthians 16:9).

MOMENT BY MOMENT—"And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Corinthians 9:8).

GOD'S FINISHING TOUCHES—"The Lord will perfect that which concerneth me" (Psalm 138:8).

THE HIGH COST OF HOLINESS—"Be ye holy . . . forasmuch as ye were not redeemed with corruptible things as silver and gold, . . . but with the precious blood of Christ" (1 Peter 1:15-21).

SNOWFLAKES' PREACHING HOLINESS—"Purge me with hyssop, and I shall be clean; wash me and I shall be whiter than snow" (Psalm 51:7).

Facing the New Year

Say—
 First: He brought me here—it is by His will I am in this strait place; in that I will rest.

Next: He will here keep me in His love, and give me grace in this trial to act as His child.

Then: He will make the trial a blessing—teaching me the lessons He means me to learn, and working in me the grace He intends for me.

Last: In His good time He will bring me out again—how and when He knows.

- Say—I am here:
1. By God's appointment.
 2. In His keeping.
 3. Under His training.
 4. For His time. —ANDREW MURRAY.

A New Year's Resolution

If Jesus was a carpenter,
 All work is holy now,
 To do my work as best I can
 Will be my New Year's vow.
 —The British Weekly.

SOME CLASSIC DEFINITIONS

Time—"The stuff life is made of."—
 BENJAMIN FRANKLIN.

Love—"A door through which humanity passes from selfishness to service."

Death—"A ship on a stormy sea, and after a hard voyage a peaceful harbor."

For Eternity

God never works only for today. His plans run on and on. The web He weaves is from everlasting to everlasting, and if I can fill part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.—BISHOP MATTHEW SIMPSON.

Lord, Make Me Big

"Lovest me more than these, my son?"
 And I saw through the blinding tears
 The world things and the precious friends
 I have loved through all the years.

"Lovest me more than these, my son?"
 And the storehouse of my mind
 Seemed filled with the thoughts of other things
 With Christ in a room behind.

"Lovest me more than these, my son?"
 And I saw my stubborn will
 That had chosen ways that locked the doors
 Where His burning love could fill.

"Lovest me more than these, my son?"
 "O Lord, forgive!" I cried;
 And He cleansed me with the fiery flame
 When my love for "these" had died.

And now, though friends are dear to me,
 My once-blind spirit sees,
 He must come first in everything,
 I must love Him more than these.

—KENNETH ROBINSON,
 in *The Mennonite*.

Religion and Health

"The body has a superwisdom that is biased in favor of life, rather than death. What is this powerful force? It is God—the healing power on which all of us depend in order to be here today. I earnestly commend the medical profession to let the patient know of this great force that is working within him, working on the patient's side, on the doctor's side. It adds to the patient's confidence in his own life, in the doctor, in the drugs and therapeutics. It does the profession no good to avoid the word 'God.'"—DR. RICHARD C. CABOT quoted in the *Methodist Protestant Recorder*.

The Fire Dies Out

A certain pastor mourned over a backslider in his congregation, once a regular attendant. He went straight to the man's home and found him sitting before the open fire. The absentee placed another chair for his visitor. The minister said not a word, but took the tongs and lifted a glowing coal from the midst of its fellows and laid it aside on the hearthstone. He watched the blaze die out. Then the man opened his mouth, "You needn't say a single word, sir. I'll be there next Sunday."—*The Christian Register by The Presbyterian*.

Turn Ye!

Beneath our feet, and o'er our head,
 Is equal warning given;
 Beneath us lie the countless dead,
 Above us is the heaven.

Death rides on every passing breeze,
 And lurks in every flower;
 Each season has its own disease,
 Its peril every hour.

Our eyes have seen the rosy light
 Of youth's soft cheek decay,
 And fate descend in sudden night
 On manhood's middle day.

Our eyes have seen the steps of age
 Halt feebly to the tomb;
 And shall earth still our hearts engage,
 And dreams of days to come?

Turn, mortal, turn; thy soul apply
 To truths divinely given;
 The dead, who underneath thee lie,
 Shall live for hell or heaven.

—REGINALD HEBER.

Isaiah Forty:Thirty-one

Supreme in wisdom as in power
 The Rock of Ages stands,
 Through Him thou canst not see, nor trace

The working of His hand.
 Mere human power shall fast decay,
 And youthful vigor cease,
 But they who wait upon the Lord,
 In strength shall still increase.

They with unwearied feet shall tread
 The path of life divine,
 With growing ardor onward move,
 With growing brightness shine.

On eagles' wings they mount, they soar,
 Their wings are faith and love,
 Till, past the cloudy regions here,
 They rise to heaven above.

—Old Scottish Paraphrase.

Selling the Gospel to the Public

Dr. James Black, of Edinburgh, Scotland, heard an expert in the science of advertising deliver a lecture. Taking the points of the lecturer he wrote an article for ministers with the title, *An Advertiser's Tips*, insisting that the strong points in advertising are the strong points in sermon making. These are the five points: (1) "Do not write something which pleases people in your own business; it is the public you are after." (2) Write intelligent, plain English; do not use technical terms. (3) Do not cram the space with matter; leave plenty of white. (4) Be truthful; catch-penny distortion of the facts always comes to grief in the end. (5) Boost your own commodity; do not attack your competitors and thus give them free advertising." What great teacher ever used wiser words on preaching than Dr. Black quotes from this lecture on advertising? All really great preachers carry out these various suggestions.—*The Watchman Examiner*.

A Skeptic's View of Modernism

"It is my belief, as a friendly neutral in all such high and ghostly matters, that the body of doctrine known as Modernism is completely incompatible, not only with anything rationally describable as Christianity, but also with anything deserving to pass as religion in general. Religion, if it is to retain any genuine significance, can never be reduced to a series of sweet attitudes, possible to anyone not actually in jail for felony. It is, on the contrary, a corpus of powerful and profound convictions, many of them not open to logical analysis. Its inherent improbabilities are not sources of weakness to it, but of strength. It is potent in a man in proportion as he is willing to reject all overt evidences, and accept its fundamentals, however unprovable they may be by secular means, as massive and incontrovertible facts."—H. L. MENCKEN, quoted in *Christian Beacon*.

The True Preacher

He was humble, kind, forgiving, meek;
 Easy to be entreated, gracious, mild;
 And, with all patience and affection,
 taught,

Rebuked, persuaded, solaced, counseled,
 warned
 In fervent style and manner. All
 Saw in his face contentment, in his life
 The path to glory and perpetual joy.

A skillful workman he
 In God's great moral vineyard: what to
 prune
 With cautious hands he knew, what to
 uproot;

What were mere weeds, and what celestial plants;
 Which had unfading vigor in them, knew;
 And reared and nourished them, till
 fit to be

Transplanted to the Paradise above.

—POLLOK, furnished by
 REV. G. W. BERGLAND.

A Good Rule of Life

A man cannot afford to have an enemy, even a humble enemy. The shabby fellow who storms your office today may be a power in the community next year. Therefore speak to him gently, send him away with a smile. Never affect a contemptuous manner. That is the way of the fool. In the day of small things plan patiently for the day of great things. A polite word costs nothing. It may turn out to be a good investment. As a spark of fire may turn a city into ashes, so an impatient gesture or irritable word may kindle a hatred great enough to destroy a career.—SELECTED.

When death, the great reconciler, has come, it is never our tenderness that we repent of, but our severity.—GEORGE ELIOT.

Wayside Sermonettes

The metal of man's soul was made to ring, not whine.

He who would have nothing to do with thorns must never attempt to gather flowers.

If you want to be loved, be lovely.
 Anything that God cannot use we can well do without.

Parasites do not fight, they crawl.
 Character is not made in a vacuum.

Success is spelled with four letters, W-O-R-K. Failure is spelled with five, S-H-I-R-K.

A Little Prayer for All

"O Master, save us from the deadly sin of neglecting things divine, lest we unconsciously come to be 'strangers to God and aliens from the commonwealth of Israel,' in Thy name we pray. Amen."—C. LYON in *Dallas Central Church Bulletin*.

HOMILETICAL

A Preaching Program for January

Orval J. Nease

**Morning Message—January 2
FORWARD WITH GOD
(New Year's Sermon)**

Speak unto the children of Israel, that they go forward (Ex. 14:15).

INTRODUCTION

1. The awkward position of Moses. Mountains on either side. Red Sea before them. Pharaoh's army in the rear.
2. The three voices heard. Israel cried out in fear (Ex. 14:10, 12). Moses said, "Stand still and see God" (Ex. 14:13, 14). Jehovah said, "Go forward" (v. 15).

I. THE COMMAND IS FIRST DIRECTED TO LEADERS

1. Moses must command the people forward. "Speak unto Israel that they go forward."
 - a. The place of Christian leadership.
 - b. Christian leadership divinely appointed.
 - c. Christian leadership should be respected.
 - d. The message of Christian leadership must be forward.
2. Moses must lead the people forward.
 - a. The leader must be "first taker."
 - b. This is leadership by example as well as precept.

II. THE COMMAND FORWARD MEANS FORSAKE

- Some things to be left behind.
1. Taskmasters of Egypt.
 - a. Bondage of sin.
 - b. Servitude of sin.
 2. Plagues of Egypt.
 - a. Wrath of God ever upon sin.
 - b. Cringing sense of sin's consequences.
 3. Pleasures of Egypt (Heb. 11:26).
 - a. Sin has its pleasures.
 - b. Some would hold to its pleasures and hopes to escape its plagues and taskmasters.
 - c. Danger lurks in holding too closely the joys of yesterday.

III. THE COMMAND FORWARD EMBRACES ALL THINGS BEFORE

1. Forward, included a long and hazardous journey.
 - a. Shortage of provisions.
 - b. Enemies of the march.

- c. Discomforts of no certain abiding place.
2. Forward, embraced God's miraculous dealings.
 - a. Deliverance from enemies.
 - b. Provision of manna and rock water.
 - c. Mt. Sinai and the law.
 3. Forward, provides Canaan, the land of promise.
 - a. Canaan was the true destination.
 - b. Hardships, etc., were but incidents.
 - c. The things forsaken, the things encountered to be bridged.
 4. Forward, views Israel as an established kingdom.
 - a. Forward the safe way, with God.
 - b. Forward is the plan of God.

CONCLUSION

1. The battle cry for the New Year. "Forward with God!"
2. Leaders and people must together move forward.
 - a. The past of victory or failure forgotten.
 - b. The future of conquest and victory faced.

**Evening Message—January 2
THE HANDS OF GOD**

It is a fearful thing to fall into the hands of . . . God (Heb. 10:31).

INTRODUCTION

1. Paul has presented Christ as the sufficient sacrifice for sin (Heb. 10:10).
2. Paul warns that Christ refused there is no other sacrifice for sin (Heb. 10:26).

I. THE FALL ETERNAL

1. The fall of Satan.
 - a. "I saw Satan as lightning fall from heaven" (Luke 10:18).
 - b. "God spared not the angels that sinned but cast them down to hell" (2 Pet. 2:4).
2. The fall of man.
 - a. "Hid themselves from the presence of the Lord" (Gen. 3:8).
 - b. "Where art thou?" (Gen. 3:9).
 - c. "If any man draw back my soul shall have no pleasure in him" (Heb. 10:38).
3. The fatal fall.
 - a. The tendency of the age. "For that day shall not come except there be a falling away first" (2 Thess. 2:3).

- b. The apostate. "For it is impossible . . . if they shall fall away to renew them again unto repentance" (Rom. 6:6). Wandering stars (Jude 13).

II. THE HANDS OF GOD

1. The hands of mercy.
 - a. David chose the hands of mercy. "Let me fall into the hands of God for great are his mercies" (1 Chron. 21:13).
 - b. They are nail-pierced hands.
 - c. Mercy hands are refused. "I have stretched out my hand and no man regarded" (Prov. 1:24).
2. The hands of wrath.
 - a. They are hands of power. "Cast ye the unprofitable servant into outer darkness" (Matt. 25:30).
 - b. They are hands of vengeance. "Vengeance belongeth unto me, I will recompense, saith the Lord" (Heb. 10:30). "Whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:15).

III. A FEARFUL THING

1. Because the sinner has despised mercy.
2. Because the sinner is guilty.
3. Because God has absolute power.
4. Because the Judge is eternal.

CONCLUSION

"Cast not away therefore your confidence" (Heb. 10:35).

**Morning Message—January 9
THE PURGE OF FIRE**

Lo this hath touched thy lips: and thine iniquity is taken away and thy sin is purged (Isa. 6:1-8).

INTRODUCTION

1. Uzziah, the king (2 Chron. 26).
 - a. The greatest king since Solomon.
 - b. Stricken by leprosy for desecrating the temple.
2. Isaiah, the prophet.
 - a. Son of Amoz, a family of rank and wealth.
 - b. Tradition says a cousin of Uzziah.
 - c. Uzziah was Isaiah's friend and hero.

I. THE REVELATION OF THE KING

1. The year of sorrow.
 - a. This not only designates "when."
 - b. This designates "why."
 - c. It is "then" that men see God.
 2. The revelation of God.
 - a. A revelation of God's majesty.
 - b. A revelation of God's eternalness.
 - c. A revelation of God's holiness.
- Note—The essential point of the vision is the revelation that God, "not Uzziah, is king of Judah."

3. The vision of self.
 - a. Judging ourselves by ourselves.
 - b. No man knows his own heart until God reveals it.
 - c. The depths of an iniquitous heart.

II. THE LANGUAGE OF A LEPER

Note—Uzziah, Isaiah's friend, died a leper. Isaiah recognizes his soul condition in terms of Uzziah's physical state.

1. A sense of uncleanness.
 - a. A sense of God produces a sense of sin.
 - b. Where there is no sense of sin there is no sense of God.
 - c. Iniquity is soul leprosy.
 2. A confession of uncleanness.
 - a. An acknowledgment that sin is personal.
 - b. A cry of a leper, "Unclean, unclean!"
 - c. A cry for cleansing.
 - a. A cry of helplessness.
 - b. A cry of desperation.
 - c. A cry of faith.
- Blind Bartimaeus cried, "Thou son of David have mercy on me!"

III. THE PURGE OF FIRE

1. Cleansing rather than forgiveness is here emphasized.
 - a. Guilt needs forgiveness.
 - b. Forgiveness implied but not emphasized.
 - c. Impurity needs cleansing.
 - d. Lepers were cleansed when healed.
2. Cleansing effected by a live coal.
 - a. A coal from the altar (v. 6). Fire from the atoning altar.
 - b. Fire is a purifying agent.
 - c. New Testament uses fire as a symbol of the Holy Ghost.
 - d. This is Holy Ghost fire cleansing!
3. The cleansed heart (v. 8).
 - a. Ears to hear God's voice.
 - b. Eyes to see a world's need.
 - c. Heart to obey God's command. "Here am I; send me."

CONCLUSION

1. A cleansed heart is a commissioned heart.
2. For fifty years Isaiah was God's messenger to Judah.

**Evening Message—January 9
A VOICE FROM ETERNITY**

Thus saith the Lord of hosts: Consider your way (Haggai 1:7).

INTRODUCTION

1. God speaks to men.
 - a. Throughout history. God has spoken.
 - b. Men recognize God's voice.
2. The importance of the person determines the importance of the message.

I. A CALL TO COUNCIL

1. The council tables of men.
 - a. When the early patriots conferred, in the Cradle of Liberty in

Philadelphia 300 years ago, a new nation was launched.

- b. When Lloyd George, Clemenceau and President Wilson gathered in France at the close of the World War, nations were in the balance.
- c. When Green, Lewis, Chrysler, Knudsen, Ford, etc., conferred, the destiny of industry was at stake.

2. The council tables of God.

- a. The council chambers of God.
 - (1) "Let us make man."
 - (2) "The Lamb slain before the foundation of the world."
- b. Man called to counsel with God.
 - (1) "Come now, let us reason together, saith the Lord" (Isaiah 1:18).
 - (2) "Thus saith the Lord of hosts, consider your ways."

II. THE SUBJECT UNDER DISCUSSION

1. It is a personal matter. "Your."
 - a. A matter many men would evade.
 - (1) The call of God.
 - (2) The call to personal relation to God.
 - b. Many are ready to discuss "the ways of others."
 - (1) Some would criticize God's way.
 - (2) Some would discuss the way of their fellowmen.
 - c. A matter for which there is no substitution.
 - (1) The prayers of loved ones cannot be substituted.
 - (2) The death of Christ does not obviate personal responsibility.
 - (3) Individual co-operation fundamental.
2. The subject for consideration is your way."
 - a. "Way" is a mode of conduct.
 - (1) Acts beget habits.
 - (2) Habits beget character.
 - b. "Way" is tendency or inclination of life.
 - (1) What is the tendency of my thought life?
 - (2) What is the inclination of my love life?
 - c. "Way" is a path for travelers.
 - (1) Accommodations by the way must be considered.
 - (2) Destination must be considered.

III. CHOOSING THE RIGHT WAY

1. There is the way of life.
 - a. "A new and living way" (Heb. 10:20).
 - b. "A way of escape" (1 Cor. 10:13).
 - c. "The way everlasting" (Psa. 139:24).
 - d. "A more excellent way" (1 Cor. 12:31).
 - e. "The way of holiness" (Isa. 35:8).
 - f. "The way of Christ" (John 14:6).

2. There is the way of death.
 - a. A way of indecision. "Wander where there is no way" (Psa. 107:40).
 - b. "A way that is not good" (Psa. 36:4).
 - c. A way of deception. "Way which seemeth right" (Prov. 14:12).
 - d. The way of thieves (John 10:1).
 - e. "The way of a fool" (Prov. 12:15).
 - f. "The broad way" (Matt. 7:13).
3. Destination is determined by way.
 - a. The way of life is the way to heaven.
 - b. The way of death is the way to hell.

CONCLUSION

"Choose ye this day!"

**Morning Message—January 16
THE MIRROR OF TRUTH**

He is like unto a man beholding his natural face in a glass: But whose looketh into the perfect law of liberty, and continueth therein, . . . this man shall be blessed in his deed (James 1:22-25).

INTRODUCTION

1. A temple in Japan has a large room in which nothing is found but a large mirror. No statues, no pictures, no decorations, no altars. "What is the significance of the mirror?" was asked. "The mirror is the eye of divinity, the token of his presence."
2. The Word of God is the true "eye of divinity."

I. THE SIGNIFICANCE OF A MIRROR

1. Different from a photograph.
 - a. An acceptable photograph must be the subject at its best.
 - b. Only retouched photos are desired.
 - c. Note: The small town photographer advertised: "Pictures took Better than you look."
2. Mirrors that distort.
 - a. Life has its "laughing galleries." Makes the long, short and the short, long, etc.
 - b. Mirrors of man's philosophy distort the facts.
 - c. Judging ourselves by ourselves.
 - d. The true mirror. "The perfect law of liberty."
 - a. Shows the subject as he is.
 - b. Indicates every blemish.
 - c. Enables one to see oneself as others see him.

II. GAZING INTO THE MIRROR

1. Takes time to behold.
 - a. A habitual reading of God's Word.
 - b. A prayerful reading.
 - c. An obedient reading.
2. The discoveries of the mirror.
 - a. It will make sin known.
 - b. It will discover lack of faith.

- c. It will reveal faults and failures.
d. It will disclose the man as God sees him.
3. Seeing God in the mirror.
a. God looks over our shoulder.
b. God can always be seen in the Word.
c. God in the Book is the promise of hope.

III. THE LOOK TRANSLATED INTO ACTION

1. "Forgetful hearers."
a. Easy to forget the things we want to forget.
b. The good seed upon shallow ground (Mark 4:3-7; Luke 8:5, 6).
c. Satan taketh it away (Mark 4:15).
2. "Doers of the Word."
a. Continueth therein."
b. A love for the law of God.
c. An obedience that transforms.
3. "The blessed man."
a. Real beauty is soul (or inward) beauty.
b. A joy in making the heart to conform to God's law.
c. Such brings the favor of God.

CONCLUSION

1. The test of religion as measured by fruit of lips (v. 26).
2. The test of religion as indicated by deeds of love (v. 27).

Evening Message—January 16

THE REINS OF DESTINY

And Pilate gave sentence that it should be as they required (Luke 23:24).

INTRODUCTION

1. The lesson story (Luke 23:1-5; 13-26).
2. The lesson from the story.

I. THE BESTOWMENT OF CHOICE

1. Pilate empowered the people with choice.
a. The power of life and death belonged to Pilate.
b. This bestowment was a surrender of royal authority.
c. In the choice of the people rested the fate of Jesus.

2. God has endowed man with power of choice.

- a. Deity has surrendered to man a prerogative.
b. Deity has stepped aside for humanity.
c. Every man determines his own destiny.

II. THE PROMPTING TO A RIGHT DECISION

1. Pilate made plain the proper verdict.
a. By careful examination.
"I have examined him before you" (Matt. 23:14).
b. By public declaration.
"I find in him no fault at all" (John 18:38).
c. By unforgettable illustration.

"He took water and washed his hands" (Matt. 27:24).

- d. By striking comparison.
"Whom will ye that I release unto you? Barabbas or Jesus?" (Matt. 27:17).
e. By earnest exhortation.
"Pilate therefore, willing to release Jesus, spake again to them" (Luke 23:20).

2. God makes clear to every man the proper choice.

- a. The clear statements of God's Word.
b. The promptings of an undeniable conscience.
c. The surrounding influence and example of good men.
d. The undeniable dealings of the Holy Spirit.

III. CHOICE INVOLVES INESCAPABLE CONSEQUENCES

1. The consequences of the Jews' wrong decision.

- a. Judas reaped blood for betrayal.
(1) "Betrayed the innocent blood" (Matt. 27:4).
(2) Unwonted silver, "the price of blood" (Matt. 27:6).
(3) The suicide's grave, "the field of blood" (Matt. 27:8).

- b. Jews chose the blood of the innocent.

- (1) "The blood of this just person" (Matt. 27:24).
(2) The choice of blood (Matt. 27:25).
"His blood be on us and on our children."
(3) The page of blood in Jewish history.
Note—Titus and his Roman legions.

2. The consequences of every man's decision.

- a. Personal responsibility accompanies choice.
b. The law of cause and effect is operative in human choice.
c. Consequences are determined by man's decision concerning Christ.

CONCLUSION

The ultimate question.
"What shall I do then with Jesus?" (Matt. 27:22).

Morning Message—January 23

RELIGIOUS PLAY-ACTORS

Take heed that ye do not your alms before men; to be seen of them; otherwise ye have no reward of your Father which is in heaven (Matt. 6:1).

INTRODUCTION

1. The Sermon on the Mount.
2. The condemnation of mere externalism.

I. WITH REGARD TO BENEVOLENCE

- "When thou doest alms" (vs. 1-4).
1. Giving to be seen.
a. Making a show of giving (v. 1).

- b. Giving as hypocrites (play-actors) (v. 2).

- c. Giving without worthy motive.

2. Giving to God.

- a. Without regard to man.
b. With utmost regard for God.
c. Giving from the heart.

