
Baptismal Certificates

No. 1-A. Certificate for adults with upright design of church window and Easter lilies. Size 13x15½ in. 25c each; \$2.50 a dozen

No. 1-C. Certificate for children, of same design as No. 1-A. 25c each; \$2.50 a dozen

No. 171. Certificate for children with the Good Shepherd picture oval at top and Christ blessing little children at bottom. Roses and lilies decoration. Size 12x16 inches. 25c each; \$2.50 a dozen

No. 175-A. Certificate for adults, small size 5¼x7¾ in., garlands of pink roses. With envelope. 10c each; \$1.00 a dozen

No. 175-C. Certificate for children, same as No. 175-A. 10c each; \$1.00 a dozen

No. 179. Certificate for children, in soft tints, with picture of Christ blessing little children. Size 9¼x12½ inches. 10c each; 75c a dozen

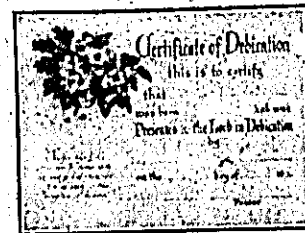
No. 15-A. Book of 50 certificates 10¼x6¼ in., with stub for record. 75c each

No. 43. Baptismal Folder for children. A new number, size 5½x7¾ in. An attractive folder, printed in colors. 10c each; \$1.00 a dozen

No. CB-9. Baptismal Booklet. A dainty booklet of twelve pages with appropriate quotations for the child to be baptized. With envelope. Size 5¼x7¾ inches. Price, 35c; \$3.50 a dozen

No. C-10. Baptismal Booklet. For presentation of the baptism of children. Twelve pages, including cover, in six colors. Size 4¼x6¾ inches. Price, 15c; \$1.75 a dozen

No. 44. A new Baptismal Folder. Printed in black, gold and red on imitation parchment paper. Size 7¼x4¾ in. Envelope to match. 10c each



No. 436



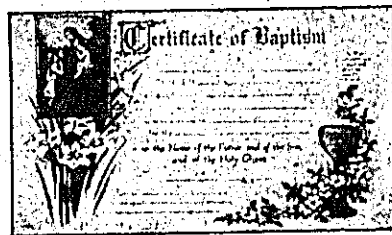
Engraved Certificates of CHURCH MEMBERSHIP

Cover is of cardboard with leather finish in turquoise blue with engraved title. The certificate on inside page is printed from steel engraved plate. A four-page insert of printed matter sets forth the duties and obligations of a church member. A fly leaf in the back may be used for a handwritten message from the pastor.

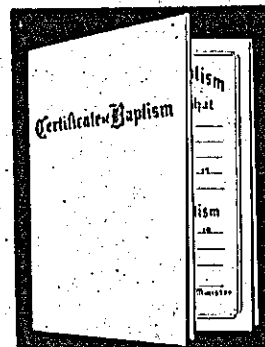
No. M-C. For children. Contains material in simple language that any child can understand.

No. M-Y. For young people and adults. Christian duties and other material adapted to these groups.

Price, 18c each; \$1.80 a dozen



No. 179



Baptismal Folder B-1 and B-3

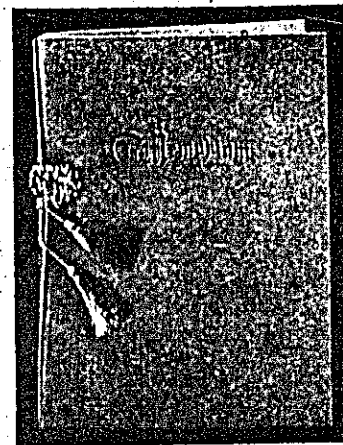


No. C-10

NEW BAPTISMAL CERTIFICATES

No. B-1. For Children. A folder with envelope to match. Engraved certificate on inside page, title stamped in gold on front page. Includes beautiful photogravure reproduction of painting "Christ Blessing the Children." 12c each; \$1.20 a dozen

No. B-3. For Adults. Similar to certificate described above, but with wording of certificate adapted to adults. 12c each; \$1.20 a dozen



Certificate of Dedication for Children

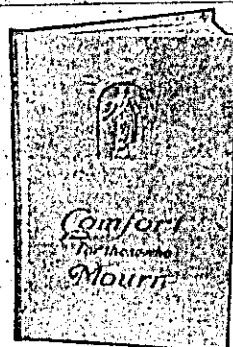
No. 436. Very attractive design in colors. Appropriate Bible verse. Size 5x6½ inches. 5c each; 50c a dozen

IN MEMORIAM

A Funeral Service Record Booklet

Cover is of soft gray velour paper with title stamped in gold. The first inside page is engraved, with blank lines for name, date of birth, death, etc., of deceased. Six following pages are blank, for recording such portions of the funeral service as may be desired. These inside sheets, held in place within the cover by a silk cord, are easily removed for typing, and as easily replaced.

Price, 30c each \$3.00 a dozen



COMFORT FOR THOSE WHO MOURN

Ninety-six pages of prose, poetry, and Scripture verse, beautifully printed and bound. An excellent gift for families and friends who have lost loved ones, and an abundant source of appropriate comfort for those who wish to express their sympathy to saddened and burdened souls. With mailing envelopes. .50

NAZARENE PUBLISHING HOUSE 2923 Troost Ave., Kansas City, Mo.

The PREACHER'S MAGAZINE

A Message to Ministers

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 brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

The man who can say these words holds the greatest office in the world.

He represents God.

He bears the greatest message ever committed to a human being.

There is only one Book daring enough to say, "Thus saith the Lord"—that is the preacher's Book.

The preacher is the man with authority. Let him be a good man; then all heaven is behind him. There is no limit to his work or the results of his work. He tells of light for those who sit in darkness, of strength for those who are weak. He carries comfort for those whose hearts are broken. He defies the open grave, for he preaches a gospel which some day will split every tombstone and wipe every tear away, changing sighs into songs.

The preacher's message is one of hope, of light and joy because it is a message of salvation—salvation from the guilt and power of sin.

The preacher must stand beneath the cross of Christ—the refuge for a lost world—for His name and His glory. He must be so hidden in the power and eternal mystery of that atoning cross that when he speaks those who hear will recognize the voice of God.

Oh, brother preacher, you are an honored man, hidden in God, taught in sacred place the secrets of God and His great loving and eternal purposes for men.

Your first and last business must ever be to make that great mystery known—"to make all men see."

This must be done tenderly, lovingly, faithfully as in the presence of God.

... Believe in God.

Believe in your office.—GIRSY SMITH, in *The Watchman-Examiner*.

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

D. Shelby Corlett, Managing Editor

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

Popular Preaching

THE EDITOR

IT IS customary to condemn popular preaching. This arises from the conclusion that no very large percentage of people are ready to hear and obey the truth. It is an indirect indictment of the great majority without very much study of the question.

A few years ago Dr. Young, in delivering the Fernley Lecture at Plymouth, England, chose the title of this editorial as his theme. He regarded the Methodist revival as "dramatic evidence of the power of popular preaching." As quoted by *The Preacher's and Class Leader's Magazine*, Dr. Young said, "John Wesley was a consummate organizer, but he would have had little to organize had he not gathered the multitudes by his popular preaching, and by it turned them to the Savior. He was a noble orator and a distinguished expositor. He was a truly refined gentleman who, scorning snobbery, pinned to preach the gospel to the multitudes." His preaching was distinctly and ardently experimental. He always aimed at saving and sanctifying those who heard him. And the Holy Spirit saw to it that he did not labor in vain. He built up lives. He irradiated them. He eternized them. He made them Christlike. He made them heavenly. The history of the pulpit has rarely disclosed such a master of practical or experimental theology as John Wesley. He, the Holy Spirit working with him, wrought the truth of God into the life of man. He molded character and saved the empire in so doing. No man ever took a broader and truer view of what it is to save souls than John Wesley. To save a soul is to save the whole man, and to do this is to build up an empire and to sweeten society, and to change the face of the whole earth with a transfiguring change."

According to Dr. Young, "Popular preaching must be biblical. That is, it must have God and Christ behind it. It must be evangelical and evangelistic; it must be rich in tenderness, for 'the people have a hard battle to fight, every one of them. They have tragedies within and without. Every man is interesting if we know him and his environment with any thoroughness. And the pathetic aspect of every man's life is really overwhelming when we have full cognizance of it.'"

Evidently this is a definition of "popular" which is different. We have thought of the popular preacher as one who gives the people what they want. But a better sort of popularity is that which comes from giving the people what they need. And, strange as it may seem to many, there are not many places where the lost, hungry-hearted man can go with assurance that he will hear the gospel of salvation and life. There are not many places where a Christian seeking for a clean heart can go with the certainty that he will be told about an uttermost Savior in the power of the Holy Ghost sent down from heaven. There is much talk about "feeding" people; but be it said with shame that there are not many places where a discouraged, but struggling saint can go and be pretty sure to hear about the Comforter that abides and the Deliverer that never fails.

Some preachers are afraid the old-fashioned gospel will not have a wide appeal, so they seek to amend it by their speculations and spectacularisms. Some are unwilling to give it a chance, for they introduce it with apology and give it out wrapped up in extravagant language and accompanied with needlessly offensive attachments.

Some preachers think a story cannot be useful unless it is a funny story. But think of the parables of our Lord! Think of the illustrations Talmage and Spurgeon and D. L. Moody used.

It is useless to run about over the world seeking for a place where you can "get a hearing." "Wherever there are people, there are hungry hearts, and the people will hear you gladly, if what you say meets their deep needs. They will not all hear you, but it is surprising how many will hear.

When the people refuse to hear, it is nice and easy for the preacher if he can believe and say, "Oh, they leave me because I am too straight and hot for them. They will not have the truth, so they will not have me." But this may not be the explanation at all. Perhaps the preacher is dispensing mere "Brighten the corner where you are" religion, while the people need and want that light which lighteth every man that cometh into the world. Perhaps the preacher is giving out his preconceived and personal notions, while the people want "thus saith the Lord." Perhaps the preacher is trying to sell his own special brand of religion, when the people want salvation from God.

It would be easier for me to suggest that the community is "gospel hardened," or that the age in which we live has no use for the old-time gospel. But I cannot make these suggestions, for I do not believe they are true. I therefore suggest something a great deal more difficult. I suggest that every preacher who reads these lines take an inventory of his preaching material and re-examine his preaching spirit. I suggest that he discover, if possible, the relation that exists between what he preaches and the needs of the people whom he seeks to serve. I suggest that he face the facts and see if he is really "pining to preach the gospel to the multitudes,"

(Concluded on page five)

Thoughts on Holiness from the Old Writers

Olive M. Winchester

A Developing Christian Personality

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ (Eph. 4:13).

IN THE Christian experience the great crises are never to be forgotten events. The day when the Lord for Christ's sake forgave our sins and the burden of its guilt and condemnation rolled away lingers in the mind with hallowed thoughts, and the day when the full and complete consecration was made and the Holy Spirit descended upon the sacrifice still stirs the spirit to rejoicing. But the glow and fervor of these experiences did not remain in all of the ecstasy of the first few days and there arose in the mind the question, no doubt not definitely analyzed, yet present, what was to follow.

In seeking the continuation of experience after receiving, some return to memory of the initial experiences and seek to revive the accompanying feelings. This has its possibilities to a certain extent and certain benefits also. No great happenings of our life can be reviewed without a sense of joyous feeling, but one might ask whether this renders the greatest possible benefit for development. It contributes, but is it the greatest contribution? Others go vaguely along rejoicing in the hope of their salvation but without any definite progress or recognition that the initial experiences lay the foundation of Christian character and the task of building lies out before us.

Thus we would seek for a definite program of Christian growth or the development of a Christian personality. This is the ordained goal for man set forth in Scripture and is the only way in which life as a Christian yields its fullest joy.

A DEFINITE AIM

One of the first requisites in growth after entering into the fullness of Christian experience is to have a definite aim. We will not succeed in any walk of life without we set for ourselves some goal to be reached. A church without a program, some ends to be reached, makes little progress. It may not backslide, but it makes little advancement. Let us listen to what Timothy Merritt in one of the early *Guides to Christian Perfection* says on this point:

"By what means can we make progress in personal piety? Is not the first reason of our small progress (first in the order of time as well as in influence), the want of a definite aim toward it? It is to be feared that most Christians entertain but a feeble conviction of the duty of spiritual progress. We abandon ourselves to the control of casual circumstances; and are asleep or awake as the influences around us may be dull or quickening. Is not this almost universally the case? Now what would we think of an artisan who should enter his

shop and thoughtlessly take up his tools and apply himself indiscriminately to work on whatever materials came first to hand, and pursue this course from day to day until his apartments would be filled with fragments of work, with nothing complete—no definite and final plan? What of an architect who should lay his foundations without reference to the proposed building, or a navigator who should spread his sails alike to all winds, favorable and adverse, contemplating his desired port on his map, but not on his compass? In religion more than anything else we want distinctness, directness. Single out then the particular grace in which you are the most deficient, and apply yourself unto it distinctly and daily until you have attained it. You pray for other blessings, and perform other duties; but let this one be foremost, think about it, plan for it, bend everything toward it."

As we examine ourselves I am sure that we would admit that this writer is expressing the truth, that in the first place we do not seriously consider the matter of spiritual progress and secondly do not systematically apply ourselves to it. If we cared for the other duties of life as negligently as this, we never would accomplish much. We depend too much upon the excitation of external circumstances instead of internal compulsion. We desire that the state and condition around about us should be spiritual that we may bask under its influences instead of seeking to create a deep spiritual life within and then contribute to the external conditions. We desire to be parasites; that is, draw from others instead of being a creating force. We do not readily admit this fact, but this is what many of us do.

If we would systematically array all of our faults and weaknesses, and then attack them one by one, seeking divine grace and help in their conquest, noting all advancement and improvement, then would we have a program of spiritual growth and development that would occupy us for considerable time and direct our energies, and would have its reward not only in growth and development but with a peculiar sense of the divine favor.

A CONSCIOUSNESS OF THE REALITY OF THE DIVINE PRESENCE

Another great factor in our progress in Christian experience is prayer. This is most vital first as to its observance and second as to the way in which it is observed. Some fail in regularity of observance or give very little time to prayer and in consequence they find themselves depleted in real spiritual vigor, others give time to prayer but do not concentrate in prayer. Their praying is like the rest of their spiritual living, it lacks definite aim.

There are various possible aims that may direct our praying; there is always the praying for others and the kingdom of God, and this surely should

constitute a great part of our prayer life, but we would consider now that form of prayer that will give enrichment to the soul directly. This is also brought out by the same writer as he discourses on "Progress in Piety."

"Again," he continues, "we should make it a rule in our devotions especially in prayer, never to fail to receive immediate and sensible communications from God. The excellent Mr. Benson maintained this resolution to the last; and those who have read his memoirs know the result. This is entirely a voluntary matter with ourselves. God is always willing to bless us. If we apply to him in faith, nothing can interfere. The rule we now suggest would preserve the mind in a state suited for the ready exercise of faith. How remarkably remiss are we in our most solemn devotions. Would we approach mere human greatness with the same indifference as we do God? Could we converse with an earthly sovereign with the same heartlessness? Would a man beg for his life, as we plead for our souls? Christian, arouse thyself! Endeavor to feel more fully the reality of the divine presence, especially in

the closet. Carry to the place of prayer the purpose not to cease thine importunity till thou art blessed. The mere purpose will destroy most of these desultory thoughts which intrude into the sacred retirement, and render its devotions vague and ineffectual."

Surely if we tarry at the place of prayer until all of our wandering thoughts are gathered and our spirit is quieted before God, and He in turn meets our soul with His blessing, will we not come away with a hallowed feeling in our souls, and find that more grace has been given us to meet the duties of life.

Thus if we follow these two simple rules for Christian growth, a definite aim and seeking to maintain in our prayer life the consciousness of the reality of the divine presence, will we come into a more complete knowledge of the Son of God and with the experience of Christian perfection as the basis and the groundwork wrought through the purifying of our nature, we may go on making progress toward the perfection of maturity, "the measure of the stature of the fulness of Christ."

Making Christians

Neal C. Dirks

IN light of the recently released figures of our General Secretary, we find sufficient cause to bring us to our knees in humble heart-searching before God. We are bound to ask some pertinent questions, not the least of these, being, "Do our methods win the twentieth century man?" This phase of the situation is by far one of the most important questions facing us individually and as a general church. In the face of the propaganda that revivals are past and the days of successful camp-meetings are over; in face of the fact that many of our revival efforts give too much credence to these subtle statements; in the face of so many backsliding before the revivals are six months in the past; in the face of too many barren altars; in the face of only a little over six thousand members added to the entire church in 1937; in the face of over one-fourth of our churches failing to make a single accession on profession of faith during 1936; I repeat that we may well investigate a bit. Certainly something is wrong.

Is the fault with God who gave Edwards five hundred souls after one sermon; who gave Finney revivals almost everywhere he went; who gave Moody thousands of souls; who gave Bresee a vision of a church with her altars afire with the glow of compassionate evangelism? There is only one answer.

Is the fault with our methods—methods that have succeeded and won many to the Master in the past; methods that even today are successfully carried out in many of our churches?

*Paper read at a Zone Preachers' Meeting, by pastor of Lindsay, Calif., church.

If evangelism is the process of winning the unsaved to a loyal service to Jesus, then what means are we using to bring this about?

Usually the first thing we think of when we speak of evangelism is the revival effort. This has its place in our setup and has earned for itself a place of importance. The revival effort, properly put forth has resulted in many finding the Master. The evangelistic services rank close to the revival and help to keep stirred the passion for the unsaved. Then there is the campmeeting, which is an indispensable factor to our program. The Sunday school and the boys' and girls' camps just about round up the list, except for the far too spasmodic efforts at personal evangelism. This last mentioned, personal evangelism, so effective but by far too indifferently exercised, is one of tremendous import.

But to get back to our question—are these methods winning the twentieth century man, and if results mean anything at all, we must confess again that something is wrong, but we do not believe it to be the methods. Then if the fault is not with God, nor our methods, where else can we lay the blame than at the feet of none other than you and me!

Man is constantly looking for methods, God is constantly looking for men. So suggested the author of "Preacher and Prayer." And how true. After all, methods are as methods do. Methods are of secondary import. Poor methods have succeeded and excellent plans have failed. The method is the means, but you, I, all of us, are forces to make it succeed. Let us be honest enough to confess that the fault is our own; the lack of success in winning the

unsaved is not methods, not environment, not church buildings, nor any other external influence, but you and I.

We have failed because we have lost the fire and glow of passionate concern over the unsaved. We are not excited enough over the proposition of winning men and women to Jesus Christ. We are not shedding enough tears; we are not spending enough hours on our knees; we are not doing without food and sleep. Man! how can we expect to win the twentieth century man?

The twentieth century man is just as hungry for the gospel as was the first century man. There are no more obstacles to his salvation now than there were then. As a matter of fact, we are becoming more and more convinced that the hearts of men are more hungry and more open to some soul-satisfying portion than ever before. A rough exterior possibly, yes, but underneath all the sham and hardness is a heart as hungry as any you will find.

I can find no justification for our failure to win him in greater numbers. There is none. You know that. I know it. God knows it. And there is a way out. It is the application of these methods of ours in such an intense way that this century will realize that we really do believe it a serious thing to be lost; that it is an awful thing to miss heaven. God give us Jeremiahs who will cry out, "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." God give us John Knoxes who will cry out, "Give me Scotland or I die." This kind of application of method is not easy. It is not a flowery altar and cushioned pew sort of evangelism. It calls for self-denial and sacrifice. It brings hardships and misunderstandings. It will call for that which is not easy or convenient. But, man, who are we to ask for a job that is easy and convenient when it comes to winning souls to Jesus Christ. Can we do nothing except that which we feel disposed to do? Do we know anything of what Paul suffered, of what Brainerd suffered, of what Jesus suffered in intercession? God help us.

But lest I be misunderstood, I hasten to say, that I am not excusing the laymen. The task of the whole church is to make Christians. This is evangelism. And the laymen play a most important part. This is no time to be nursing our feelings and our laziness. What, when the whole world is a stinking, rotting mess of ungodliness and corruption, when your own neighbor knows nothing about God and salvation. The laymen can do a task an army of preachers never can do. And they must do it if we are to win the twentieth century man.

Intense application of the methods we have will win him. We are all too familiar with a church which too many of our people find a peculiar joy in antagonizing and criticizing because they profess a doctrine we consider out of order. Still, at the same time, this group are winning people to their churches and doing it with what we would consider poor methods. But the intense application with which they are applied reaps these results. Com-

munionism, a destructive and devastating doctrine, one that violates all the sacred instincts of man, is growing by leaps and bounds. Poor methods are used, but intensely applied. Russellism and Christian Science are heathen and unscriptural and their methods are no better than our own, but through intense application of those methods, look where they have gone in winning people.

We have a scriptural church, more so than the average. This is not conceit or egotism, but simple statement of fact. We have God's blessing promised to us; we have good leadership and splendid methods—all we need now is an intense application of those methods. In our revivals, let's put more into them; in our evangelistic services; in our Sunday School and all the other avenues of making Christians, can't we get a little more excited about the matter and get stirred over the fact that we can if we will?

And so back to our topic, "Do Our Methods of Evangelism Win to Jesus Christ the Twentieth Century Man?" And our answer is, yes, they do if they are intensely and intelligently applied. There just is no spot on earth where God cannot grant the salvation of men in this age. There are no circumstances or environment that can hinder it if we will forget ourselves long enough to apply the methods that will do the work.

POPULAR PREACHING

(Continued from page two)

and see also if he is doing so in the power and demonstration of the Spirit. Does he deserve any wider popularity than he is getting on the basis of the relation between his preaching and the people's deep needs?

The Key to Happiness

I believe the one chief reason that I have been kept in happy, useful service is that I have been a lover of holy Scripture; and I love it more now than I ever did.

It has been my habit to read the Scriptures through four times a year; and it is important to read it in a prayerful spirit, to meditate upon what we read, and to apply it to our own hearts. Do I understand this? Do I obey this? What has this Word for me? Then, we must practice what we find in the Scripture; and the result will be a happy man, a happy woman.

I have been for sixty-nine years a happy man; and I desire for my beloved brothers and sisters that they may be happy, happy, happy; ten times more happy than ever I have been in my life; for it is impossible to tell what God may give to us in this way if we are thus lovers of holy Scripture.—GEORGE MUELLER.

Lesser things will drop out as the hand closes upon the larger duty or the greater blessing, just as the hand that reaches out to grasp the great strong oak lets go its hold on the blade of grass it had gathered.—PHILLIPS BROOKS.

THE ALTAR CALL

ARTICLE THREE

Stringing the Fish

HERE is nothing so exhilarating to anyone as to be able to lead souls to Christ. The inexpressible joy that arises in the heart as a result of winning someone for Jesus, is far beyond any earthly pleasure. But sad to relate, how few know about it.

There are perhaps thousands of churches, and thousands of ministers who seldom, if ever, see anyone genuinely converted. The preaching is ineffective; it may be scholarly and eloquent, tickling those who have "itching ears," and who want "smooth things" preached to them. But it does not produce conviction, nor action. Men sit under a torrent of words; they are hard-hearted, and they remain hard-hearted.

But there is a way to move men, there is a way to string the fish. And this should be the constant and earnest aim of every minister who stands between the living and the dead.

THE ALTAR

The old-fashioned altar, or *mourner's bench*, was peculiar to early Methodism, and is now the heritage of all who practice effective soul-saving methods. Modern Methodists are fast discarding it, and but few of the other churches have ever used it. But it is a very essential and effective piece of church furniture, and the churches that do not use it are sadly lacking. The man who has the courage to come to a church altar and "pray through" to salvation, usually gets a good case of religion. His very action separates him from the world, and identifies him with Christians. If he is permitted to "mourn" until he is heartily sorry for his sins, he will not want to go that way again. The mourner's bench is helpful to a substantial Christian experience. There the soul meets God, and God meets the man, and the two strike up an agreement to last forever. Oh, that the mourners' bench were again in vogue in ten thousand of our churches!

THE ALTAR CALL; OR CASTING THE NET

First, preach as Baxter did, "A dying man to dying men."

Preach for results, expect them, go after them, get them.

Do not fall into the habit of using antiquated or stale methods. Keep the devil off your back and from defeating you by lack of originality. Many evangelists and preachers who try for souls have

These articles are taken from a handbook for preachers, "Casting the Net," by the late Rev. C. E. Cornell, one of the most successful soul winners of our church. The book has been out of print for some years, but these messages are so vital we are printing them for the benefit of our younger ministers and those who were not privileged to read the book.

—MANAGING EDITOR.

overworked this timeworn call, "All who are saved and sanctified, *stand up*." Of course, nearly everyone stands. Then those who are *not* saved and sanctified are asked to stand. Occasionally some do, but more often, if they stand, it is to keep from being embarrassed, rather than because they are *convicted*. Then, many who stand on the first call, do so to avoid becoming conspicuous, or being the targets of an evangelistic exhortation. This call usually blocks the way for anything else, and that is never wise for a fisher of men. If you cannot catch them with one kind of hook and bait, try another. Do not use your *last* hook first, or pave the way for your own defeat.

Never show discouragement. Hold on; be patient, pray for direction, and then try again, and *again, and again*. The writer has won many a hard-fought battle at the critical time of the meeting—the altar call—by everlasting persevering. This is where many "fall down." They fear failure; they fear ridicule; they fear it will become distasteful to some influential member. The audience is dismissed, and the preacher goes home crestfallen and defeated, while if he had held on, and squirmed through, someone would have yielded.

The altar call, in the judgment of the writer, should not be made in a hurry. When you have finished the sermon, which ought to finish on time (long sermons hinder the altar call), take a few minutes to *reason* with your audience. Show them that you are their friend, that you have only their eternal good at heart; that if you ask them to do anything, it is not to embarrass them, but to help them. Make your audience believe that whatever you ask them to do, you desire to make it *easy* for everyone who needs to do so; to get to God and salvation. Then amidst quiet, not confusion, make the hardest proposition, or, perhaps the most definite proposition you can think of. For example, if the spirit of the meeting is such, and your faith measures up, ask those who want to seek for pardon, reclamation of entire sanctification to *deliberately* arise, climb over a seat full of folks, and come to the altar and kneel for prayer. If one starts, usually others will follow, and this action produces conviction on the whole audience. If this should fail of results, you have left ample opportunity for another *brief* exhortation and then ask for *hands for prayer while all heads are bowed*. If time permits, if any should raise their hands, you can usually send someone or go yourself to persuade one or more of these to come to the altar. *Never show impatience, never pout, never scold.* If you do, you knock your sermon on perfect love "that endureth all things," squarely in the head, and you display the fact with emphatic prominence that you are not up to tone in your own experience. A preacher or evangelist must be a splendid sample of what he preaches, at the test places of his life.

I will now give you a number of altar calls which can be used with more or less effectiveness.

THE OLD-FASHIONED CALL

Where conviction is deep, and the sermon seems to have taken hold, have the audience stand and sing one of the old invitation hymns like, "I Will Arise and Go to Jesus," or, "Come Ye Sinners, Poor and Needy," or "Just As I Am, Without One Plea." If there is hesitancy, stop the singing and pour in a red-hot exhortation, and then sing again. *Do not let up too soon.*

THE SILENT CALL

Ask all to bow their heads, and then amidst profound silence ask for hands for prayer. Make it clear that you want to help *sinners, backsliders and believers*. Repeat these "classes" two or three times. When some have raised their hands, with it perfectly silent, ask them to make their way to the altar. Hold the people to *silence and prayer*.

THE STANDING CALL

At the close of the sermon ask the whole congregation to stand. Then when *all* are on their feet, and there is perfect silence, ask those who need salvation to come to the altar. *Persist*, but *never* scold.

THE DECISIVE CALL

If the sermon has gripped the people, and there seems to be general and deep conviction, ask those who want to be converted, reclaimed or sanctified wholly to leave their seats, push their way past a seat full of people, and make their way to the altar. When persons begin to do this from all sections of the auditorium, it produces deep conviction, and God's presence is usually felt. Then after all have come who will, on this hard, definite call, have the congregation to arise, send your workers out into the congregation, and pull in the net, and you will usually string more fish. Hold the congregation, if you can, while two or three verses are being sung.

THE CALL TO MEN

If you have preached on some topic that appeals especially to men, make your call this way: Ask how many men have been converted, and are *now* converted to stand, thus recommending Christ to other men. Then ask those men who desire to be saved to stand with these men. The same test can be applied to the women.

THE INQUIRY ROOM

In some places the inquiry room can be used to advantage. Have this room manned by a corps of intelligent, spiritual Christians, who will get seekers on their knees for prayer. Occasionally both the altar and the inquiry room can be used. In churches where holiness is not stressed as a definite work of grace, the inquiry room can be used to good advantage to help those to God who are timid and easily affected by the noise at the altar. Use any legitimate method that will bring results, but never use a *trick* or anything apparently *deceptive*. If you do, you will suffer in the long run. Be manly, be open, be above board, be sincere, be persistent, be patient. Never break your word to your congregation; always keep it. If you ask persons to hold their hands for prayer, or stand to be prayed

for, always pray before making the final call. Above all things avoid harshness, severity and unwarranted goadings. Jesus was gentle; you cannot afford to be otherwise.

THOROUGH WORK

Many of the great modern revivals are frightfully superficial. Card-signing and hand-shaking do not go deep enough to reach the cancer in many a sinner's breast. The average preacher, as well as his congregation, is afraid of, and mortified over, the tears and sobs and moans of a thoroughly repentant sinner. But the man or woman heart-sick of sin will usually "groan" to get rid of it. *Making it too easy* for those who want salvation is a mistake. Let a seeker *soak*, then he will not soon, if ever, need to soak again.

Avoid passing judgment on a seeker. *Let the Lord tell him when he is through.* "The witness of the Spirit" is not stressed very much these days, yet the Bible plainly says, "The Spirit itself beareth witness with our spirit that we are the children of God" (Romans 8:16). "He that believeth on the Son, hath the witness in himself" (John 5:10). When one has the "witness of the Spirit," or heaven's certificate to his salvation, he will be thoroughly *sure*, thoroughly *satisfied*, and the devil will have a hard job cheating him out of his experience. This is more than signing a card, raising the hand, accepting a church creed, or acquiescing to some portion of scripture, or even "hitting the trail." These all may be used as a means to an end, but anything less than *God certifying to the heart* of the individual is superficial. Urge a seeker to pray and seek until he is thoroughly satisfied.

The above certainly is just as applicable to those who seek for entire sanctification. John Wesley said, "None, therefore, ought to believe that the work is done till there is the added testimony of the *Spirit witnessing his entire sanctification as clearly as his justification*." Then he gives this beautiful illustration: "Since my last account, many have been sanctified, and several justified. One of the former is William Moore. He was a long time struggling for the blessing; and one night he was resolved not to go to bed without it. He continued wrestling with God for two hours, when he felt a glorious change, and the *Spirit of God witnessing that the work was done*."

Let it be noted, that a number of modern and popular evangelists rail out against sin, until men and women are deeply stirred, but ignominiously fail to tell these poor, struggling men and women the remedy.

There is but *one cure*; sinners can have their sins forgiven, and believers can have their hearts cleansed from *inbred sin*. *Forgiveness* for the sinner; *entire sanctification* for the believer. *This is the cure for sin*. Why not say so?

AVOID CONFUSING CALLS

We have heard an evangelist put a test so confusing that very few, if any, in the entire congregation knew what he wanted. Do not use too many words, and too much explanation. Be simple, be

plain, be explicit. Word your call two or three times, but each time be short and plain.

RADICAL CALLS

After a scathing sermon on sin or holy living, be careful not to make a call that will unsettle the faith of those who are conscientious and not quick and clear in making distinctions. It is not your business to *destroy faith*, but to *fan and build up the faith* one may have. We have known holy people to become unsettled under an extravagant sermon and an extravagant call, till they found themselves in dense darkness, and it was weeks before they found their way and became settled. Those evangelists who make such calls, with few exceptions, are

seriously deficient themselves. There is no scriptural warrant for any such "tests," and a wise leader will avoid them.

MIXED CALLS

Do not get your calls mixed. If you have preached the most of your sermon on holiness as a second definite work of grace, make your call to those who ought to seek this grace. If you have preached the sermon to sinners, make your call to sinners. Do not preach to sinners, and then make your call first to believers, but follow the order of your preaching. This is logical and reasonable. Yet many are not careful to follow in the order of their sermon, and there is confusion, and more often defeat.

HOW TO PREACH THE WORD

Article Three

E. E. Wordsworth

THE minister must preach biblical truth. The preacher's theme and inspiration must be drawn from the Bible. His commission is to "preach the word." When Christ commissioned His first ministers of the glorious gospel He told them to "Go and teach all nations, baptizing [disciple all nations, Wesley] them in the name of the Father, and of the Son, and of the Holy Ghost," and then He added this limitation: "teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20). This Christ designed as the method of preaching to be followed by all their successors "to the end of the world."

The ministers of this dispensation correspond to the prophets of the Old Testament days. They are sometimes called prophets in the New Testament times. The Hebrew verb for "prophesy" means "to bubble forth as a fountain," and the prophet of old was a man who was so filled with the Word of the Lord that truth poured forth from his heart and lips irresistibly. He spoke under the supernatural influence and interpreted the will of God. He enforced the divine law and requirements. There was a potency and power about his message. The prophets felt their responsibility to God alone and they faithfully declared His message: "Thou shalt speak *my words* unto them, whether they will hear, or whether they will forbear." And, to "preach the word" is today a mandate from Him who calls men to the sacred office of the ministry. The times urgently demand rugged preaching. A fickle, time-serving ministry cannot meet the pressing claims of our day. We dare not compromise our message.

Whenever the Bible and its teaching have been duly and properly exalted in the pulpits of the Christian Church throughout the centuries, the church has been exalted as an evangelizing, regenerating and sanctifying power among the nations. But when the Word of the living God has been given a secondary relation, and its claims and authority disregarded, the church has declined in spirituality,

lost its power to win and save men, and society has degenerated by its neglect. Priestcraft and pagan superstition have taken the place of didactic instruction and spiritual worship, and the leaven of moral corruption has infected both clergy and laity, rendering them both alike obnoxious and offensive to a holy God. The preaching of the pure Word of God is always the grand conservator of the church's purity and power. All true reformations, triumphs and Christian revivals are traceable to the faithful proclamation of divine truth. God has ordained it and men cannot ignore this divine appointment without introducing confusion, error and every evil and flagrant sin. The church becomes secularized, commercialized, and sinister influences dominate its activities. It is then imperative that sermons have scriptural truth for their substance. For a preacher to leave the realm of biblical doctrines, principles and themes, and descant on topics that are foreign to the original design of preaching, is most certainly a grievous degradation of his sacred office, and an unpardonable imposition on his auditors. Every sermon must breathe deeply and fully of the biblical spirit. "To the law and to the testimony: if they speak not according to this word, it is because there is *no light* in them" (Hebrew, "no morning") (Isa. 8:20). They have mental midnight with no silvery moon or shining stars, or heavenly galaxies.

Preaching should be with authority. It was said of the Master, the model Preacher, "He taught with authority, and not as the scribes." The scribes were satisfied with telling what the Jewish rabbis taught in their synagogues and traditionalism, but there was a dignity and majesty peculiar to Christ as the great Lawgiver, and He spoke in the power of the Holy Ghost. It was filled with life and energy. The preacher must not mince matters. This will diminish the strength of his message and devalue his preaching. His sermons will look like a denuded tree in winter time in the northern states.

An apologetic ministry is sickly, effeminate, and without robust quality. It walks with crutches. But while the minister must preach authoritatively he must not be rude and discourteous. We have seen pulpit brazenness that was as far from the spirit of the Master as the North Pole is from the South. It was driving rather than drawing. It was repelling instead of winsome. It savored of exacting law and rigid personal standards and was utterly void of scriptural basis. This is unwholesome. You cannot catch fish by throwing rocks.

But the voice of the preacher must be clarion and purposeful like a John the Baptist. Preach the great doctrines of repentance, confession of sin, restitution, regeneration, adoption, justification, sanctification, prayer, faith, atonement, heaven, hell, judgment. Preach them with power. Preach them without fear or favor. Insist upon the high standards of the revealed Word of God. Be as sure of your message as Jonah in the city of Nineveh, or Paul on his missionary tours, or Wesley in his field preaching, or Whitefield on the Boston Commons.

The preacher must preach Christ and His gospel. Says Dr. Oscar L. Joseph, "This gospel of Jesus Christ is not a declaration of propositions, but the proclamation of a living person of exceptional power

and incomparable grace." Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified." Not baptism (1 Cor. 1:17). This to Paul was not basic and primary. Preaching the gospel was to him the principal thing. He waived all other knowledge that he might preach Christ and Him crucified. Spurgeon said, "My brethren, preach Christ, always and evermore. He is the whole gospel. His person, offices and work must be our one great, all-comprehending theme. We are not called to proclaim philosophy and metaphysics, but the simple gospel. Man's fall, his need of a new birth, forgiveness through an atonement, and salvation as the result of faith, these are our battleax and weapons of war. We have enough to do to learn and teach these great truths, and accursed be that learning which shall divert us from our mission, or that wilful ignorance which shall cripple us in its pursuit. Salvation is a theme for which I would fain enlist every holy tongue. I am greedy after witnesses for the glorious gospel of the blessed God. Speculations and conjectures are but mere bones for dogs; while men are dying and hell is filling, it seems to me the veriest drivel to be muttering about Armageddon, etc. Blessed is that ministry of which Christ is all." With Baxter, let us "Preach as a dying man to dying men."

Studying Under Difficult Circumstances

O. A. Singleton

IN 2 Timothy 2:15, we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Again Paul said in his writings to Mark and Timothy, "When thou comest, bring the books, but especially the parchments." It seems then that even this inspired apostle, although the best educated of his day, regarded books and parchments as essential to his highest usefulness and noblest ministry. In the same spirit he wrote to his beloved Timothy to "give attendance to reading . . . to doctrine" (1 Tim. 4:13). Dr. W. T. Hogg said, "Baxter was one of the holiest of all men, yet he was an indefatigable student, a profound scholar, a voluminous writer. He bequeathed to the church a larger amount of literature, as the product of his own labor, than any other English divine. His early education was neglected, and he never received a collegiate training; yet he was one of the holiest divines, he became versed in the pagan theologies and philosophies, he acquainted himself with the speculations of the early fathers; he mastered the scholastic literature of the middle ages, and successfully applied his mind to the conquest of the most subtle metaphysics. Yet in all his study and literature work his ministerial duties were not neglected and his spirituality suffered no declension. On the other hand his literary pursuits ministered to his advancement in holiness and to

his ministerial efficiency." And so will it be with every minister who pursues his studies with the right aim and in the right spirit.

We have mentioned Baxter. We think of William Carey, the English cobbler, who probably never darkened a college door in England. He was for the most part self-educated, after having acquired the rudiments of common school. He worked as a shoemaker until he was twenty-eight years old, preached on Sunday for ten pounds a year; but read and studied, read and studied! He was called "a miserable enthusiast" by the chairman of a convention of ministers for suggesting as a subject for discussion, "Is it not our duty to evangelize the heathen nations?" He was the subject of ridicule by the educated clergy of his day, but he persevered. In his thirty-third year he landed in India; November 7, 1793, the first modern English missionary! But he became the most learned scholar and Bible translator of all the missionaries of Christian history. He labored on eleven grammars, and the translation of the Bible into thirty-six languages of India, and became a prince among the scholars of the ages. When complimented about it in his old age he said, "There is nothing remarkable about it; it has only required perseverance. I have no genius, but I can plod. I can persevere in any definite pursuit. To this I owe everything." Then there was Charles Spurgeon who had an academy course

but never went to college. Yet few, if any, English clergymen ever sent more material to the press, or were so much read, or so often quoted. No man of Christian history ever preached to so many people on one spot of ground as he. But his own private study was his only university, and his professors were the books he read.

Leisure is not necessary. Many have allowed themselves to fall into the mistaken notion that only persons of leisure can become good Bible students. This is a most unfortunate error. The fact is that some of the ablest Bible students of the past have been men and women whose occupations demanded the closest and most constant application to the daily task. The farmer whose hours of toil are long, the house mother busied with many cares, the mechanic or bookkeeper tied to a machine or desk may become an animated commentary, capable of the exposition of the Bible truth such as many pastors might well envy. It can be done through the systematic use of fragments of time. No man or woman in our day need be, or ought to be, a slave to his daily task. Some few moments of time from the busiest day may be claimed for the study of God's Word. The essential thing is that a small amount of time be wisely used in a systematic manner. Let the preacher make this a matter of conscience, saying to himself, I ought to be a capable student of God's Word. Let him then find a proper method, and religiously apply himself to its use and in time he will show himself approved, a workman unto God rightly dividing the word of truth. Pastoral calling does not make up for the books we ought to read. A preacher with a lazy mind will do anything rather than to get down to mental exercise. The preacher who does not study soon go to the shelf, the listeners soon discover when we put our minds to bed. Any preacher should average reading a book a week. Longfellow said, "The lazy preacher is like the man who dallies with his thoughts and with all things, and wasted his strength in trifles; like the lazy sea that plays with the pebbles on its beach, but under the inspiration of the wind might lift great navies on its outstretched palms, and toss them into the air as playthings."