3. All giving rewarded.

- a. The reward or glory of men.
b. The reward of the heavenly father.
c. If the motive be right; public or private, giving is commended of God.

Note—The widow's mite and the generosity of the rich giver (Luke 21:1-4). Mary's gift of the precious ointment to be known throughout the world (Mark 14:9).

II. WITH REGARD TO WORSHIP

"When thou prayest" (vs. 5-15).

1. Pray genuinely (v. 5).

- a. Not as "play-actors."
(1) To be seen and heard.
(2) "Holy tones," "affected tears."
b. Character prayers.
Prayer is talking to God.

2. Pray secretly (v. 6).

- a. All prayer must be private.
In the sense that the soul is alone with its God.
b. The closet with the closed door.
The secret treasure chamber of the soul.

3. Pray definitely (v. 7).

- a. Vain repetitions.
(1) Greek says "to stammer."
(2) Repetition for repetition's sake.
(3) Scribes for a pretense make long prayers (Mark 12:40).
(4) The self-centered prayer.

- b. Not all repetitions are vain.

- (1) Jesus in the garden prayed three times.
(2) Paul prayed three times for thorn to be removed.

- c. The pattern prayer (vs. 8-15).

III. WITH REGARD TO PIETY

"When thou fastest" (vs. 16-18).

1. Fasts of the Bible.

- a. The Old Testament.
(1) Day of Atonement (Lev. 16:29-34).
(2) Fasts of special occasions (1 Sam. 7:6; Jer. 36:9; 2 Sam. 12:16; Dan. 10:3).

- b. The New Testament.

- (1) Jesus fasted 40 days and nights (Matt. 4:2).
(2) The fast at Antioch preceded appointment of first missionaries (Acts 13:2).

2. Jesus does not command it but seems to expect it of His disciples.

- a. A transaction between God and the soul.
b. A measure for self-discipline.
c. An expression of seriousness and earnestness.

3. Fasting on parade.
a. Parading one's piety (v. 16).

- b. True fasting is unto God (v. 18).

- (1) Therefore appear joyful (v. 17).

- (2) Therefore maintain the soul's secret.

CONCLUSION

1. Keep the heavenly Father in view, in giving, in praying, in fasting.

2. It is the quality of the motive that determines the worthiness of the act.

- "Seeth in secret."

3. Rewards always follow.

- a. Reward from men.
b. Reward from God.

Evening Message—January 23

A BACKSLIDER'S RESTORATION

And when he thought thereon, he wept (Mark 24:72).

INTRODUCTION

The question of Peter's conversion.

1. Was Peter ever really converted?

- a. If not how do we reconcile Jesus' testimony of the divine revelation?

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matt. 16:17).

- b. If not how do we reconcile Jesus' statements in the 17th of St. John?

2. Did Peter ever really backslide?

- a. If not how do we reconcile his open denial of Jesus? (Mark 14:66-72).

- b. In essence there can be no difference between the sin of Judas and the sin of Peter.

The logical and scriptural interpretation recognizes Peter's conversion, backsliding, and restoration.

I. PETER'S BACKSLIDING

1. Steps in Peter's backsliding.

- a. Failed to watch and pray (Matt. 26:41).

- b. Employed the carnal sword (Matt. 26:51, 52).

- c. Followed Jesus afar (Matt. 26:58).

- d. Warmed himself by the enemies' fire (Mark 15:54; John 18:18).

- e. He identified himself with the enemies of Jesus (Luke 22:55).

2. Peter's open denial (Matt. 26:69-75).

- a. "I know not what thou sayest" (v. 70).

- b. "I know not the man" (v. 74);
c. The divine revelation had been effaced.

II. PETER'S AWAKENING

1. The look of the Master (Luke 22:61).

"And the Lord turned and looked upon Peter."

- a. Once before Peter nearly perished when he took his eyes off the Christ.

- (1) "When he saw the wind boisterous he was afraid; and beginning to sink cried . . ." (Matt. 14:30).

- (2) Doubt was his peril.
"Wherefore didst thou doubt?" (Matt. 14:31).

- b. "The Lord turned and looked upon Peter" (Luke 22:61).

- (1) No doubt a look of rebuke.

- (2) No doubt a look of disappointment.

- (3) But certainly a look of compassion.

2. A backslider's memory.

"Peter remembered the word of the Lord" (Luke 22:61).

- a. The rich man in hell remembered too late.

- b. Peter remembered in time.

- (1) No doubt remembered the divine revelation.

- (2) No doubt remembered his walk with the Lord.

- (3) Certainly remembered the warning of Jesus.

"Before the cock crow, thou shalt deny me thrice."

3. The troubled thoughts of a backslider.

- a. Belshazzar's thoughts troubled him too late (Dan. 5:9, 10).

- b. Peter's troubled thoughts were his salvation.

- (1) Backsliding begins with thoughtlessness.

- (2) The first step back is thoughtfulness.

- c. Peter thought of what he had lost.

- (1) Lost the divine revelation.

- (2) Lost the peace of a disciple.

- (3) Lost his own self-respect.

III. PETER'S RESTORATION

1. "He wept bitterly."

- a. Repentance is "godly sorrow for sin."

- b. Judas wept, but despaired.

- c. Peter wept, and repented.

2. Jesus recognizes Peter's return.

- a. Peter did not desert the apostles' fellowship.

- b. After the resurrection Jesus sent special recognition to Peter.

- "Tell his disciples, and Peter" (Mark 16:7).

- c. The admonition is, "Don't forget Peter."

- (1) God never forgets the backslider.

- (2) Declares he is married to the backslider.

3. Pentecost cured this backslider (Acts 2:4-23; Acts 4:8).

CONCLUSION

Christian, beware of a backslider's fall. Backslider, follow Peter back to Christ.

Morning Message—January 30

A DOORKEEPER BY CHOICE

I would rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness (Psa. 84:10).

INTRODUCTION

The psalmist presents a study in contrasts.

I. A CHOICE BETWEEN WORK AND IDLENESS

1. "Let not thy heart envy sinners" (Psa. 23:17).

- a. Their contentment is false security.

- b. Their freedom from labor is only apparent.

- c. Their riches are but for the moment.

2. The labor of a doorkeeper is to be preferred.

- a. Activity is the normal life.

- b. Service through toil is the worthy life.

- c. Faithful toil is the contented life.

3. Humble service is not despised, for a noble lord.

- a. Reward is not based upon position filled.

- b. Reward is based upon faithfulness.

- c. Satisfaction with position is measured in the light of the one served.

II. A CHOICE BETWEEN DWELLING PLACES

1. The tent is a symbol of instability.

- a. Men employ tent only as temporary.

- b. A tent is uncertain protection from beast and storm.

- c. A tent is poor protection to a man's goods.

2. The house is a symbol of permanency.

- a. Deep foundations are laid.

- b. Carries a true sense of protection.

- c. Its permanence holds family memories that are sacred.

3. David remembered the traditions of the fathers.

- a. The moving tent life of Israel.

- b. The unabiding of his own nomadic life.

- c. He confesses he sought for "a city which hath foundations" (Heb. 11:9, 10).

III. A CHOICE BETWEEN GOOD AND EVIL

1. "The tents of wickedness."

- a. Gaudily bedecking does not constitute right.

- b. A sound of gay carefreeness does not guarantee right.

- c. Plenteousness does not indicate righteousness.

2. "The house of my God."

- a. David was king. He points to the humblest servant as favored in the house of God.

- b. The stage scenery of the world will soon pass.

Expository Outlines

Lewis T. Corlett

God's Expectation

Lesson—1 Peter 1:1-21.

Text—1 Peter 1:15, 16.

I. GOD EXPECTS SOMETHING OF HIS CHILDREN

1. God does His best to help His children to make progress.
2. Children of God should expect something of themselves.

II. BASIS OF GOD'S EXPECTATION

1. A nature imparted. "Partakers of his divine nature" (2 Peter 1:4).
 - a. A new birth.
 - b. A new creation.
 - c. Desires for the same things as God desires.
2. An imparted hope. "Begotten us again unto a lively hope" (v. 3).
 - a. An anticipation of a realization.
 - b. An expectation of receiving something already desired.
 3. A prize set before man. "To an inheritance" (v. 4).

III. THE REASON FOR GOD'S EXPECTATION

1. His own character. "For I am holy" (v. 16).
 - a. God's primary reason for expecting holiness of His children is that He is satisfied with His own character.
 - b. Like a true parent He desires His children to be like Him.
 - c. Same basic character and emotion to control.
2. Preparation for a day of revelation. "Ready to be revealed in the last times" (v. 5).
 - a. Day of revelation is coming.
 - b. Motives and intents will be uncovered.
 - c. Carnality makes the heart impure and unclean.
 - d. God desires His children to be clean and pure and holy when the day of revelation comes.

IV. MEANS OF RECEIVING GOD'S EXPECTATION

1. Recognition of the source and provision (vs. 18, 19).
2. Recognition of the proper standard.
 - a. "Not fashioning yourselves according to your former lusts" (v. 14).
 - b. According to His standard (v. 15).
 3. Obedience. "As obedient children" (v. 14).

V. DO YOU HAVE GOD'S EXPECTATION?

The King's Highway

Lesson—Isaiah 35.

Text—Isaiah 35:8.

I. LOCATION OF THE HIGHWAY

1. In the wilderness, among sand dunes, cactus, weary land, loneliness (v. 1).

2. Something happens before the highway is built (v. 2).

- a. Water breaks forth.
 - b. Desert blossoms as the rose.
 - c. Abundant vegetation.
3. Description after the change (v. 2).
 - a. Glory of Lebanon.
 - b. Excellency of Carmel and Sharon, fruitfulness and flowers.

II. THE KING'S HIGHWAY

1. The Master builds it.
 - a. Above the sand, vegetation and foliage (v. 8).
 - b. So plain that wayfaring men, though fools, can't miss it (v. 8).
2. The gospel has brought new life to the people so they can travel on it (vs. 3-6).
 - a. Restoration of powers of knowledge (v. 5).
 - b. Restoration of powers of action (v. 6).
 - c. Restoration of powers of utterance (v. 6).

III. THE TRAVELERS

- a. Ransomed of the Lord (v. 10).
 - b. Redeemed (v. 9).
 - c. The restored (v. 8).
4. Traveling conditions.
 - a. Springs of water abound (v. 7).
 - b. No unclean things or ravenous beasts (v. 9).
 - c. Everlasting joy and gladness (v. 10).
 5. Terminus of the highway.
 - a. Zion. Type of heaven (v. 10).
 - b. Place where no sorrow and sighing or sin will be.
 6. Name of the highway (v. 8).
 - a. Way of holiness.
 - b. Built by the King for the King's subjects and leads to the King.

III. ALL ARE INVITED TO TRAVEL THIS HIGHWAY

The Spirit Giveth Light

Lesson—2 Corinthians 3.

Text—2 Cor. 3:17.

I. THE SPIRIT IS THE BASIS OF ALL CHRISTIAN LIVING

1. Contrasted with the conditions under the law.
2. The superiority of the gospel illustrated.

II. THE SPIRIT LIFE IS SUFFICIENT

1. Given through God (v. 4).
2. The Christian's sufficiency is through and of God (v. 5).
 - a. He is the Source of life.
 - b. He is the objective of the Christian's life.
 - c. He is the power of the apostle's life. "Who hath made us able ministers of the new covenant" (v. 6).
3. Results contrasted with the law (v. 6).

- a. The letter worketh death.
- b. The Spirit giveth life.

III. THIS LIFE IS GLORIOUS

1. Exceeding the former (vs. 7-16).
 - a. Former incited fear.
 - b. Glory seen principally in countenance of Moses.
2. Glory of the new.
 - a. Glory of persons (v. 17).
 - (1) The Spirit of God.
 - (2) Christ giving Himself.
 - b. Glory of continuance (v. 11).
 - (1) Former temporary.
 - (2) New eternal.
 - c. Glory of Freedom (v. 17).
 - (1) Freedom from sin and its consequences.
 - (2) Source of freedom and liberty.
3. This glory changes the one who has it (v. 18).

IV. SPIRIT LIFE IS FOR ALL WHO FOLLOW CHRIST

The Light of God

Lesson—2 Corinthians 4.

Text—2 Cor. 4:6.

I. A BEAUTIFUL PICTURE OF MAN'S RELATIONSHIP TO GOD

1. God wants the life to be brighter each day.
2. God has given light (v. 6).
 - a. Given by the same power which wrought creation.
 - b. The same God works in the heart.

II. MAN'S RELATIONSHIP TO THE LIGHT

1. Light demands that he take a stand against harmful things.
 - a. "We faint not" (we are not cowards) (v. 1).
 - b. "We have renounced the hidden things of dishonesty." (We have renounced the secrecy which is of shame (v. 2).
2. Positive conviction of being an example.
 - a. By manifestation of truth (v. 2).
 - b. Before those blinded by sin (vs. 3, 4).

3. The message of the light bearers.
 - a. The Word of God (v. 2).
 - (1) Not handled deceitfully.
 - (2) Neither for selfish interests.
 - b. Christ Jesus the Lord (v. 5).

4. Man has this light now in earthen vessels (v. 7).
 - a. In perishing vessels of clay—bodies of man.
 - b. That the glory may be of God.

III. THE LIGHT IS BENEFICIAL

1. Brings deliverance (vs. 8, 9).
2. Gives hope and courage (v. 16).
3. Gives proper vision of present problems (vs. 17, 18).
4. Leads to proper consideration of heaven (2 Cor. 5:1).

- a. The pleasures of divine service abide.
3. All moral creatures base their destiny upon choice.

CONCLUSION

1. A doorkeeper is entrusted with the protection of the household.
2. A doorkeeper must make welcome the guests.
3. A doorkeeper must make the house attractive.
4. David chose to be God's doorkeeper.

Evening Message—January 30

WHY SIN DOES NOT PAY

But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin (Heb. 3:13).

INTRODUCTION

1. Canaan was the goal of those who left Egypt.
 - a. By divine promise.
 - b. By human desire.
2. "They did not enter in because of unbelief" (v. 19).

I. THE DECEPTION OF SIN

1. Sin is the wilful transgression of the divine law.
 - a. Angels transgressed and fell (2 Peter 2:4; Jude 6; John 8:44).
 - b. Man transgressed and fell (Rom. 5:12; Gen. 3).
 - c. Sin brings condemnation upon all.

"The soul that sinneth it shall die."

"The wages of sin is death."
2. The chief characteristic of sin. "The deceitfulness of sin."
 - a. It assumes false names.
 - b. Pride is called decency.
 - c. Prodigality is called sportsmanship.
 - d. Slander is called frankness of speech.
 - e. Covetousness is called thrift.
 - f. Drunkenness and revelings are signs of sociability.
 - g. Malice and revenge are hidden under the cloak of standing for one's rights.

3. It prefers false claims.
 - a. Lays claim to strength of will.
 - b. Boasts of its freedom from care.
 - c. Proclaims it has no fears.
4. It offers false excuses.
 - a. Impossible to do otherwise under circumstances.
 - b. This is my weakness.
 - c. I am waiting for others.

II. THE EFFECTS OF DECEPTION

"Hardened through the deceitfulness of sin."

1. It hardens the soul against the statements of God's Word.

- a. Commands.
 - b. Examples.
 - c. Warnings.
 - d. Promises.
2. It hardens against the admonitions of conscience.
 3. It hardens against the providences of life.

Deliverances, escapes, sickness, bereavement, reverses, etc.
 4. It hardens against all the strivings of the Spirit.

III. A REMEDY OFFERED

"Exhort one another daily, while it is called today."

1. An awakening necessitated.
 - a. The heedlessness of sin.

"Take heed."
 - b. The danger of this deception.

"Departing from the living God."
 - c. The sounding of the alarm.

"Exhort one another."
2. A constant watch care urged.
 - a. The lost sense of present danger.
 - b. The tendency to procrastination.
 - c. The urgency of present salvation.
3. The divine call assured.

"While it is called, Today."

 - a. A call of mercy.
 - b. A call heard by all.
 - c. A call yet extended.
 - d. A call that may be withdrawn.

CONCLUSION

1. The terrible example of the fathers in the wilderness (vs. 8-11).
2. God will not deal less justly with this generation.

SERMON OUTLINES

The Glory of the Ministry

H. C. HATHCOAT

Ministers do not have the respect from the world they used to have—why?

I. SOME REASONS FOR THESE CONDITIONS

1. Rise of atheism and evolution.
2. Scandals caused by ministers.
3. Lack of respect for each other.
4. Lack of respect by the laity.
5. Lack of self-respect.

II. GLORY OF THE CALL (Isa. 6:1-8)

1. King's advice to his son, "Don't stoop to be a king if God calls you to the ministry."
2. We are ambassadors (2 Cor. 5:20).
3. We should magnify our office (See Rom. 11:13; 2 Tim. 1:9).

III. GLORY OF THE WORK (Acts 26:16-18; 1 Tim. 4:15)

1. Best people to work with.
2. Joy of preaching and getting people saved from sin—riches.
3. Seeing a church grow and people measuring up to the Word.
4. More important than banker, lawyer or doctor.

IV. GLORY OF THE REWARD (Psa. 126:5, 6)

1. Save a soul from death (Jas. 5:20).
2. Souls saved in glory (1 Thess. 2:19).
3. Shine as the stars (Dan. 12:3).

CONCLUSION

If there are ministers who have been feeling that their work is of little importance, I hope that this message will send you away with more courage and ambition for souls.

Hezekiah

(2 Kings 18:1-7)

INTRODUCTION

1. Hezekiah was the son of a wicked heathen king (Ahaz), who was an idolater. He made his sons to pass through the fire.
2. After the death of Ahaz, Hezekiah reigned in his stead.
3. He did not follow the wicked example of his father. This is commendable. Some get very little encouragement at home and still make good.
4. Notice some things about Hezekiah:

I. HE ACCEPTED THE TRUE GOD

1. Destroyed idols (v. 4).
 - a. A noble act.
 - b. People today need to do the same.
2. He took a definite stand for God.
 - a. The necessity of taking a stand.
 - b. So many want to be saved and keep it secret.
3. He trusted in the Lord.

II. HE DID THAT WHICH WAS RIGHT

1. It is one thing to get saved and another to keep saved.
2. Doctrine of eternal security is false. We are secure only as we walk in obedience to God and do the right.
3. Hezekiah departed not.
4. He kept commandments.
5. He clave unto the Lord.

III. AND THE LORD WAS WITH HIM

1. One may be uneducated, and may be limited in talents, etc., but if God is with him he can be a blessing. However it is better to have both.
2. God has promised to be with us. Jesus said, "Lo I am with you always."

IV. AND HE PROSPERED WITHersoever HE WENT FORTH

1. He might have had earthly riches.
2. We know he did have spiritual prosperity.
3. He was not lean in soul as many professing Christians.
4. Spiritual prosperity is better than the material.
5. All can prosper spiritually.

CONCLUSION

Have you forsaken your idols? Have you taken a stand for God? Are you enjoying spiritual prosperity?

—WRITER UNKNOWN.

The Freshness of the Gospel

LESSON—2 Corinthians 5.

TEXT—All things are become new (2 Cor. 5:17).

- I. PAUL RECEIVED SOMETHING NEW ON THE ROAD TO DAMASCUS
1. Its freshness never wilted.
 2. Maintained its glory of revelation.
 3. People of that day recognized the Christians had a secret of real living.

II. FRESHNESS OF THE GOSPEL

1. New view of self. "We know no man after the flesh" (v. 16).
 - a. Different from ecclesiastical conceptions.
 - (1) Shrouded in the letter of the law.
 - (2) An immortal soul on the way to eternal destiny.
 - b. A life that never dies.
 - c. Possibility of fellowship with God (v. 5).
2. New knowledge of God. "All things are of God" (v. 18).
 - a. God is not a detached abstract principle but a living personality, near, having contact with all things.
 - b. A God of reconciliation.
 - c. A God co-operating.
 - (1) "Given unto us the ministry of reconciliation."
 - (2) Now then we are ambassadors for Christ! (v. 20).
3. A new attitude in service.
 - a. Labor to be accepted of God (v. 9).
 - b. Must give an account of service (v. 10).
 - c. Service of persuading men (v. 11).
 - d. Service beyond what others may expect.
 - (1) "Besides ourselves, it is to God" (v. 13).
 - (2) Motivated by the love of Christ (v. 14).

4. A new conception of heaven (v. 1).
 - a. Specially prepared place for each Christian.
 - b. A clear consciousness "For we know."
 - c. A building to suit the needs of His children.
 - d. Eternal in the heavens.

III. CHRISTIANS SHOULD SO LIVE AS TO MAINTAIN THIS FRESHNESS

1. Labor to be accepted of Him (v. 9).
2. Go beyond for Christ's sake (v. 13).
3. Do Christ's work while waiting. "We pray you in Christ's stead."

An Outline Study of the Book of Hebrews

Paul S. Hill

CHAPTER THIRTEEN

THE last chapter of Hebrews is a continuation of the exhortation which began in chapter 12, however it has this difference: the exhortation of chapter 12 is mostly in reference to the attitude of Christians toward the world, while chapter 13 is concerned with the attitude of Christians toward each other. "Let brotherly love continue," "Be not forgetful to entertain strangers," "Remember them that are in bonds, as bound with them," etc. There is advice and commandment concerning the spiritual and religious leaders, there is warning against strange doctrines. One verse in this chapter contains in small compass the teaching of the New Testament. It is verse 12, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." This verse placed as it is in the closing of the epistle, brings once more to the mind of the Hebrew people the great fact of Christ, and the teaching of the Old and New Testaments concerning Him. The entire sanctification of the people is contained in the atonement that Christ has made through His blood.

Another portion of this chapter demands attention, that is the benediction in verses 20, 21. "Now the God of peace that brought again from the dead our

Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen." This is the apostolic benediction, and is bestowed on the New Testament Christians. It is from the God of Peace. Not law nor Sinai, but a reconciled God, reconciled through the blood of the everlasting covenant. He has brought again from the dead our Lord, that great Shepherd of the sheep. Christ was raised from the dead on the merit of the blood of the everlasting covenant, and was made the great Shepherd of the sheep on the merit of the blood of the everlasting covenant, and He will perfect His people in every good work through the blood of the everlasting covenant.

Surely the case for Jesus Christ the Son of God has been well presented in the Book of Hebrews. It is no idle note that concludes the benediction of this epistle with "glory" to "Jesus Christ for ever and ever." To Him the "author and finisher of our faith" we add our praise, and offer our prayers that we may be counted worthy through the blood of the everlasting covenant to be partakers in that kingdom that cannot be shaken, even the kingdom of Christ in the holy conquest of this world's dominions, and in the subjection of the world to come.

It would seem unfair to conclude these brief and feeble notes without exhorting the Christian brethren to stand to the fight of faith. Many seem bewildered and confused. They are afraid of coming events. The student of prophecy has brought a dark picture for the future. Many men are frightened for fear of those things which are coming on the earth. They are afraid of the "man of sin" or the "battle of Armageddon" or "the perilous times" or some other coming event or condition. These may come, but God will be on His throne and His children will be in His care. Let us carry on the New Testament battle for God. Never give way to the thought that the Old Testament was better than the New, or that there is no progression in the New Testament program. Let us go on to perfection. Let us engage ourselves in

Points for Emphasis

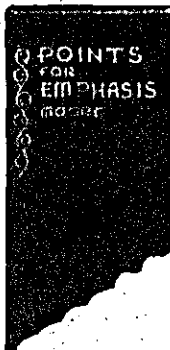
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the perfecting of the New Testament program. Just as those Old Testament worthies fought the fight of faith in order that they might bring on the day of Christ so let us fight that the New Testament program may accomplish under God the things it is in the purposes of God designed to do. Amen.

APPENDIX

Since the Epistle to the Hebrews was written, many things of a religious character have taken place in the world. There have been periods when it would seem that the existence of transformed lives could not have been forcibly presented as a proof of the genuineness of New Testament Christianity. The wonderful sweep of the New Testament Church during the first three centuries was halted and the backward tide began. The period known as the "dark ages" took the place of the victorious advancement of the light of truth as it is in Jesus. The kingdom of God, and the conquest of righteousness seemed almost defeated. The development of the New Testament program seemed sidetracked and salvation by faith stunted and retarded. However a little study of the situation reveals that the cause of all the loss was due to about two things, one; the loss or misuse of the pentecostal power and purity on the part of the Church, and two, the capture of the New Testament faith by the combined religious and political powers of the pagan world. Failure to remember the "things spoken" was the cause of spiritual decay. The mighty support afforded by the Old Testament to the New Testament faith in Christ was obscured by tradition and in some cases mythology. Such a program of religion is worthless to save men or nations. The New Testament faith is an extreme faith. No lukewarm gospel will satisfy. Only the cleansing and power of Pentecost can enable the New Testament Church to carry out the program of the kingdom as outlined in the Epistle to the Hebrews.

With the Reformation under the human leadership of Luther the contents of Pentecost began to reappear. Faith in Christ was revived. The Old and New Testaments were translated. The true Church sought and received again the purity and power of Pentecost. Spiritual life took the place of dead forms and meaningless worship. During the last four hundred years there has been a general reviving of that New Testament faith for which the Epistle to the Hebrews so stoutly battles.

True, since that day that Church has divided into many denominations, but who can say that in the long run these will not be more able separately to carry out the program of the gospel than otherwise they could have done? The Bible Societies and the missionary movements of the several denominations are making a vast impression on

the world and the end is not yet manifest.

Some large portions of those professing Christianity are neglecting the things spoken, some have denied the deity of Christ, some scoff at all the supernatural in religion, but the Old and New Testaments are still with us. The position of the Scriptures is daily being strengthened by the testimony of the rocks and sands of the earth's surface. These are truly great days for those who desire to advance the "faith of our fathers." The skies of Pentecost are open. The blood of the everlasting covenant is just now able to cleanse from all sin. Every redeemed faculty may just now be endowed with the power of the Holy Ghost. We can still build for that kingdom that cannot be moved. We can still by faith join ourselves to that Christ who has for us brought in subjection the world to come.

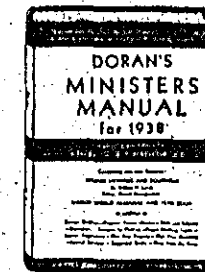
Let us then be afraid of nothing except failure. The road is open to victory for the New Testament Church. The bugle has called for an advance all along the line. Let us go on unto perfection. Even the perfection of the New Testament program.

There are some things that God has in His own prerogative. Some things neither men nor devils can change. All the abilities of God are concerned in the carrying forward of some divine purposes. That the world to come is to be brought under subjection is a statement of the Scriptures. It shall come to pass. He who lost none of His position in the Godhead while He stooped to the level of the incarnation has conquered death, sin and hell. He has subdued the world to come, and we may be partakers with Him in that kingdom that cannot be shaken. For God hath spoken.

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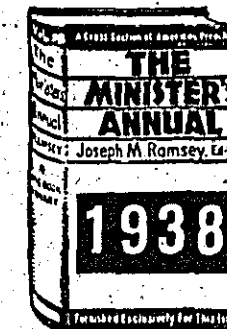
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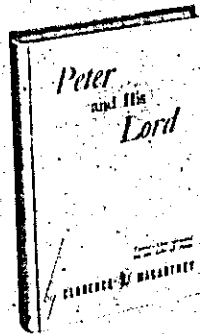
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Peter and His Lord

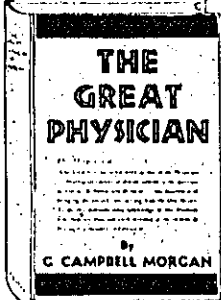
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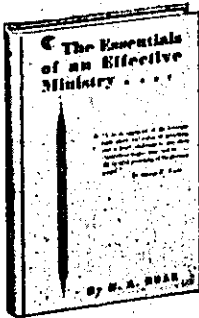
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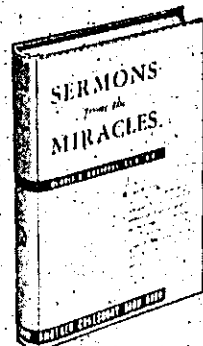
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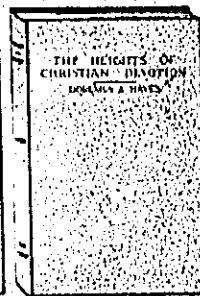
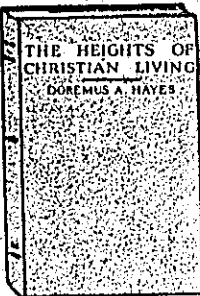
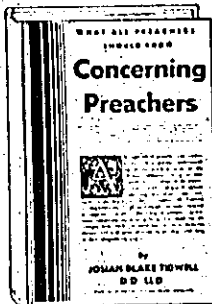
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"Preach full sanctification. Preach it explicitly, preach it strongly. Preach it constantly. Preach it wherever you have an opportunity. Insist on it everywhere. All our preachers should preach it, should make a point of preaching it constantly, strongly and explicitly. Explicitly assert and prove that it may be received now: that it may be received now by simple faith: If others grow weary and say but little about it, do you supply their lack of service.

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J. B. Chapman, D. D., Editor

D. Shelby Carlett, Managing Editor

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Heterodoxy of Wrong Emphasis

THE EDITOR

WE all know how possible it is for one to say *yes* in such a way that it means *no*, and we know how slanderous faint praise can be. Well, it is possible for the preacher to preach truth, even vital truth, and yet produce the effect of error just by placing the emphasis at the wrong place, or even by substituting weak for strong emphasis or strong for weak.

I have known a preacher who approached his theme by a clear and faithful statement of the necessity and possibility of the new birth and of entire sanctification by the baptism of the Holy Spirit. Then he launched into a personal interpretation of the "social gospel." His hearers were orthodox, but many of them failed to observe the change of themes and contended for the acceptance of all that was said, because of the undoubted truth and appropriateness of part of what was said. This is the method of the Sophist and is a snare to those who are wanting in the power of analysis.

But I am not thinking of preachers whose purpose is to disseminate error. Rather I have in mind those who desire to propagate vital truth, but who are not very successful in doing so, on account of their tendency to emphasize the subordinate, rather than the dominant thought.

Of course emphasis is largely determined by the purpose. A sermon may be given as an inspirational or pastoral sermon. At another time the very same sermon may be given as an evangelistic address—only the emphasis is changed. This is why the object of a sermon is more important even than the subject of the sermon. In immediate mental preparation to preach it is more important for the preacher to ask himself, "What do I wish to accomplish by this sermon?" than to ask, "What shall I say on this occasion?" For the answer to the first question will determine the emphasis, while the answer to the second will bear only upon the material to be used.

A minister once complained to Spurgeon that he had no conversions in his meetings. Spurgeon's reply was, "Do you expect conversions?" The min-

ister had to admit that he did not expect conversions, although he would be very glad if they should occur. Then Spurgeon told how he himself expected conversions, planned to have them and conducted his meetings with the faith and expectation that they would take place. And it was not alone that his faith claimed souls, but it was that his emphasis required them.

But although some meetings demand immediate decision and action, some just as surely are dissipated by the provision for immediate action. A whole evening meeting, with a large crowd present, was given over as a missionary service. Large challenges were mentioned in connection with the address. But at the close, a call was made for a small cash offering for an unappealing purpose. And thus an influence that might have brought in a thousand dollars for a great cause during the course of months was wasted on an immediate call that was too small to be commendable—the emphasis was misplaced.

Preaching must be practical to be good preaching. And to be practical it must have a well defined purpose and must be adapted to that purpose. This principle should serve to determine where the emphasis should be.

The One Solitary Life

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty, and then for three years He was an itinerant preacher. He never wrote a book. He never held an office. He never owned a home. He never put His feet inside a big city. He never traveled two hundred miles from the place where He was born. He never did one of the things that usually accompany greatness. He had no credentials but Himself.

While still a young man, the tide of popular opinion turned against Him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves. While he was dying His executioners gambled for the only piece of property He had on earth, and that was His coat. When He was dead, He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen centuries have come and gone, and today He is the centerpiece of the human race and leader of the columns of progress.

I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned put together have not affected the life of man upon this earth as that One Solitary Life.—AUTHOR UNKNOWN.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

Supreme Value in Christian Experience

Even the ornament of a meek and quiet spirit, which is in the sight of God of great price (1 Pet. 3: 4).

LIFE seems to be an appraisal of values. With the child the supreme value is play and this value persists on through the period of youth until, as the years of adolescence begin to wear away, other values arise. The meaning of life begins to dawn and then there is the searching for the supreme value toward which one should bend his energies. Happy is the individual who at this juncture has had a Christian background and responds with the call to the Christian life.

But within the Christian life itself there is still the selection whereby our sense of values is manifested. Some seek for the spectacular, and the line which brings the greatest thrill; others seek for values more unobtrusive. With one to be spiritual is to have great manifestations, and with another it is to have a spirit calmly controlled by the Holy Spirit and attuned to all that is divine. Such an ideal our text sets forth.

MEEKNESS

The value of meekness is clearly emphasized in Scripture. We listen to the words of the Master who says, "Blessed are the meek, for they shall inherit the earth," this we know is one of the Beatitudes. Moreover it gathers in its thought the proclamations of Old Testament writers, for in the Psalms we read, "But the meek shall inherit the earth, and shall delight themselves in the abundance of peace."

Moreover also other promises and assurances to the meek are given us in the writers of Old Testament books. Again from the Psalms we read, "The meek shall eat and be satisfied; they shall praise the Lord that seek him: your heart shall live forever." Then there is the promise, "The meek will he guide in judgment, and the meek will he teach his way." Once again the psalmist emphasizes the blessings that shall come to the meek when he says, "The Lord lifteth up the meek: he casteth the wicked down to the ground."

Like unto the psalmist the Prophet Isaiah gives assurances to the meek. In that great prophetic passage depicting the ministry of Christ we hear the word of promise, "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." And in an earlier passage we have the promise, "The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel."

It is interesting in noticing these passages of Scripture to see that both peace and joy are emotions characterizing the meek. These emotions

seem to be an outflow of this state and condition. Do we desire peace? Let us then be meek in spirit. Do we desire joy? Likewise let us seek meekness. There is an inner satisfaction in this state of meekness that ever fills the soul with abundance.

In this connection let us read from a most devout student of the inner life of Christian faith, anointed by the Holy Spirit and filled with good works. "Doctor Upham—in his work entitled, 'The Life of Faith,' remarks, 'The state of mind which is described as meekness or quietness of spirit is characterized in a very high degree by inward harmony. When the judgment is rendered clear by religious influences, when the appetites are subdued, when the various propensities and affections, once rebellious and conflicting, are each and all in their place, operating where they ought to operate, and not operating where they ought not to operate, the mind not only presents the aspect of rest or quietness, but is obviously in harmony with itself, without which indeed the state of rest could not exist. The love of God is restored to its position as the supreme, the controlling principle; and every natural desire and affection is exercised in subordination to it.'—*Advocate of Christian Holiness*, pp. 183, 1881.

QUIETNESS

Closely akin to meekness in spirit is quietness. There is a quietness that is dead, because there is no activity, but the quietness indicated here is that which, on the one hand, holds communion with God and on the other is quiet when there might be an urge to speak.

From the *Advocate of Christian Holiness* we would again draw a comment. "Quietness of spirit is a grace sadly wanting in the Christian character of many religious professors. The unrest and inquietude of their spirits, the agitation of their minds, their uncontrolled natural appetites and the secret rising in rebellion of their yet only partially subdued wills, may be seen in their beclouded countenances, and are manifest in their bursts of passion, and their ungovernable tongues. And nonprofessors of religion are very quick in discerning this unhappy temper, and very quick in speaking of it with detriment to the cause of Christ. It is to be feared that some Christian professors make very light of the sin of fretfulness; indeed they would hardly call it a sin; they would call it a softer name—a natural imperfection or ailing—and they would find an excuse for it in some disorder of their physical system, or in the multiplicity of their daily trials. But it is a sin and is clearly forbidden by the Word of God; and he who gives way to it thereby shows that the natural man has got the ascendancy at times over the spiritual—that he has not yet learned by divine grace to control himself—that he is tossed

about "by his own passions—and that, if a Christian at all, he is a very weak and imperfect one. 'Disorderly passions,' observes Matthew Henry, 'are like storm winds in the soul; they toss and hurry it, and often strand or overset it. They move it 'as the trees of the wood are moved with the wind'; it is the prophet's comparison, and is an emblem of a man in passion. Now meekness restrains these winds—says to them, 'Peace, be still,' and so preserves a calm in the soul, and makes it conformable to Him who has the winds in His hand, and is herein to be praised, that even the stormy winds fulfill His word! Let all then seek this divine ornament and prize it more than all earthly good.'

Not only does the grace of quietness bring peace within, but it is the avenue by which the soul enters into a fellowship and understanding of God, the Father and Christ the Son. We read in the Word, "Be still and know that I am God." When there is clamor within and restlessness, we cannot discern the will of God or know His purpose, but when all is quiet then through the still small voice God can speak to us.

These virtues thus so unobtrusive are in the sight of the Lord of great price. Men put value on other graces, but God seeks these finer developments of

the spirit. The bizarre, the stormy, the tempestuous are not the deeper manifestations of the transforming power of the Spirit of God. It is these finer lines. There are artists who paint with heavy brushes and coarse lines. At a distance their pictures look well, but when one draws near, the imperfections of the work appear. There are other artists who patiently draw fine lines with their brushes and one can stand close to the picture and its art appears the greater than at a distance, so with the soul.

Accordingly our author in the article in *The Advocate* quoting from Thomas Brooks says, "A quiet, silent spirit is of great esteem with God. God sets the greatest value upon persons of a quiet spirit. A quiet spirit is a spark of the divine nature. It is a heaven-born spirit. No man is born with a holy silence in his heart, as he is born with a tongue in his mouth. This is a flower of Paradise; it is a precious gem that God makes very great reckoning of. A quiet spirit speaks a man most like to God: it capacitates a man for communion with God, it renders a man most serviceable to God, and it obliges a man to most accurate walking with God. A meek and quiet spirit is an incorruptible ornament, much more valuable than gold."

The Preacher, a Prescriber to Souls

Third and last in a series of articles on "The Preacher's Passion for Souls"

Fred M. Weatherford

THE preacher is a physician of souls. He can better operate on wakeful patients than those who have gone far under the devil's opiates. He is an advocate, and he can better plead his cause before an educated jury than one that is illiterate or superstitious. His appeal is to man's will and if he is educated he is at least free from the fetters of exterior fear. If his appeal is to the conscience, it is to one that is dispossessed of superstition. If his appeal is to the heart that is intellectually illuminated, it is to one that was never more aching with unrest and hunger for divine realities.

The despondent defeatism of the clergyman of today springs from a shallow skepticism, which looks only at the worst features of a darkening age. Instead of challenging the stream of corruption, with the only antidote for its purification, he slumps by an absorption of its deflection.

The spirit of the age demands a type of preaching that is characterized by greater pulpit power. We are living in a day when it is easier to consult the whims, rather than the needs of people—to be popular rather than powerful—a time when men are characterized, not by the strength with which they breast the tide, but by the lightness with which they float on its current.

If genius is defined as energy exalted by inspiration, then we may declare that the power by which

we are to win and constrain a confused, materialistic world to prostrate itself before the cross will be through the call of lips characterized by a divine obsession that is impassioned with a martyr's conviction.

Truth, to be effective, must come from the preacher's brain, filtered and hot from the crucible of a flaming heart. It was this infusion of divine power that called the throngs to hear Paul at Athens; Chrysostom at Constantinople, Savonarola at Florence, Wesley of London, Whitefield of New England, Dale of England, Talmage of Brooklyn, and E. Stanley Jones of present world eminence. It is the same equipment, for every preacher, that will draw men to God in saving power.

A sermon, to be effective, takes its birth from two worlds; its father is divine, its mother human. If born of this twin parentage it will serve to accomplish the salvation of men.

Of the preacher's personality, it is observed that in so far as he is self-conscious he is weak; in so far as he is egotistic he is offensive. It is also observed that in his self-forgetfulness and abandonment to God lies the hiding of his power. The attitude of personality is felt by the audience like an invisible air wave or the scent of an intangible perfume.

The preacher must meet certain ethical demands before the people will receive him, or hear what

he has to say. His prescription may be ever so correct theologically, but unless the doctor is endorsed they will not take from him medicine essential to their spiritual recovery.

THE PREACHER'S AWAKENING ABILITY

That preacher who makes up his mind that the church is indolent, indifferent, nonresponsive and manifests little compassion toward the lost, and that little if anything can be done about it, had as well join the secular ranks of the forty-five hundred other clergymen who dropped out of the ministry last year. Such a condition is not chargeable to the people; it is chargeable to the compassionless, visionless, tearless and prayerless state of such preachers.

No amount of change in world conditions can ever invalidate the preaching commission. God's everlasting pledge is as certain of fruitful results, on complying with conditional divine requirements, as the impossibility of invalidating His preaching commission, "Lo, I am with you alway, even unto the end of the world."

Rubenstein was taken to church by a friend one day but the inability of the preacher to get his message across disgusted him. He was asked to go again, however, to which Rubenstein replied, "I will provided you take me to a preacher who challenges me to do the impossible."

Abraham Lincoln said, "When I go to hear a preacher, I want him to preach like he were fighting bees." Lincoln wanted action, but not all physical, for bodily exercise alone profiteth little.

The compassion of Christ should be the model for our compassionate attitude. His compassion was evidenced when He came to this old world and announced His mission, which was to seek and save the lost. Then the sacrifice He made to bring about the realization of that objective, should ever stand before our thinking, as well as challenge our attitude and action in behalf of a dying world. The compassionate love of Christ is best viewed from the cross. The cross represents the scene where love released mercy, for it was on the cross that justice broke into forgiving love.

The demonstration of the greater percentage of Christian compassion, is on the minus side of the first half of the whole. Christ is helplessly hopeless to save the world unless He has our co-operation. The sinner is utterly without hope unless we can get him to Jesus.

God says in His Word, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind" (1 Peter 4:1). The spirit of suffering sacrifice is a part of the gospel commission, without which, success for God in the salvation of souls cannot be achieved.

THE PREACHER AND REVIVAL PRAYING

The preacher who does not spend hours in prayer during the week, will be spiritually light and unperfected, when he enters the pulpit on the Lord's

day. He will be void of passion and the anointing of divine authorization. No amount of physical or vocal energy, can atone for this lack, or bring a people from lukewarmness to spiritual fervor, activity and zeal; much less bring sinners to repentance or believers into a sanctified experience.

The disciples said, in Acts 6:4, "We will give ourselves constantly to prayer, and to the ministry of the word."

Note also in Ephesians 4:11, 12, where it exhorts the minister to work as well as pray, "He gave some, prophets; and some, pastors; and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

In Colossians 4:17, we are exhorted in these words: "Take heed to the ministry which thou hast received in the Lord that thou fulfil it."

In 2 Timothy 4:5, we are instructed as follows: "But watch thou in all things, endure afflictions; do the work of an evangelist; make full proof of thy ministry."

I heard Dr. John G. Fleck of Buffalo, New York, say at the National Preaching Mission, "If we have anything to say to this day of crisis, it will be because the pulpit begins with itself. We want a gospel that saves lives for people and saves people's lives."

This beginning takes us to the throne of grace. Revival prayers have a singular ability to move God. Moses, through such an effort, allayed the hot displeasure of Jehovah against Israel, causing the Lord to receive her again into favor. This effective prayer is stated in the following terse language: "I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee" (Deut. 10:10).

Exodus 34:28 informs us that Moses fasted forty days and wrote the Ten Commandments. From 1 Kings 19:8 we read that Elijah fasted and prayed forty days, then compelled eight hundred and fifty of Baal's modernistic prophets to confess that Elijah's God was God. This he accomplished by the "fire of the Lord" falling on the sacrifice.

Time forbids us, except to make mention of the prevailing prayers of King Hezekiah, Ezra, Habakkuk, Nehemiah, Isaiah, Jeremiah and others.

But listen, brother, you cannot get up to the ear of God, to take things from the hand of Divinity without first gaining audience through importuning prayer.

The apostles met defeat one day in their efforts to help a poor man. They came to Jesus and asked of him the reason. In effect His reply was, you are too ease-loving to fast and pray.

O brethren of the living God, let us either have a revival, spill our blood or send for the undertaker.

Preacher, "Preach the Word"

E. E. Wordsworth

THE Apostle Paul said to his ministerial son, "Preach the word." And we should make a clear distinction between preaching the *Word* and preaching *about* the Word. Dr. Will H. Houghton, president of the Moody Bible Institute in Chicago, has pertinently said, "It is not what we say about the Word that convicts and convinces, but the Word itself." Oh, how true! Yet there are vast numbers of preachers, and some within the ranks of the holiness movement, too, who do not seem to realize this very important truth. Story telling is not necessarily preaching the Word. In fact it may be and often is very far remote from it. Shall we go a step farther and say that the mere telling of Bible incidents, although we think this is quite an improvement over stories unrelated to the Bible, is not all that is meant by the apostle when he exhorted his young preacher to "Preach the word"? It is simply amazing how much time one can consume just saying things that have no point particularly. No text of Scripture is being driven home. No verse is being illuminated by the speaker. There is an abundance of irrelevant matter and pleasing platitudes, but the sermon closes without the audience knowing how the subject matter treated has any relation whatsoever to the text that was read by the preacher.

Why do not preachers preach the Word itself more faithfully? Dr. George Watson, the eminent exegete, who recently went to his reward, said that when he was a young man he thought he had to bring something brilliant to the Bible, but of course, as is the custom, take a text as a sort of a starter, but when he became a wiser and more spiritual man he found that the Word itself is brilliant enough and all he had to do was to unfold it and give it out to the people. Nothing is so sharp, brilliant, pointed and needed as the Word itself. "For the word of God is quick and powerful, and sharper than any [brilliant story telling preacher included] two-edged sword, piercing even to the dividing asunder, of soul and spirit, and of the joints and marrow, and is a discernor [a critic] of the thoughts and intents of the heart" (Heb. 4: 12).