Some great teachers tell us that the early morning hours are the best times for study, this we will not criticize; but when impossible to study in the morning, we can study at night. It is true that the calculator needs the morning hours when his mind is clear; this matter has to do with figures. But the preacher is considered a meditator, he can at the late hours of night when all his household is fast asleep, go out into the deep of meditation and dig gold from the mines that the lazy preachers know not of, and store it for future work. To sit and daydream and wish you had come from a better looking family, or your background would have been better, or you could have been born in some other part of the country—you could have made it. Oh, no! That is not it! If you have sand in your gizzard and a determina-

tion to fill your mind with good things that will be helpful in your ministry, you can make it regardless of circumstances. The holiest men of the Christian Church have been the most studious men. Luther, Calvin, Augustine, Baxter, John Wesley, Spurgeon, Fletcher, Jonathan Edwards, Doctor Bresee and many other noted men have been men of profound learning.

Every preacher should strive to be a student—we may not have the opportunities that some have, may never be a college graduate—but we can be a student by redeeming the time. In Webb's school in Tennessee a nineteen-year-old boy was known as mutton head, and could read only in the third reader. One day he awoke and said, "I can study and I will." At twenty-six he could read Greek and speak it; today he is classed as a great preacher and famous author.

If we will put forth an effort, study and use the fragments of time we have, we can succeed. I have tried that very thing. I shall set forth to do the great task that I have been called upon to do. That is to add to this paper my own experience of studying under difficult circumstances. I submit this with all humility and sincerity, trusting it to help some other young preacher who may be called of God and needs just such encouragement. This is my own experience:

At the age of twenty-seven I was a railroad man, in the train service, seldom ever attended any church. One April evening in the year 1922, I was on my way home from a picture show when I was attracted by some people on the street corner singing and testifying. I went home and was saved that night and God called me to preach. I was one of those unfortunate—or fortunate—boys who had had to work to help raise a large family, as my father was injured in an accident when I was but a small boy, and was not able to give proper support to our family. Of course it was up to me to work and help support them, and this hindered me from getting an education. At the age of twenty-seven my faculties were somewhat rusty; but I believed those whom God called He would qualify—that is, if He could get the co-operation of the person called. I started in to co-operate.

First I went to the city and bought a Bible. I think I paid ninety-eight cents for it; but it was too deep for me. A few days later I went down to the Methodist Book Concern and purchased a book called, "Story of the Bible." I would study the stories in this book and then on Sundays when I would supply for the Methodist preachers in little country towns near Cincinnati, I would relate the stories and God honored my efforts.

But I used far too much slang and butchered the king's English quite frequently. With a desire to learn I searched all the magazines and books I could get hold of, to see if there was any plan offered whereby I might improve my English. I did find a book advertised called, "Grammar Made Easy," by Marvin Dana. I found help here until I could go farther. I had not completed my com-

mon school education at this time. I found a school in Cincinnati where I could attend at night and finish my common school. This school was about nine miles from my home. I went downtown and signed up to go to Blooms School at night. I was married at the time and had two children; had to work in the steel mill from eight to ten hours a day to support my family. I preached on Sunday, and worked with big, rough men in the steel mill through the week, and then went to school at night and worked problems on the blackboard with little boys in knee trousers. I finished my common school, graduated from the eighth grade—this was a great epoch in my life. Then I started to Woodward High School in Cincinnati at night. I was on the same job in the steel mill working from eight to twelve hours a day and preaching two and three times each Sunday.

Just when I thought I might go to some college my wife was suddenly taken ill and rushed to a hospital and underwent two very serious operations within three months. Then they sent me to a hospital and doctors' bills amounted to around seven hundred dollars. Many a day I worked while my wife was in the hospital at the point of death. I would visit her one evening and go to school the next. In the meantime I made it a rule to take with me almost every morning a verse or two of Scripture written out on a little piece of paper, and at spare times I would memorize it. This helped me in a little while to be able to quote a number of chapters from the Bible.

One evening I was near the Church of the Nazarene, and while almost a block away, I heard them singing, "Face to Face." God seemed to say to me, "This is your church." I went in and asked the preacher to let me take membership and he accepted me. Then I went to Rev. Charles A. Gibson, the Superintendent of the Ohio District, and asked for some work in the Church of the Nazarene. He told me he was glad to meet me and said, "I can send you to Mt. Washington to hold a meeting, providing you can secure a building. There is no church, no members, but you can go there if you wish."

I gladly accepted and in a few weeks we had a church organized. I kept on working in the factory, going to school at night, and preached and built a basement church. Then we organized another church in New Richmond, Ohio. I would preach at both services on Sunday. Now I was preaching three times on Sunday, driving an old Model T Ford every Sunday from seventy to 150 miles, going to high school at night, and working in the steel mill during the day. Then at spare time I set to work on the Course of Study that the church gives. The load got heavy and I was sorely tempted.

After prayer late one night in my room, all alone, I sat in deep meditation. I thought if I had the chance some have had I could have made it. Had I been the son of William Jennings Bryan, or of our good Doctor Bresee, or our own Doctors Chapman,

Williams, Goodwin, Reynolds, or some man who had a great influence, or a great library, or had I been the son of Rev. Charles A. Gibson, and have him read the greatest of books to me in the most interesting manner, I could have made it. I craved knowledge, but in our home there were very few books and I became discouraged. I went down to the library and got a book, "The Life of Abraham Lincoln." When I had read Abraham Lincoln's life story, telling how he went from a woodchopper to the highest office in the United States, I took courage and thought if a man can make it to the highest office from the lowest, surely I can improve some. I had been many times where Abraham Lincoln was raised, had tramped over the same old ground, and had seen the old cabin, his old home and playground. I used to look at the old stumps around his old home place and wonder if Mr. Lincoln felled this or that tree. Somehow after reading that life story I took new courage and believed I could at least improve by persevering.

Then I read how a little ragged Scotland boy, who had been working fourteen hours a day in an old cotton mill, had ambition and found an old ex-schoolteacher who helped him to study. Later he lived a useful life, and died on his knees in Africa. Two black men carried his body fifteen hundred miles, took it to England; there Livingstone was buried in Westminster Abbey, where England buries her great. We can succeed if we will.

I picked up courage, went on and finished my high school, and took the four-year course as given by the church. Then I moved to Richmond, Ky., where I expected to get a degree from college while pastoring in Richmond. I went to the college and took a full course, and enjoyed it much. But in a little while, with the responsibilities of the church I was compelled to give it up. I gave up my college work but I have read loads of books since that time, and I expect to keep on.

That boy, Wellington, was called a dunce at school. He showed no talent, and was called slow, dull and idle; but he worked and studied, and at forty-six had defeated Napoleon. My friend, do not wait until you have a greater opportunity, do not daydream and think that some day you will be settled and have a better chance to study. Start now; the longer you wait the harder it will be. There is no man but what can study if he will. If we cannot read Shakespeare, we can start with the Story Bible, and "Grammar Made Easy" and climb step by step. Some people spend more time planning how they are going to get their education than they do in study.

The young preacher will fail who sits and sleeps while the libraries are filled with free books that can be had for the asking. I shall never forget the time when I was sitting in high school in Cincinnati, in a General Science class, by the side of a boy who was the son of a noted physician in that city. The teacher was asking questions, and I was trying to grasp everything I could. This big overgrown doctor's boy was slumped down asleep by my

side. Just then the teacher said, "Mr. Singleton, we are studying energy today; that is, the two kinds of energy, potential and kinetic. I want you to tell us what potential energy is (which means, as you know, existing in possibility, not in reality)." I pointed to that sleeping doctor's son and said, "Teacher, here is an example of stored energy." It is useless to tell you what happened; but my grade was 98 that day.

*There are thousands to tell us it cannot be done,
There are thousands to prophesy failure,
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Take off your coat and go to it;
And begin to sing as you tackle the thing,
That cannot be done, and you'll do it!*

Why Some Evangelists Succeed and Others Fail

By AN EVANGELIST

THE evangelist is working in the field of persuasion. His desire is to secure action. His results will depend upon his ability to use motives in his sermons, which will prompt action in the hearer. If motives are left out he may employ both instruction and emotions, yet fail to secure satisfactory action. If motives are rightly employed in the sermon the evangelist may with certainty expect action in the form of seekers at his altars. Without exception the evangelist who fails to rightly use motives will fail to secure the desired number of seekers, likewise the preacher who rightly uses motives is sure of success in securing seekers.

I attended a campmeeting where two godly college trained men were the evangelistic workers, both had had many years of experience. Yet in preaching to the same crowds, one was able to secure many seekers every night under his ministry while the other secured none or few. An analysis of their sermons revealed that one was using motives in his sermons and the other was not using motives, his sermons were masterpieces which conveyed only instruction.

I attended a church revival effort where the pastor had secured a very strong musical team to hold the revival. The crowds were large but the seekers few. At the close the pastor said to me with a sigh, "I had hoped that with the music and the crowds, we would have a revival." An analysis of the sermons preached revealed that motives were left out. The sermons were instructive and emotional and were preached in a passion of emotion, yet it was a case of fishing with no hook on the end of the line. Motives must be used if souls would be persuaded to act. The evangelist who fails to secure seekers may succeed if he will master the use of motives and rightly use them in his revival sermons.

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER SIX

DEAR ANN:

In all my previous letters I have tried to give you some general idea of "what it takes" in the way of personal attitude, personal devotion and personal sacrifice to fill the place of a minister's wife and I do not believe you have felt that the price was too great to pay. But there is another "price" that as yet you have not been called upon to consider very seriously but which, in the years to come may cause you more concern than any strictly personal cost could possibly do. That, my dear, is what it will cost your children for you and your preacher husband to obey God. Let me hasten to assure you that it is my firm belief, however, that the assets of being the son or daughter of a minister outweigh the liabilities. But it is of no use to deny that there are heavy liabilities and they often will come to overshadow the assets, especially in the minds of the children themselves.

So I feel that even though your Junior is little more than a baby, it is not too soon for you to start considering some of the problems that are bound to arise as he grows up. Now do not be alarmed Ann, I am not going to offer you a treatise on "How to Bring up Children." I might have done that fifteen or twenty years ago. Somehow I seem to have forgotten all the wonderful theories I had then. Having had a little experience in child rearing and having observed the experiences of others I have become rather diffident about giving advice along that line. But there are a few simple things that my own experiences have taught me and some other things that I have learned from the experiences of other people that have to do with the distinctive and peculiar problems that are common to ministers' homes where there are children growing up. And I feel that it may make your path and that of your children a bit easier if I share with you the little knowledge I have gained.

Now, in the first place, you and I know that a minister's child is just like any other child and that is what the minister's child thinks too, until one day when a playmate assumes a virtuous air and exclaims, "Oh, you mustn't do that, you are the minister's son!" And then the trouble begins. When that happens to Junior the first time, it will take all the ingenuity you possess to convince him that being a minister's child is not a positive calamity.

It is most unfortunate that there is a double standard in the minds of the laity, one for preachers' children and another for their own. But the fact remains and must be reckoned with. One of the greatest trials you will have, Ann, is being obliged to make allowances for the children of other people who will not make those same allowances

for your children. But the only thing to do is to face the issue and help the children to face it sensibly and courageously.

While Junior is still quite young it might help to fortify him for what is coming to tell him stories about the Old Testament priesthood and the rules that regulated their living and that of their children because God depended on the priestly families to do a very special work that even their children had a part in. It would do no harm to point out that along with the obligations there were special privileges also. It might appeal to the heroic and romantic in child nature to make a somewhat far-fetched analogy between the lot of the minister's child and that of the child in a royal family. Everyone knows that princes and princesses have to live quite different lives from that of other boys and girls in certain respects and have to have special training for future responsibilities and honors that will be theirs. Of course this analogy might be carried too far in a childish imagination and produce a disgusting little prig. That is why I say it will take real ingenuity to deal with the situation.

Then, too, as our children grow older we face the problem of explaining why some people who "profess everything" allow their children to do things and even do things themselves that our children have been taught to regard as wrong or at least questionable. Now this is a hard spot and children are very exacting and literal. But this is a place where I believe our own fidelity to our convictions, in the face of the seeming laxity of those around us, will speak louder than any arguments we might advance. If, too, while we keep a generous margin in our own conduct between the allowable and the expedient, we nevertheless show a sweet spirit of charity for others who do not share our scruples, that will help our children to keep their poise in the face of the seeming inconsistencies they observe in others. I am afraid it is at this point that some ministers' sons and daughters have become disgusted, disillusioned and cynical. And I fear that their parents have not been altogether blameless for this condition of things. While they have endeavored to instill high ideals and solemn convictions into the minds of their children they may have failed to explain the difference between the essential and the nonessential and to discriminate between what may be actually lawful and what is expedient and for the glory of God.

As I said before, children are very literal and exacting and unless properly taught will measure others by their own light. It is thus that I fear many sons and daughters of godly parents have lost faith in people and then their faith in God and literally gone to the devil. It goes without saying that we must instill into the minds and characters of our children the truest principles, the most firm convictions and the best ethics that we ourselves possess but we must be fair and tell them that good people do not always see eye to eye about some things and that early training and background account for many seeming discrepancies between what

people profess and what they seem to be. "What is that to thee? Follow thou me," is a good rule to teach our children as well as a guide for our own conduct. If we get our children to see that while conscience may not be an infallible guide, it is never safe to violate the best moral judgment one is capable of, and then see to it ourselves that their judgment is well developed, I think we will have little cause for worry about the final outcome.

Now in dealing with the problem of "forbidden things" especially when children are small, I have applied a method that is quite helpful. I call it substitution. It quite effectively takes the sting out of a necessary prohibition to say, "I am sorry to have to say 'no, you cannot do that,' but I have planned something that I think you would like to do instead." You see, that quite nullifies the idea that one is trying to take the joy out of life. I will admit that it takes some forethought and even sacrifice of time and money to follow this procedure, but it pays quite satisfactory dividends.

Another thing that often makes ministers' children resentful and even rebellious is the fact that just as the family get nicely settled somewhere and has made friendships and pleasant associations in church and at school, they have to move somewhere else and there is a sudden ruthless severing of happy relationships and the unpleasant experience of facing a strange community and a strange school with perhaps fewer advantages and poorer scholastic opportunities. Here comes the necessity of being able to point out the assets that balance the liabilities. I was talking to my own daughter about this very thing, just recently. She, of course, dreads the time when she must part with the friends she has made in our present location. But I had only to recall to her mind the fact that when we came here, she did not want to leave where we were before and found the experience very painful at first but very happy later. She soon admitted that there are compensations after all in being obliged to live in different places. Not the least of these is the development of one's own personality that comes from being obliged to make advantages and revamp one's viewpoint upon meeting new situations and learning the "strange" ways of new people.

It is a well known fact that in spite of being compelled to attend school in many different places, the children of missionaries in particular and ministers in general, rank higher scholastically than the children of lawyers, doctors or other professional people. I have no doubt that one reason for this is the broadening effect of a more or less itinerant life. Another advantage that I hinted at in my last letter, Ann, is contact and even intimate acquaintance with great and good people who are often entertained in the minister's humble home. It means much to children to have these associations. The conversations and the prayers of godly men and women are bound to have a wholesome effect upon our children. It is up to us to help our children to see these many privileges that are theirs over against the disadvantages that they deplore.

As I have already inferred, our own attitude toward trials, inconveniences and even hardships will be reflected in our children. This reminds me too of the fact that our attitude toward people who dislike and oppose the preacher will have its effect on our children also. As they grow up and mingle with others, no matter how careful we may be about our conversation before them, they are bound to learn something of this unpleasant business. Then is the time to get out the Old Book and read to them Hebrews 12:1-4, and to tell them of Paul's sufferings from false brethren and even how God stood by Moses when his own brother and sister made out a case against him. Above all we must let them feel in our own spirits that "None of these things move us." Let them sense our own faith in God and courage for the future and a forgiving spirit on our part toward those who oppose themselves. If we do this they will not be in any great danger of being embittered as they surely will be if we assume that unbecoming air of martyrdom which you already have discovered that I abhor.

There is a very significant and encouraging fact that I have observed of late. That is that quite a few sons and daughters of Nazarene ministers and missionaries are entering the ministry or following their parents to the mission field. Of course I do not think all ministers' children should enter the ministry, but it surely speaks well for the influence of those parents. It must be that they have been able to convey to their children that it is immensely worth while to be a laborer in God's harvest field in spite of all the liabilities involved and sacrifices required. I am sure it did not just happen.

I am so glad, Ann, that you are not allowing the good people of your church to spoil Junior. I heard a lady remark once, that the laity sometimes spoil the preacher's children and then criticize them later. The "limelight" is not good for little children. For that reason, I would almost rather have my child seem a little backward than to be too precocious even religiously and attract too much attention by "cute" testimonies and remarkable prayers in public. I do believe though that when our children show evidence of a real work of grace in their hearts they should be encouraged to take an active part in the church services and even be given some responsibility in church work. As I have said before, a sense of responsibility is a great incentive to stability and spirituality. Just last Sunday I saw this demonstrated in my own family. Our young daughter was asked to substitute for an absent Sunday school teacher. She came home all enthused and said she would love to teach a class of little girls like that all the time. And then came the illuminating remark that it would certainly make her check up on her own life and be very careful what she did if she had a group like that under her charge. It certainly gave me food for thought. You see I am still learning "how to bring up children" and I am sure I have much to learn yet. But if out of my meager experience I have been able to give you any helpful hints I am very glad.

Hoping that Junior and any brothers and sisters he may have will grow up to really appreciate the fact that they were reared in a minister's home, I remain, as ever

Your loving friend,

HOPE VINCENT.

P.S. I am enclosing some verses that I think you will appreciate as much as I did when I first read them.—H. V.

THE PREACHER'S WIFE

A preacher's wife to be ideal
Must be a woman who is real;
Not too large and not too small,
Not too short and not too tall;
Her face and form must be just fair,
She must not be at all too rare;
In dress she must be very sane,
And yet not altogether plain.

Her house must be in perfect grace,
With everything in proper place;
Her family not too large or small,
'Tis wrong to have no child at all,
But six or eight would never do,
'Tis just as bad to have too few;
Her children—precious darling things,
Must each one have at least two wings.

She must lead in all women's work,
And from no task can ever shirk;
To the children's work, she's always true,
Although to her no pay is due.
Oh! the wedding fees are hers, perhaps,
If her husband's memory doesn't lapse;
But if her husband gives her all
Her salary—alas!—'twill be quite small.

If God in heaven has prepared a place
Above the average for the race,
A mansion built in heaven's center
Into which none else can ever enter,
It is for the devoted preacher's wife,
When she is done with this world's strife—
A place of quiet, helpful rest,
In a mansion that's the very best.

—Sent by Mrs. T. A. PFUND, Iowa.

In the winning of souls the qualities of the heart are more important than the qualities of the head. Men and women are not won to a saving knowledge of Christ by argument or controversy. They are won only by prayer and love. In order to bring our friends to Christ, therefore, we do not have to be learned or eloquent. To be so is not possible to everyone. But the qualities that are necessary are those every Christian can and should possess—love for God and man, knowledge of the Word, zeal for the cause of Christ, patience and tact. If we are lacking in any of these, let us seek the help of God's Holy Spirit in whatever may be needful the better to fit us to be "fishers of men."—Editorial Note in *Christian Observer*.

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES

A Stewardship Challenge

Henry B. Wallin

THE final words of the Prophet Malachi, before a silence of four centuries, ring with genuine challenge, namely, "Bring ye all the tithe into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruit of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for you shall be a delightsome land, saith the Lord of hosts."

The late Horace Greeley said, "Only one more revival is needed, namely, a revival of the tithe." This statement, issued by one who was familiar with history of the Christian Church, is worthy of our consideration. If the Church of Jesus Christ is to meet successfully the increased responsibilities made possible by the opening of the doors of the world she must give thoughtful consideration to Christian stewardship.

Let us turn the pages of history in an honest search for the reason why the subject received such a large place in the economy of the civilization of the past. In this study we find that tithing was not practiced by the Jews alone, but antedating Moses every form of religion rested its financial obligation upon the tithe. The Phœnicians, the Carthaginians, the Arabians, the Palasgians, the Egyptians and every other nation whose history is known paid tithe. Historians and writers such as Aristophanes, Herodotus and Pliny give certain testimony to this observance. It was a custom universally practiced. Prejudice, however, should not arise because it was practiced by a heathen people to support idolatrous worship. May we search for the source from which tithing forced itself into all religious systems. This being found we shall be able to determine the nature and value of the authority upon which it rests. Of this we are sure, the tithing system was born in one great mind out of which grew the faith and practice of the centuries. It is irrational to assume that this great mind was God? The skies of sacred history are clear and the voice is certain. Tradition surrenders to revelation and tithing is enacted in a positive law. In Leviticus, chapter twenty-seven, it is written, "All the tithe of the

land, whether of the seed of the land, or of the fruit of the tree is the Lord's; and concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." This is distinctly the Lord's tithe and is basic to any divinely ordered system of finance. The Book of Deuteronomy presents a second tithe in chapter fourteen which was for festival purposes. The Lord's tithe was given to the Levite, a tenth of which he in turn gave to the priest, while the second tithe was to be used by the givers. A special tithe also was given for the poor every third year. We now concern ourselves, however, with the fundamental tithe which was the Lord's tithe. All the other tithes were enactments of Jewish law and passed with the fulfillment of the law. The temporal had its rise in Moses and its ending in Christ; while the fundamental antedated Moses, reaching back to Adam and sweeping across the centuries, becomes inseparable from the constitution of the church.