A careful study of Peter's sermon on the day of Pentecost will reveal the fact that, although it was quite brief, yet it was packed with the Word of God and this brought conviction and three thousand souls seeking God. It was Paul's practice to reason out of the Scriptures. Mark you, not out of his head! It is one thing to preach out of one's head, and quite another thing to intelligently reason out of the Scriptures. The more closely a minister sticks to the Word the more effective his ministry will be.

Preachers should learn to expound the Scriptures and to properly treat the text announced. If your text is "Pray without ceasing," why go on exhorting and rambling and urging restitution. If you are preaching on the day of judgment why consume

time talking about heaven. Why not concentrate especially on the judgment! The subject materials of any text announced certainly ought to be related to the text. And they should be directly related to the text. One may deal in many generalities and even biblical truths that do not particularly emphasize and elucidate the text. Every minister ought to try to be clear and logical in his thinking and to become expert in explaining the meaning of the chosen text. Drive the text home to the hearts and consciences of the people, preacher. When Ezra read the law to the people he also "gave the sense." Every word was making a point. It would do many of our preachers good to sit at the feet of our beloved brother, C. W. Ruth, and learn from him how to drive home the text.

We are not suggesting that no stories be told, even those outside the Bible at times, but we are trying to say that all sermonic materials should be so organized and used as to make the Word plainer and enlighten the hearers.

The closer we stay to the Bible in our preaching the more effective and permanent will be our results. A certain evangelist of our acquaintance told us that years ago when he labored in a certain section of the nation he indoctrinated the people by clear biblical instruction and scores and hundreds were converted and sanctified under his ministry, but as the years went by other evangelists came and went who did not "preach the word" but *about* the Word. They preached and labored well and God blessed them and the work, but they failed to indoctrinate the hearers and their work has not been abiding and permanent, while his has stood the test of the years. If we want and desire permanent results, then we must give people the Word, and so enforce, elucidate, explain, and emphasize it that they see the truth. "Thy word is a lamp unto my feet." "The entrance of thy words giveth light."

No two preachers have the same mental construction. We should not even try to ape one another. But do not allow this to be an excuse for saying, "I cannot explain the Bible like Brother Ruth or J. W. Goodwin or Rev. Joseph H. Smith." You can be your individual self, and God wants you to be, but you surely can and must learn how to "preach the word." The need of this hour and generation is for a veritable army of real Bible preachers, men who know the Book, its doctrines, precepts, requirements, etc., and who can preach it with power. Mere eloquence, philosophy and psychology are not enough. Whitefield, the mighty field preacher, swayed the multitudes and won thousands to Christ, but he seriously lacked the ability of indoctrinating the people, while Wesley, though not so eloquent, taught and instilled doctrinal truths into the minds of his hearers, fortified them with good, wholesome literature from his own pen, and his work abides while that of Whitefield's is almost lost. Preacher, "preach the word."

Problems

Roy L. Hollenback

LATELY, it seems to me, we are making a more common use of our subject-word than we have ever made before. Possibly I have not been a careful observer! But I have been attending district ministerial "conventions" and "retreats" in our church for upwards of twenty years, and only recently has it been impressed upon me what common use we do make of the word "problem," in either its singular or plural form. Our printed programs are as full of this word as a Seventh Day Adventist book is of pictures!

All sorts of problems are discussed—and, of course, solved! We hear of the "problem" of the Sunday school; the "problem" of our youth; the "problem" of revivals; the "problem" of the budget; the "problem" of the city pastor; the "problem" of the country pastor; the empty bench "problem," etc. Almost an endless line of "problems." It is *problem soup* for the first course; *roasted problems* for the second; and *problem a-la-mode* for dessert! Problems! Problems! Problems! Do we never tire of the diet? I wonder why we do not sometimes call for a change of menu.

I suppose that back in the early church days the apostles met together for such retreats, and would discuss "The Problem of Jewish Tradition"; "The Problem of Gentile Assimilation"; "The Problem of the Neglected Widows of the Grecians" and others akin to their times. Well, perhaps they did. I do not know. Until I do know I am not going to deny it, nor wholly condemn our practice of discussing problems today. But the first opportunity I have in heaven to converse at length with the Apostle Paul I expect to ask him about this. If they did, I am curious to know how their programs and procedure back there compared with ours today.

I should not be surprised if the apostle answers me somewhat like this: "You brethren had it all wrong. Your motives were good, but you were exceedingly awkward in your approach. We who had the privilege of conversing personally with the Lord Jesus learned from Him that it was not well to talk about *problems*. In fact the Lord Jesus told us that there were no problems, save one. That was the *problem of faith*. So, when we met together in those days, instead of discussing difficulties, perplexities and hardships, we went to *prayer*, expressly for the purpose of increasing our faith. Upon each such occasion we would pray fervently for many hours, sometimes for whole nights. Or possibly we would continue in session for several days. We always found our love for all the saints deepening into a sublime and sweet fellowship. Our spirits were inspired to a buoyancy radiant with divine praise; and at times the place where we prayed was shaken by the power of God. We were emboldened to undertake any task; to face any opposition; to endure any hardship. We knew no fear. Nothing

could intimidate us after we had tarried in these retreats, because great courage and faith rested upon us. We would dare any situation that challenged us. With abounding zeal; gushing feelings of emotion and a consuming passion for souls, we would break forth in all directions to win the lost for Christ."

While we grant that the above words are a play of our imagination, yet I do believe that if one of those apostolic brethren would appear in one of our district gatherings, he would shame us out with such quotations from the Lord as "O ye of little faith!" or "Be not faithless, but believing!" Did not Jesus say, "If thou canst believe, all things are possible to him that believeth"? And again, "If ye have faith as a grain of mustard seed"—what will happen, Lord? Why, all of our difficulties and problems will be solved!

In the light of these promises, and the many others that doubtless occur to the reader's mind, is it not right and reasonable to say that we have just one problem—namely, *the problem of faith*? If "all things are possible," then where is the problem? If we can "remove mountains," then where are our difficulties? They have melted away and flowed down before us. Only one problem, then, is left—our faith. There is no other. Paul's great treatise upon God's ability, found in Ephesians 3: 20, contains just one circumscribing modification, and that is the clause: "According to the power that worketh in you." It is our limited faith that becomes our singular problem.

Now, beloved of the Lord, I may be all wrong in my conclusions, but I firmly believe that this is the problem we should face, and talk about, and exhort upon, and pray over. We need retreats of every kind and description for prayer and faith. All the way from the small group prayermeetings of the local church up to the district-wide gatherings of our preachers and people, we need to major upon *prayer! prayer! prayer!* Not to discuss it in theory so much as to exhort to its practice. And these gatherings should themselves be occasions of that practice. They should be the practice begun. Mighty wrestlings with God! Congregational prevailings! Everybody at it, faces heavenward, determined to have the Spirit poured upon us from on high. Praying in unity! Praying aloud! Praying in concert! Continuing instant in prayer! And all during the session, long or short, never relaxing from the spirit of prayer. Hold on! Mix fasting with it! Put heart-searching in it! Let tears flow freely! Get the fountains of the soul's deep broken up for the lost, and for the dearth and reproach of our Zion! Weep over our fruitless lives and our lack of solicitude! Let messages of burning be brought as the Spirit leads, on prayer, faith, soul-passion, zeal, etc. Not a cut-and-dried program now—just prayer! Not a form—just faith! Not a human

leader, unless it is a very modest one who knows how to let the Holy Ghost have free course; but a perfect, unlimited submission to the *presence* and *presidency* of the Holy Ghost. My soul is hungry, brethren, for this sort of a convention. All districts need them. All groups need them. We need them often. O Zion, God has a controversy with

Ministerial Courtesy

By a District Secretary

IT is a well known fact that any man who expects to succeed in business must conform to some accepted code of ethics. The public can find too many merchants who are respectful, courteous and solicitous, to shop a second time with one who disregards these simple ethical practices. Although there may be present a personal element of dislike, for business reasons courtesy is extended, even if it is but a mask to cover the personal feelings beneath the surface.

If sinful and worldly men can adopt courtesy for business purposes, how much more should the Christian, and the minister especially, cultivate this all-too-much neglected grace. It seems that often we as the Lord's children, forget to extend to each other as brothers and sisters, those little courtesies which we studiously present to the outsider. Have you ever been in a home where things are spoken by one child to another, and in a manner, that the speaker would not think of using in conversation with one outside the family? Are there not too many "Christian" homes where this occurs? How about the family of God?

I am thinking now of a letter I wrote to one of my fellow ministers. It was a simple little communication, the main subject of which was a request for the church letter of one now living in our community and worshiping with us, written at the request of the individual himself. After more than a month a second letter followed the other, and although two or more weeks have again passed, no reply has been forthcoming.

If this were an isolated case not a great deal would be thought about it. But there have been numerous instances during the past several months which indicated a similar lack of ordinary courtesy in replying to inquiries and other matters presented in letters written to these peers of Christendom. Not only does our Manual require "being courteous to all men" as an indication of our being converted people eligible for membership in the church, but Peter insists also that we should be courteous.

Another instance in my mind where thoughtlessness almost became tragic, occurred elsewhere but came to my knowledge. A fine couple of young people were moving from one locality to make their home in another city not very far distant, and their pastor exacted from them a promise that they would not transfer their membership until the assembly

us because we are so wanting in faith, and therefore greatly failing in the task our crucified Savior has left us. This will do more than a hundred papers and "problem" discussions to cure our many ills, and enable us to stand approved in the day of Christ's return. "When the Son of man cometh will he find faith on the earth?"

some five or six months off, using as an excuse the statement "for we are assessed you know on our membership for District and General Budgets, and your tithe ought to be sent back here until we report our new membership figures to the assembly and get an adjusted statement." The Manual provides that under such circumstances the pastor is to write the nearest pastor in the new locality, advising of their members' whereabouts, so that they may be visited and steps taken to not lose them from church attendance and responsibility. In this instance these fine young people stayed away from church several months, grew lean in their souls and were almost lost to the church entirely. These things ought not so to be.

When a District Superintendent can write to his pastors with tears in his letters, enclosing a stamped card for reply, only requiring the signature of the pastor, and a little effort to drop it in the mail, and then wait twice the necessary time for a reply receiving less than a fifty per cent response, it is time for us to study up on the subject of courtesy.

When a District Secretary gets out a letter to all the pastors on the district, carefully outlining some information to be furnished by order of the General or District Assembly, and point out that the instructions show that the pastor himself is responsible for the information, and beg him not to turn it over to some member of his board and trust them to return it at the specified time; and then have these simple little requests ignored, and the information is not received from many of them at all, the truth of the Master's words is painfully emphasized: "The children of this world are in their generation wiser than the children of light."

Every minister should keep all his unanswered correspondence in one place, and that right handy, until it has been answered. We all know that a preacher is a busy man, and does not have time to waste, but a little wise planning would enable him to make courteous response to all letters he receives, by taking a half hour or so once or twice a week to "clean up" his little pile of unanswered letters. Also a little practice in putting ourselves in the other man's place, and working out the Golden Rule in every matter, would greatly increase our usefulness as God's ministers by removing all reasons for charges against us that we are lacking Christian and ministerial courtesy.

Working the Whole Church Program in Small Town Churches

Paul K. Hayman

BEFORE beginning a treatise on this topic proper, shall we first take notice of the two district properties in the subject itself. First, what constitutes the whole church program, and second, the importance of rural and small town churches. It is not likely that everyone views the whole church program identically, but since it will be necessary to have something definite in mind in order to tell how to work it, shall we say that it consists of the following: *evangelism, finances and church organization*. And in our own denomination each of these three properties has its local, its district, and its general appeal. Then as to the importance of rural and small town churches let it suffice to say that on the Ohio District alone approximately one-third of the organized Nazarene churches are in rural districts and towns of less than 1,800 population. This fact should arouse the interest of everyone in this subject, and especially those pastors who are serving churches so classified.

Paul, in his first letter to the Corinthian Church, says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." Then continuing the same thought, "That there should be no schism in the body; but that the members should have the same care one for another, and whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it." These scriptures present to us an excellent picture of a church as a unit made up of different interests, each of which is indispensable to the unit itself.

Now shall we consider evangelism as an integral member of the church body. The church has been, is, and rightly should be a set apart organization. Set apart from the world, and set apart to do a particular kind of work, that of winning men and women from sin to righteousness. This work should be considered first among all obligations by an organization designating itself a Church of Jesus Christ. This holds true to the small group representative of a comparative few, just the same as to a large organization situated in the midst of teeming thousands. However the methods employed in evangelism in rural and small town churches may be different from those used in city churches.

Perhaps the most difficult problem confronting one in carrying out a successful evangelistic program is how to arouse in people sufficient interest to cause them to attend the services. Indeed this is a difficult problem, and one whose solution many a pastor is seeking. Shall we offer a few suggestions? No one can be expected to seek for spiritual help at a place which does not have his confidence. We mean this, that there are altogether too many

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church members who live much too loosely and carelessly away from the church, and by so doing cause the outsiders to lose respect, not only for the individual but for the entire church. Such conditions should not exist but where they do it becomes the duty of the pastor, by exemplary living and straight gospel preaching to lead a reform movement within the church itself. This can usually be done with the assistance of those of the members who are sincere in doing rightly. If this policy is followed it will not be long until it will be possible to inject some "new blood" into the church veins by adding a few new members until there will be a gradual build-up in church conditions. Those whose lives failed to measure up to their profession will either line up and go on with the crowd or just dry up and fall off. This cannot be expected to take place within too short a period of time but the right result is almost certain to come to pass and when it does the church will be looked to as a spiritual lighthouse and not a den of hypocrites.

However, this alone will not insure a full house to which to preach. In these days when there are so many agencies competing with the church in catching the interest of people, a mere passive attitude on the part of God's children will mean a gradual decline in church attendance. It is necessary that each member become a personal worker. That he become so filled with a passion for the salvation of others, that each day will see him inviting someone to church, and Sunday school, being a good neighbor, and witnessing for the Lord at every opportunity. Of course the pastor is expected to take the initiative in this work but he cannot alone be responsible. "Every member a helper," is no mean slogan for each local church and is certain to bring creditable results.

By a recent house to house canvass of our town of one thousand people we were able to add some thirty new families to our calling list and are hoping for some definite results in seeing many of these saved.

Here also can be said a word about participating with other denominations in union services. We have found this practice to be beneficial and suggest that whenever possible the church co-operate in this respect. New contacts can thus be made and the church can be placed before the community to a better advantage. The "holier than thou" attitude which might at times seem the easier way out, will in the end only detract from the usefulness of the church. Upon coming to our present pastorate the general attitude of the church was against uniting with the other three churches in town in holding union services on special occasions, as was the custom. We, as pastors, thought we saw where the church could profit by participating with the other groups on these occasions and used our influence to

change the attitude of our people. In a measure at least we have been successful and have had numerous opportunities to preach to folks who never perhaps would have come to our church had we shown a distant spirit instead of a co-operative one. We have spoken several times at the high school assemblies and on Good Friday last the entire group of elementary students was brought to our church for a special service. Some are of the opinion that to do this it is necessary to compromise, and let down the standard, but we have not found it so. Indeed how blessed to lift high and higher the "blood-stained banner" before such audiences.

Then, too, there is the good or bad influence wielded by the type of service that is carried on at each meeting. Something that is sensational only, will tend to attract crowds but when the sensationalism subsides, (and it is sure to do so) it will be more difficult than ever to interest the same crowd in a sane, substantial program. It is better to avoid sensationalism. Still there is almost as great a danger in the other extreme, that is, in carrying out programs that are too conservative, that will lead to dryness and formalism. Certainly there is a middle-of-the-road program in which prayed up men and women with spiritual freedom can worship God in such a manner as to favorably impress those that are unsaved.

So summing up evangelism, first let us strive to make each church a clean, honorable and respected organization. Second, let us tarry at the Master's feet until the pastor and each member is endowed with the "working spirit." Third, let us be wise enough and spiritual enough to conduct a worship service that God can bless and people can appreciate.

Now a few words about finances in rural and small town churches. There is a saying that "the paying church is the praying church," and "the praying church is the paying church." We do not vouch for the infallibility of this statement but do assert that high spirituality and sound finances usually are found going hand in hand. But how to work successfully the financial program of the church is the stubborn problem of practically every pastor.

First, let us say that "making it financially" is impossible with a very limited number of churches. The great majority can meet their monetary obligations; not all on the same level but that is not expected. The practice of storehouse tithing is the answer to practically every financial difficulty in the church. But since the fact remains that many do not strictly practice storehouse tithing, what shall we do about it? Our answer is preach it, teach it, and set the example by doing it.

There are many good texts in the Bible on which to build an entire sermon on tithing and these should be used frequently. Too, since the principle of tithing has such an important bearing upon the prosperity of every church; it can be conveniently worked into numbers of other messages. At any rate, the principle and the practice of storehouse tithing should be so constantly kept before the people that its meaning will be no less understood than that of repentance, restitution and perfect love.

Then besides the preaching on this subject there

ought to be some good, clear teaching on its fundamentals. Many perhaps would tithe, who do not, if they understood more about it, that is, how it was instituted, why it is fair, and the many good results to be obtained from it. If they see that God required it, and that Christ placed His seal upon it, mere knowledge will soon develop into spiritual light which will have to be obeyed if salvation is to be retained. Another beneficial thing that the pastor can do to encourage paying of tithes is to place before his people the entire financial program of the church, so they will know just how the money they pay is being used. Indeed we cannot expect even Nazarenes to invest blindly. We hear the complaint from some that farmers and others whose incomes are more or less irregular cannot tithe because they cannot calculate how much it would amount to. We feel that this is only an excuse, to keep from tithing at all, for anyone who really enters into the spirit of tithing will not fear of overstepping the bounds just a little, anyway. Occasionally one finds a church group that will willingly support the local program, but that has no time for the district and general interests. It seems that such an attitude is either brought about through sheer ignorance or selfishness, both of which can be remedied. As to which budget should receive the most attention, that is, the local, district, or general, we say that wherever possible the unified budget should be worked. Any church that once experiences the blessing and benefit of having every budget paid on time will not be desirous of slipping back into just any slipshod manner of meeting her obligations. In other words, almost without exception, Spirit-filled, sufficiently enlightened Nazarenes will see to it that the pastor's salary and other local bills are paid regularly, will gladly assume their district apportionments, and will with joy participate in making the General Budget overpaid each year.

As to the preacher setting the example in tithing, that is understood. Indeed how foolish to preach a standard that is not practiced in living. No doubt there are many laymen who have been led to pay tithes by seeing their pastor faithfully executing the same obligation.

Finally, some things should be said about church organization, and in this we include the church itself and all of its affiliated agencies, the Sunday school, Young People's Societies, and missionary organizations. The number and type of these agencies should be determined by the strength of membership in the church, and in other local conditions. However, regardless of how many departments are demanded, each should fill its own place and collaborate to make the church as efficient as can be made. Again referring to the text in Corinthians, these agencies should not be considered independent, but members of the church body, and as such, should perfectly co-operate with it in fulfilling its mission.

Too much emphasis cannot be given to the proper selection of leaders for the Sunday school and other departments. A superintendent with a vision, as well as ability to co-operate, is absolutely indispensable to a successful Sunday school. Qualified teach-

ers can usually be found, or trained, who will carry a burden for souls and joyfully execute their duties. As with the church, the Sunday school also should be district and general minded, willing to join wholeheartedly with every planned proposition. The attitude of the pastor and superintendent will in a great measure, determine the attitude of the school in this respect. And in no place should the "working spirit" be more prominent than in the Sunday school. The aggressiveness displayed by each officer, teacher, and even the scholars, will be a strong factor both in attracting visitors and then in making them permanently enrolled. Let us create more enthusiasm, and more vital concern for the Sunday school! On with the Sunday school revival!

The same principles generally apply to Young People's Societies, and missionary organizations. Qualified leaders must be found if these societies are to fill their place.

The N.Y.P.S. president must have the confidence of the young people, have no lack of workable ideas, and the ability to fit in the general program. Above all he must be spiritual and carry a burden for the lost as every effort should center in gathering in the unsaved.

The purpose of missionary societies is to teach, to inspire, and to lead the church in its program of evangelism outside the local field. The importance of this work cannot be overestimated, and it is at once evident that the Missionary Society is able to perform a duty that no other agency can reach. This makes necessary wise, efficient leadership, well organized plans and perfect co-operation with district and general interests.

Now let us conclude by saying that just because a church is situated at the country crossroads or in the village does not mean that its future is hopeless or its usefulness curbed. The whole church program can be worked in a church like this. The command is, "Lift up your eyes and look on the fields; for they are white already to harvest." The challenge is, "It can be done!" The promise is, "According to your faith be it unto you."

An Increasing Restlessness

There seems to be an increasing restlessness among the pastors of our churches. Perhaps this is due in large measure to the restlessness of the churches themselves. Our age is enamored of novelty. The new preacher is a success until his newness wears off. We are quite aware that some ministers outstay their usefulness, and that it would be a Godsend to some churches if other churches would relieve them of the burden that they have to bear. We are convinced, however, that the curse of our age is not pastorates which are too long, but pastorates which are too short. One of our distinguished ministers, in an anniversary sermon, said, "One of the imperative needs of today is a greater patience on the part of the people with their pastor and a greater fortitude on the part of the pastor in facing the difficulties which are found in every church."—*Watchman Examiner*.

Planning and Conducting Revivals

W. P. Jay

PLANNING and preparation are necessary to succeed in any walk of secular or religious life. Let us consider briefly what should be expected of both the pastor and evangelist in planning and conducting revivals.

I. WHAT SHOULD BE EXPECTED OF THE PASTOR

He should first have the backing and sanction of his church board. Usually this should be done weeks or months before the revival.

If in a small town he should co-operate with other ministers of his town, so as to avoid conflicting dates with other revivals.

He should see that the revival and workers are well advertised. There are many ways to well advertise a meeting. Choose some good method and work it; just ordinary announcements bring little results.

He should provide entertainment for the evangelist where he can have a private place of prayer and study, if efficiency is desired.

He should not delay his plans for financing the meeting until the revival has begun. One-half or two-thirds of it should be pledged by his members, stating the amount they intend to give to the support of the workers, and have it in the treasury by the time the revival begins. After this the balance can easily be raised among friends of the meeting.

He should conduct special prayer meetings each night in the week preceding the campaign, which may be a glorious success in two weeks (by the time all are tired out) if the church is under the burden.

II. WHAT SHOULD BE EXPECTED OF THE EVANGELIST?

He should feel sure of his divine appointment to the work of evangelism. Paul said that Jesus "appointed some to be . . . evangelists . . . for the work of serving," etc. (Weymouth, Eph. 4:11, 12). A "jack of all trades" is usually efficient in nothing. Being a pastor one year and an evangelist another does not very well "equip him for the work of serving" efficiently at either. There are few exceptions to this rule.

He should have a message that grips himself, then others. It must touch life. . . . It should be reasonably short, to the point and with few preliminary remarks. And the all-embracing secret of a successful evangelist is close and constant contact with God, and a reverential, devotional study of His Holy Word.

He should be a booster; boost the church, the Sunday school, the W.F.M.S., the N.Y.P.S., and the *Herald of Holiness*, taking subscriptions, increasing the Sunday school enrolment, ministering harmony and balance between the preacher and his members, taking a love offering or pounding for the pastor. Above all, he should be a soul winner.

He should be able to "string fish" as well as to catch them. If he talks and preaches the privileges

and advantages of our church, people will become Nazarenes from conviction. To aid this important part of the work, I would advise the use of the membership cards furnished by our Publishing House at a reasonable cost. Order in time.

A Pastoral Essential

E. O. Chalfant

IN A recent District Assembly of Tennessee, Rev. H. H. Wise, pastor of our First Church, Nashville, in making his annual report said that he averaged sixty pastoral calls a week, or a total of three thousand a year. I think the membership of his church is about seven hundred, which is one of the three or four largest churches in membership in our denomination. It is reported that a great musician once said, if he failed to practice six hours a day he knew it; if he failed to practice four hours a day, his critics knew it; and if he failed to practice two hours a day, his audience knew it.

Is there not some parallel between the successful calling pastor and the successful pianist? Do you suppose that if Brother Wise should make only thirty calls a week, he would feel the difference; if he made only twenty his fellow pastors on the district and the District Superintendent would know it; and if he made only ten or less a week, his whole congregation would know it.

We have no intention of underestimating the value of the preaching ability of the ministry, yet it is our humble opinion that as many as ninety-five out of every one hundred who fail, or whose success at best can be classed as only very ordinary, are noticeably unsuccessful in the ministry because of their inability to make contact with new people and keep vital contact with the ones they do know and win them to our cause. I once heard of a woman preacher who called on a father eighty times without success; the eighty-first time he came to church, accepted Christ and became a beautiful consistent Christian.

Rev. C. E. Cornell of precious memory was not considered in our denomination as a great outstanding pulpiteer, although a very good and helpful preacher, but he earned the name of being one of the men who were right in the top row as our very best pastors. It was reported under reliable authority that while pastor of Chicago First Church he would make as many as fifty calls in one day. You would naturally ask, "How could he do this?" I do not know, but the fact remains that he did.

My attention was called recently to a young pastor who was failing. In fact he had been definitely unsuccessful on two charges, and was on his way to be eliminated from the third place, and from the ministry. He fell in line with Brother C. A. Gibson's ten-point program for preachers on the Ohio District; and took seriously two points in the program. One was to systematically and conscientiously make twenty calls a week on people outside of the membership of his church and Sunday school;

the second, to devote two hours each day to a well-planned study and devotion. As a result, he closed a year that had threatened to be his elimination from the ministry, with the best financial year the church had ever had, a substantial increase in membership, a unanimous recall as pastor, and the general feeling of victory and blessing in his own heart and life and work, and a continued ministry.

Let us always remember that getting human beings to church and to God, and getting them saved and sanctified wholly, and keeping on the eternal stretch after individuals, is the ever great essential of the Christian ministry.

Idol Worship

It is the Christian's function to ring out the message of the First Commandment. The bugle must give forth no uncertain sound. When men turn away from our God to serve other gods they become idolaters, and no idolater can enter the kingdom of heaven. Are you willing to go forth among the worshipers of Moloch, Mammon, Bacchus and Baal, and tell them that they are lost for time and eternity unless they turn from their idols to serve the living God? But remember, you can do no effectual ministry for Jehovah, if you have some of these idols hidden away in your life. It was to the shame of Israel that while they believed in God, they often turned to the worship of false gods. If we have gone lusting after power, after gold, after wine, after sensuality, we have paid homage to idols. Let us turn from these to serve again the living God. "Come ye out from among them and be ye separate, ye that bear the vessels of the Lord." Let us go forth to serve the men and women of this idol-worshipping world!—Editorial in *The Watchman-Examiner*.

Meditate Upon These Things

Does my life please God?
Am I studying my Bible daily?
Am I enjoying my Christian life?
Have I ever won a soul to Christ?
How much time do I spend in prayer?
Do I practice daily Matthew 6:6?
Am I in fellowship with the Holy Spirit?
Am I trying to bring my friends to Christ?
Is there anything I cannot give up for Christ?
How does my life look to those who are not Christians?
How many things do I put before my religious duties? Do I care whether the midweek prayer-meeting is a dead or a live service?
Have I ever tried giving one-tenth of my income to the Lord?
Am I doing anything I would condemn in others?
Is my lamp well trimmed and burning?—*Exchange*.

Open Letters to a Young Minister's Wife

By a Minister's Wife

DEAR ANN:

When your letter came asking me to write you at least once a month and give you advice on how to be a good minister's wife I was filled with mingled emotions. First, there was a feeling that I was not qualified, that my own experience was too limited. Then I experienced a distinct shock as I remembered that twenty years as a minister's wife were already behind me. Next, a humbling sense of regret stole over me as some of my own past failures loomed up before me. This was followed by an inner shrinking from giving the impression that I might consider myself the ideal pastor's wife. Finally came the thought that frankly telling you about some of my own mistakes and those of other ministers' wives I have known, and discussing some of the trials and problems all ministers' wives must face, might fortify you against the evil day and inspire you to do better than some of us have done.

Now please do not take everything too personally and imagine that I think you could possibly be guilty of all the shortcomings that I may mention for I do not think anything of the kind. I have known and loved you a long time, Ann, and in my eyes your good qualities quite outweigh any little faults you may have. So I shall have to be more brutally frank, perhaps, than seems necessary, because love is a little blind and I might, if I followed my prejudiced heart, be too easy on you to do you any good at all. So now, as you have asked for it—here goes.

Something in your letter suggests that some well meaning but too sympathetic friend has tried to tell you that just because the people of the church called your husband as pastor is no sign that they have any special claim on you. I could read between the lines, however, that you do not feel that such an attitude is just proper and I want to say right now that you are right. It is true technically, that the church has no more claim on you than upon any other member. But in this relationship as in all others, "The letter killeth." There is a tacit understanding that the minister's wife holds a unique place in church life, and certain things are expected of her whether rightfully so or not. This must be reckoned with, and a minister's wife who disappoints a congregation because she assumes that they have no special claim on her will not only miss a priceless opportunity for service to God and humanity but will definitely hinder her husband's work and jeopardize his future. I know it seems hard to be held responsible even in a measure, for another's success or failure but in the case of a minister it is all too true that he has almost no chance of lasting success if his wife takes a wong

attitude. A man may succeed as a lawyer, a doctor, a teacher, a college president or a business man without the help of his wife or even in spite of her, but not as a minister of the gospel. So I am more than pleased to realize that you have rejected the legalistic attitude that your well meaning friend assumed. To accept such a philosophy would be to undermine the very foundation on which the work of a minister stands. Service must be the keynote of his ministry. If his wife chooses to be independent and demand her right to herself and, incidentally to him, while she may not willingly hinder her husband's ministry, her attitude will nullify his best efforts.

And do not think, Ann, that there have not been times during my life when I have been tempted to assert the fact that the church did not call me—and if I did not think of it myself, some friend who loved me thought of it for me. In fact there have been occasions when I have had to answer in my soul to the sympathetic, "Far be it from thee," just as the Master did. "Get thee behind me, Satan." If there is any watchword a minister and his wife should adopt it is, "Ye are not your own." Such a watchword will be the touchstone that, time and again, will turn you from the legitimate pursuit of your own interests and cause you to, "Seek another's wealth." But lest you mistake my meaning, let me hasten to say I am not inferring that you are to be the servant of the church for the church's sake. No, Paul expressed it when he said, "For we preach not ourselves, but Christ, Jesus the Lord; and ourselves your servants for Jesus' sake." It is because a minister is servant of all for Christ's sake that he cannot be a man-pleaser or a time-server; and because your life is linked to that of a minister, you too must serve for Jesus' sake. This motive will hold you steady when undeserved criticism and ingratitude come your way. If, on the other hand, people praise you for doing what is only your duty, as a servant of Christ, to do, you will take no credit to yourself nor get your head turned by their approval. You will give Christ the glory for putting you in a place where such service is possible. So you see, Ann, that there is, after all, a logical basis for the feeling on the part of the church about the minister's wife. She really is "on the spot" in the sight of God and man and her attitude will make it either the greatest place in the world to her or the most irksome. And, Ann, if you take the right attitude about a whole lot of things that I hope to write you about later, you will find that the life of a minister's wife has high moments of inexpressible joy that are seldom experienced by women in other walks of life.

But now, after inveigling you into such an exalted mood, I must bring you rudely back to earth by saying, whatever you do do not go to the other extreme and take yourself too seriously. In other words do not take too much on yourself. Yes, I know that sounds like just what I have been warning you against, but it is not. It is a bit hard to

express just what I mean but maybe a comparison of your place in the church with that of a mother in the home will make it a little clearer. You have seen mothers who seemed not only to have a proper sense of responsibility but who actually overdid the thing. No one could do anything just right unless Mother personally supervised and censored it. It goes without saying that such mothers hinder their children's development. One reason they act that way is because it is the line of least resistance—easier to do the thing than to watch somebody bungle the job. Now, in a church there are lots of offices to fill and lots of jobs to be done. And you, because of your God-given talents and your training along educational lines are probably, as well, if not better fitted, to fill every one of those places than the average layman. The delicate point lies right here. The minister's wife should always be willing to fill any place she is fitted for, but for the good of the church and the development of leadership among the laity, she should not, in my opinion, hold very many offices in the local church if it can be avoided. I know there are exceptions, and sometimes, in a newly organized church, the pastor and his wife have to do almost everything or it will not be done. Then, too, sometimes some department of the church is weak, and by taking charge for a while, the pastor's wife may be able to give a new impetus to that department. I believe, however, that her greatest place of usefulness lies not in holding official places or being officious but in being what Paul calls a "Fellow helper of the truth," in modern parlance, a booster. You see, such an attitude is far different from sitting back indifferently and saying, "Why should I worry? The church didn't hire me."

It seems as though this letter has not covered much ground as to practical details or answered many of your questions but next time I will try to be more definite and explicit. Maybe I will write to you about how to be a good minister's wife to your husband. I have been trying to learn how to do that all these years. Feel free to write me any time for I am always so delighted to hear from you.

Affectionately yours,

HOPE VINCENT.

Religious Hilarity

MILDRED BANGS WYNKOOP

SOME memories are particularly fragrant relative to our early Nazarene spirit. Among others the memory of the inspiration connected with the "money-raising" services comes to me with force today. There was a complete lack of the "dread" often apparent now. Many times I have heard a frail widow "break up" the meeting shouting, just for the privilege of giving a few hard-earned dollars, all out of proportion to her meager income. Our most melting times and spiritual re-

freshings came with the giving of money. Do you remember?

Where is that spirit of hilarious giving today? Most of us begrudge even our tithe now, and groan audibly when the extra needs are presented. Where is the liberality of Pentecost?

Our trouble, perhaps is a misconception of the spirit of tithing. Many a man and woman is hiding behind his tithe, thinking, no, wishing—his tithe ended his responsibility.

I cannot remember that much was said, in those early days, about tithing and the people did not know when to quit giving. They did not measure their gifts by per cent but by love and that, to me, is the spirit of Pentecost.

The tithe is the very best any man can turn back into God's hand. But the tithe is often something more. It is sometimes what is left after the joy is taken out of giving—the pharisaical remains of dead love. Real love does not stop with what it must do, it gives until there is not anything more to give. And when love gives, joy abounds. Where is that spirit of hilarity in our services? It is, in many cases, buried under carefully calculated duty.

We need money. We go into the pulpit with our heads hanging and clothed miserably with prearranged defeat and an apologetic air. We say to the people, "We are all poor. We are giving all we can, but really can't we deny ourselves some chewing gum for the cause of missions?" We are so careful lest we, by our begging, offend some new member, or touchy old one. Members have been so hard to get, now, do not scare them away by embarrassing them with money matters.

God forgive us for playing false with men's souls. When we rob men of the privilege of giving we rob them of the spontaneity of religious joy that we upbraid them for not having.

I believe, further, that "budgets" have dampened our spirit of giving. Budgets are necessary and wise but by all means submerge them under the cover of the live, warm, vibrant needs that they represent. I could never get up much enthusiasm giving to the support of a budget but I cannot keep my money back from properly presented needs.

There is plenty of money in our Nazarene homes to supply the needs of 200 missionaries, rather than starve out sixty of them. There may not be enough to cover the elaborate and unchristian building programs some of us have fallen heir to but there is ample for commodious quarters in which to worship God and serve humanity.

Nazarenes, let us really give again. Let's know the joy of unreserved love. Let's give again "until we see stars and then keep on giving until we see beyond the stars." Let's give "until it hurts and then keep on giving until it quits hurting." Let's give until God begins to smile into our souls and restores that lost shout. It may be a five-cent piece out of abject poverty or it may be a thousand dollars above our tithe. But, let's give! (Mal. 3:8-12).

GENERAL CHURCH PROGRAM

STEWARDSHIP

C. Warren Jones

Promotion of Church Stewardship

AS a rule it is the pastor who must head the work of stewardship. He it is who must set up a school so as to educate and train his people in the principles that go to make up a complete and fully rounded life. There are certain spiritual attitudes that must be cultivated in the lives of his flock. To successfully carry out the program the pastor must:

1. Preach stewardship, which deals more with attitudes than with quantities. It is based upon God's ownership of all things. Life, property and every talent which a man possesses is vested in God. The preacher must not only preach it but adjust his own life to the truth. His own consecration must be complete. Then out of the background of this experience he can lead his people.

2. He must preach a complete consecration; one that takes in the man and all that he possesses, for this is the very essence of the Christian life. The man who refuses to make this surrender cannot become a true Christian. This is not an easy road to travel. To build this fundamental Christian truth into the lives of men will require some patience, tact and much grace. There will be opposition. Selfishness will assert itself. Then, there is the old conception of ownership of property and that it rests in human hands. This ingrained idea will be hard to dislodge. But in spite of the opposition the faithful preacher of the gospel must give the truth of stewardship to his people.

3. His goal must be the molding and fashioning of Christian character. This work also requires patience, for character is not attained in a day nor as the result of one decision. Here is one argument for long pastorates. The pastor can with patience, prayer and faithful instruction by both precept and example, build Christian ideals into the lives of his people. He will not allow himself to be blinded by achievements of a day or an hour. His greatest joy will be to see men give themselves wholly to God and that their giving is an expression of this fact. The goal of all his work will be the development of Christian character and the securing of any sum of money for any worthy enterprise is not an adequate substitute. Stewardship must never be allowed to degenerate into the conception that it is giving of money to a worthy cause.

4. He will preach that stewardship is not so much the giving of money as the giving of life. The one who gives his life will not withhold his treasure. Other methods may produce more immediate results but the stewardship of the whole life will build more enduringly.

Stewardship is the dedication of life. The raising of money in the church is not the major interest, but the development of spirituality. The pastor who succeeds in building an enduring work must lay the proper foundation and his church must be made up of men and women who have fully consecrated their lives and become faithful stewards of the Master.

Stewardship

Christian stewardship is not something that is new. Jesus Christ in His teachings had much to say on this subject. One of His ways of teaching was by parables. In more than half of the parables of Jesus He introduces some phase of stewardship. For example, in the parable of the candle He is dealing with the stewardship of the gospel light and in the parable of the talents, the stewardship of property is set forth.

The question arises as to what is stewardship? It is managing life and its resources for God and the good of all. Christians who recognize themselves as stewards acknowledge Christ as Lord of life, of time, talents, influence and possessions. Stewardship applies to all the problems of life and relationships. It deals with attitudes rather than with quantities.

God is the sovereign owner of all things. "The earth is the Lord's and the fulness thereof." "Every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine." No truth of the Scriptures is more clearly taught than the fact of God's ownership.

We have learned that stewardship has to do with relationships. God being the owner, we are but the possessors of things and stewards of the Master. We are handling that which belongs to Him. He bestows upon us talents. We are the stewards of those talents. He permits us to come into possession of property. We thus become the stewards to manage the property in behalf of the owner.

Every faithful steward must render an account. This brings up the subject of accountability. This will make youth pause and ask, "What does God want me to do with my life?" It will make the

business man ask whether God is operative in the processes of his business. It will make all who have possessions ask whether the expenditures we are about to make serve the interests of the kingdom or not. And does the amount I have left represent selfish hoarding beyond my actual needs or does it represent the kingdom in action. Accountability to God must come back into life, if life is going to count for anything.

If the cause of Jesus Christ is to advance throughout the world, we must give more attention to Christian stewardship. We can talk about Christian service, but we shall not have it without the faithful stewardship of strength, time and talents. We can pray and long for a world-wide missionary crusade, but it will never take place without the stewardship of life and money. We need some for-all-time consecration, and the deeper the consecration, the more progress in fulfilling the mission of the church.

The work of the church is to evangelize the world. To successfully carry on this work it is essential that we have the faithful stewardship of money. We need money to support our churches, schools and to send missionaries to the ends of the earth. God has made us stewards of money and He expects us to recognize His ownership and our own stewardship by using it in the interests of His cause.

We must promote stewardship by carrying stewardship education to the entire church. The principles of stewardship should be taught in the Sunday schools, Young People's Societies, W.F.M.S. groups and in organizations for men. The church must take seriously this matter of stewardship education because, as has been said, stewardship is fundamental to the progress of the church. And we can never expect stewardship practice without stewardship education. Above all is the need of stewardship education for the children and youth, who will constitute the church of tomorrow.

The Stewardship of the Gospel

THIS is applying stewardship in winning men to Christ. Jesus said to His followers, "As the Father hath sent me, even so send I you." "Preach the gospel to every creature." We have been entrusted or made stewards of the gospel. Paul was gripped with this truth. He was called to preach the gospel and in one of the supreme moments of his life exclaimed, "The glorious gospel of the blessed God committed to my trust!" Paul saw that he had entered into partnership with his Lord: He recognized that this wonderful gospel, of which he was a steward, was living and active, sharper than a two-edged sword, and that it was the power of God unto salvation to everyone that believeth. He saw clearly also that his mission was to deliver from darkness to light, from the power of Satan unto God.

The stewardship of the gospel was to Paul a living reality. As a steward he realized his responsibility. He knew that in order to be a good steward he must be self-effacing, illustrious and faithful. He was willing to subscribe to such a life.

He saw the advantages of such a partnership. Yoked up with divinity! What a wonderful relationship! It gave him a motive worth while. It lifted him above any self-interest. He was not working for himself, but was the Master's steward. His motive was the Man on the middle cross. It gave him enthusiasm. There was nothing dull or drab about this new relationship. The burdens and tasks and problems were light to bear. It was a delight to be about the Master's business. It gave him strength. Power to carry on was always granted, whenever needed. Obstacles and difficulties seemed to vanish. He was able to plow into the moral wastes of Asia Minor and Rome, and plant securely the living seeds of the kingdom. Paul and many that followed like Roger Williams, Jonathan Edwards, Whitefield, the Wesleys and Bishop Asbury were absorbed in the stewardship of the gospel.

Sowing Out of Season

THE industrious farmer is careful as to when he sows his seed. Not only is this true as to the season, but even the conditions existing are a determining factor with him. He desires a bountiful harvest and if his dreams are to be realized he knows that the sowing must be done at the proper time. One must sow in season. This is a law in the natural world.

The same fundamental truth or law holds good in the various phases of life. If a boy is to secure an education, he cannot put off the work of the kindergarten and primary grades until he is a man grown. No, that part of his education must be secured long before he reaches his teens. There is a time for everything.

What has this to do with stewardship? It has this much to do. Stewardship is the scriptural philosophy of life. God's people in order to live a full, rounded life must be acquainted with the fundamental principles of stewardship, which have to do with life and its various attitudes.

We are hindered today because too many people have the wrong philosophy of life. They take the wrong attitude toward God in relation to the things they possess. Only a few people will concede God's sovereign ownership. The masses still hold to the pagan idea that ownership is vested in men and as men they have a right to do as they please with their property.

The task before the church is to change the thinking of the people; substitute the teaching of God's Word for that which has become ingrained in the race. To do this and succeed we must begin with the boys and girls, even before they reach their teens.

Teach stewardship in the Sunday schools. Give the children the fundamental principles. Teach

them that God is the owner of all material things and that we are but the possessors. In this capacity we are stewards, and as such we must give account of our stewardship; as to how we handle what God allows us to possess. The time for the sowing of the seed is in youth, while the children are in the Sunday school. If we fail to sow at the proper time, we can never hope for much of a harvest. Teach that hundred thousand boys and girls in our Sunday schools; rivet the principles of stewardship on their minds and hearts and in fifteen years we shall be reaping an abundant harvest. The sowing of stewardship principles must be done in season and that season is early in life.

The Harvest Time Coming

THERE is nothing more true than the above statement. Not only shall we reap, but we reap according to what we have sown. If a farmer sows wheat, he is going to reap wheat and if he sows barley he can expect to reap barley. The same law holds good in life. If young people sow wild oats, they will reap that which they have sown. "For whatsoever a man soweth, that shall he also reap: For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

Not only does the law hold good in what we sow, but in what we fail to sow. If we fail to sow the proper seed we shall come up lacking in the time of harvest. As a church there is a sense in which we are either sowing for the future or failing to sow. Everyone will agree that it is not only what we are doing now to evangelize the world, but what are we going to be able to do fifteen and twenty years from now. To reach our maximum of efficiency, then, we must lay the foundation now. That foundation must be laid in the lives of our boys and girls; in the youth of our church. This is not only true in regard to the fundamental truths of Christianity, but as to the best ways of propagating the gospel and the fulfilling of the mission of the church. To advance the cause of Jesus Christ throughout the world Christian stewardship is fundamentally essential to success. To promote stewardship it is necessary to begin with youth. We cannot wait until mature manhood and womanhood and then hope to miraculously work a change in their thinking. To make the proper impression; to indelibly stamp the principles of Christian stewardship, it must be done early in life; before they pass the teen-age. Not only is that the time but the place to effectively accomplish this task in our church schools. If we allow our youth to slip through our schools without bringing them to Christ and teaching them their relationship to Jesus Christ, to others and to things, our beloved Zion is going to suffer. To save the day we must not fail now. The opportunity is ours. One hundred thousand in our church schools can be reached. The soil can be tilled and the seed planted and we shall reap a bountiful harvest in our tomorrows.

I am entirely convinced that we have about reached the limit in kingdom advancement by our present type of appeal and organization; and that we cannot ever worthily accomplish unless we put clear through the church Christian stewardship with all its implications—leadership, talent, time, thought, prayer and possessions. In this I find that thoughtful men everywhere agree with me. This, in my judgment, should be our immediate and major emphasis.—JAMES H. SPEER.