Four hundred years before the Exodus Abram met Melchizedek, priest of the most high God, in the King's dale, and gave him tithes of all, and Melchizedek blessed Abram. There are three salient facts brought out in this incident which must not be overlooked. First, Melchizedek was a priest of God. Second, Abram gave tithes to God's priest. Third, This high priest of God gave Abram a blessing. One hundred and fifty years afterward Jacob, sad-hearted and awed by a sense of the presence of God and of religious responsibility, heard the voice of God saying, "I am with thee and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave until I have done to thee what I have spoken to thee of." Jacob's reply was "Since [not if] God will be with me and keep me in the way that I go, and will give me bread to eat, and raiment to put on so that I come again to my Father's house in peace, then shall the Lord be my God and I will surely give the tenth unto thee."

The conclusion is that sacred history establishes the fact that tithing was before Moses, that it was written into the law, and that it is the only financial system upon which God has ever placed his stamp of approval. It was anti-Judaistic and was not annulled when the dispensation of Moses ended in Christ; because the passing of the temporal cannot affect the stability of the permanent.

The writings of the New Testament indicate quite clearly that Christ himself was a tither. He said, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's." Van Rank says this was the greatest statement that ever fell from the lips of Christ. This indicates God's respect for both the church and the state.

Again, He said, "Ye pay tithe of mint, anise and cummin, and have omitted the weightier matters of law, judgment, mercy and faith; *These ye ought to have done* and not to leave *the other undone*." Christ who respected law and order, could not be a violator of law, either civil or moral. Therefore tithing was the practice of the patriarchal age, the custom of the pagan peoples, was incorporated into Levitical law, urged by God's holy prophets, and kept and approved by our Lord.

CHURCH PUBLICITY

U. E. Harding

SOMEONE has said, "The newspaper is the best means of advertising the church." Make friends of the editors of your city papers. Read the editorial of your paper and if the editor says something you like, write him a good letter, tell him you like his article and his drive. He will appreciate it. You know from experience as a preacher, he gets enough kicks from the other side, you serve the cakes. Call him by phone, tell him of his editorial on a certain matter. Drop in and see him, form his acquaintance, he usually thinks when one comes to see him, he wants a favor.

If there is some news in your community, accident, death, fire, wedding, birth, social event, call your paper. Someone may have reported it before you did, but he will be grateful and you will soon have him as your friend.

If you have a camera, snap a picture and take down. Write your announcements on one-half sheet of typewriting paper, plenty of room at top and bottom of page and plenty of margin. Always double space, use typewriter if possible. Always watch spelling and do not be careless about giving names and initials, look them up. Be prompt with your articles and appointments; ahead of time. Newspaper men say, "Preachers are seldom on time." Never use a carbon copy, in any case.

If it is a news item do not write the headline, just the story. Their headline writers are the highest salaried folks.

Always give the name of the church, the location, date and hour of services. You may think folks know your church location, but there are many churches and when you inquire where a certain church is located, remember there are many who cannot tell where the courthouse or post-office is.

Never say of your evangelist, he is a great preacher, that is your opinion, or, he is a most interesting speaker. That is not news. Such comment should read according to the pastor, giving your name, you have often noticed the paper has supplied this rather than discard your story. Do not say great crowd, you may not have a large building, stick with facts.

Same can be said as to the singer, do not say he has a wonderful voice, just say he is a tenor, or, she has a contralto voice. Never say, you are in-

vited, all welcome or come and hear him. That places the paper in the position of inviting folks to your church. Unless of course your article is a display ad, in that case, you can say what you like.

As soon as you arrive on your new appointment, call on your editors among your first contacts, even before you get your goods unloaded. Better still, if you know the editors on the charge you are leaving, have them to pass the word on to the paper where you are going and give you a recommendation to the paper.

If you are in a large city and dealing with a metropolitan paper, they do not use cuts and in most cases will not accept mats. Either provide them with a photograph or have an appointment with the paper.

Take your guest speaker or singer down for a picture. Never argue with a newspaper man over cuts, they have many presented to them. If you are in a small city they may be able to use mats or cuts, but try always to stick to single column. If you have them made, newspapers cannot use more than an eighty-five screen. Fine screen halftones will not work on newspapers.

I remember in one of my pastorates, a group of us went fishing, had a fine day of it; when we returned home I went to the city editor with a story of this preachers' picnic party and presented him with a large fish. This little friendly act made him a lasting friend of mine. I have even had front page stories in that paper, of a city of a hundred and fifty thousand population.

N. Y. P. S.

S. T. Ludwig

ADVENTURES IN PERSONAL SERVICE

THERE is nothing more necessary to our young people today than a revitalizing of our Christian faith. This comes first by a definite commitment of one's loyalties to Christ, the Savior of the world. This results in a changed life which brings the individual into favor and standing with God in initial salvation. This then, is the step in the direction of a second experience, which will be brought about by a definite consecration and faith in the atoning blood of Christ. This results in what is termed full salvation or the experience of entire sanctification.

But after these two experiences of grace—what then? This leads us to a second important factor in the religious life of young people—that of finding definite areas of service within which they may give of themselves to Christ and the church.

The General N.Y.P.S. Council has made plans for the continuation of the "Personal Solicitation" campaign during the rest of the quadrennium. We believe this presents an avenue of opportunity which will enlist the active service of Christian youth everywhere. It will present a challenge to any local N.Y.P.S., but we believe that challenge will be met by heroic and consecrated action. This cam-

paign does not need to be confined to the N.Y.P.S. alone, but the young people may furnish the manpower for a church-wide survey if so desired. Certainly every prospect contacted during the solicitation which may be for other auxiliary organizations of the church, will be gladly submitted to those in charge of these departments. The object of the campaign is not only to contact young people, but to win them to Christ.

Information for the campaign is available to every pastor, free of charge. If you are interested, write the General N.Y.P.S. office at Headquarters and we will mail you a sample packet. Your encouragement of this campaign in your N.Y.P.S. will be greatly appreciated. The MONTH OF OCTOBER will be set aside as the time when this matter will be particularly stressed. This is not a spasmodic effort but a long-time program. We follow the slogan: PRAY—GO—WIN.

Every Member Evangelism

E. E. Taylor

PART THREE

OUR third point, What are some of the things we can do to give our laity better vision of their responsibility for soul winning, and enlist them more fully in a great forward movement of Every Member Evangelism?

I

We evangelists and pastors must get a better vision ourselves. It is a true saying, "Like priest, like people." Our people have not had the vision for every member evangelism for the reason that we as leaders have not had the vision. To make myself clear, may I refer to my own experience? It took the superintendent of the Sunday school where I last served as pastor to wake me up. And yet as a salesman and as manager of Prohibition campaigns, I had learned somewhat the value of personal work, and some of the essentials of success. In every pastorate, since entering the ministry twenty-one years ago, I tried to enlist my laity for personal work; and while I had some success, I came far short of my goal. In the last pastorate, where a larger percentage of the laity responded to the personal work program, we had more seekers at our altar in the regular services, most gracious revivals; and the Sunday school enrolment and church membership both doubled in the two years of my pastorate; and yet the first year this superintendent never responded to my pleas for the laity to do personal work.

I could not understand it. I had confidence in him as a good, sanctified brother, and found him co-operative in all lines of work but that of the personal work program; and yet I knew that the superintendent of our Sunday school ought to be setting a better example to the Sunday school and church along this line. I decided to find out why he continued indifferent and unresponsive to our per-

sonal work program. When I went to him personally he told me frankly, "Brother Taylor, I have not been able to see it like you have been preaching it to us, that God expects us laymen to do personal work. And furthermore I do not feel qualified for that kind of work." I knew that Sunday school superintendent was honest and sincere, and we loved each other like brothers should. I was awakened to the fact that I had not got the message across to this brother, and others like him, who needed to be shown by some clear teaching, as well as earnest exhorting, as to Christ's plan for reaching the lost. Well, I accomplished more in my personal interview with that superintendent than I had with my preaching; he caught the vision and began to definitely contact people through the week, and he would report with a happy smile, saying, "I see I have been too timid and backward about doing personal work."

But that good superintendent started me studying and praying more earnestly about the subject of Every Member Evangelism, and after reading such books as "Soul Winning and Prayer" by Weigle; "Evangelism" by A. E. Pearson; and Dr. Conant's great book on "Every Member Evangelism," as well as Montgomery's book on "Personal Evangelism," and many others, I can see that when I thought I was preaching pretty well upon the subject of Every Member Evangelism, I was in reality just "hitting" at the subject like some preachers "hit" upon the subject of "Holiness" without making it plain to the people. Therefore I say, as pastors and evangelists, we must have a clear vision burning in our own souls before we can give it to our laity in a way that will get many of them out of the old rut. To this end I can heartily recommend to the brethren the books I have already mentioned, and would include "How to Win Friends and Influence People," by Dale Carnegie.

II

The second thing that would help in the development of Every Member Evangelism would be—if I may be so bold as to suggest it—for our church authorities to include in the Preacher's Course of Study a definite course in Personal Evangelism.

III

We deem it necessary to have Sunday school conventions, young people's conventions, missionary conventions, holiness conventions, and so on. Why not have some Every Member Evangelism or Soul Winners' conventions to help our laity get the vision and enlist them more fully in a personal work program?

IV

For decades we have carried on our Sunday school work at a great handicap, because many of our teachers were not properly qualified or trained for the work. Many of our teachers have been pretty much a failure, and some of them have done more harm than good. Did we allow this difficulty to stop our Sunday school work? Of course not. Our Sunday school leaders continued to seek ways and means for bringing up the standard of our teaching force, and now "Teachers' Training Classes" are being established more and more by our churches

to enlist and train our Sunday school teachers. And now, to bring Christ's plan of Every Member Evangelism more fully into operation among our laity, why not establish Personal Workers' Training Classes, under the supervision of the pastor, to encourage and train our laity for witnessing and soul winning? If these classes could be organized and meet every week for at least a month or two months before each revival campaign, and once a month for the remainder of the year, I am sure that it would have a most helpful effect upon the laity, it would prepare the way for bigger and better results in our revival campaigns, and we would have more seekers at our altars in our regular services. Of course the results would vary in proportion to the leadership of the pastor.

V

While it is first necessary to arouse our laity as to their responsibility for soul winning, and give them a vision for the work, we must do more than that. To successfully develop a program of Every Member Evangelism among our laity, every church and pastor must have some plan of organization

RAMBLINGS FROM THE ROV- ING CORRESPONDENT

Just recently I spent some time with an individual who, in the discharge of his duties, meets a great many pastors. We knew him to be an observing, analytical and discriminating type of person so I made bold to ask him what in his estimation were some of the glaring weaknesses of ministers. He needed no time for reflection but promptly gave me six and said there were several more, but these were the most serious offenses against the principles of efficiency and success in the ministry. Read them and weep.

1. Inability to make contacts with business men, city officials, and others who might help the church. In other words, men who would not or could not "mix."

2. Men who were unable to appreciate the eternal fitness of things—human blunders, busses, muddlers, bunglers—men who figuratively speaking put their feet into their mouths every time they opened them.

3. Failure to cultivate habits of studiousness. (My friend was right, this is a habit and as is the case with all habits, may be cultivated.)

4. A lack of genuine and honest piety. (I find myself wishing that my friend hadn't said that, but he did and I am merely repeating his statement.)

5. Weakness in planning a financial program for the church.

6. Inability to relate and adjust themselves to others—church officers, board members, fussing, critical and mean-souled sisters of both sexes.

that will enlist every member in a personal work program. One of the most successful plans is that adopted by Dr. Mathews and his great church some seventeen years ago, when they divided Seattle into sections and placed a captain over each section, and every member was enrolled under one of these captains. The duty of each captain, assisted by the members under him, was to canvass, patrol, distribute literature in his section, and get the unchurched into their Sunday school and church services, and into the kingdom. This was the beginning of the rapid growth of that church until today it has the largest membership of any church in the world. Montgomery, in his book on "Personal Evangelism," also recommends this plan. However some churches might have to follow a different plan. The Sunday school organization, when manned by a competent force of officers and teachers, presents a splendid organization already in existence for the developing of a personal work program that can be made to enrol every member in the church. There must be some plan of organization and follow-up system in every church to develop the laity and keep them interested in a personal work program. And whatever plan is adopted, it will take time, patience and leadership upon the part of the pastor to make the plan a success.

In conclusion, I would say this: Our first, all important task as pastors and evangelists, to make our churches what they can and ought to be in this salvation work, is to teach and preach "practical holiness" and Christ's plan and methods for reaching the lost, to our laity, set the example ourselves, pray the burden on them, and then systematically train them for a great forward movement of witnessing and soul winning.

Those Delayed Prayers

Perseverance is a prerequisite to success in prayer, because it has an intimate connection with the preparation of a right spiritual condition in us. One must have a sense of want, and God desires to deepen this to the utmost, and at the same time to test our faith, and to bring it out clearly to ourselves and others. And so He delays the answer to our prayers till they assume a more and more earnest tone, becoming importunate, and show a spirit of perseverance, born not of blind presumption, or of un-submissive desire, but of enlightened persuasion that the object is important, proper, and one that God will eventually grant. Do not our prayers fail sometimes because through discouragement we cease to pray? In the case of not a few successful prayers, importunity has risen to the height of agony.—PATTON.

"Enclosed herewith you will find one dollar for which continue to send me THE PREACHER'S MAGAZINE. I do not want to miss a single copy. I get much help spiritually, intellectually and homiletically from it. I want it to continue, and advise all the preachers I am brought in contact with to subscribe if they do not already take it."—J. P. Ingle, Sherman, Texas.

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. In our locality we have a minister who has much to say in his sermons about a time in history in which the Roman Catholic Church succeeded in destroying all of the known copies of the Bible except one copy that was hid away by the Masonic Lodge. He claims that in this way the Bible was saved to the world. How much truth is there in this? What attitude should I take toward this statement?

A. To start with, there is no proof that this statement is so, and the theory is unknown to many. Our attitude to all such speculative matters should be one of absolute indifference. Do not grace the matter with so much as a denial.

Q. I am continually bothered about my attire when I am in the pulpit. What can I do to overcome this?

A. I do not know, for I have not seen you in the pulpit. I trust you are not one of the few who are careless, and appear in the pulpit with unpressed clothes, unshined shoes and a soiled shirt. If so, you should feel bothered. Some overdress and attire themselves in such a spectacular way that they are always self-conscious in the matter of dress. Strangely enough some of these are the most radical when it comes to preaching on the dress question, wherein it applies to women.

Then there is a third class I hope you do not come in; a class that are just careless regarding their attire. Because of this, they have been embarrassed by discovering buttons loose or unbuttoned, shoes untied, neckties pulled to one side, hair uncombed and many other evidences of downright carelessness. None of these would be so bad if they hurt only the individual, but when we remember that the cause of Christ is hindered, the matter becomes more important. Now that I have set forth the common failures, I want to make a suggestion; an air of arrangement in attire as in all other matters of the service. Check over your dress and see that everything is in order and do not appear in some loud-colored suit, socks, and tie that will hold the attention of the whole crowd on your attire all the time of the service, and then invite them to visit the most sporty place in town the next day in an effort to keep up with the preacher. Order, reverence and a deep appreciation of the ministry will help you to be freed from this condition.

Q. What can we do to get longer revival meetings?

A. I would not want to be understood to take the position that in every case we need longer revivals. There are places where results can be obtained in even shorter ones than we have had. For the conditions are right for the revival and the people act quickly, so longer revivals are not a universal need. Where longer revivals are needed, two or three things can secure them. First, call the evangelist in time so that a longer time can be arranged; second, make it clear in asking for this time that you know it must call for a greater outlay of money for the evangelist. You may not know it, but a number of folks that have called for the longer date have paid the same as they always paid for the shorter date, and the evangelist has suffered. I do not share the idea that our evangelists are out for money, but I know that they are as poorly paid as any class we have when we consider the time lost between meetings, any time lost because of sickness or cancelled dates, etc., and they will

go the limit with us in sacrifice for a revival. If longer time is needed, our evangelists will arrange it if they are consulted in time.

ILLUSTRATIONS

Testimony

A German hospital patient was about to be operated upon for cancer of the tongue at the university clinic at Bonn. Just before the operation which was to remove the tongue altogether, the professor said to him, "You have now for the last time an opportunity to speak. Have you anything special to say?" The peasant turned to the whole assembly of professors and students who had come to see the operation and cried out, "Praise be to Jesus Christ throughout eternity, amen!" (Dawn Magazine).—Submitted by NEAL C. DIRKSE.

Preparation for Eternity

There was a certain nobleman who kept a fool, to whom he one day gave a staff, with a charge to keep it until he should meet with one who was a greater fool than himself. Not many years later, the nobleman fell sick, even unto death. The fool came to see him; his sick lord said to him, "I must shortly leave you." "And whither are you going?" said the fool. "Into another world," replied his lordship. "And when will you return?" "Within a month?" "No." "Within a year?" "No." "When then?" "Never!" "Never?" asked the fool. "And what provision hast thou made for thy entertainment there, whither thou goest?" "None at all." "No!" said the fool, "none at all! Here, then, take my staff; for with all my folly, I am not guilty of any folly such as this" (Bishop Hall).—Submitted by W. W. GLENN.

While working as a section laborer for the Union Pacific Railway Company, a part of my duty was to help patrol the track after storms. On one stormy night as we were inspecting the track on our section we discovered that a large irrigation ditch had broken, due to the heavy rain, permitting the water to rush straight toward the track. The grade had been washed away to the ends of the ties, and in the darkness we were unable to determine whether the track was undermined or not. As we were working desperately making a dam to head the water down the borrow-pit, the signal lights in the east turned red. Seemingly in a few seconds we heard the roar of a fast freight train coming toward us at a terrific rate. A great "five thousand" engine was pulling it and so fast was it coming that one could not distinguish between the puffs of the exhaust, it was a continuous roar. The foreman turned to me and said, "George, take your lantern and wave him down. You haven't time to put down torpedoes, just wave him down." I picked up my red lantern and started down the track in the darkness. I had not gone over three or four rail lengths when the wind blew out my lantern. I was in the darkness, a train was coming. The track was perhaps too soft to hold them. For a second or two I wondered what I was to do. Then the light of a white lantern that was left sitting on the motor car met my eye. I hurriedly set down my red lantern and picked up the white one and stumbled on down the track toward the train waving the lantern at every step. As I stumbled over the ties that night with the rain beating me in the face, the roar of that locomotive beating on my ear drums and the thoughts of a soft track and the lives of that train crew seemingly in my hands, I began wondering if the engineer would see me; or

whether he would heed my white light instead of the red one I felt I should have had. As the train kept bearing down upon me and not giving any answer to my signals I began muttering, "Will he ever stop? Will he ever stop?" At last I heard those two short blasts of the whistle indicating to me that I was seen and that my signals would be heeded. I stepped to the engineer's side of the track and waited. As the train came around the curve I could see the sparks flying from every wheel as the brakes were being applied. My heart began to warm as I thought of how I might be used in the saving of this crew from destruction.

Since then I have stood behind the pulpit and frantically waved the white light of righteousness and holiness before a judgment bound congregation and prayed, "O God, will they stop?"—Submitted by GEORGE T. DRAKE.

Faith Counts on Holy Power

In imagination we might hear two small electric light bulbs, fresh from the factory, speaking. One has faith, the other has none. We shall call them Faith and Doubt. "We are on a great mission of light," said Faith. "How do you make that out?" says Doubt. "Well, don't you know we were created to spread light and to chase darkness?" answers Faith. "It may be, but I can't see how we, so small and frail, could ever be of any use, especially to fight darkness," Doubt answers. "Well, you see it's this way," says Faith. "As I overheard one of our makers say, we have within us certain little wires and there is a powerful thing called electricity that is sent through our beings and we become illuminated, just like little balls of fire, and so we give off light." "That all sounds good," answers Doubt, "but it looks to me like we'd burn up. I just can't see through that. What is that power? Where does it come from, and when shall I know I have it? Oh, there are many puzzling things about it." But Faith answers, "I cannot tell many things about it, but it sounds good and reasonable to me, and I am believing I can just shine on and on as the maker said." So can the soul speak who counts on holy power by faith.—Submitted by HOWARD P. JETT.

A group of psychiatrists and psychologists asked E. Stanley Jones to submit to an examination. They asserted that his claimed healing, guidance, and victories accredited to holy power were "hallucinations." Jones calmly remarked, "Please do not rob me of it." The poet said, "If I am dreaming, let me dream on." The grace of God may seem like a dream to those who have not known God, but to His children, it is a glorious reality.—Submitted by JAMES MCGRAW, (From the book "God's Power for Me" by Reiser).

"To present you holy and unblameable and unprovable in his sight" (Colossians 1:22). I noticed in the Union Pacific Railway Company's yards at Ft. Morgan, Colorado, a rail with these words scrawled along the face of it, "Failed, flattened ball." I examined it closely and found that the ball was battered. The face was considerably wider than it should have been. There was evidence of horizontal fissures near the surface. I thought, "How many lives are like this rail." There are those who do not tarry at the altar of consecration till they are wholly given over to the will of the Lord. They have not stayed in the rolls till every fissure is pressed out. The heat of the fire was more intense than they desired so they quit seeking before their characters were sufficiently tempered. They professed the blessing on "dry faith" and went into service, so to speak. The grinding wheels of trial each day made all too evident their lack of temper. The heavy loads of self-denial and responsibility made plain those long horizontal fissures, desires of a will not wholly given over to the will of God. They have broken down under the test, failed God and man,

were removed from being a servant of the Lord. A miserable backslider. O friend, tarry until you are "holy and unblameable and unprovable in his sight."—Submitted by GEORGE T. DRAKE.

Stanley Jones recounts an experience that illustrates the leadership of the Holy Spirit. On a trip to India an inner voice urged him to go on deck. At first he pushed it aside, but finally yielded. He arrived just in time to see his trunk, containing all his possessions, about to be put off the steamer by mistake. There are many such stories that can be told by Christians everywhere. "He careth for you."—Submitted by JAMES MCGRAW (From the book, "God's Power for Me" by Reiser).

The Results of an Unwise Decision

There lived in the city of Boston, Mass., a young woman of unusual advantages, highly educated, refined, cultured to the highest degree, who used the most charming English I ever heard. She had traveled through every civilized country of the world and was as familiar with many of the different nations as the average person is with his own state.

She read from God's Word, "The wages of sin is death." She decided to prove these words untrue.

I was sitting on my porch, in the city of Denver, Colo., when a little boy rushed in and cried, "Come over, quick. There is a crazy woman at our house!" Hastening to their home I found this same woman insane with drugs, emaciated, unkempt, hollow-eyed, sunken low in sin. We got her into the City Hospital. She escaped in her night robe and wandered to the home of a lady physician. She was placed in a home and her true character soon became known. She was again taken to the City Hospital, where for days she lay, too weak to escape. She was now so wasted in form that she weighed only about 54 pounds (while a year previous she had weighed 150 pounds). She lay for days between an old lady, 70 years of age, who had convulsions every thirty minutes, and an old Indian woman. Begging not to be allowed to die there, she appealed to the sympathy of some kind ladies of Trinity Methodist Church, and was removed to a home in North Denver, where a few days later, cursing, blackguarding, while from her lips there issued one vile, obscene sentence after another, she died, with not a friend, and was hurried to the Potter's Field; in a box costing \$1.50.—Submitted by REV. R. L. MORRIS (Robert P. Carson, formerly pastor of the First Congregational Church, Manitou, Colo.).

Life's Sunset

I was once being shown some very beautiful paintings in the home of one of my members when special attention was called to a certain painting by the remark, "This is my pet." As I turned to admire this one I saw my hostess smiling, yet a tear was stealing from her eye.

The scene was a broad stream, on the near bank of which stood an aged man leaning upon his staff, shading his eyes with one hand as he looked eagerly toward the western bank. Upon the distant shore could be seen a cottage; this was his home. The light from within shone through the open door and the little window. The last rays of the setting sun played against the western sky, while in the twilight could be seen the splashing of the oars as the boatman came to convey the weary pilgrim to his home for rest.

As I looked at the wonderful painting, in my fancy I could see the aged saint of God standing on the bank of the last river—the Jordan of death—beholding the windows of his eternal home, lighted by some loved one gone on before, and I found myself saying, "Ah, Miss H., I see now why you love this one best."—Submitted by REV. R. L. MORRIS (Joseph A. Crumley).

BOOK CHAT



P. H. Lunn

WHEN we picked up G. Campbell Morgan's new book *PREACHING* (Revell—\$1.00), we considered it of minor importance. The title led us to appraise it as a book of elementary homiletics written for ministerial students. Being familiar with Dr. Morgan's writings we should have known better than to judge it prematurely. In the second paragraph of the third page we were confronted with a challenging statement and from then on there was scarcely a page that did not have something unusual, stirring and thought-provoking expressed in characteristic Morgan manner. That first arresting remark reads, "This is a day in which one of our great perils is that of doing a thousand little things to the neglect of the one thing, which is preaching."

Brethren, this is a book that deserves a place in our Course of Study and we hope that it may be included at the next General Assembly. But that is not all, it is a book that any veteran preacher may read with tremendous profit and inspiration.

The four divisions of the book are (1) The Essentials of the Sermon; (2) The Text; (3) The Central Message; (4) The Introduction and Conclusion.

The volume is replete with good things—statements that catch one up and call for a second careful reading. Because of this we shall quote quite freely:

"The preacher should never address a crowd without remembering that his ultimate citadel is the citadel of the human will. He may travel along the line of the emotions, but he is after the will. When preaching becomes merely discussion in the realm of the intellect, or—forgive the use of the word—fooling in the realm of the emotions, and when preaching ends in the intellectual or emotional, it fails."

In the first of his four divisions Dr. Morgan indicates the three essentials of sermonizing, Truth, Clarity, Passion. His amplification of these three essentials is rich and provocative. Alluding to the first of these, "God has expressed Himself in His Son, and the Bible is the literature of that self-expression. The minute we lose our Bible, in that regard, we have lost Christ as the final revelation. . . . Here is a man who for some reason refuses the authority of his Bible, but says he will stand by Christ. What Christ?"

"The New Testament preacher is always moving in the realm of the supernatural."

"When we cease to be other-worldly we lose our ability to touch this world with any healing and uplifting power."

"The declaration of negations is not preaching. Preaching is the proclamation of the Word, the truth as the truth has been revealed."

"We hear it said, 'The preacher must catch the spirit of the age.' God forgive him if he does. Our business is never to catch, but by eternal truth to correct the spirit of the age." There is more at this point that we would like to quote but we must pass along to something else.

"The preaching of the Word must be in the demonstration and power of the Holy Spirit, not power only, but demonstration, the making plain."

Under the subdivision of Passion as an essential of a sermon: "Half the sermons today—may I be forgiven if I am cruel—are failing because they lack the note of passion." Dr. Morgan goes on to say that a man who handles his text is not preaching at all. The text must handle him.

He must be gripped, mastered and possessed by it. But here is given a word of caution: "I am not arguing for mere excitement. Painted fire never burns, and an imitated enthusiasm is the most empty thing that can exist in a preacher."

Mark this startling challenge to the preacher's spiritual life: "No preacher can lift his hearers above the level of his own experience."

The next division, The Text, is of course concerned more especially with technique. However there are suggestions given here that, we are sure, will help any preacher, no matter how wide his experience. One paragraph in this section gives the author's ideas concerning the public reading of the scripture. I wish it could be put into the hands of every minister in the land.

The same rather technical aspect of the sermon is continued in Part Three, The Central Message. We have made check marks on almost every page, indicating passages that are striking and that deserve quoting, but limitations of space forbid. What ideals yet how constructive and helpful and practical!

In Chapter Four, The Introduction and Conclusion, let me give you very briefly Morgan's suggestions. The Introduction should be characterized by simplicity, pertinence and courtesy. With reluctance we refrain from quoting what the book says here but this is simply a chat about the book and not a condensation of it. On the purpose and method of the conclusion helpful observations are made. The conclusion is set forth as "The gathering up of everything with the realization that we are talking to human beings in whom the supreme matter is their own will power, and we are constraining their will toward yielding to the highest and the best."

The Book Man considers this book to be one of the best it has been his privilege to read in many a day.

They Must Be Reminded

"Christian Stewardship is the concrete expression of a living faith in God and of a sanctified obedience to His will."

"The Christian is the steward of the mental, spiritual and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

"Stewardship of material resources is best taken care of by a regular program of tithing."

These and other profound truths were discussed at the recent Philadelphia Meeting of the United Stewardship Council. Yet it was deplored that after generations of preaching these truths church congregations, by and large, do not fully understand them or at least do not give concrete evidence that they do.

It seems that the minister and his official family must continually use every means to remind church-goers of these profound and fundamental truths. And preaching alone will not do it.

Experience of hundreds of churches indicate that the most effective way to teach this lesson is by means of the systematic and tactful distribution of literature. One series of this literature is varied as to literary style. Some tracts in the series are inspirational, some are biblical, some are narrative, and others testimonial.

In some churches a committee independent of the official relationship, takes over the distribution of the pamphlets.

Sometimes the program lasts three months, sometimes for three years. A vast accumulation of evidence testifies to the effectiveness of this program.

The series referred to is sponsored by The Layman Company, 730 Rush Street, Chicago, a nonprofit organization engaged in publication and distribution of literature on Tithing and Stewardship. This company will send to any address a complete set of 32 complete bulletins, postpaid for ten cents in stamps.

THE PREACHER'S WORKSHOP

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

Roy E. Swim

The Regeneration of a Nation

GOD, who all down through history has spoken to men through revelation, can, through His Holy Spirit, speak to us here. When He speaks we will know, for it will both convince the mind and satisfy the heart.

The beginning of the Christian life is really a "radical and permanent moral change wrought in the spiritual nature," and commonly referred to as the new birth. "A change in the growing purpose, reformation of habits and life, and continuation by the Holy Spirit of new ways of living," this is new life from within and the right place to begin the regeneration of a nation."—MADAME CHIANG KAI-SHEK.

The Days Before Us

"We move into an age of spiritual exhaustion and despondency like that which hungered for the birth of Christ. . . . The greatest question of our time is not communism versus individualism, not Europe versus America, not even the East versus the West; it is whether man can bear to live without God."—DURANT.

Christ Versus Anti-Christ

"Great revivals of the Christian conception of reality, of man and his destiny, now claim the allegiance of millions. Communism, Fascism and National Socialism announce new 'gospels' which repudiate cardinal truths of the Christian gospel. New gods are being proclaimed—the Absolute State, the Absolute Race, the Absolute Class—as the supreme of man's faith and man's loyalty. A new view of man is being preached—of man not as a free spirit created in the image of God for eternal fellowship with Him but as the creature of the State, finding his whole fulfillment in serving earthly ends.

"In the face of such irrepressible conflict the issue is not merely whether the Church can effect certain needed social changes but whether it has a world view capable of standing against the unchristian world views which are now being inculcated with all the ardor of a missionary crusade. The Church is now engaged in a life-and-death struggle for the existence of Christianity itself as the truth about man and the universe."—Federal Council Bulletin.

They Are Slaves

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who do not be
In the right with two or three.

—JAMES RUSSELL LOWELL.

A Warrior's Bible

Professor Sauerbruch, the well known German physician who attended the late General Von Hindenburg, Germany's "grand old man," gave the following account of the general's last evening:

It was Wednesday, August 1; I was in the field marshal's bedroom. He was in bed and was happy to have me with him, even though he did not actually need me. For long he remained silent, as was his wont, and in order not to disturb him I sat at the window looking out at the garden where twilight drew on. Suddenly the marshal called out, "Sauerbruch, are you still there?" I seated myself beside him and asked if he were in pain. Gazing searchingly into my face he replied, "Sauerbruch, you have always told me the truth, and you will do so now. Is friend Hein (a German euphemism for death) already waiting in the palace?" It was difficult for me to answer. I took his hand in mine, saying, "No, Field Marshal, but he is walking round the house." Hindenburg was silent, then after a while said, "Thank you, Sauerbruch, and now I must talk with my Master above"—and as he spoke he pointed upward. I rose quietly to leave the room, but Hindenburg said, "No, Sauerbruch, you can stay; I shall read a little in the Bible now." I was about to draw back the window curtains so as to give him more light, when he called out, "You can leave them as they are, Sauerbruch; what I want to read I have known for long by heart." The old gentleman then took up his New Testament, which always lay on the table beside his bed, turned the leaves and read in a quiet whisper for quite a quarter of an hour. Then laying down the Book he called me to the bed and said, "Now, Sauerbruch, you can tell friend Hein that he may come into the room." The next morning the field marshal lay dead.—*Gospel Herald*.

Four Things to Do

Four things a man must learn to do:
To think, without confusion, clearly;
If he would keep his record true;
To love his fellowman sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—HENRY VAN DYKE.

Tears

TOYOHICO KAGAWA

Ah, tears! Unbidden tears!
Familiar friends since childhood's lonely years,
Long separated we,
Why dost thou come again to dwell with me?
At midnight, dawn, midday,
Ye come; nor wait thy coming nor delay;
Nay, fearless with that scorn,
Ye picture China by my brothers torn.
Thy scorn I must accept,
But I'm no coward; pray heed ere more ye've wept;
I love Japan so fair,
And China too; this war I cannot bear.

"Is there no other way?"
Thus do I search my spirit all the day.
Nor ever reach a goal;
I live, but only as a phantom soul,
Like Christ who bore our sins upon the cross,
I, too, must bear my country's sins and dross;
Land of my love! Thy sins are grievous to be borne,
My head hangs low upon my form forlorn.
Ah, tears! Unbidden tears!
Alas! Has come another day
When I must dwell with thee.

The Gospel Triumphs

"I am firmly convinced that all attempts to place obstacles in the way of the holy gospel must serve the sole purpose of increasing its impelling force. I see this so clearly in my own case as a result of these seven months (in prison). I should like to say to everyone, 'Be of good cheer; our Lord is going forward, and despite the apparent defeats of His Church He is confounding His enemies.' . . . I believe my incarceration is an instance of God's holy sense of humor! Here they laugh scornfully. 'At last we have got him'; and arrest eight hundred more. But what is the result? Full churches with praying congregations. It would be utter ingratitude to become bitter in the face of such facts."—PASTOR MARTIN NIEMOELLER in letters from prison.

Going too Far?

When it is a question of going astray, being corrupted, lost; of acting against the inmost consciousness of heart and reason by indulging vanity or sensual pleasure, we are not afraid of "going

too far"; we choose, we yield unreservedly. But when the question is to believe that we, who did not make ourselves, were made by an all-wise, all-powerful hand—to acknowledge that we owe all to Him from whom we receive all, and who made us for Himself, then forsooth, we begin to hesitate, to deliberate, to foster subtle doubts as to the simplest, plainest matters; we fear to give too much to Him for whom nothing can be too much, though we never gave Him anything yet; we are actually ashamed of ceasing to be ungrateful, and of letting the world see that we want to serve Him; in a word, we are as timid, shrinking and shy about what is good, as we were bold and unhesitatingly decided concerning what is evil. What are you afraid of? Of becoming too humble, too detached, too pure, too true, too reasonable, too grateful to your Father which is in heaven? I pray you, be afraid of nothing as much as of this false fear, this foolish, worldly wisdom which hesitates between God and self, between vice and virtue, between gratitude and ingratitude, between life and death.—FENELON.

No Time for God?

No time for God?
What fools we are, to clutter up
Our lives with common things,
And leave without heart's gate
The Lord of Life and Life itself—
Our God!

No time for God?
As soon to say no time
To eat or sleep or love or die.
Take time for God,
Or you shall dwarf your soul,
And when the angel death
Comes knocking at your door,
A poor, misshapen thing you'll be
To step into eternity!
Some day you'll lay aside
This mortal self, and make your way
To world's unknown;
And when you meet Him face to face
Will He—should He
Have time for you?
—SELECTED.

When Methodists Began to Sing

At 8:45 p.m., May 24, 1738, John Wesley felt his heart strangely warmed and knew that Christ had taken away his sins. The day previous his brother Charles had yielded himself up, soul and body to God and had entered into the certain knowledge of His grace for Jesus' sake. Rising from a sick bed he wrote a hymn to celebrate what he called his "conversion." When John came in the next morning to break the news of his newly found joy, followed by a company of friends from the chapel on

Aldersgate Street, the hymn was brought forth and all joined in singing the first Methodist hymn ever written or sung. This is the hymn:

Where shall my wondering soul begin?
How shall I all to heaven aspire?
A slave redeemed from death and sin,
A brand plucked from eternal fire,
How shall I equal triumphs raise,
Or sing my great Deliverer's praise?

Outcasts of men, to you I call,
Harlots and publicans and thieves!
He spreads His arms to embrace you all;
Sinners alone His grace receives:
No need of Him the righteous have:
He came the lost to seek and save.

Come, O my guilty brethren, come,
Groaning beneath your load of sin!
His bleeding heart shall make you room,
His open side shall take you in;
He calls you now, invites you home.
Come, O my guilty brethren, come!

An Agnostic on Temperance

Robert Ingersoll was a notorious skeptic, but he had sufficient manhood to oppose alcohol. He said:

"I am aware that there is a prejudice against any man who manufactures alcohol. I believe that from the time it issues from the coiled and poisonous worm in the distillery until it empties into the jaws of death, dishonor and crime, it demoralizes everybody who touches it, from its source to where it ends. I do not believe that anybody can contemplate the object without being prejudiced against the liquor crime. All that we have to do is to think of the wrecks on either bank of the stream of death, of the suicides, of the insanity, of the ignorance, of the destitution, of the little children tugging at the faded breasts of weeping and despairing mothers, of wives asking for bread, of the men of genius it has wrecked, the men struggling with imaginary serpents produced by this devilish thing; and when you think of the jails, of the almshouses, of the asylums, of the prisons, of the scaffolds on either bank, I do not wonder that every thoughtful man is prejudiced against the stuff called alcohol.

"It cuts down youth in its vigor, manhood in its strength, old age in its weakness. It breaks the father's heart, be-reaves the mother, extinguishes natural affection, erases conjugal love, blots out filial attachment, blights parental love, brings down mourning age in sorrow to the grave. It produces weakness, not strength, sickness, not health, death not life. It makes wives widows, children orphans, fathers slaves, and all of them paupers and beggars. It feeds rheumatism, invites cholera, imports pestilence, and embraces consumption, covers the land with idleness, misery and crime.

It fills jails, supplies almshouses, and demands asylums. It engenders controversies, fosters quarrels, cherishes riots. It crowds penitentiaries and furnishes victims for scaffolds. It is the lifeblood of gamblers, the element of the burglar, the prop of the highwayman, the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, hates love, scorns virtue, and slanders innocence. It has been known to incite the father to butcher his helpless offspring, and to help the husband to murder his wife. It burns up men, consumes women, curses God, and despises heaven. It suborns witnesses, nurses perjury, defiles the jury box, and stains the judicial ermine. It degrades the citizen, debases the legislature, dishonors the statesman, and disarms the patriot. It brings shame, not honor, terror, not safety, despair, not home, misery, not happiness; and with the malevolence of a fiend it calmly surveys its frightful desolation and insatiate havoc. It poisons felicity, kills peace, ruins morals, blights confidence, slays reputation, and wipes out national honor. It curses the world and laughs at the ruin. It does that and more. It murders the soul. It is the sum of all villainies, the father of all crime, the mother of all abominations. It is the devil's best friend and God's worst enemy."—Quoted in *Georgia Nazarene*.

If

How different it would have been—
If you had only kept silent.
If you had been a little more patient.
If you had listened to good advice.
If you had promptly apologized.
If you had acted with prudence.
If you had avoided that bad investment.
If you had taken daily exercise.
If you had been more sympathetic.
If you had avoided that accident.
If you had controlled your temper.
If you had not run into debt.
If you had always been on time.
If you had said "No."
If you had started early.
If you had put it into writing.
If you had said the timely word.
If you had eaten in moderation.
If you had stayed at home.
If you had guarded your health.
If you had recognized your fault.
If you had been industrious.
If you had generously acquiesced.
If you had not blundered.
If you had persevered.
If you had daily prayed.
The little word "If," but what a big part it can play in the drama of human life!
—GRENVILLE KLEISER in *Gospel Banner*.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—July 3 MAKE WAY FOR LIBERTY

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage (Gal. 5:1).

INTRODUCTION

1. "The theme of Galatians is the vindication of the gospel of the grace of God from any admixture of law conditions, which qualify or destroy its character of pure grace."
2. The Galatians were neither Jews nor Greeks, but Gauls. Converted heathen, a part of the barbarian horde which poured into Greece 300 years before Christ.
3. These had become prey to the legalizers who insisted that faith in Christ was simply an addition to the law.
4. Paul makes a stand for Christian liberty.