Stewardship Sermon Outlines Stewardship Responsibility

(Luke 16: 11)

H. V. Miller

- No teachings of Jesus more pointed than His instructions concerning stewardship—Luke 16 one of them. Jesus takes an old Hebrew parable as basis truth contained.
- Jesus by no means approves wrong doing of tricky steward; rather commends his spirit, persistence and application. In this lesson Jesus gets to us at least three lessons.
 - A negative lesson (v. 13). Inescapable fact—divided heart impossible—one reason steward failed. Where a man's treasure is, that is, where he deems things greatest worth are there will be his heart (Rom. 6: 16). A strenuous truth: no matter what we may say—things that rule our lives are our masters.
 - (1) Either willingly (1 Tim. 6: 9).
 - (2) Or unwillingly (Matt. 13: 22).
 - A positive truth (v. 9). Steward who respects his responsibility not only refuses wrong heart service but will use every means at disposal to be a blessing (legend, church in Constantinople built by Emperor Theodosius—on front inscribed "This Church the Emp. Theod. built for God." On morning dedication as all gathered to amazement all words changed to, "This church the Widow Eudoxia built for God." Called builders demanding explanation and none given—no one known by the name—she finally located outskirts city—questioned—had no money to give but as workmen passed by with oxen dragging mammoth stones polished and cut she had repeatedly spread long soft grass in way to make it smooth—this in God's sight more than emperor gave).
 - The other lesson is faithfulness as test stewardship (v. 8).
 - (1) Thoughtful and diligent application (not like old Negro who heard was duty to give tenth to Lord so planted garden with a division of tenth for God. Then took no care of God's share. People asked about the small patch and he replied, "That's the Lord's part").
 - (2) Earnest—how world gives itself leaving no stone unturned to gain material ends (v. 8).

- (3) Sacrificial—poor blind woman in Paris put 27 francs in offering remonstrated with and when pressed said, "I was blind and asked fellow straw workers how much money they spent for lights when too dark to work without them. They said 27 francs." Said the poor woman, "I found that I saved that much in a year because I did not need a light so gave it for a light to those in darkened lands."
3. What single word sums it all up? A synonym for stewardship: responsibility. Makes little difference whether it be money, souls, or influence all the same.

Theme—"The Law of Reciprocity"

Text—Luke 6:38
H. B. Wallin

INTRODUCTION—There is a law in our world which is universally recognized, namely, "In order to get one must give." This is verified in field of commerce, agriculture or any other field one might mention. Thousands of dollars must be invested in any of these fields before returns for investment are realized.

I. THE MOTIVE OF ALL TRUE GIVING LOVE:

God gave His Son for the world, etc. (John 3:16). Christ gave Himself for the Church, etc. (Eph. 5:25).

II. THE TEST OF ALL TRUE GIVING

The sacrificial element. It cost God His only Son. Illustrations—The widow gave less than a penny but it was all that she had.

Not so much what you give but what do you have left? (Mark 12:43, 44).

The lad with five loaves and two small fishes. They fed the multitude after they were given to Christ (John 6:9-14).

III. THE MEASURE OF ALL TRUE GIVING

Jesus said, "For with the same measure that ye mete withal it shall be measured to you again." "Good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

Illustrations—The widow of Zarephath baking Elijah a cake first. God in return cared for her until the drouth was ended (1 Kings 17:13-17).

CONCLUSION—Of the thirty-eight parables, sixteen relate to this theme. One verse out of every six in the four Gospels deals with money.

Bishop Fowler said, "On the judgment day more people will stand condemned for the way they have used their money than for any other one thing."

What one does with his money is a fine index to his character, for we become assimilated to that which most attracts our attention. If we love God with all our heart, then that love will find joyous expression in gifts commensurate with our ability to support His cause.

It has been said, "Acquisition makes the money; distribution makes the man. Distribution without

acquisition dissipates the money; acquisition without distribution dissipates the man." The church must give tangible expression to her faith.

Seven Reasons Why Christians Should Tithe

D. I. Vanderpool

SCRIPTURE: Lev. 27:30; Matt. 22:21.

- I. SETTING—The first Bible record that we have concerning tithing was about 4,000 years ago when Abraham paid tithes to Melchizedek (Gen. 14:20).
1. From then until now, the practice of tithing has had a place among many of God's people.
 2. Some churches make it a test of membership.
 3. Some people believe in it but seem to be poor bookkeepers.
 4. Still others think that it is a practice that belongs to the Old Testament dispensation.
- II. SEVEN REASONS WHY WE SHOULD TITHE
1. The tithe is the Lord's (Lev. 27:30).
 - a. If the tithe belonged to the Lord in Moses' day, why is it not His now?
 - b. Jesus said, "Render unto God the things that are God's."
 2. The best Old Testament characters paid tithes.
 - a. Abraham paid tithes to the priest of God.
 - b. Jacob pledged God his tithe.
 - c. Hezekiah commanded the people to bring in the tithes that God's house might be supplied.
 3. Not to pay tithes, was considered robbery.
 - a. "Ye have robbed me . . . in tithes and offerings" (Matt. 3:8).
 - b. To use tithes for investments is robbing God.
 - c. To hold a tithe for selfish purposes is robbing God. One man said he had \$750 tithe saved up but did not know where to place it. The church where he held his membership was out of debt, but the roof leaked, the pastor was underpaid and the church was back on the General Budget.
 - d. Paying God's tithe to care for poor kin-folks should be discouraged.
 4. Paying tithes is essential when seeking a revival.
 - a. Nehemiah restored tithing among the people and God's blessing came.
 5. God promises special blessings to tithers.
 - a. Will open the windows of heaven.
 - b. Will pour out a blessing.
 - c. There will not be room enough to receive it.
 6. It is reasonable.
 - a. A tithe is not too much to pay our Lord and Christ? Is it too small to be noticed? Remember the widow and her small gifts. Jesus took note of that.

7. Tithing is approved by New Testament characters.
 - a. Jesus said, "Ye pay tithes, which is right, but you leave out weightier matters" (Matt. 23:23; Luke 11:42).
 - b. Paul said, "Let every one of you lay by him in store as God has prospered him that there be no gathering when I come" (1 Cor. 16:2).

Our love alone should make us desire to pay to Him his tithe and make Him some offerings.

CHURCH SCHOOLS

E. P. Ellyson

Training Leaders

TO meet the changing needs of the world today the church needs a Spirit-filled and trained leadership among its laity as well as in its ministry. Modern inventions have affected almost every item of our daily lives. Educational facilities have been extended and the methods changed. The church today meets a changing world. The message is the same but the people who are to receive it are different.

Since God has chosen to send His message to the world largely through human channels it is imperative that those channels be the best possible to carry that message. Nowhere has God put any premium on ignorance, but He has commanded us to "seek wisdom and pursue it." The trained Spirit-filled pastor needs a group of trained, Spirit-filled laymen to man his Sunday school and other organizations. If he can get these his program will succeed and if he does not have these his program will not succeed in any large way. If he does not have these leaders in his church it is his place to train them.

The Leadership Training Course has been organized to help train persons as leaders who are capable and are willing to prepare themselves for more effective work. In no sense should training be substituted for the Spirit-filled life, but a trained person with the same measure of the Spirit in his life is capable of succeeding much more largely than without that training. If you are interested in inaugurating a program of Leadership Training the following suggestions are written for you.

1. Write to the Department of Church Schools for a supply of literature explaining the Leadership Training course. Leaflets will be sent that you can distribute to members of the church or Sunday school who are or should be interested in the course. Study these carefully until you are thoroughly familiar with the course.
2. Call a meeting of the church school board and have them authorize a Leadership Training Class.
3. Select the person as teacher who is the best fitted to serve in that capacity. This person may be the pastor, the superintendent, or any other leader in the church. Have him fill out the applica-

tion blank for accreditation and mail to the Department of Church Schools. The applicant may be formally accredited or approved for the course according to the applicant's educational background and experience in the church.

4. Make the plans for the class so that it will meet the requirements for credits. The requirements are, the class must meet for a minimum of ten sessions of fifty minutes each (twelve are recommended); the class must be registered with the Department of Church Schools; the teacher must be accredited or approved for that course; the recommended textbook or one approved by the department must be used; and the teaching must be of a high scholastic and spiritual nature. The class may meet for five (or six) sessions of one hundred minutes each, if that is preferred.

5. Call a meeting of all officers and teachers of the Sunday school together with any others who may be interested. Have a brief talk on the need of trained leaders and the responsibility of rightly and effectively presenting the lessons. Explain the Leadership Training course and announce the plans for your class. Enlist as many as possible to register for the class. Announce the class publicly in the regular church service. Have someone appointed who will interview those who should be in the class but are hesitant as well as some young people and older persons not now teaching but who may be developed into capable leaders.

6. Register the class with the Department of Church Schools. This is necessary to see that all conditions are met so that credit can be allowed.

7. The recommended textbook should be ordered either through the Department of Church Schools or direct from the Nazarene Publishing House. The textbooks should be delivered to the members of the class before the first session of the class so that they will have opportunity to study. For the members of the class to read the entire text before the class begins has proved to be profitable to the class discussions.

8. The teacher should feel his responsibility to make the class interesting, instructive, challenging and spiritual. We must have spiritual training classes if we are to have the type of trained leaders for our work.

9. The record of attendance and work done should be kept accurately on the form provided for that purpose. This report should be mailed to the Department of Church Schools within thirty days after the last session of the class. Credit cards are furnished to be given to each person finishing the course satisfactorily.

10. Keep right on with your training program. Before one class has been completed, begin to make plans for another class. See that each person secures the certificate and its additional seals as he becomes eligible for it. Direct all correspondence concerning the Leadership Training Course and request for literature to the Department of Church Schools, 2923 Troost Avenue, Kansas City, Mo.

GLOOMY MINISTERS

Some ministers, and possibly a few other people of observation and discernment, will appreciate the point of this little story which appeared in a London paper. A certain minister was scheduled to preach at an out-of-town church, and was to be met on the arrival of the train. His would-be host missed him at the station, and on a venture went up to a stranger who was standing on the platform, saying, "Excuse me, sir, but are you a minister?" The stranger looked at him sadly and replied, "Oh, no; it's my indigestion, that makes me look like this."—*The Watchman Examiner*.

Ramblings from the Roving Correspondent

My peace of mind was greatly disturbed recently when I attended one of our larger churches and had the misfortune to be seated directly in front of two young ladies who I later learned were daughters of two prominent families in the congregation. My perturbation arose from the fact that all through the service these two young ladies (about eighteen or nineteen) indulged in a continual buzz of conversation. This was not a case of the first fifteen minutes being the hardest; from that time on it really got on my nerves. I managed by sheer force of will to get a few snatches of the sermon but in the main the service, for me, was ruined.

That experience and another, equally distressing, a few weeks later, are responsible for this plaint. The later episode was occasioned by a group of older girls—three of them this time—all of them assiduously masticating gum. Not only was the sight of this unpleasant but the sound was just as objectionable. Snap—crack—bang! How those girls did punish that gum. They were well dressed. If they were not members of the church, I am sure they belonged by right of family connections. They must have been either high school graduates or well along toward it.

I found myself wondering how I would cope with that problem if I were the pastor of that church. I have heard preachers interrupt their messages to publicly scold and even threaten young people for whispering but my reaction to that method always has been unfavorable. I've always thought that if I could not improve on that, I would grit my teeth and endure the annoyance. Perhaps in such cases the pastor is too far removed from the seat of the disturbance to be affected by it. I do not know. But I do wish that these young ladies could be instructed in the rudiments of good behavior and proper manners for church services.

Hints to Christian Workers

H. B. GARVIN

V. PERSONAL EVANGELISM HELPS

A SOUL is more readily and surely won for Christ when singled out from the worldly throng. A more thorough work may be done because personal evangelism makes possible "hand-picked fruit" for Christ and the church.

Personal evangelism affords the power of example in soul-winning. When others truly see Christ in you their excuses and arguments fade into insignificance. By this the heart of the unbeliever is often opened to the gospel you preach.

An evangelist or pastor can preach from the public pulpit, but the personal worker may be accorded the key of confidence whereby he may unlock the heart and walk with ease and assurance into the sacred precincts of the inner life of the one whom he seeks to win for Christ. What an opportunity and privilege! May the Lord help us to use it and never abuse it.

It is wise to win people to yourself in order that you may win them to Christ and His Church, but personal magnetism will never take the place of holy evangelism. It does not speak well for the personal worker when he ties the people too closely to himself, and fails to fully win them for Christ and the Church.

The personal worker for Christ must not exalt himself above the people with whom he labors. He should be able to say with Paul, that mighty hero of New Testament times, "I am made all things to all man, that I might by all means save some" (1 Cor. 9:22).

Nazarene Evangelist and Pastor

C. K. HELSEL

IN the tenth chapter of Luke we read of a beautiful deed of kindness performed for one who had fallen among thieves by a kind-hearted Samaritan who was journeying through the land. He carefully dressed the wounds and poured in the oil and the wine. Then he conveyed him to the nearest place where he could be cared for until he should be fully recovered and watched over him throughout the night. At his departure he arranged with the innkeeper for his care. The innkeeper no doubt fed him, washed and dressed his wounds, poured in more oil and wine when necessary, supervised his exercise, and finally sent him on his way, a well man.

Although this is not the conventional application, this parable seems to me to be a perfect illustration of the respective functions of evangelist and pastor in the Church of the Nazarene.

We would liken the evangelist to the Good Samaritan of the parable. The evangelist traveling through the land who has within his breast a burning passion for souls can but see on every side of him those who have been despoiled of everything worth while by that super-bandit, Satan, and his colleagues, and are in a dying condition spiritually. Forthwith he approaches them, pours in the healing oil of God's grace, and the purging new wine of the Spirit wherever they will allow him to do so. We take the liberty of supposing that the Samaritan of old gave his patient something very nourishing to strengthen him as soon as he was able to receive it just as the evangelist should give his converts some good spiritual hot chocolate to strengthen them. The true evangelist will make every effort to get his patient immediately established at the nearest place where he can receive care—namely, the local church, and will care for him dili-

gently and carefully until the morning comes and he goes elsewhere. He has faithfully performed his duty when he leaves the convert under the care of the innkeeper, the local pastor.

The pastor then should prayerfully, carefully, tenderly dress and bind up the wounds inflicted by the devil, and pour in more of the healing oil and purging wine whenever the patient's condition would indicate the need of such treatment. With what loving solicitude ought he to nourish him or her with "the sincere milk of the word" as well as the spiritual chicken broth, toast and poached eggs until such a time as the patient is able to assimilate the "strong meat" and mashed potatoes and gravy. With what kindly watch care ought he to supervise the "exercise" of the patient to see that he constantly fills his spiritual lungs with the breath of prayer, takes his first halting steps of faith until he gradually grows strong in the grace and strength of God and the Bible! With what consideration ought he to clothe the recovering patient with the garments of holiness, and set him upon the pathway to the New Jerusalem.

Twenty Wrong Motives in Attending Church

C. W. RUTH, Evangelist

1. To be entertained.
 2. To kill time.
 3. To meet your friends.
 4. To see who is there.
 5. To keep up the church.
 6. To see what the preacher has to say.
 7. To let people see your new clothes.
 8. To have a good time, and enjoy yourself.
 9. To please the pastor.
 10. To merely discharge official duties.
 11. Because the pastor expects me.
 12. Because there is nowhere else to go.
 13. Because friends want me to go.
 14. Because I like the preacher.
 15. Because I enjoy the music.
 16. Because I want people to believe I am religious.
 17. Because my conscience hurts me if I do not go.
 18. Because I am paid for going.
 19. Because it is my religious duty to go.
 20. Because I want to make a good impression.
- Are not all these selfish and ulterior motives? Should we live on this low level?

Twenty Right Motives in Attending Church

C. W. RUTH, Evangelist

1. To worship God.
2. To help others.
3. To learn more about Jesus.
4. To have my soul fed with the bread of life.
5. To declare His goodness to others.
6. To pay my vows to God and to the church.
7. To set the right example for others.
8. To honor and glorify my Savior.
9. To become better and more useful.
10. To be renewed and built up in the most holy faith.
11. Because I love God.
12. Because I am a Christian.
13. Because the "love of Christ constraineth me."
14. Because I meet my Savior there.
15. Because it is good for brethren to meet together.
16. Because I desire to let my light shine.
17. Because I want to do good.
18. Because it is the best place in the world to go to.

19. Because it is my heavenly Father's house.

20. Because it pleases my heavenly Father.

Should we not go primarily to worship God, and to serve Him in His holy temple? We should refuse to take the attitude of merely being a sponge. We should be as desirous to do good as to receive good. "It is more blessed to give than to receive," in the service of God as well as in financial matters.

"Let us consider one another to provoke unto love and to good works, not forsaking [on account of the radio] the assembling of ourselves together, as the manner of some is" (Heb. 10:24, 25).

"Much of the usual tithe-talk revolves about money; the money we owe; the way it should be paid; and, most of all, how it will come rolling into the church's coffers as the tithers increase in money and prosperity. All of which is true enough. But money is not the first or the greatest result of accepting the tithe obligation. Money is only a by-product of tithing."—ROBERT QUILLEN.

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. The young people of a certain church want a choir. Some are saved and others are not but the ones who are unsaved do not dress worldly; older members oppose. What can be done?

A. You could go on and have a choir anyway, but it is a question whether you would not stir up more problems than you would solve by the process. Why not have an occasional chorus, a few numbers by different ones of these young folks. It is likely that after a while those who now oppose will call for a choir made up of those of talent in the church.

Q.—I quoted one of our men in a board meeting, and the board, or at least some of them, questioned the man's ability, and some his authority. What can I do to adjust the matter?

A.—But little can be done in such a matter. You either told the truth in your quotation, or you misquoted, and in either event, truth will out. A bit of warning might aid you in the future. Be scarce with quotations. Then if you must quote be sure to be accurate. There has been too much of an effort on the part of some to try to quote someone else in an effort to force through something that the party wanted. To illustrate: A licensed minister was sent to a church by the General Superintendent at the assembly because this church had failed to call a pastor. The church came around to the time for election of pastor for another year, and the young man proceeded to inform them that they should vote for him for the General Superintendent would send him back anyway. This was exactly what the General Superintendent did not do. The young man made his statement in such a way as to make it sound as though he had permission from the General Superintendent to say as much. Even in direct conversation it is best to have permission before quoting. While the following is not in the question, I want to suggest it anyway. Never by inference or direct statement bring the officers of the church into such business, or decisions, unless they have first consented to be brought in.

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.

Two Families

In a small southern town of about one thousand there moved two families from the North. They came in about the same time. Both had some wealth, each had seven children. The first were Christians and good workers in the church, attending regularly. The second were church members, but did not give God a place in their program. They became users of whisky and attended such places as would have it freely, their social life was among those who were of that type.

Today only one of the second family is living; the others died in poverty and disgrace, most of them by or through drink. The one living—the last reports I had from him was that he was in a hospital in delirium tremens.

The first family, the father and mother have gone to their reward; the children are all doing well, most of them living Christian lives and good workers in the church.

"Whatsoever a man soweth, that shall he also reap."—Submitted by GUEARY REED.

Huntsville's Big Spring

Sitting between the hills in the midst of the Tennessee Valley in a little town of thirty thousand people; below the heart of the town and shut away from the gaze of the passers-by there shoots a fountain giving twenty-four million gallons of the purest, clearest, sparkling water. How the thirst of travelers and beasts is quenched at its stream, flowing on out in life-giving abundance. There is enough water at this spring to slake the thirst of every man, woman, boy and girl in the town.

Jesus speaks of another stream that shall flow from the heart of His believers, and shall give abundant supply for every lost son of Adam's race.—Submitted by SUE PEARSON.

A Result of Fervent Prayer

Several years ago there lived an old Presbyterian preacher who served God and believed in prevailing prayer. During those days forest fires were quite common and ways of stopping were not so effective. Living as he did near the great forests his home was endangered. One day a fire broke out and was sweeping on at high speed. What could they do? His family became alarmed, but they noticed a calmness over the old prophet's face. His son in relating it later, said he thought they had better be doing something about the fire instead of taking it so easily.

Presently this humble servant called his family in and talked to the great Commander of heaven and earth. Right away there came a change in the elements. What was that they heard? The waterworks of the skies had

been harnessed up and God sent a torrent of rain. He hears and answers in the same old way as in Elijah's day. This man was my great-grandfather.—Submitted by SUE PEARSON.

While in a meeting in Ohio a young lady told me this incident. She said, "I was saved in a Church of the Nazarene, called to preach, and decided to go to a Nazarene college. My father, who was not a Christian, objected. He offered to buy me a car, send me to a State University, and give me spending money if I would give up the idea of preaching and have nothing to do with religion. Knowing that to accept this offer would mean the loss of my soul, as well as the souls of others, I refused and went to the Nazarene school. A few days before my father passed away I received a letter from him saying he knew he was about to die; but wanted to tell me that he was ready to go, and asked my forgiveness for ever making me that proposition."

If she had accepted his offer he probably would not have been prepared to die, but as a result of her life and refusal he died a saved man.—Submitted by H. S. JOHNSON.

The following was told by a student in one of our schools: "While visiting at home last week I met two men to whom I spoke about their souls. The first one laughed and called me a sissy. The second said, 'Well, I am comparatively young yet, and in good health. I don't see why I should be in any hurry to get to God.' The man who called me a sissy died in a car wreck and was buried on Friday of that week. The one who gave good health and youth as an excuse for not seeking God died of a broken neck from falling downstairs. He was buried on Saturday of that same week. The old must die and the young may die."—Submitted by H. S. JOHNSON.

Possibilities of Carnality

You remember reading as a historical fact that a writer congratulated the Roman people that the empire was likely to pass to the young Nero. He was a beautiful child, so tender-hearted that he could not bear to see his playmates injured, or even the dumb animals around him. But that man lived to become the cruel Nero who could murder his brother and his mother, and set fire to Rome, and cover Christians with pitch, and set them on fire, that by the lights of those living, burning torches he might hunt his beasts in his gardens. He was a beautiful child, but the possibility of his becoming a monster of cruelty was there all the time (Dr. A. M. Hills).—Submitted by VERNON L. WILCOX.

Restoring Power of Christ

There is in the British Museum a little vase about eight inches high, called the Portland vase. It was made by the ancient Etruscans who inhabited Italy before Rome was founded. It is a blue glass enamel, with its surface carved away to represent the marriage of Peleus, the father of Achilles, to the goddess Thetis. It was made to hold the ashes of the dead. Alexander Severus discovered it in an Etruscan tomb, emptied it of its ashes, enclosed in it the ashes of one of his own family, and sealed it in a magnificent sarcophagus. And there it was left till the 15th or 16th century, when it was brought out as perfect as when it was made. The Duchess of Portland paid fifty guineas for it, and put it in the museum. It is a priceless gem of antiquity; no money could buy it. In 1845 a group of people stood round it, admiring it and listening to the story, when a poor drunken wretch near by, too drunk or too foolish to appreciate it, took up a piece of

specimen rock, threw it at the vase, and smashed it into a thousand pieces. He was hustled off to prison amidst the execrations of the crowd. The best artists of the world were brought together to restore that little vase; they took the fragments, and put little bit to little bit with transparent cement, till they had got every piece, it is believed, into its place. And there it is restored to its beauty. Do you know that Satan, drunk with envy of Jesus Christ, the Son of God, came to the Garden of Eden, and hurled a rocklike temptation, and smashed the image of God in the hearts of our first parents and in the heart of the race? There is just one Artist in the universe of God that can take the broken fragments of our ruined nature, and put us together again in the likeness of our holy God; and that Being is the Holy Spirit (Dr. A. M. Hills).—Submitted by VERNON L. WILCOX.