I. WHAT IS CHRISTIAN LIBERTY?

1. Liberty from the tyranny of evil.
 - a. Liberty from the past.
 - (1) The bondage of habit.
 - (2) The guilt of offended justice.
 - b. Liberty from the present.
 - (1) I am a pardoned man.
 - (2) I am happy in obedience.
 - c. Liberty from the future.
 - (1) Temptation and storm.
 - (2) Death and judgment.
2. Liberty from the servitude of law.
 - a. A deliverance from a system of rules, positive and prohibitive.
 - (1) A temporary and provisional system.
 - (2) A system which has an educational value.
 - b. A deliverance from dependence upon the law as a saving merit.
 - (1) Some are better Jews than Christians.
 - (2) Their trust in keeping of days and ordinances, etc.
 - c. Liberty in that the spirit and obedience of law is written upon the heart.
 - (1) The inner and outer law are the same.
 - (2) All law fulfilled in the law of love.

II. THE LIMITS OF CHRISTIAN LIBERTY

1. Liberty is not lawlessness.
 - a. Liberty is harmony between the law and the nature of its subjects.

- b. Law is essential to freedom, but law must be for the highest good of its subjects.

2. Liberty from law is unconscious obedience.

- a. Wishing to obey the law prompts obedience without restraint.
- b. Christian liberty is the obedience of love.

3. True liberty is not license to do what one wants but power to do what one ought.

- a. Liberty is limited by want of power to perform.
- b. Liberty is limited by want of knowledge.

III. MAINTENANCE OF LIBERTY

1. A strange exhortation. Exhort a liberated bird or an emaciated slave to maintain freedom.
2. Attempts are made to deprive of liberty.

- a. Temptation to return to practices which bring condemnation.
- b. Temptation to substitute faith in works for faith in Christ.

- (1) Because I keep the Sabbath, tithe, etc., I know I am a Christian.
- (2) Measure grave by letter of obedience.

- c. Possibility of good folks forfeiting their spiritual liberty.

- (1) Sermon on the Mount puts prime emphasis upon the spirit of obedience to the spirit of the law.
- (2) May sell oneself to bondage of law until religion is misery.

- b. A deliverance from dependence upon the law as a saving merit.

- (1) Some are better Jews than Christians.
- (2) Their trust in keeping of days and ordinances, etc.

- c. Liberty in that the spirit and obedience of law is written upon the heart.

- (1) The inner and outer law are the same.
- (2) All law fulfilled in the law of love.

CONCLUSION

"So then brethren we are not children of the bondwoman, but of the free" (4:31).

"If ye be circumcised Christ shall profit you nothing" (5:2).

Evening Message—July 3

CITIES FOR REFUGE

These six cities shall be a refuge, both for the children of Israel, and for the stranger, and for the sojourner among them (Num. 35:15).

INTRODUCTION

1. Moses established cities of refuge at the command of God. Read carefully: Num. 35; Deut. 19; Josh. 20.

2. These cities, their establishment and purpose typical of God's provision for all in Christ.

I. CITIES FOR REFUGE

1. Cities of significant name.
 - a. Kadesh, "holy" or "consecrated."
 - b. Shechem, "back" or "strength."
 - c. Hebron, "alliance" or "brotherhood."

- d. Bezer, "fortress" or "safety."
- e. Ramoth, "heights" or "exaltation."
- f. Golan, "rejoicing."

2. Christ, our City of Refuge.

- a. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).
- b. New Testament names.

- "Jesus," meaning "salvation" (Matt. 1:21).
- "Emmanuel," meaning "God with us" (Matt. 1:23).
- "Son of the Highest" (Luke 1:32).

- c. Jesus Christ is God's city of refuge (John 3:16).

II. SEEKERS OF REFUGE

1. A provision for those subject to death.

- a. Those who had slain by accident (Num. 35:22).
- b. Those who had slain but awaited judgment (Num. 35:12).

- (1) The next of kin of any slain for any cause might avenge the death.
- (2) The city of refuge gave opportunity for both justice and mercy.

- c. Jesus Christ is God's city of refuge (John 3:16).

- b. Those who had slain but awaited judgment (Num. 35:12).

- (1) The next of kin of any slain for any cause might avenge the death.
- (2) The city of refuge gave opportunity for both justice and mercy.

- c. Jesus Christ is God's city of refuge (John 3:16).

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- c. Jesus Christ is God's city of refuge (John 3:16).

- b. Those who had slain but awaited judgment (Num. 35:12).

- (1) The next of kin of any slain for any cause might avenge the death.
- (2) The city of refuge gave opportunity for both justice and mercy.

2. Prepared highways.
 - a. An unobstructed course to the city (Deut. 19:3).
 - b. Cross roads plainly marked.

"Miklat," refuge.

"The wayfaring men, though fools, shall not err therein (Isa. 35:8).

IV. CERTAINTY OF REFUGE

1. So long as the slayer remained in the city (John 10:9; Num. 35:26, 27).
2. So long as the high priest liveth (Num. 35:25, 28).

CONCLUSION

"That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us" (Heb. 6:8).

Morning Message—July 10

THE BETTER BAPTISM

I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire (Matt. 3:11).

INTRODUCTION

1. John the Baptist.
 - a. A second cousin of Jesus.
 - a. Nazirite (Num. 6).
 - a. A lonely and ascetic, he presents a figure of strength.

2. The forerunner of Jesus.
 - a. His message was "Repent ye for the kingdom of heaven is at hand."
 - a. He ever points to the "Lamb of God."

- His method was that of baptism.

I. THE BAPTISM OF REPENTANCE

1. A man administered baptism.
 - a. "I indeed baptize you with water."
 - a. John and Jesus both lend sanction to water baptism.

- b. Water baptism has a significance to a disciple.

- (1) As a strengthening pledge to his own fidelity.
- (2) As a testimonial to the world of his allegiance to Christ.

- b. Baptism signifies cleansing.

- b. Water touching only the exterior of the body signifies the cleansing of the guilt of the transgression of life.

- c. A baptism in keeping with and in evidence of repentance.

- (1) John's message was repent.
- (2) One repents of that for which he is guilty—something for which he is responsible.

- (3) John refused water baptism until candidates had given evidence of true repentance.

"Bring forth therefore fruits

meet for repentance" (v. 8).

3. Water is the element.

a. Preposition "with" should have been translated "in."

b. Literally submerged in the cleansing provision of Calvary.

c. Yet it is not sins covered but sins washed away.

II. THE BAPTISM OF JESUS

1. Administered by Christ.
 - a. John administers water for its application is to outer life.

- (1) Transgressions primarily, not nature.
- (2) A pledge and testimonial to man.

b. Christ administers the Holy Ghost.

2. Christ gives the Holy Spirit.

a. Christ sends the Holy Spirit.

"It is expedient for you that I go away: or if I go not away the Comforter will not come unto you" (John 16:17).

b. Christ's earth-mission climaxing His death opens the way for the baptism with the Holy Spirit.

"Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12).

c. Our faith in Christ is absolutely essential to our being baptized by the Spirit.

3. Christ's baptism is the mightier baptism.

"He that cometh after me is mightier than I."

a. A mightier administrator—Christ.

b. Bestows a mightier baptism.

c. There are not three baptisms.

(1) Baptism of Jesus, baptism with the Holy Ghost and the baptism with fire.

(2) The expression is that of old English rhetoric, "Holy Ghost and fire" which simply means "the fiery baptism of the Holy Ghost."

McLAUGHLIN.

III. THE BAPTISM IN FIRE

1. Fire is the Bible symbol of Deity.

a. Moses at the burning bush.

b. Pillar of fire over the tabernacle.

c. Elijah and "the God who answers by fire."

d. "Cloven tongues like as of fire" at Pentecost.

"Our God is a consuming fire."

2. Baptism in fire.

a. "With" better translated "in."

b. Submerged in God.

c. Flooded with Deity.

3. Functions of this baptism.

a. Fire is destructive.

(1) We think of the fire of God's wrath in justice.

(2) The fire of God is destructive to impurities.

(3) Thus God's fire is a purifying flame.

b. Fire is life-giving.

(1) Fire which produces an inward glow of divine love.

(2) Man's coldness needs God's melting fire.

(3) "Our true danger is icy torpor."

"Love shed abroad in our hearts by the Holy Ghost."

4. God's Spirit is fire—the Spirit of Holiness.

a. Holiness in heart and character.

b. The need is more that outer cleansing—an inner cleansing.

c. "We need not water but Spirit; not water, but fire."

"Life to truest life and death to all death within."—A. MACLAREN.

CONCLUSION

"The alternative for every man is to be baptized in the fire or to be consumed by the fire."

Evening Message—July 10

VOICES OF INVITATION

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely (Rev. 22:17).

INTRODUCTION

1. The revelation portrays those things awaiting the world.

a. Unbeliever.

b. Believer.

2. Christ came to the world—now the world must come to Christ.

I. VOICES OF INVITATION

1. The Spirit says, "Come."

a. The call originates with Deity.

b. The call actuates Deity.

(1) The provision of salvation moved God from man.

(2) The history of salvation reveals God among men.

3. The Bride says, "Come."

Note the Bride's twofold "Come."

a. A prayer for the coming of the Bridegroom.

"Thy kingdom come."

"Come quickly, Lord Jesus."

A relayed message from the Spirit to men.

b. Neither "come" should obscure the other.

(1) The desire for Christ's return should not absorb the desire for souls.

(2) The activity for souls must not obscure the cry for Christ's return.

3. Him that heareth say, "Come."

a. This indicates one has heard.

(1) To truly hear one must heed.

(2) He who heeds may call others.

- b. This perpetuates the call.
As the Greek athletes passed the lighted torch from runner to runner, so the message must be passed along.
- c. This increases the call.
(1) Its scope.
(2) Its volume.

II. THE LANGUAGE OF INVITATION

- The Spirit, Bride and hearer have an identical message.
 - Paul's warning, "If angels or men preach any other gospel let him be accursed" (Gal. 1:8, 9).
 - It is the message of "The God of the open arms."
 - Here is the water of life.
 - Here is satisfaction of life.
- It is a simple message.
 - "Come."
 - Doctrines and interpretations have often involved and obscured.
 - Salvation means come to Christ.
 - "Take."
 - Freely and abundantly.
 - Salvation means take Christ.

III. THE OFFER OF THE INVITATION

- He that thirsteth.
 - A universal offer.
Need is as broad as the race.
 - An offer based upon recognition of need.
"All the fitness He requireth is to feel your need of Him."
- He that willeth.
 - Thirsty man not always a willing man.
 - This places acceptance upon an individual and personal basis.
- He that taketh.
 - Some would buy or earn it.
"Not by works of righteousness."
"Without money and without price."
"Ye were redeemed not with corruptible things such as silver and gold."
 - All must appropriate by an act of faith.
God has provided.
The sinner must appropriate.

CONCLUSION

- Come is the last call of the Bible.
- Will they come?
"They will not come unto me that they might have life."

Morning Message—July 17 AN ARMY WITH BANNERS

We will rejoice in thy salvation, and in the name of our God we will set up our banners (Psalm 20:5).

INTRODUCTION

- The church may be likened to an army on the march.
- There is a genuine for that de-

mands the best effort of God's people.

I. THE BANNERS OF THE CHURCH

- The standards of truth.
 - The church must have definite statements of truth.
 - The Word of God is that truth.
 - Life and testimony of believers should measure to the standard.
 - The truth about sin.
 - The truth about forgiveness.
 - The truth about holiness.
 - The truth about sacrifice, etc.
- The banners of no compromise.
 - A people of personal conviction.
 - Sweet spirited but firm in obedience to truth.
 - A loyalty unswerving to God and the church.
- The banners of faith.
 - Faith unshaken in the promises of God.
 - Faith unyielding in the midst of adversity.
 - Faith that "sees the triumph from afar."
- The banners of love.
 - "His banner over me was love" (S. of S. 2:4).

II. KEEP THE BANNERS Afloat

- The morale of God's army.
 - Gives one man the strength of two. "One shall chase a thousand and two shall put ten thousand to flight."
 - Brings consternation to the foe.
- Raised banners indicate the army on the march.
 - There has been too much endorsement of retrenchment and even entrenchment.
 - The command of our Captain is "Forward."
- Raised banners are a means of identification.
 - Separate from the world.
 - This is God's army.

III. THE SONGS OF THE VICTORS

- Songs of praise to our Captain.
 - The glorious songs of the church.
 - Memorize them.
 - Sing them at home and work.
 - Teach them to the children.
 - Avoid the trashy popular ditties.
 - The new song of the redeemed (Rev. 5:9, 10).
- Songs which testify of exploits.
 - Campfire songs of the great armies of the world.
 - The songs of God's people should tell of victories in conquest.
 - Over temptation.
 - Over depression.
 - What courage to others, what glory to God.
- Songs of challenge to hell.

CONCLUSION

"Terrible as an army with banners" (S. of S. 6:10).

Evening Message—July 17

ROAD MAPS OF LIFE

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in therat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it (Matt. 7:13, 14).

INTRODUCTION

- We are all travelers.
- Destinations of our own choosing.
- A wise man maps his journey.
- The highways are plainly marked.

I. THE "WAY OF DESTRUCTION"

- A "wide" gate.
 - Means, "without restriction."
 - Wide enough for spiritual ignorance.
 - Wide enough for inconsistency and indifference.
 - Wide enough for willfulness and unbelief.
- A "broad" way.
 - It is the popular way.
 - It is the way that "seemeth right" (Prov. 14:12).
 - It is a way of error (James 5:20).
 - It is a way not good (Psalm 36:4).
 - It is a perverse way (Num. 22:32).
 - It is the way of a fool (Prov. 12:15).
- The way of "many" travelers.
 - This is seen in the universal corruption of human nature.
 - Seen in the constant call to the multitude to repent.
 - Seen in the judgments of God sent upon the world.
 - Seen in the blindness of the human mind.
- It is the way of "destruction."
 - A way should be known by its destination.
Note: "Ocean to Ocean Highway"; "The Pike's Peak Route"; "The California Route."
 - The way of destruction.
 - Men are destroyed as they travel.
 - Sin's pleasures eating out their heart; their conscience.
 - Men die as they live.
 - The "end thereof is death."

II. THE WAY "UNTO LIFE"

- A "strait" gate.
 - Means—"difficult of entrance."
 - All worthy ways of life are difficult.
 - Learning, music, etc.
 - Invention, athletics, etc.
 - Sin makes the entrance to salvation difficult.

- Sin must be unloaded (Matt. 19:24).
- World must be forsaken.
- A change of nature, new birth, must be experienced (John 3:3).

- Thank God the door is open.
 - Nothing man can do can make or open the door.
 - Christ is the door (John 10:9).
- A "narrow" way.
 - The entrance is narrow and the way is narrow.
 - No change in the requirements of salvation.
 - As necessary to live holy as it is to repent.
 - Yet the way is a way of satisfaction.
 - A way of truth (Psalm 119:30).
 - A way of pleasantness and peace (Prov. 3:17).
 - A new and living way (Heb. 10:20).
 - A more excellent way (1 Cor. 12:3).
 - The way of salvation (Acts 10:17).
 - The way of holiness (Isa. 35).
 - Christ is the way (John 14:6).
 - The way everlasting (Psa. 139:24).

- The "Few" travelers.
 - "Few" because its travelers must choose this way.
 - "Few"—as compared with those who might accept this highway.
 - "Few"—as compared with the multitude on the "broad way."
- The destination is "life."
 - "Newness of life" as they enter.
 - "Life abundant" as they travel.
 - "Eternal life" as destination.

CONCLUSION

"Thus saith the Lord of hosts consider your ways" (Haggai 1:5).

Morning Message—July 24 HEAVEN, THE ANSWERED PRAYER OF JESUS

Father, I will that they also, whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me (John 17:24).

INTRODUCTION

- Many fantastic notions about heaven.
- Bible assures us of such place.
 - Described in symbol and figure.
 - It will be the answer of heart's desire.
"If it were not so I would have told you."

I. THE PRAYER FOR HEAVEN.

- The text is the prayer of Jesus.

- He addresses His request to the Father.
"In my Father's house are many mansions."
- Heaven is the expressed will of Jesus.
"Father, I will."

II. THE PERSONS OF HEAVEN

- Christ will be there.
 - The presence of Christ will be the attraction of heaven.
 - The presence of Christ makes heaven.
 - Christ's presence makes heaven here.
- The followers of Christ.
 - "Those thou hast given me."
 - "They are not of the world" (v. 14).
 - "They have kept thy word" (v. 6).
 - "They have eternal life" (v. 2).
 - "They are the gift of the Father."
 - "Them which thou hast given me."
 - "They have believed that thou hast sent me" (v. 8).

III. THE PLACE OF HEAVEN

- The desire of Christ for companionship.
 - The aloneness of Christ on earth.
 - The plan of the heart of God must have in some sense grown out of a desire for fellowship.
 - The great treasure of Christianity is fellowship human and divine.
- Where God is, there is heaven.
 - Heaven is first a state or condition.
 - Heaven is a place made so by the heavenly characters that inhabit it.
"Where Jesus is 'tis heaven there."
"Be with me, where I am."

IV. THE PURPOSE OF HEAVEN

- "Behold my glory."
 - Moses saw in part "God's glory march by in review" (Ex. 33:17-23).
 - The mystery of the plan of redemption.
 - The mystery of the Church (Eph. 5:32).
- Humanity too frail and limited now to behold.
 - "Now are we the sons of God but it doth not yet appear what we shall be."
 - "Now we see through a glass darkly, but then face to face."
 - "Which thou hast given me."
 - The consummation of Christ's earthly mission.
 - The unveiling of the eternal purpose of the Father.

CONCLUSION

"There is a land of pure delight, Where saints immortal reign;

Infinite day excludes the night,
And pleasures banish pain."
—ISAAC WATTS.

Evening Message—July 24.

NARROW MARGINS

Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian (Acts 26:28).

INTRODUCTION

- Herod Agrippa II, a Jew, was king under Emperors Claudius and Nero. His domain extended over Judea, portions of Galilee and Perea. Being of Jewish blood he was ever inclined to plead the Jewish cause before Caesar. He was loyal to Rome and upon the rebellion of the Jews was removed to Rome and died in honor.
- Paul who was in custody of the Romans at the instigation of the Jews for preaching Christ was brought before Agrippa when he appealed to Caesar. Surrounded by the solemn insignia of a world power Paul pleads the cause of another world power.

I. BEING A CHRISTIAN

- Defining a Christian.
 - It is not mere church affiliation.
 - Not the opposite of heathenism.
 - Not my private opinion or notion.
 - "One who has accepted Jesus Christ as the basis of his faith and the rule of his life."
 - The New Testament is the standard of authority on defining a Christian.
 - Christ becomes the law of thought and feeling.
- Men ought to be Christians.
 - We are made to be Christians.
 - As the fish for water and the bird for the air.
 - Man's moral nature constitutes his suitability.
 - When God said, "Let us make man," He meant a Christian.
 - A man who fails to be a Christian makes a violent wrest from creative and moral alignment.
- When is a man a Christian?
 - Must he wait for maturity of character?
 - A man is a Christian when he wills to be.
 - Will enlists faith.
 - Illustration: A man is in the U. S. the first moment he steps on U. S. soil. He does not wait until he has explored the continent.
 - A man is a pupil when he matriculates and begins his first studies. He need not wait for graduation to be a pupil.

II. PERSUADING MEN TO GOD

Note, the entire 26th chapter.

1. A courteous appeal.
 - a. Recognized the regal dignity of the man addressed.
 - b. An appeal to emotions, intellect and will.
 - c. We are commanded to persuade. Note: 2 Cor. 5:11; Rom. 11:5.
2. A personal testimony.
 - a. What we are declares itself.
 - b. Experience based witnessing.
3. A presentation of Jesus Christ.
4. A call to repentance.
5. A demand for decision.

III. NARROW MARGINS

There are three translations and interpretations of our text.

1. "Almost a Christian."
 - a. But little between me and Christ.
 - (1) A little love of pleasure.
 - (2) A little reservation of will.
 - b. But little time before I make surrender. Felix also pled for time.
 - c. How near men may come to to God's grace only to be rejected.
2. "Somewhat a Christian."

"Almost" might better be translated "in some measure," or "somewhat."—DR. BROADUS.

 - a. "Somewhat" Christians.
 - (1) Respect for Christianity.
 - (2) An affection for some pious people.
 - (3) Has a passing interest in the means of grace.
 - (4) An occasional attendant at church.
 - (5) Gives to charity.
 - (6) Moral conduct.
 - b. "Altogether" Christians.
 - (1) Obedient to the heavenly vision.
 - (2) Paul an "altogether Christian."
3. "What, me a Christian?"

"Almost" should be translated, "in so short a time," "with little effort," "with but little persuasion thou wouldst fain make me a Christian."—A. MACLAREN.

 - a. The danger of superficial knowledge of Christian truth.
 - b. A proud man recoiling from submission.
 - c. Shrinking from a personal application of the truth.
 - d. A soul close to light choosing night.
 - e. A snar in the face of God.

CONCLUSION

"Almost cannot avail.
Almost is but to fail."

Morning Message—July 31

"SEPARATED UNTO GOD"

"Sanctify them through thy truth, thy word is truth (John 17:17)."