Results of a Personal Word

In a meeting in southern Ohio, three boys, all under twelve, were under conviction. No one asked them to give their hearts to God, and with the rest of the congregation they went out of the church. After the church was closed, and the lights put out, someone asked them, "Wouldn't you like to be Christians?" The reply was, "Yes, but nobody asked us." The person who had asked them wanted to pray for them right there, but the boys wanted to go back into the church and pray as other people did. They went into the church, and the three boys became Christians, and later they also became Bishops McCabe, Moore and Cox, of the Methodist Church (Dr. A. M. Hills).—Submitted by VERNON L. WILCOX.

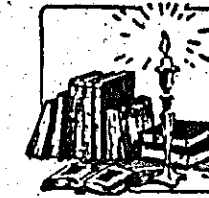
An Angel Guard in China

In the early part of 1930, the city of Kwai-ping, in Kwangsi Province, South China, was besieged for four months by government troops. The army used airplanes in their attempts to rout the rebels and conquer the city, dropping 302 bombs on the city in this siege. Nothing so strikes terror to the Chinese as these air raids, and whenever they heard the distant hum of a plane or reports that a raid was imminent, most of the inhabitants would flee out of the city to the hills for refuge. At first the native pastor thought he had better leave the city when air raids were made, but he did not feel at liberty to do so, feeling constrained to remain and trust God for protection. Day after day the footsteps of hundreds who were fleeing to the mountains for safety, could be heard. One day, however, there was a pounding on the chapel door. Cautiously opening the door, the pastor saw some of the folks who, with their bundles under their arms, were fleeing out of the city. They told the pastor that they had noticed some men dressed in white on the roof, and were curious if he were not having some foreigners helping him construct a bomb-proof roof. The pastor said that no one was on the roof, and on their insistence, took them up on the roof to see, and lo, there was no one there. The pastor at first was much disturbed, thinking that possibly some of these folks were spies seeking to implicate him as a rebel. But he committed the matter to the Lord; and as he prayed it occurred to him that perhaps the Chinese had really seen the watching angels that God had promised should keep him. When the next bombing came, some of the same group and several others again saw the figures in white on the roof, and again they stopped to assert what they had seen and inquire. But the pastor, with a heart full of confidence, took his Bible and showed these men that God had sent angels in the past to protect His children, and affirmed that these they saw must be His heavenly guard. They believed him and instead of con-

tinuing their flight, remained in the chapel. Often thereafter the chapel was filled with folks seeking protection and each time the gospel was preached to them. The result was that more than twenty gave their names as inquirers, and several definitely accepted Christ as their Savior. What makes it more remarkable, a series of evangelistic meetings had been planned, but had been canceled because of the siege; but God in His own way sent the revival, in spite of the war that had spoiled their plans for revival.—Submitted by W. W. CLAY, Adapted from *The Alliance Weekly*, 1931.

BOOK CHATS

P. H. Lunn



As the poet wrote, "Lives of great men all remind us," their lives impress us in varying degree and remind us of different things. One of the most interesting life stories your Book Man has read in many years was a recent publication of the American Tract Society, A MIGHTY WINNER OF SOULS, The Life of

Charles G. Finney by Frank G. Beardsley, Ph.D. (\$1.50). There are enough details to make the story complete yet not enough of them to make it tedious. Finney's early life is sketched briefly but his conversion is emphasized. The remarkable life of this extraordinary man is portrayed in a refreshingly unostentatious manner. His difficulties with the established churches of his day reveal him as a man of uncompromising principles. His attitude toward the unkind criticisms of those who should have been his ardent supporters prove that his spirit was most Christlike. The sacrifices he made and the arduous labors in which he engaged must convince even a prejudiced mind that his consecration was unquestionable.

This is a book that every preacher may read with profit. Doctor Finney's views on the baptism with the Holy Spirit and the eradication of inbred sin do not coincide with the teachings of our church. His stand on these points of doctrine are mentioned in the book but not especially emphasized.

Another Chappell book! Yes, Dr. Clovis G. Chappell continues his contributions to the sermonic material of his day in this volume of sixteen messages on the miracles of Jesus—SERMONS FROM THE MIRACLES, by Clovis G. Chappell (Cokesbury Press, \$1.50). The author is not resting on his laurels of which he has acquired not a few. These sermons are invigorating and sparkling with anecdote and illustration. While not, strictly speaking, character sketches, they delineate the quirks, foibles and points of strength in human nature. Doctor Chappell's versatility is at its best in this new volume.

The two annual volumes—DORAN'S MINISTER'S MANUAL and THE EXPOSITOR'S ANNUAL are here. The former is a Harper product, the latter from Revell. (Each \$2.00.) Both compare very favorably with their predecessors. What with Sunday morning and evening sermons, suggested subjects and texts, prayermeeting addresses, children's sermons, bulletin board slogans, prayers, poems, suggestions for special services, bibliographies—there is sufficient material in either of these books to give a pastor of any church, large or small, more than his money's worth.

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

February for Stewardship Emphasis

Throughout the Church of the Nazarene the month of February has for several years been recognized as Stewardship Month. The pastor is wise who makes use of the common consciousness of the claims of Christian stewardship generated by the united and simultaneous efforts of the various agencies and periodicals of the denomination. This is the time to fortify the convictions thus awakened and to bring them to fruitful action in the local church through a local stewardship emphasis.

Six Kinds of Givers

1. The Modest Giver (Matt. 6:3).
2. The Cheerful Giver (2 Cor. 9:7).
3. The Liberal Giver (Prov. 11:25).
4. The Systematic Giver (1 Cor. 16:2).
5. The Proportionate Giver (1 Cor. 16:2).
6. The Sacrificial Giver (2 Sam. 24:24).

—REV. GUY L. MORRILL.

Could You Use Some Help?

Did you know that the General Stewardship Committee of the Church of the Nazarene stands ready to lend you valuable assistance in working out your problems in local church finances? If you will write them for a sample package of material you will discover a wealth of suggestion for promoting the doctrine of stewardship among your people and for organizing your program for genuine results. The little pamphlet *The Light in the Valley* may be a revelation of the way out. One pastor secured from a well selected list of the various pamphlets enough to give one to each family for a period of five Sundays. The pamphlets were placed in envelopes with the name of the individual on each and the board of stewards were charged with the responsibility to see that they were delivered to the person. Curiosity as to what was in the envelope prompted to a reading of the booklet enclosed. This, together with a sermon each Sunday on some phase of stewardship, led up to an every member canvass on the last Sunday. The giving increased phenomenally. From that time on there was money in the treasury for all bills, incidentally a new thing at that place. Results were abiding because a solid basis was laid. And to think, the material upon which this campaign was based was furnished free for the asking.

A Campaign of Sharing

The basic conception in the doctrine of stewardship is that all we possess belongs to God, for we have received it from Him. The corollary of this truth is sharing for God's glory and the advancement of His kingdom. "Freely ye have received; freely give."

A plan of stewardship campaign that has proved unusually successful seeks to major on the idea of sharing. Stewardship sermons feature this theme. The finance committee work out a tentative budget which is divided into shares of twenty-five cents a week for the year. A study of the minimum average earnings of each family group in the church is made and these are divided into groups according to ability. The minimum giving ability of a family group is given as one share or twenty-five cents a week. That is much less than the tithe of the lowest wage level. The higher income brackets are expected to give in higher proportion. Successive weekly letters to the membership present the plan and lead up to a voluntary expression from each wage earner or family group as to how many shares they desire to assume for the year. The total of the pledges is presented publicly although of course the amounts of each family's pledge is known only to the family and the finance committee. The plan by emphasizing the necessity for each doing his share and by showing graphically how small a proportion of the church were actually bearing its burdens brought a substantial increase in the church's income by drawing into the paying group a considerable number of former nonpayers.

Tithing the Test

It has been well said that money is the acid test of the Christian; that one whose religious convictions do not affect his attitudes toward money can hardly be said to be religious. No other system of money management has such complete endorsements in the Scriptures as the plan of tithing. The nontithers do not dispute, seriously, its biblical authority, nor its efficiency. In the last analysis the objection to tithing is an unwillingness to tithe. As soon as any individual becomes convinced that tithing is right, and then refuses to tithe, he is in open rebellion against the Holy Spirit, and such rebellion is always disastrous.—R. L. SMITH in *The Stewardship Spokesman*.

Tithing Among the Poorest

A missionary to India who believed in tithing was appointed to labor among the poor outcastes. He felt he should teach them too the joy and grace of sharing, but how could they give who seldom saw any cash. The Indian Christians settled the problem by proposing that they "give in kind." When the time for the collection came a clean blanket was spread and upon it were piled chillies, onions, eggs, chickens and even once a goat. The problem of proportion was worked out by placing one handful out of ten of rice, etc., in a special vessel in the home called the "vessel of blessing." The plan developed until in time huge baskets of rice were gathered and carried in at the Sunday morning service. Of course the work prospered and the people were enthusiastic in their religious devotion.—*The Stewardship Spokesman*.

Why Many of Us Fail

"An immense amount of waste arises from the habit of not putting one's whole energy into the work that is to be done. It does not make any difference whether the task is writing a sermon, plowing a field, or what not, there is the same necessity that the whole man should go into the work—that it should be done energetically, directly and adequately. The habit of playing at work, of doing it with only a part of the faculties that are required for its accomplishment, invariably turns out a poor job at the maximum cost. In other words, let us "work while we work and play while we play." Such a life is generally a successful life.—*The Watchman Examiner*.

Father, Forgive Them

"Why don't you pray that God will annihilate Japan—by an earthquake or something?" Madame Chiang besought her noble Christian mother.

"She turned her face away for a time. Then looking gravely at me, she said, 'When you pray, or expect me to pray, don't insult God's intelligence by asking Him to do something which would be unworthy even of you, a mortal!'"

"That made a deep impression on me, and today I can pray for the Japanese people, knowing that there must be many who, like Kagawa, suffer because of what their country is doing in China."—*World Outlook*.

God Answers Prayer

I know not by what methods rare, but this I know—God answers prayer; I know not when He sends the Word that tells us fervent prayer is heard, I know it cometh soon or late; therefore we need to pray and wait.

I know not if the blessing sought will come in just the guise I thought, I leave my prayers with Him alone whose will is wiser than my own.

—*Silent Messenger*.

"He prayeth best who loveth best,
All things both great and small,
For the dear God who loveth us,
He made and loveth all."
—COLERIDGE.

Christ In China

Said Foreign Minister C. T. Wang of China in an interview reported in the *Christian Herald*, "I am proud of the fact that Christ is gaining the heart and sympathy of China. Believe me, that is happening. His footsteps become clear and clearer in the good earth of China with every passing hour.

"Once we looked at the handful of Christians on the one hand and the massed millions of China on the other and said, 'You better go home and forget it.' But the handful stayed. The story of their staying is an epic which makes the defense of modern Madrid a sham battle. 'Today the handful is winning.'"

Let Us Smile

The thing that goes the farthest toward making life worth while,
That costs the least and does the most, is just a pleasant smile;
The smile that bubbles from a heart that loves its fellowmen
Will drive away the cloud of gloom and coax the sun again;
It's full of worth and goodness, too, with manly kindness blent—
It's worth a million dollars, and doesn't cost a cent.

There is no room for sadness when we see a cheery smile;
It always has the same good look—it's never out of style—
It nerves us on to try again when failure makes us blue;
The dimples of encouragement are good for me and you;
It pays a higher interest for it is merely lent—
It's worth a million dollars, and doesn't cost a cent.

A smile comes very easily—you can wrinkle up with cheer
A hundred times before you can squeeze out a soggy tear;
It ripples out, moreover, to the heart-strings that will tug,
And always leaves an echo that is very like a hug.
So, smile away. Folks understand what by a smile is meant,
It's worth a million dollars, and doesn't cost a cent.

—SELECTED, *The Wesleyan Methodist*.

Father Careth

There is a story of a boy who left his home and went to the city alone for the first time. He set out with forebodings, but everything turned out better than his

fears. The conductor was kind; a stranger sat beside him and described the places as they passed. A driver at the city station knew exactly where he wanted to go. When it was all over he learned that his father had been with him all the day in another car, planning for his comfort and sending helpful persons to him. And so is our heavenly Father a "very present help."—*Zion's Herald*.

Evangelism Defined

"By evangelism I mean all those methods and activities by means of which Christ is brought to men and men are brought to Him for redemption."—BISHOP WILLIAM F. McDOWELL.

They Have Said

"Never mind where your work is. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil. You are working for eternity."—ALEXANDER MACLAREN.

"As far as I am concerned, I intend to devote the rest of my life to the problem of developing man in his organic and spiritual entirety. For the quality of life is more important than life itself."—DR. ALEXIS CARREL.

He who receives a benefit should never forget it; he who bestows should never remember it.—CHARKON.

When I cannot understand anything, it seems to me as though God had set a chair there for me to kneel down and worship.—SPURGEON.

The greatest work that any of us can do for another, whether old or young, is to teach the soul to draw its water from the wells of God.—F. B. MEYER.

Twelve Prominent Bible Characters

JOHN TIMBERS

Enoch. The grace of constant devotion. "Enoch walked with God" (Gen. 5:24).

Abraham. The grace of faithfulness. "Blessed with faithful Abraham" (Gal. 3:9).

Joseph. The grace of personal purity. "How then can I do this great wickedness, and sin against God?" (Gen. 39:9).

Moses. The grace of meekness. "Now the man Moses was very meek, above all the men which were upon the face of the earth" (Num. 12:3).

David. The grace of divine courage. "Thy servant will go and fight with this Philistine" (1 Sam. 17:32).

Daniel. The grace of firm, unswerving integrity of heart to the sacred law. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat" (Dan. 1:8).

Jeremiah. The grace of compassion. "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people" (Jer. 9:1).

John the Baptist. The grace of humility. "The same John had his raiment of camel's hair, and a leathern girdle about his loins" (Matt. 3:4).

John the Divine. The grace of love. "God is love; and he that dwelleth in love dwelleth in God, and God in him" (1 John 4:16).

Peter. The grace of intuition-inception of divine truth. "Thou art the Christ, the Son of the living God" (Matt. 16:16).

Paul. The grace of ardent desire for the salvation of men. "Brethren, my heart's desire to God for Israel is, that they might be saved" (Rom. 10:1).

Jesus. Combining all their excellencies and graces in their perfection with all the rest which makes Him "The Perfect Man."—*Gospel Herald*.

My Help

The tumult of the sea
Filled me with alarm;
But He reached out and lifted me
With His saving arm.

The burden of the day
Was more than I could stand;
But He who bore His cross away
Gave me a helping hand.

The sin-sick might have died,
Though I tried to heal in vain;
But He came down the mountain side
And made them well again.
—GEORGE E. MILLER in *Christian Evangelist*.

Wayside Sermonettes

ABRAHAM LINCOLN

I cannot involve myself.
Necessity knows no law.
I do not quarrel with facts.
Every edge must be made to cut.
I have a congenital aversion to failure.
I am always for the man who wishes to work.

All good, intelligent people are very much alike.

If you make a bad bargain, hug it the tighter.

Ought he to have it, can it be done, and how?
Broken by it I too may be; bow to it I never will.

When you cannot move an obstacle, plow around it.

Truth is generally the best vindication against slander.

Stand by the cause and the cause will carry you through.

In truth he was the noblest work of God—an honest man.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—February 6

THE LAW OF LOVE

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

INTRODUCTION

1. Some truth, like tree-ripened oranges, fall naturally into golden sections.
2. This utterance of David makes its own life-laden divisions.

I. THE LAW

1. The law of God.
 - a. Law misunderstood makes God a despot.
 - b. Law is not the arbitrary edict of God.
 - c. Both law and grace emanate from the heart of God.
2. Law expresses the nature of God.
 - a. *Illustration:* Mother's demand for cleanliness and orderliness an expression of her womanly nature.
 - b. God's law bespeaks the nature of God.
 - c. God therefore must decree love and holiness.
3. God's law is the law of love.
 - a. "The first and greatest commandment" (Matt. 22: 36-40; Mark 12: 28-34).
 - b. "The end of the commandment is love" (1 Tim. 1: 5).

II. THE LOVE

1. Love is a relation between persons.
2. Love for God begets love for God's law.
3. The obedience of love.
 - a. Love obeys when it cannot understand.
 - b. Love interprets law in terms of the beloved.

III. THE PEACE

1. The peace of surrender. "Peace with God."
2. The peace of relationship. "Peace of God."
3. The peace of assurance. "Rest of faith."

IV. THE OFFENSE

1. Marginal reading, "They shall have no stumbling-block." Moffatt, "Their road is clear."
2. Life interpreted in terms of God. God sends or permits all.
3. "No stumbling-block."

Love rests in confidence. God knows and cares.

Evening Message—February 6

WHEN JESUS MARVELED

And he marvelled because of their unbelief (Mark 6: 6).

INTRODUCTION

1. Jesus is rejected through unbelief by his home community.
2. "Unbelief is the rejection of testimony although supported by sufficient evidence."

I. THE EVILS OF UNBELIEF

1. Unbelief disregards the revelations of God.
 - a. God revealed through Jesus Christ.
 - b. God revealed through Holy Scriptures.
 - c. God revealed through human experience.
 - (1) Providential dealings through nations and individuals.
 - (2) Revelations through transformed character.
 - (3) Revelations through human testimony.
2. Unbelief insults God.
 - a. It casts the lie upon the Father's love.
 - b. It rejects the death of the Son.
 - c. It refuses the wooings of the Spirit.
3. Unbelief makes salvation impossible.
 - a. Unbelief paralyzes the soul.
 - b. Unbelief makes the promises void.
 - c. Unbelief sets aside redemption.

II. THE CAUSES OF UNBELIEF

1. The depraved heart.
 - a. First sin was unbelief.
 - b. A native disease of the heart.
 - c. The pride of self-sufficiency.
2. The influence of Satan.
 - a. "Tares among the wheat." "An enemy hath done this" (Matt. 13: 24-30).
 - b. "Then cometh the wicked one, and catcheth away that which was sown in the heart" (Matt. 13: 19).
3. The love of sin.
 - a. Unconfessed sin a basis for unbelief.

b. Sin lovers willingly remain in unbelief.

III. THE EFFECTS OF UNBELIEF

1. Keeps the soul under condemnation. "He that believeth not is condemned already" (John 3: 18).
2. Renders useless the provisions of the gospel. "Must believe that he is and that he is a rewarder of them that diligently seek him" (Heb. 11: 6).
3. Limits the work of Deity. "And he did not many mighty works there because of their unbelief" (Matt. 13: 58). "Limited the Holy One of Israel" (Psa. 78: 41).
4. Consigns to damnation. "He that believeth not shall be damned" (Mark 16: 16).

CONCLUSION

1. Unbelief is a sin peculiar to those who have light.
2. Unbelief in any of its forms or degrees is the rejection of Jesus Christ.

Morning Message—February 13

LOVE MADE PERFECT

Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love (1 John 4: 17, 18).

INTRODUCTION

1. "The foundation of Christian doctrine is laid in the Word of God."
2. "The confirmations of all doctrine are found in experience."
3. The text sets forth:
 - a. The doctrinal basis of Christian perfection, and
 - b. Encouraged confirmatory experience and testimony.

I. THE WORDS OF OUR TEXT

- "Fear" and "Love."
1. Contrasting motives in religion.
 - a. Pagan religion predominated by fear.
 - b. Christian religion predominated by love.
 2. Love made perfect.
 - a. Some interpret this as God's love toward us.
 - (1) But God's love is already perfect.
 - (2) "He who loves God abides in God."
 - b. Rather it is our love toward God.
 - (1) Preceding verses refer to human love.
 - (2) Human love must needs be perfected.
 - c. Love in relation judgment.
 - (1) Confidence and assurance.
 - (2) Tormenting fear.

3. The affiliation of love.
 - a. *Illustration:* Magnet attracts particles of steel from dust.
 - b. When Christ comes love will draw those who love Him.
 - c. The Judge will not condemn those who are like Him. Daniel Steele calls them "facsimiles."

II. THE TENSES OF OUR TEXT

1. The past tense. "As he was."
 - a. It is true that as He was so are we.
 - (1) Abused, misunderstood, persecuted.
 - (2) "As they have persecuted me, they will persecute you."
 - b. This is not the most glorious truth.
2. The future tense. "As he is now we shall be hereafter."
 - a. In heaven above.
 - b. Glorified state with Elder Brother.
 - c. This is not the most glorious truth.
3. The present tense. "As he is."
 - a. Our likeness does not consist.
 - (1) That we pass through trials.
 - (2) That we are adopted sons.
 - (3) That we are beloved sons.
 - (4) That we are not of the world.
 - (5) That we live in love.
 - b. Our likeness consists in that we are "righteous as he is righteous."
 - (1) Moral image of Christ.
 - (2) Righteousness of Christ.
 - (3) Holiness of Christ.
 - c. Inwrought righteousness.

III. THE WORDS AND TENSES MADE EXPERIENCE

1. There are those who have neither fear nor love. Gospel hardened sinners.
2. Those who fear without love.
 - a. Conviction for sin.
 - b. Fear of hell and judgment.
 - c. Point such from Sinai to Calvary.
3. Those who are possessed by both love and fear.
 - a. Mixed impulse.
 - b. Degrees in Christian love.
4. Those who have love without fear.
 - a. Love the impulse to service.
 - b. Love the impulse to greater love.
 - c. Love made perfect.
 - (1) Casts out fear.
 - (2) Fear is the sin begotten emotion. (Adam hid from God.)
 - d. Perfect love scripturally defined: "Love the Lord thy God with all thy heart, with all thy soul,

with all thy might" (Deut. 6: 4, 5; Matt. 22: 37).

CONCLUSION

1. Impossible command. "Carnal mind is enmity against God."
2. God's cure for fears. "Circumcise thine heart to love thy God with all thine heart" (Deut. 30: 6; Col. 2: 11; Rom. 6: 6).

Evening Message—February 13

THE PROHIBITED SALE

Buy the truth and sell it not (Prov. 23: 23).

INTRODUCTION

1. Pilate's question, "What is truth?" (John 18: 38).
 - a. The quest for truth is age-long.
 - b. Jesus declares, "I am the truth" (John 14: 6).
2. The truth is the whole body of things to be believed, experienced, and practiced in order to obtain salvation.
 - a. Truth, "as the truth is in Jesus" (Eph. 4: 21).
 - b. Jesus the embodiment, source, and standard of truth.

I. THE COMMODITY RECOMMENDED "The truth."

1. Doctrinal truth.
 - a. The truth about God.
 - b. The truth about sin.
 - c. The truth about salvation.
2. Experimental truth.
 - a. Truth obeyed liberates. "The truth shall make you free" (John 8: 32).
 - b. The truth as authority and standard sanctifies.
 - c. The spirit of truth may indwell us. "Truth in the inward parts" (Psa. 51: 6).