INTRODUCTION

1. The high priestly prayer of Jesus.
2. Jesus faces the crucifixion and consequent separation from His followers.
3. The sanctification of His disciples is the burden of his prayer.

I. THE EXPERIENCE DESIRED

1. The verb "sanctify" means "to make holy."
 - a. To make holy by "setting apart" to a holy purpose.
 - b. To make holy by "purification" and thus fitting for a holy purpose.
2. The second definition is logically implied in the first.
 - a. If God accepts the "setting apart" of an unclean vessel He accepts the unclean.
 - b. This involves the holiness of God.
3. It is "separation unto God."
 - a. Separation from the unclean.
 - b. Separation unto God.

II. THE AGENT EXERCISED

1. God the Father wills it (1 Thess. 4:3).
 - a. Dr. E. F. Walker writes, "This means not merely that God is willing for His people to be holy; but He wills it and His will is law."
 - b. "God not only promises holiness, He insists on holiness" (1 Peter 1:15, 16).
2. Sanctification is the end of Christ's redemptive mission.
 - a. Christ prayed for the believer's holiness.
 - b. Christ died for the believer's holiness (Heb. 13:12).
3. The Holy Spirit is the active agent.
 - a. This is the dispensation of the Holy Ghost.
 - b. Sanctification is effected by the baptism in the Holy Ghost.
 - (1) The Holy Ghost symbolized by fire.
 - (2) He is the purifying Agent.

III. THE SUBJECT AFFECTED

1. "Them"—of Christ's prayer.
 - a. These disciples were chosen by Christ.
 - b. They were those who gave testimony of Christ.
 - (1) Peter, "Thou art the Christ."
 - (2) All were commissioned to witness.
 - c. They were those of whom Christ witnessed in this prayer.
 - "They have kept thy word."
 - "They are not of the world."
 - "I am glorified in them."
 - "Thou gavest them me."

"I pray for them; I pray not for the world."

2. "Them"—it is a personal experience.
 - a. Sanctification must be individual.
 - b. Sanctification is an experience of persons.
 - (1) It deals therefore with the moral nature.
 - (2) Holiness is the essence of God's nature.

IV. THE MEANS EMPLOYED

"Through thy truth."

1. Truth—as the standard of holiness.
 - a. God's truth is the standard.
 - b. Truth emanating from God must provide a holy standard. "Be ye holy for I am holy."
 - c. Christ is the living embodiment of that truth.
 - (1) Christ the interpretation and demonstration of that standard.
 - (2) "For their sakes I sanctify myself."
 - d. The truth as standard incites in men a desire to be holy.
 - e. The Bible is that standard in print.
2. Truth—as authority.

"Thy word is truth."

 - a. The word of authority.
 - (1) "If thou wilt thou canst make me clean."
 - (2) "I will; be thou clean."
 - "I too am a man set under authority."
 - "Say in a word, and my servant shall be healed" (Luke 7:7, 8).
 - b. Holiness is the mandate of God. "Holiness, without which no man shall see the Lord."

CONCLUSION

The believer's co-operation is necessary to the answer of Jesus' prayer.

Evening Message—July 31

THE TRANSFORMING SONSHIP

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God (John 1:11-13).

INTRODUCTION

1. John introduces Christ as from the "Bosom of the Father" (v. 18).
2. John presents Christ as "the true light which lighteth every man" (v. 9).

I. THE REJECTION

1. Good news—Christ came.
 - a. He came as Immanuel.
 - (1) Forgiving sins.
 - (2) Healing the sick.
 - (3) Raising the dead.
 - (4) Calming the storm.

- b. He came as Prophet (Deut. 18:15).
 - c. He came as High Priest and Mediator.
 - d. He came as Redeemer and Savior. (Isa. 59:20).
 - e. He came as King.
2. Sad news—Christ was rejected.
 - a. The world knew him not (v. 10).
 - (1) He made the world.
 - (2) There was no recognition of Him.
 - (3) Ignorance of Christ is the sin of the world.
 - b. His own received Him not.
 - (1) They called Christ—"A sinner" (John 9:24); "a deceiver," (Matt. 27:63); "Possessed of a devil" (John 10:20).
 - (2) They rejected Christ because—
 - "Contradicted their prejudices."
 - "Censured their vices," and "laid a restraint upon their lusts."
 - (3) They rejected Him because—
 - They boasted of "being Abraham's seed," or "circumcision," the "priesthood," and "Mosaic law."
 - (4) They rejected Him because—
 - They sensed little need of redemption and looked for a temporal kingdom.

- c. The Divine Householder kept out of His own by His own servants (Matt. 21:33-41).
 - (1) His own by right of creation and redemption.
 - (2) Two ways of belonging to another.
 - (a) Unwillingly, as to a nation or family by birth and dislike it.
 - (b) Willingly, if at all, to Christ.

II. THE RECEPTION

1. Christ seeks admission to the heart.
2. Christ is received into the heart.
 - a. By faith.
 - b. By obedience.
 - c. By love.

III. THE REWARD

1. They who receive Christ are transformed.
 - a. A new form of existence.
 - b. All things become new.
 - c. A new creature in Christ.
2. Three great negations.
 - a. Not of blood.
 - (1) Not by nature—parentage.
 - (2) But by grace.
 - b. Not by will of the flesh.
 - (1) Not by human desire—self.
 - (2) By divine desire.
 - c. Not by will of man.
 - (1) Not by any human provision.
 - (2) One man cannot redeem another man.

3. Sons of God.
 - a. By the will of God.
 - (1) By divine plan.
 - (2) By divine empowerment.
 - b. Privileges of sonship.
 - (1) A new name (Rev. 3:12).
 - (2) A new nature (2 Pet. 1:4).
 - (3) A new inheritance (Rom. 8:17).

CONCLUSION

"Now are we the sons of God" (1 John 3:1, 2).

SERMON OUTLINES

The Christ of the Door

(John 7:37, 38)

PAUL COLEMAN

- I. THE OCCASION (37a).
 1. "In the last day."
 2. "That great day."
 3. "The feast day."
- II. THE OFFER (37b).
 1. The inclusiveness of the offer—"If any man thirst."
 2. The specification of the offer—"Let him come unto me."
 3. The participation in the offer—"and drink."
- III. THE OBJECT (38a).
 1. To effect faith—"He that believeth."
 2. To direct faith—"on me."
 3. To correct faith—"as the scripture hath said."
- IV. THE OUTCOME (38b).
 1. Experience—"Out of his innermost being."
 2. Expression—"shall flow."
 3. Example—"Rivers of living water."

Preparation for Meeting God

(Matt. 25:1-13)

H. C. HATHCOAT

- Text, Amos 4:12.
- INTRODUCTION—This is a preparatory age.
- a. Nations are preparing for war.
 - b. Youth are preparing for life.
 - c. Others are preparing for old age.
 - d. Not many are preparing to meet God.
- I. MAN IN A SINFUL CONDITION IS NOT PREPARED TO MEET GOD
 1. Sin separates man from God's presence (Isa. 59:2).
 2. It makes him afraid to meet God (Adam).
 3. Renders him unfit for heaven after death. (See John 8:21, with Rev. 22:11, 12).
 - II. THE CERTAINTY OF MEETING GOD
 1. Stated by Paul (Rom. 14:10, 12).
 2. Stated by Christ (Rev. 1:7).
 3. Stated by Peter (1 Pet. 4:5).
 - III. THE TIME OF THIS MEETING

1. When Christ comes (Matt. 25:31-33).
2. When the earth is destroyed (2 Pet. 3:10).
3. When time is no longer (Rev. 10:5, 6).

IV. THE PURPOSE OF MEETING GOD

1. To give an account of our lives (1 Cor. 5:10).
2. He will require salvation. Wedding garment.
3. To receive our final rewards (Matt. 25:46).

V. THE CONDITION OF THE SOUL WILL DETERMINE THE NATURE OF THE MEETING

1. Paul loved His appearing (2 Tim. 4:7, 8).
 2. Some will want to hide from Him (Rev. 6:14-17).
 3. It will be a glad day to some and a sad day to others.
- VI. TO INSURE A HAPPY MEETING SOME PREPARATION MUST BE MADE NOW
 1. We must be like Jesus (1 John 4:17).
 2. We must abide in Jesus (1 John 2:28).
 3. Have on the robes of salvation (Matt. 22:11).

Four Reasons Why People Should Get Saved While Young

(Eccl. 12 chapter)

H. C. HATHCOAT

INTRODUCTION

This book could be called a thesis on life, written by a wise old man who had experienced many things and disappointments.

- I. OLD AGE IS COMING (Ch. 12:1).
 1. A happy period if lived for God (Prov. 16:31).
 2. Regrets and remorse to draw from if spent for the devil.
 3. A life saved as well as a soul.
 4. Less apt to get saved in old age (the longer a coin is lost, the less apt is it to be found).
- II. BECAUSE DEATH IS COMING (Chap. 12:5-7).
 1. There are two extreme views of it.
 2. It is no respecter of ages (graves of all lengths).
 3. It is permanent in its effects.
 4. It comes to sadden these days.
- III. WE OWE IT TO GOD (Chap. 12:13).
 1. God has a threefold claim on us.
 2. Every life not glorifying to God is a wasted life (Isa. 43:7).
 3. Man is the only thing that is out of divine order as he was created.
 4. None of us would feed and clothe a thing that would serve our enemy.
- IV. THE JUDGMENT IS COMING (Eccl. 12:14).
 1. It is inevitable (2 Cor. 5:10).
 2. A day of rejoicing or regret (Rom. 1:5-9).
 3. A just judgment to all (Eccl. 12:14).
 4. A final and eternal one (Heb. 6:2).

Expository Outlines for July

Lewis T. Corlett

The Double Rest

(Matt. 11:28-30)

I. PEOPLE IN THE WORLD ARE LONGING FOR REST

1. Weary with the disturbances of life.
2. Burdened with the heavy load of sin.
3. Uncertain about the inner strife and doubt.

II. THE PROMISE OF THE DOUBLE REST

1. Rest to the heavy laden (v. 28).
 - a. The rest of a quiet conscience.
 - b. The rest from the guilt of sin.
 - c. Rest by being relieved of the burden of sins.
 - d. Rest given by Christ to the penitent sinner.

2. The rest of soul for the believer (v. 29).

- a. Different from the rest from the weariness of sin.

- b. Involves a second step and crisis. "Take my yoke upon you."

- (1) A union or purpose, one-heartedness, and a separation from all other yokes, or ties to things or persons.

- (2) The two thus have all things in common.

- c. Implies the possession of spiritual knowledge. "Learn of me."

- (1) Know more of His character. "I am meek and lowly in heart."

- (2) Discern His will (Hebrews 4:9).

- (3) Learn of His promise. "Ye shall find rest unto your soul."

- d. A rest that comes from deliverance from the corrupting nature of sin.

- (1) That is enmity against God (Rom. 8:7).

- (2) Assurance in deliverance from the principle of sin and death (Rom. 8:6).

- e. Rest in complete abandonment to God.

- (1) In full consecration to Him.

- (2) In the abiding fullness of the Spirit.

- (3) In the consciousness of purity from all sin.

- (4) In the consciousness of the fitness for heaven.

III. RESPONSIBILITY IS LEFT TO EACH PERSON

1. To the sinner the command is, "Come."

2. To the believer the command is "Take."

3. Christ makes the command attractive. "For my yoke is easy and my burden is light."

4. This is the only source of rest so all should take advantage of Christ's provision.

Salvation

(Isaiah 12)

I. REMOVES CONDEMNATION. "Thy anger is turned away" (v. 1).

1. From sins committed.
2. From the wrath of God.

II. GIVES JOY WITHIN (v. 3).

1. Joy from the presence of Christ within.
2. Joy in worshipping God.
3. Joy in serving God.

III. BRINGS CONFIDENCE TOWARD GOD. "I will trust and not be afraid" (v. 2).

1. Confidence in His promises.
2. Assurance in His character.
3. Trust in His leadings.

IV. BRINGS COMFORT. "Thou comfortedst me" (v. 1).

1. In all distresses.
2. In all sorrows.
3. Through fellowship with God.

V. FILLS THE HEART WITH SONG (vs. 5, 6).

1. For His greatness in all the earth.
2. For individual blessings.
3. Praise for the goodness of God.

The Value of the Invisible

(2 Cor. 4:15-5:1)

I. MAN EVER LIVES AMIDST DISTRACTING ELEMENTS

1. "Our light affliction, which is but for a moment."

2. Men are perplexed with the paradoxes of life.

3. Men are disturbed with the adversities and afflictions.

4. Man ever faces the fact that his body is deteriorating. "Though the outward man perish."

II. FAITH IN THE INVISIBLE GIVES PROPER VIEWPOINT OF LIFE

1. Adversities are just for a moment (v. 17).

2. Brings a value of eternal realities in the present life (v. 18).

3. Makes the events and incidents of everyday life channels for God's grace (v. 15).

III. FAITH IN THE INVISIBLE MAKES THE PROMISES OF GOD GLORIOUS REALITIES

1. Assurance of grace. "Abundant grace" (v. 15).

2. Daily inner renewals. "Yet the inward man is renewed day by day" (v. 16).

3. Reveals the promise of the beneficial results of affliction. "Worketh for us a far more exceeding and eternal weight of glory" (v. 17).

4. Certainty of the future abode of the righteous (5:1).

IV. EACH CHRISTIAN SHOULD MAKE THE INVISIBLE A PART OF HIS RELIGION

Completeness of God's Oversight

(Psalm 62:1-8)

I. GOD IS THE SOURCE OF "MY SALVATION" (v. 1).

1. He provided it through Christ.
2. He wrought it through the Holy Spirit.
3. He provided it in such a manner that all could partake of it.

II. AS "MY ROCK" GOD IS MY FOUNDATION (v. 2).

1. The most secure of all foundations.
2. The only safe foundation (1 Cor. 3:11).
3. A foundation that will never crumble.

III. AS "MY DEFENCE" GOD WILL PROTECT FROM ALL ENEMIES (v. 2).

1. He promises to be a wall of fire about His children (Zech. 2:5).
2. Christ promises to be with them always (Matt. 28:20).
3. The Holy Spirit will guide them (John 16:13).

IV. AS "MY EXPECTATION" HE IS THE SOURCE OF ALL HOPE (v. 5).

1. He dispels fears.
2. He is the source of encouragement.

V. AS "MY STRENGTH" HE SUSTAINS HIS CHILDREN (v. 7)

1. Through His love.
2. By His grace.
3. By the refreshing blessings poured out upon them.

VI. AS "MY REFUGE" HE WILL HIDE HIS CHILDREN (v. 8)

1. From the enemy with all his craftiness.
2. Securely in the hollow of His hand.
3. Safely in the secret place of the Most High.

VII. AS "MY GLORY" HE WILL ANOINT THOSE WHO LOVE HIM (v. 7)

1. Sign of His acceptance.
2. Emblem of His continued approbation.
3. Enriching the life for service.

VIII. ALL CHRISTIANS CAN HAVE THIS COMPLETE OVERSIGHT OF GOD

Helpful Companionship

Lesson, 2 Tim. 4:14-18; text, v. 17.

I. PAUL WAS IN NEED OF FELLOWSHIP AND COMPANIONSHIP

1. He was in prison.
2. He was away from most of his friends.
3. He was nearing the time of death.
4. In his humanity he craved some companionship.

II. PAUL WAS DISAPPOINTED IN HUMAN COMPANIONSHIP

1. Because of some positive opposition. "Alexander the coppersmith did me much evil" (v. 14).

- a. Personally.

- b. As an enemy to the cause of God (v. 15).

2. No man stood by him in his hour of trial. "At my first answer no man stood with me, but all men forsook me" (v. 16).

- a. The conscious of loneliness affects most people.

- b. He would have appreciated some sympathetic friend near.

- c. He had to stand alone, from the human relationship.

III. THE MOST HELPFUL COMPANIONSHIP. "Notwithstanding the Lord

stood with me, and strengthened me" (v. 17).

1. A present help.

- a. The Lord was very near.

- b. The Lord comforted him in his lonely hours.

- c. The Lord sustained him in the tests and trials.

- d. He had victory through the presence of the Lord.

2. A future consolation (v. 18).

- a. Assurance of continued comfort and consolation.

- b. Confidence that Christ will eventually take him to glory.

- c. The promise of abiding fellowship.

IV. ALL CHRISTIANS CAN BE ASSURED THAT CHRIST WILL BE THEIR COMPANION IN THE MIDST OF THE LONELY HOURS

Suggestions for Prayermeetings

H. O. Fanning

Worship in the Beauty of Holiness

O worship the Lord in the beauty of holiness: fear before him, all the earth (Psalm 96:9).

We are agreed that this is the objective in our prayermeetings and in all of our services. Whatever contributes to the spirit of worship in our services, contributes to their upbuilding and success. Whatever detracts from the spirit of worship detracts from the success of the service.

1. *Man is a worshipful being.* Some sort of worship he will have. His objects of worship may be far from worthy. Here they may be most unworthy; but the spirit of worship is in him. He may have neglected the use of these powers, until they function imperfectly, even grotesquely. He may have well-nigh lost them, but the spirit of worship is there.

2. *What is the beauty of holiness?* It is the beauty of heaven. Here it is the harmony of heaven in human groups. That which is beautiful in eternity, is beautiful in time. That which is beautiful in heaven is beautiful in earth. That which is fitting yonder, is fitting here.

3. *Man was created holy.* He was made for holiness. He is normal in no other condition. Sin is not an original, constituent element in his being. It is defiling, degrading, demoralizing, destructive. Man is normal only as he is free from it.

4. *In nothing else* can be found such sublime beauty as may be found in individuals, or groups of redeemed human beings, worshipping God here below in the beauty of holiness. There may be found there many of the imperfections that are due to our present human limitations; but these are found in all else here below, and will be until we are free from

them. Nothing can be more fitting than such worship. It is the nearest approach to heaven we are permitted to make here upon earth.

5. *In the world to come,* freed from our present limitations and misunderstandings, one of the things that will have their place in the beauty and harmony of heaven will be that of the saints, redeemed by the blood of Christ, worshipping their Redeemer in the beauty of holiness—in heavenly perfection, harmony and glory. In this—it is safe to assume—we will be forever discovering new beauties, new benefits and blessings and ever-increasing joys and satisfactions.

Few things can contribute as much, and nothing can contribute more to our preparation for heaven, than the consistent practice of the worship of God in the beauty of holiness.

Our Need of Divine Guidance

When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come (John 16:13).

We are traveling this way but once. What we know we must learn from some source. Some sort of guidance we must have. Others, older and more experienced, may be helpful to us and may be used of God in His work of guiding us. But only as they are guided by Him, are they safe guides for us. After all has been done that can be done in this way we will still need the personal guidance of the Holy Spirit, both directly and indirectly.

1. *Voices are clamoring for our attention and insisting upon our obedience to them.* Many of them discordant voices;

distracting voices; confusing voices; many of them inimical to the best interests of our souls. We must learn to distinguish the voice of God from these other voices. The disciples came to understand Christ's voice as they developed their capacities for such understanding. And so will we as we develop our capacities.

2. *We need competent guidance and God alone is able to give us such guidance.* He alone knows the end from the beginning. He alone has the plan for our lives as they are related to other lives; for our service as it is related to the service of others.

3. *The ideal in the matter of guidance.* This involves early conversion; ideal co-operation with the Spirit in His efforts to guide us; correct understanding, and complete obedience. Many of us have delayed in the matter of yielding ourselves to God; we have given scant attention to His efforts to guide us; our human leadership may have been poor, interrupted, inadequate.

4. *To what measure of guidance may we yet attain?* Any measure of guidance is desirable, invaluable, indispensable in its place. If only occasional—because of our failures—divine guidance gives us landmarks indicative of the direction in which God would have us move. Landmarks for our faith and of the things of God for us here below. They are of inestimable value to us in our pilgrimage here on earth.

5. *We need divine guidance in our understanding of the Word of God.* This the disciples needed, and this the Holy Spirit came to give them. We need divine guidance in all of our relationships with others. In our homes, in our churches, in our neighborhoods, in all of our contacts with others.

6. *We will co-operate with God in His efforts to guide our children into the realm of grace, and into all truth in that realm.* Only as we have the guidance of the Spirit can we be safe guides to others with whom we come in contact. Only by His guidance can we properly meet our responsibilities in life.

7. *In our present state, and under our present limitations, it is likely that we may know, and be able to follow divine guidance, as certainly as we can follow any other sort of guidance.* We should put ourselves in the way of receiving such guidance, and give ourselves to the work learning to hear, understand, and obey the voice of the Holy Spirit. This we may do by keeping in touch with God through His Word, through prayer, through associating ourselves with others who are like minded through constant endeavor and practice.

It is unthinkable that God should put us here where we need the guidance of the Holy Spirit, and fail to make possible our receiving of that guidance. Whatever may, or may not have been

our attainments in this matter in the past, there is vast room for improvement for us in the future. There are ways by which we may receive this guidance, and we must find them.