3. Practical truth.

- a. A right philosophy of life determines attitudes.
- b. Truth in character, living truth.
- c. A conduct motivated by truth.
- d. Truth in action, truth embodied. Christianity is practical. "Pure religion and undefiled is this" (James 1: 26, 27).

II. TRUTH ON THE MARKET

1. Truth may be bought.
 - a. Truth's market.
 - b. The purchase price.
 - (1) Not to be had for nothing.
 - (2) No money can buy it. "Without money and without price" (Isa. 55: 1).
 - (3) Were truth cheap it would be lightly regarded.
 - c. "All that he hath" (Matt. 13: 44-46).
 - (1) Must cost most dear.
 - (2) Be prepared to sacrifice popularity, ease, etc.

2. Truth may be sold.
 - a. Why would one sell truth?
 - (1) May be tempted that its price was too high.
 - (2) Tempted to believe that those about are more happy and prosperous.
 - b. What is expected from truth's sale?
 - (1) Regain popularity, ease, etc.
 - (2) Regain all that was sacrificed to purchase it.

3. The warning against selling truth.
 - a. In a sale one gets less than he paid. One buys dear and sells cheap.
 - b. It is not certain one will regain what was sacrificed for truth.
 - c. You may not have opportunity or price to rebuy the precious commodity—truth.

- III. HOARDING THE TRUTH
 1. He who hoards must love the truth. "Where your treasure is there will your heart be also" (Luke 12: 34).
 2. He who hoards must have a safe place of deposit.
 - a. "Thy word have I hid in mine heart" (Psa. 119: 11).
 - b. "Earnestly contend for the faith" (Jude 3).
 3. He who hoards the truth has a reserve for the "rainy day."
 - a. "An householder which bringeth forth out of his treasure" (Matt. 13: 52).
 - b. "A good man out of the good treasure of the heart bringeth forth good things" (Matt. 12: 35).
 4. He who hoards the truth is rich toward God.
 - a. Rich in love, in faith, in hope.
 - b. Rich in deeds of patience, and charity.
 - c. Rich in his co-partnership with God.

CONCLUSION

1. Squandering eternal values for time values.
2. The eternal pauper.

Morning Message—February 20

THE WORLD'S BEST SELLER

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness (2 Tim. 3: 16).

INTRODUCTION

1. The Bible so common that the romance of its origin and preservation is often lost.
2. This discussion intended to bring main facts in the span of a single message.

I. THE NEW TESTAMENT CHURCH WAS CHURCH WITHOUT A NEW TESTAMENT

1. The Bible of the New Testament

Church consisted of the Old Testament Scriptures.

- a. Paul may never have seen one of the Gospels.
- b. For 150 years the Old Testament was the sole scriptures of the New Testament Church.
2. The date of the Gospels.
 - a. A generation after Jesus before Matthew was written (about 31 A. D.).
 - b. Mark, 57 to 63 A. D.
 - c. Luke, 63 to 68 A. D.
 - d. John, 85 to 90 A. D.
3. Four centuries had passed before the New Testament had taken its present form.

II. THE NEW TESTAMENT CHURCH WAS NOT FOUNDED UPON A BOOK

1. Other churches were founded upon a Book.
 - a. Mohammedans upon the Koran.
 - b. Mormons upon the Book of Mormon.
 - c. Christian Science upon Science and Health.
2. Jesus founded the Church upon His life and teaching.
 - a. Jesus wrote nothing. Except with finger upon sand.
 - b. Church founded upon the revelation of Jesus Christ (Matt. 16: 17).
 - c. Church was founded first and the Bible followed.
3. Jesus did not command His apostles to write.
 - a. Command was to witness. "Go," "teach," "preach," "disciple."
 - b. The gospel was spread throughout the world by oral transmission.
 - c. Many reasons the apostles did not write.
 - (1) Jesus did not command it.
 - (2) They were not literary men.
 - (3) Custom of the day was oral instruction.
 - (4) They expected the Lord to soon return.
4. Jesus and the apostles were the final authority as long as they lived on matters of faith and practice.

III. HOW THEN WAS THE NEW TESTAMENT COMPILED?

1. The sayings of Jesus were collected for preservation and authority.
 - a. Matthew combined the many collections into one.
 - b. Mark wrote from the preaching of Peter.
 - c. Luke, the Gentile, after personal investigations, wrote a careful account to his Greek friend Theophilus.
 - d. John's Gospel was later writ-

ten and is a more spiritual account.

2. *The Epistles and Revelation:*
 - a. Revelation was written by John in exile as he yearned for the churches about 96 A. D.
 - b. The Epistles followed after the death of all but Andrew and John, Paul, Peter, James, Jude, John.
 - (1) Some were written as special emergency letters to answer questions or to correct error.
 - (2) Others were written as circular or general exhortations to all the churches.
3. Compiled into one authorized volume to offset heretical and spurious epistles and gospels.
 - a. New Testament was written during the first century.
 - b. Was recognized during the second century.
 - c. Was compiled and established equal to the Old Testament during the fourth century.

CONCLUSION

1. The ability of the Bible to outlive those who would destroy or deny, is a proof of its divine inspiration.
2. It is today the "world's best seller."

Evening Message—February 20

THE CURE FOR LEPROSY.

Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour; but he was a leper (2 Kings 5: 1).

INTRODUCTION

1. Throughout the scriptures leprosy is treated as a picture of sin.
 - a. Lurks secretly in the system.
 - b. Has a small beginning.
 - c. It engages the whole body.
 - d. It is a foul, cancerous disease.
 - e. There is no human cure.
2. The healing of leprosy is a picture of the healing of sin.
 - a. Every cure of leprosy is attributed to God.
 - b. It is either complete healing or death.

I. AN HONORABLE LEPER

1. Naaman, the captain.
 - a. Beloved by the king.
 - b. Valiant in war.
 - c. Honored by the nation.
2. Naaman, the leper.
 - a. Position and wealth did not exempt him.
 - (1) Not an envied man. "The poorest beggar would not trade skins with him."
 - (2) Fame, riches, valor—with leprosy.

b. The most terrible disease of the East.

- (1) White leprosy—did not show itself immediately.
 - (2) Eventuates in an utter loss of feeling.
 - (3) In the end becomes virulent and loathsome.
 - c. Leprosy is slow death.
- #### II. THE DESPISED AGENCY
1. The captive maid.
 - a. She loved her master.
 - b. Was faithful to tell of the prophet.
 - c. God has often used the testimony of captives.
 - (1) Hebrew children; Joseph; Paul.
 - (2) "Word of God is not bound."
 2. The concealed prophet.
 - a. Wrong sources of relief in trouble. Naaman sought the king (vs. 5-8).
 - b. Elisha was God's messenger.
 - c. Elisha concealed himself but exalted God.
 3. The muddy Jordan.
 - a. The streams of Damascus were crystal clean.
 - b. Unreasonable that muddy water should make clean.
 - c. Not muddy Jordan but Elisha's God can heal.

III. THE COMPLETE RECOVERY

1. The remedy was simple.
 - a. Naaman expected to pay for it.
 - b. Naaman expected ceremony.
 - c. The simple gospel. "Wash and be clean." "Clay and the spittle." "The touched garment."
2. The remedy was offensive.
 - a. "I thought?" "Is not this the carpenter's son?"
 - b. Went against Naaman's pride. "Are not the rivers of Damascus better?"
 - c. The cure demanded obedience. "Stretch forth thy hand." "Go show thyself to the priest." "Go wash in the pool of Si-loam." "Go dip in Jordan seven times."
3. The remedy was effectual.
 - a. A complete cure. "Skin as a little child" (v. 14).
 - b. Gratitude was awakened (v. 15).
 - c. Conscience was quickened (v. 18).

CONCLUSION

1. They who despise or neglect the remedy must perish.
2. They who must eternally cry, "Unclean." "Let him that is filthy be filthy still."

Morning Message—February 27

CHRISTIAN CONSTANCY

Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58).

INTRODUCTION

1. The coming of the Lord and the hope of resurrection have been the topics under discussion.
2. Paul argues for final victory over death through Jesus Christ.
3. Paul climaxes with an admonition for steadfastness.

I. THOSE ADMONISHED

- "Brethren beloved."
1. "Brethren."
 - a. All believers of one family.
 - b. Have the same heavenly Father.
 - c. Partakers of the same divine nature.
 2. "Beloved."
 - a. Beloved of God.
 - b. Beloved of each other.
 - c. Love is the tie that binds.

II. THE ADMONITION

- "Be ye steadfast."
1. A well grounded foundation.
 - a. In the truth of the gospel. "Let the word of Christ dwell in you." "Buy the truth and sell it not." "In public testimony for Christ. "Confess him before men." "In performance of practical godliness. "Pure religion and undefiled is this." "Forget not the assembling of yourselves." "By their fruits ye shall know them."
 - Toward God.
 - Toward the Church.
 - Toward the world.
 2. Continued stability.
 - a. Unmoved by the fear of man.
 - b. Unmoved by the wiles of the devil.
 - c. Unmoved by the allurements of the world.
 - d. Unmoved by the labors and sorrows of the Christian calling.
 3. Abundant labor.
 - a. The work of the Lord.
 - (1) The spread of the gospel.
 - (2) The winning of men.
 - b. The work of the Church.
 - (1) Individual effort.
 - (2) Co-operative effort.
 - c. The stewardship of life.

III. THE MOTIVATION

- "Forasmuch as ye know that our labour is not in vain."
1. Intelligent service. "Ye know."
 - a. A service planned.

- b. A service of assurance. "Godliness is profitable." "Not in vain."
2. A service never lost.
 - a. "Love's labor never lost." Labor for God has its fruitage.
 - (1) God will not overlook it.
 - (2) It will win some to the kingdom.
 - (3) It will render all without excuse.
 - (4) It will bring spiritual enrichment to the laborer.
 3. A service "in the Lord."
 - a. This service is "in the Lord."
 - (1) As to quality of service.
 - (2) As to spirit in service.
 - (3) As to sphere of service.
 - b. This service is for the Lord.
 - (1) Love is the motive of service.
 - (2) God is the judge of service.
 - (3) God is the rewarder of service.

CONCLUSION

1. What a stimulus to Christian duty and service!
2. "In the Lord" the basis for true Christian stewardship.

Evening Message—February 27

THE CRIPPLE AT THE GATE

In the name of Jesus Christ of Nazareth, rise up and walk (Acts 3: 6).

INTRODUCTION

1. The Beautiful Gate of the Temple.
 - a. The eastern and principal gate.
 - b. Made of dazzling Corinthian brass richly ornamented with silver and gold.
 - c. Massive double doors which required twelve men to open and close.
2. The worshipers who assembled.
 - a. It is the day after Pentecost.
 - b. The followers of the Feast of Pentecost.
 - c. Those who had witnessed the Day of Pentecost.

I. THE CRIPPLE AT THE GATE

1. The appalling contrast.
 - a. The beautiful temple gate.
 - b. The twisted beggar.
2. Introducing the cripple.
 - a. An intelligent man. Long he has studied faces to read kindness.
 - b. He is sensitive to human defects. Conscious of his own, he discovers others.
 - c. He is a religious man.
 - (1) By choice at the temple gate.
 - (2) Many religious cripples in the pews.
3. Weakened ankle bones.
 - a. Afflicted from birth.
 - b. Sin's affliction brings destitution.

- d. Carried to the temple.
- c. An object of pity—not of criticism.

II. THE ALMSGIVERS

1. Some of whom beggars never ask.
 - a. Self-righteous Pharisee.
 - b. Legalistic scribe.
 - c. Joyless worshipers.
2. What men have to give.
 - a. Fluent advice.
 - b. Silver and gold.
 - c. Some have faith in Christ.
 - (1) Gold is no substitute for faith.
 - (2) There are worse things than poverty.
3. Freely received, freely given.
 - a. Lifting the beggar's vision. "Look on us." Away from himself and his needs.
 - b. The extended hand of human sympathy. "Took him by the right hand."
 - c. The name of power. "Jesus Christ of Nazareth."

III. THE NAME OF POWER

1. It was an instantaneous work.
 - a. The cure was by the power of God.
 - b. It was effected through Christ.
 - c. It was effected immediately.
 - d. It was complete and permanent.
2. It was a joy provoking work.
 - a. The healed man was joyful.
 - b. The witnesses praised God.
 - c. All entered the temple to worship.
3. It was a wonder working cure.
 - a. The throngs gathered.
 - b. Peter preached to the throngs.

CONCLUSION

1. Man is helpless without God.
2. Grace will effect a complete cure.

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SERMON OUTLINES

Three Rules for Ministers

(1 Tim. 4:15)

H. C. HATHCOAT

This advice was given by one who made a success and to one whom he wanted to make a success.

I. MEDITATION

Give definition: "Meditate on these things."

1. Hard to do in this fast age.
 2. It is the listening side of prayer.
 3. "We feed upon what we read, but digest only what we meditate upon."—BENGEI.
- "Meditation is the mother of devotion."—SUCKLING.

"Certain thoughts are prayers. There are moments when, whatever be the attitude of the body, the soul is on its knees."—*Detroit Free Press*.

4. Upon what should a minister meditate?

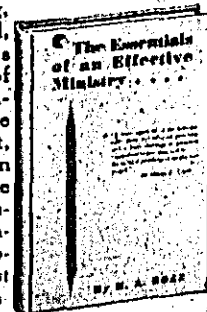
- a. God's Word (Josh. 1:8).
 - (1) Upon its promises.
 - (2) Upon its meaning.
- b. Upon the Trinity (Psa. 63:5, 6; 104:34; Mal. 3:16).
 - (1) Upon their nature.
 - (2) Upon their work.
- c. Upon his labors.
 - (1) Why isn't he reaching souls.
 - (2) Is he using the best methods.
- d. Upon his own experience (Psa. 4:4; 77:6).
 - (1) Am I an example of believers?
 - (2) Do I detect unholy principles?
- e. Upon the lost (Matt. 23:37).
 - (1) Keeps him burdened for souls.
 - (2) Keeps him diligent at work.
- f. Upon nature (Psa. 77:11, 12; 143:5).

The Essentials of an Effective Ministry

By H. A. Boaz

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- (1) Gets a better conception of God's power.
- (2) Gets material for sermons.

CONCLUSION

Read Phil. 3:8.

II. CONSECRATION

"Give thyself wholly to them."

1. We should not entangle ourselves in business enterprises (2 Tim. 2:4).
 - a. More chances of making enemies (Jas. 2:1, 2).
 - b. Some emergencies are excusable.
2. We should make full use of our time (2 Tim. 4:7).
 - a. Recreation should be only the whetting of the sickle.
 - b. William Carey's statement: "My business is winning souls, but I peg shoes for a living."
3. Give attention to improvement (See 1 Tim. 4:13).
 - a. Have a systematic time for study if possible.
 - b. Call regularly on parishioners.

III. VINDICATION

"That thy profiting may appear in all things."

1. We are to make full "proof of our ministry."
 2. God will exalt those whom he has set His seal upon.
 3. Some ways and places our profiting will appear.
 - a. In our lives—more spiritual.
 - b. In our sermons—better sermons.
 - c. In our work—growing churches.

Some Tests of a Minister's Labors

H. C. HATHCOAT

(1 Cor. 3:9-15)

The test of any institution is its products, and the test of the product is measured by:

I. THE WEAR OF TIME

1. Some preachers have no influence by the time they get acquainted.
 2. Some churches want to get rid of the pastor when he finds them out.
 3. Some go too soon, others stay too long.
 4. The pastor who can stay for years and wear well is a leader.—TRUETT.
- II. HOW HIS CHURCH STANDS A CRISIS
1. These reflect the minister.
 2. General Motors test their cars rigidly.
 3. Some crucial crises of a church.
 - a. Election of officers.
 - b. Church programs.
 - c. Building projects.

III. STABILITY OF HIS PEOPLE

1. Does he have babies and weaklings?
2. Are they established in doctrine?
3. Is he producing leaders?

IV. THE VISION OF HIS CONGREGATION

1. Does it co-operate with the general work?
2. Does it take an interest in the state work and our needs?
3. Does it have the respect of the community or city in which it is situated?

Expository Outlines for February

Lewis T. Corlett

Protection

(2 Timothy 1:1-4)

I. PAUL DESIRED THAT TIMOTHY SHOULD MAKE PROGRESS

1. He was anxious for him to be a blessing.
2. Christ desires this for all His children.
3. Three suggestions are given in the lesson to help Christians.

II. PROTECT YOURSELF BY STIRRING UP THE GIFT THAT YOU HAVE (v. 6).

1. Anything can become common by continual use.
 - a. This tendency is prevalent today.
 - b. Detrimental for the Christian in regard to spiritual realities.
2. Doubt, fear and weakness enter when sense of appreciation weakens.
 - a. These are opposite to Christian living.

"For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind" (v. 7).

- a. Appreciation maintained by witnessing (v. 8).

3. Stir yourself.

- a. Do not depend upon someone else to do it.
- b. Stir yourself by comparison with standards of God's Word.

III. PROTECT YOURSELF BY HOLDING FAST (v. 13).

1. In stirring hold fast to what you have.
2. Know the doctrine and keep it. "I am persuaded" (v. 12).
3. Be careful of speech and hold fast to sound words.
4. Never let go of God—be definite in your knowledge and then hold on.

IV. PROTECTION BY PERSONAL PRESERVATION—"Keep the Holy Ghost" (v. 14).

1. Safety lies in the Holy Ghost.
 - a. The Spirit of God is the source of salvation.
 - b. He is the One who stands by to take care of the Christian and give what assistance is necessary.

2. His protection is regulated by the co-operation of the individual.
3. The child of God should abandon himself to the Holy Ghost in the experience of sanctification.
4. Also he should study to use the Spirit of God and how to be used by the Spirit.

Life Here and Hereafter

(John 14:1-15)

I. CHRIST'S CURE FOR TROUBLE

1. Faith is the basis of the cure—"Believe" (v. 1).
 - a. All Christians are subject to troubles.
 - b. Christ has provided a simple avenue of deliverance.
2. The ground of comfort.
 - a. Heaven is sure (vs. 2, 3).
 - b. There is a certain way to heaven (v. 6).
 - c. There is a means of being happy while on the way to heaven. Do the works of Christ (v. 12).
 - d. The help of the Lord is vouchsafed through the Spirit (vs. 16, 17).

II. SUCCESS IN LIVING HERE ASSURES LIFE HEREFTER

1. Disciples had an unconscious knowledge of the way to heaven (v. 4).
2. Christ's self-revelation meets the unconscious knowledge (v. 6).
3. There is an intimate relation of the Christian with Divinity (v. 7).
4. Christ has already provided the future habitation (v. 2).

III. A CHALLENGE TO ALL CHRISTIANS TO LIVE GOD'S WAY

Sufficient Grace

(2 Corinthians 9—Text, v. 8)

I. PAUL REFERS TO THE ABILITY OF GOD

1. To make all grace to abound.
2. He implies that God's ability to work in individual life is regulated by the personal attitude to material goods.

II. MAN'S PART (v. 6).

1. Man's investment controls God's operation.
 - a. Man's sowing, not God's power, regulates the harvest.
 - b. Man's reception of grace dependent on the attitude taken to giving. "God loveth a cheerful giver" (v. 7).
2. Reminds the people to compare their blessings with the price of their salvation. (2 Cor. 8:9).
 - a. An appreciation for the sacrifice of Christ develops liberality.
 - b. He is an example of giving. He gave all.
3. The meaning of bountiful giving.
 - a. No one to be put in bondage. "Not grudgingly or of necessity."
 - b. With a cheerful spirit.

- c. The spirit is worth more than the gift (2 Cor. 8:12).
- d. The desire of the heart, if not stifled, is best. "Every man according as he purposeth in his heart" (v. 7).

III. GOD'S PART

1. Definite promise that He is able to make all grace-abound (v. 8).
2. God will give sufficiency to all good works (v. 8).
3. He will give a good harvest in service (v. 6).
4. He blesses the spirit of co-operation with His work (v. 10).

IV. THIS IS THE OPPORTUNITY OF ALL CHRISTIANS

1. For personal values.
2. For personal victories.
3. For success in church finance.
4. For enjoyment of the glory of God.

Deliverance from Distress

(Psalm 130)

I. HE CRIED IN THE HOUR OF HIS DISTRESS (v. 1).

1. He presented his case to God (v. 2).
2. He feared the judgments of the Lord (v. 3).
3. His cry was based on the mercy of God (v. 4).

II. IN DISTRESS HE WAITED UPON THE LORD (v. 5).

1. He waited with patience (v. 6).
2. He was earnest in waiting (vs. 5, 6).
3. He waited with faith (v. 5).

III. HE HAD HOPE FOR DELIVERANCE (v. 7).

1. He remembered God's acts of mercy in the past (v. 7).
2. He recognized God's ability to deliver (v. 7).
3. He rested on the promise of God (v. 8).

IV. THERE IS DELIVERANCE FROM EVERY CONDITION

Assurance of the Lord's Interest

(2 Thessalonians 3—Text, v. 5)

I. THE ASSURANCE IS GROUNDED IN THE FAITHFULNESS OF THE CHRISTIAN (v. 4)

1. In prayer (vs. 1, 2).
 - a. An unselfish desire.
 - b. For the furtherance of God's cause.
2. By avoiding disorderliness (vs. 6-9).
 - a. Separate from it.
 - b. Rebuke it.
 - c. Follow Paul's example.
3. Avoid slothfulness (vs. 10-12).
 - a. Develop usefulness.
 - b. Seek to help others rather than seek to be helped.
 - c. Slothfulness results in making "busybodies."

4. By faithfulness in service. "Be not weary in well doing" (v. 13).
 - a. A personal protection.
 - b. A beneficent example.
 - c. Builds a helpful character.

II. GOD HAS PROMISED TO GIVE ASSURANCE

1. The Lord is faithful (v. 3).
 - a. To establish.
 - b. To keep from evil.
2. The Lord plans the welfare of His children (v. 5).
 - a. By directing their hearts in the love of God.
 - b. By keeping in peace (v. 16).

III. CHRISTIAN SHOULD KEEP A WATCHFUL WAITING FOR CHRIST'S COMING (v. 5).

Heritage and Fruitage

(Isaiah 5:1-7)

I. GOD'S AMPLE PROVISION IN THE PLANTING OF THE VINEYARD

1. A fruitful hill.
2. A good fence or wall.
3. Choicest vine.
4. Tower.
5. A winepress.
6. Everything necessary for fruitage.

II. GOD HAS PLACED AN INVESTMENT IN EACH CHRISTIAN

1. Everyone is placed on a plane of equality in seeking God.
2. God has endowed in creation.
3. God enlightens through His Word.
4. God arouses through His Spirit.
5. God enriches through His Church.

III. FRUITAGE DEPENDS ON USE OF GOD'S INVESTMENT

Concerning Preachers

What All Preachers Should Know

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