Our Need of Power

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him (Acts 10:38).

Here we have the secret of the power of the ministry of our Lord. It was because God anointed Him with the Holy Ghost and with power. His ministry was that of the Trinity working together in harmonious, correlated action; each Person performing His own part, and all working to one and the same end. A powerful ministry is what the Church needs, and what the world needs. It is such a ministry that God has provided for His people, and expects us to exercise. Such a ministry alone brings glory to God, good to men, and prosperity to His cause. There is an indissoluble connection between our Lord's preparation for service, and His performance in service. And such a connection will be ours when our ministry is what God designs it to be. Our lack of power—where there is such a lack—is not due to the condition of the world, but to our proper preparation for our work.

1. Jesus omitted nothing in the way of preparation for His life of sacrifice and service. Taking upon Himself a human nature, seemingly, involved the necessity of His being anointed with the Holy Spirit and with power. There are mysteries here that we do not understand in our present state, but this seems certain.

2. Back of our Lord's performance was His preparation. Back of all was God. What God did for Jesus in His measure, He does for us His followers in our measure. We need this preparation for our service—however humble it may be—as certainly as He needed it for His.

3. God the Father had a plan for the life of Jesus the Incarnate Son. The anointing with the Holy Spirit and with power, was given that this plan might be worked out. He has plans for our lives as His disciples. He anoints us with the Holy Spirit and with power, that these plans may be worked out harmoniously.

4. The anointing of our Lord did not assure the fulfillment of the divine plan, but it made it possible. The volitional element was there. He—Jesus—went about doing good, healing all that were oppressed of the devil; for God was with Him. His co-operation with the Father was needed for the accomplishment of the desired result.

5. Our anointing with the Holy Spirit and with power, does not assure the fulfillment of the divine plans for our

lives, but it makes this possible. We are self-determining beings. Our voluntary co-operation with God is essential to the working out of His plans for our lives and services. It is as this co-operation is given that God is with us in ever increasing measure and power. The anointing is His work. Co-operating is ours.

We are here to do our work as certainly as Jesus was here to do His. Common honesty compels us to acknowledge our weaknesses and inabilities. It compels us to acknowledge that we are doing about as well as could be expected under the existing circumstances. Whatever God has designed that we should do, He makes it possible for us to do. Our failures are not due to any lack on God's part, but to our own lack of co-operation with Him in His efforts to prepare us for our work, to guide us in it, to empower us for it. God required much of our Lord, but He prepared Him for the doing of it all. And so He will prepare us for all He requires of us. We are not finished products. We are in the making. Better things are for us, in matters of living and serving.

Seeing God

Blessed are the pure in heart: for they shall see God (Matthew 5:8).

Of some things we need to be constantly reminding ourselves. One of the most important among these, is that of our relationship to God, and our capacities for seeing and knowing Him. Heart purity is a glorious matter as an experience to be enjoyed. But our having it carries with it possibilities we do well to consider prayerfully and carefully. One of these is that of our ability to see God.

1. Heart purity marks an epoch in our restoration to the image of God. It is a boon so priceless, that Jesus gladly shed His blood on Calvary's cross to make it possible for us. At the right hand of the Father, and by the operation of the Holy Spirit, He makes it actual here and now. It is essential to our fitness for life both here and hereafter.

2. No higher privilege can be given to men than that of seeing God. Likeness to God is essential to visions of God. Heart purity gives us that likeness. It makes it possible for us to see Him, and carries with it capacities for seeing Him. Without this fitness we can neither see nor enjoy Him. With it we can do both.

3. We can see Him in His humiliation, making our salvation possible by the shedding of His blood. See Him in the manner of His dealing with His disciples. See Him in His work of instructing them, in His patience with their dullness and slowness.

4. We shall see Him in glory in ever increasing beauty in the unfoldings of

spiritual life, and the realization of its powers and possibilities.

5. It is safe to assume that spiritual sight is as real as physical sight, and as effective and reliable. We see many things here and now that we do not see with our physical eyes. We see enough to assure us that there is a reality to the spiritual realm. We see the things of enduring value with these eyes.

6. We may well question as to whether one who cannot see God here, will see Him hereafter. He who lacks spiritual sight here, need wonder little if he finds he is without it yonder.

7. Having spiritual sight here, carries with it the possibility of retaining it, and having it yonder. Since it is so glorious here, how transcendently glorious will it be hereafter. Physical sight is a boon so precious that it is the last thing we want to give up. Spiritual sight is far more precious. Blindness is unknown in heaven.

Suffering and Glory

The sufferings of Christ, and the glory that should follow (1 Peter 1:11).

Peter tells us that this was the theme of the Old Testament prophets. Nineteen hundred years ago, Christ laid aside His glory, and came to earth in His humiliation to suffer and die for our redemption. It is worthy of our prayerful attention that the glory of our Lord is so intimately associated with His sufferings. We who suffer with Him shall also reign with Him. In connection with this, we do well to keep in mind the glory that preceded the sufferings of Christ, as well as the glory that shall follow them.

1. Jesus himself tells us that there was a glory which He had with the Father before the world was. A glory that was His from eternity. A glory that was enriched by all that preceded His sufferings. This glory, our Lord laid aside that He might suffer for our redemption (John 17:5).

2. There was a glory connected with His sufferings, and accompanying them. The sun was darkened; the earth was shaken; the rocks were rent; graves were opened and the dead arose; Peter was heart-broken by a look from our Lord. The centurion said, "Truly this man was the Son of God." The dying thief believed His word of promise. He made provision for His mother with the beloved disciple, John. By His death He made possible our redemption.

3. Then there was the glory that follows His sufferings. And this glory is commensurate with the magnitude of His sufferings, and the merit of them. Every knee shall bow, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father. The glory of His reign during the kingdom age; the glory that will continue throughout eternity. This glory we will share with Him.

The PREACHER'S MAGAZINE

Behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8).

AN open door is a possibility, an opportunity, a hope. The great thing sought in the counsels of God, by the incarnation and by the ministry of the Holy Ghost, is a new opportunity for man. The great climax reached is that man has a new chance, an open door of new possibility. It is a door of hope. Sin has caused the awful blight and curse, but right where the curse falls the blood flows, the Lamb of God dies to take away the sin of the world. The Son of God has made of the darkest place in human history the most luminous place in the universe. There is no place so dark as the place of human guilt. Right in that place the cross has been set up. Everything in this universe is dim beside the glory of Christ. It is the great, infinite, eternal, crowning glory of God. A door of hope is opened for man. There is a way out of sin. There is light for darkness. There is purity for our impurity. The opportunity, the open door is set before us, which leads to regeneration, sanctification, glorification.

*The happy gates of gospel grace
Stand open night and day:
Lord, we are come to seek supplies;
And drive our wants away.—ISAAC WATTS.
—P. F. BRESEE.*

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Whitefield the Preacher

THE EDITOR

WHITEFIELD has been acclaimed "The Prince of Pulpit Orators" with such unanimity that to call a preacher "a Whitefield" is like calling a painter "a Raphael" or calling a sculptor "a Michelangelo."

Whitefield had some natural advantages in matters of personal appearance, grace of action and volume and quality of voice, but he did not rely upon these. To him preaching was such a serious matter that he could be content with nothing less than his very best, and that best anointed and blessed of God.

He was a careful student of books and of people. He was an observer of the phenomena of nature and the habits of men and from these sources drew his most telling illustrations. He studied the best forms of pronunciation and delivery and practiced painstakingly on gestures and bodily co-ordination with thought and voice.

In his day the great majority of preachers read their sermons. His critics differed as to his method. Some objected to his method because he spoke extemporaneously. Others said he "pretended to speak extemporaneously." This latter criticism was based, no doubt, on a misinterpretation of the meaning of extemporaneous. Evidently they thought that Whitefield "pretended" to speak without previous thought and arrangement.

Whitefield explained his method as consisting of study, meditation and prayer before entering the pulpit, and then depending upon the inspiration and unction of the Spirit after getting into the pulpit. Much of his life was spent in itinerant preaching, by means of which he was naturally brought before new audiences, and this led to the habit of repeating sermons in identical form. But the actor Garrick of London, and Benjamin Franklin of Philadelphia, both observed that his old sermons were more effective than his new ones. The former declared that the improvement continued so that the fortieth time a sermon was delivered it reached its best standard of effectiveness.

Franklin believed Whitefield injured his permanent usefulness by putting his journals and sermons into print. He was not an accurate theologian. This was not apparent in his spoken addresses, but it

was painfully so when what he said was printed, and this gave advantage to his critics. Besides this, the great strength of his sermons was in their delivery, rather than in their content, and so readers of Whitefield's sermons have usually been disappointed.

Some said Whitefield's method savored of laziness. In defense, he said, having tried both methods, he believed his method of thorough preparation combined with extemporaneous delivery is more exacting than writing and reading. This should give us an idea of how earnestly he went about it and how far he carried it along; for there can be no doubt that extemporaneous preaching of a sort is possible to a lazy man. Whitefield announced himself as in agreement with Luther in the statement that "Study, meditation and temptation are necessary for a minister of Christ." He also quoted with approval the words of Bishop Sanderson, "Study without prayer is atheism, prayer without study is presumption." It would seem that Whitefield's regular habit was to go to the pulpit with his subject well in hand—so well in hand in fact that he needed not to worry much over what he was going to say, and thus he could give himself the more fully to the way he was going to say it.

Whitefield preached over eighteen thousand times in thirty-four years—he died at fifty-six. There is abundant evidence that he was affected by the size of his crowd and the interest of the people. There were times when the people were listless and some of the most prominent fell asleep. At such times, at a critical moment, Whitefield would stamp his foot, speak out in his loudest voice, and announce that he had a message and was determined to be heard. I judge no man in all the world ever preached to such large crowds in the midst of so many unfavorable circumstances as did this "Prince of Pulpit Orators." It seemed utterly impossible to confuse him concerning his train of thought. If the mob became too noisy, he would start a song and get the assistance of other voices to drown out disturbance, and then would go right on as though he had not been halted. This ability testified to the fact that he was full from reading and ready from the habit of speaking—he thought the best way to be prepared to preach on Sunday is to preach every day in the week.

It is not our thought that any of us could be as great preachers as Whitefield, if we would try. Rather it is our thought that we would all be better preachers than we are if we took the matter as seriously as he did, made as thorough preparation as was his custom, and then exercised the same care in delivery that this master preacher did. It is so easy for us to be content with less than our best that I feel like saying in conclusion that it remains yet to be seen how much good any of us could do if we would but put our best into our glorious task.

Victory in the Christian life is not what many think it is. It is not doing some great exploits, but trusting and resting in Him for all that is needed, each step of the way.—SELECTED.

Thoughts on Holiness from the Old Writers

Olive M. Winchester

UNDER DIVINE GUIDANCE

The Lord shall guide thee continually (Isa. 58: 11a).

TO receive the working of divine grace in the soul is one aspect of Christian living and the living of that life under the continual direction of the Holy Spirit is another aspect. The first lays the foundation for the second, but the first is wrought wholly by divine operation after the human conditions have been met, and the second is synergistic, that is, there is the conjoint operation of both the human and divine. The measure of activity of the two factors depends upon circumstances and conditions. When the human is without any resources to choose, then the divine enters with practical fullness of direction, but when the human means are sufficient, then man is left to direct his conduct in alignment with certain fundamental principles.

THE BASIC CONDITION FOR GUIDANCE

To receive guidance from the Holy Spirit there is requisite a certain basic condition in the heart of man. If the mind is turbulent and tossed about with agitation and disquietude, it is impossible for him to hear the voice of the Lord. Just as it is in the case of human beings in their relation to one another. A person may become so agitated that he will not hear admonitions, instructions and warnings given to him. He must first reach a passive and receptive state and condition. Likewise is this true in relation to the divine. The mind must be self-recollected. It is the meek that God will guide in judgment.

Then in this state of self-recollection there must be the casting forth of every element of selfish desire. There must be the one supreme thought of the will of God and that alone. Wesley tells us that, "As a very little dust will disorder the motion of a clock; and as a very little sand will hinder the sight of the eye; so a very little desire, or selfish design, will greatly obstruct the eye of the soul."

The admonition given to one of old holds for each of us today, "He that believeth shall not make haste." If he hurries in the agitation of his mind, without sufficient self-examination to note by what spirit and purpose he is dominated, he may do a deed in part right and in part wrong or do a right thing in a wrong way; and what is still worse, he may be entirely wrong. Thus should we always be careful that we are in the basic condition for guidance.

MISTAKEN ELEMENTS OF GUIDANCE

The mistaken elements of guidance are rather numerous, and rather difficult at times to differentiate because there are occasions when they may have value; but for the most part, they are valueless, and in all cases they must be tested by the fundamental principles of guidance. Among these mistaken elements are dreams, feelings, impressions, impulses and conscience.

The erratic nature of dreams and feelings we readily understand. Dreams may arise from so many causes that it is hazardous to say when they are indicative of divine warning and admonition. They were used as a means of revelation in olden days before the revealed Word of God was given or the Spirit outpoured; but today they have been superseded by these more potent modes of making truth known. Feelings likewise have many sources and moreover are subject to the domination of desires so that they are uncertain guides.

When we come to consider impressions and impulses we have two factors that are so near alike that they can be taken together. Here we have the sudden seizure of the individual with the strong urge to act at once, that is, this almost always accompanies an impression that comes from satanic power. An impression from a divine source has a gentle suasion in its bearing. Impressions, therefore, should be held in abeyance until we can test them to determine whether they may be divine or not.

Writing for the *Guide to Holiness*, an author (who conceals his identity) gives us some helpful points along this line. He tells us, "Man is prone to extremes. When convinced of one, he is in danger of going directly into the opposite. Thus when a child of God is convinced that he cannot follow his feelings as a rule of duty, he is in danger of going to the opposite extreme and following impulses. The enemy of souls is continually transforming himself into an angel of light, so that we have to 'try the spirits whether they are of God.' The fact that we have an impression to do something 'right in itself,' is no evidence that the impression comes from God. When Satan finds your heart fully set in you to do the will of God, and he cannot draw you away into open sin, he will then endeavor to give a wrong direction to your good intentions, and try to make you injure the cause of Christ by your wrong attempts to do good. Now if Satan may influence us to do things in themselves right, how can we distinguish his influence from that of the Spirit of God? Satan cannot melt the soul of love." Continuing with this discussion the writer cites an instance of an individual of his acquaintance who felt she must warn every individual in the village where she lived. Noting the troubled countenance of the friend he inquired the cause and upon hearing the explanation put this question, whether she had felt her soul drawn out in love for those souls, that is, with a special melting of love, not the general love that one always should have, then it was that light broke in and the troubled feeling departed.

Delineating the influence and the method of action occasioned by impulses the same writer goes on to say, "Impulses drive us blindfold—the Spirit melts and draws the soul with love. The man who follows

his feelings is like a ship continually driven by a tempest, or lying in a dead calm, while he who gives himself up to impulses, is sailing in the whirlpool of death. You say, 'How shall we guard against these two extremes?' If you are a child of God and filled with His Spirit, you will soon learn the voice of the enemy. Christ says, 'His sheep follow him, for they know his voice: but they know not the voice of strangers.' The influence of impulses on the soul is like the simoon wind, which stamps death upon every living thing that comes in its way; while that of the Spirit is like a summer breeze, attended with a genial shower of rain, spreading new life and vigor wherever it goes."

The last element in guidance that has uncertainty in it is conscience. No doubt we may feel that here we do not have the same degree of uncertainty as in the foregoing, and that may be true, but when we consider that back of conscience lies moral judgment and in relation to this conscience functions, we may realize that as is the moral judgment so is conscience. Then when we recall that moral judgment is dependent upon environment, training and education for its content, we can readily see that moral judgment is likely to be a variant, and in consequence so will conscience. Dr. Daniel Steele is speaking of classes of people with whom pastors have difficulty in their churches says that the first consists of those who consider conscience as infallible beyond the sphere of motives, dispositions and principles, and insist on infallibility in all practical questions, the realm of mutable ethics. They demand that the decisions of the intellect in respect to all moral subjects should be regarded as always right and clothed with the authority of intuitive judgments. Just here is found a fruitful source of most dangerous self-deception and of fanaticism in its various forms and degrees." With such type I am sure all of us are familiar.

The Spiritual Equipment of the Minister*

W. G. Bennett

THE thirst for power is well-nigh universal with the human race; it may almost be said to be innate in human hearts. There is both a legitimate and an illegitimate way of seeking powers: there are right motives, and there are wrong motives for wanting power. God is concerned with our motives, jealous of our affections.

Satan snatched at power and lost it, and by this effort forged the chains that will ultimately bind him and lock him a prisoner in hell. Even ministers may crave power with wrong motives. Someone has said, "Purity is power." We quote Tennyson with almost as much authority as Scripture. "My strength is as the strength of ten, be-

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FUNDAMENTAL PRINCIPLES OF GUIDANCE
In conclusion we can only speak briefly of the fundamental principles of guidance, but with these we are all of us quite familiar. They have been stated to us by many writers, but perhaps no one has presented them more naively than Hannah Whitehall Smith who observes, "If I have an impression, I must see if it is in accordance with Scripture, and whether it commends itself to my own higher judgment, and also whether, as we Quakers say, 'the way opens' for its carrying out. If either one of these tests fail, it is not safe to proceed; but I must wait in quiet trust until the Lord shows me the point of harmony, which He surely will, sooner or later, if it is His voice that has spoken."

Regarding the possibility of someone arising, saying that we should not depend upon our own intellectual conclusions as to guidance, she makes reply that it is not our intellect independent of divine grace but our judgment and understanding enlightened by the Holy Spirit, that the Lord has given us faculties and they are to function in connection with our inward life as the members of our body function in our outward walk. If we seek to make a physical transition from one place to another we use the appropriate members of our body, we walk, so within in making choices and decisions we use the power of judgment guided and enlightened by the Holy Spirit.

Thus has the Father in heaven given us means to guide us aright in this world of perplexity and enigmas. If we seek with a full heart His will and that alone, we may be protected against fundamental mistakes in our lives, we cannot be assured that in minor matters we will not mistake, but in the major we may be guided.

*Guide me, O Thou great Jehovah,
Pilgrim through this barren land.
I am weak, but Thou art mighty,
Hold me with Thy powerful hand.*

cause my heart is pure." There is a sense in which this is true, but it is only a partial truth. No man facing a congregation, conscious of questionable motives or chicanery within his own heart, will ever impress them deeply; but one is sometimes tempted in the presence of good people, and even ministers, to ask, "What for?" Jesus had something more than passive goodness in mind when He said, "Ye shall receive power" (literally dynamite). Dynamite is aggressive, irresistibly so. It tears in pieces the rocks, it tunnels under the great rivers, blasts its way through the bowels of the mountain; nothing mild or passive about dynamite. Jesus said, "The kingdom of heaven suffereth violence, and the violent take it by force." The thought of Jesus for His Church was aggression, against her the gates of hell should not prevail.

Sixty thousand Protestant churches in America did not secure one single addition to their membership last year. Moral standards are shattered until the crack phrase, "We don't know where we are going, but we are on the way," is an appropriate shibboleth for America. We may well ask ourselves the question, "Have we come upon times of which our divine Lord was not cognizant, or are there resources of power lying dormant within our reach, that if appropriated, would make the Church a militant army of aggression rather than a maudlin, helpless imbecile, that requires careful nursing to keep alive?"

But we must not deal too much in generalities. The first requisite in the spiritual equipment of the minister is that he himself shall be spiritual. Henry Drummond in "Natural Law in the Spiritual World," laid down the principle that there was no passage from a lower to a higher kingdom, except by the reaching down of the higher to lift the lower up into that kingdom. Jesus said, "Except a man be born again he cannot see the kingdom of God." Notice his comprehension of spiritual things was not arbitrary, but inevitable, "He cannot see the kingdom of God." Dr. Daniel Steele said the new birth brought into being a sixth sense by which we comprehend spiritual things; and Paul said, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things; yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

The only door into the physical kingdom is by physical birth, and the only door into the spiritual is by a spiritual birth. Without this spiritual birth the consideration of further equipment for the office of the ministry is useless. Men without this are "Blind leaders of the blind"; but to suppose that the spiritual birth is the only spiritual equipment necessary, is to fail to comprehend either the teaching of Jesus or apostolic life as revealed in the Acts of the Apostles. Babes are not teachers, there needs to be the development and equipment for manhood responsibility and service.

"John [the Baptist] did no miracle." He was a mighty, rude preacher from the wilderness. We do not know where he secured his mental training. He was unsophisticated and unspoiled by the philosophies of his generation. "He was in the wilderness until the day of his showing unto Israel."

"He was filled with the Holy Ghost from his mother's womb." He was not a reed shaken and swayed by public opinion, he was a creator of public opinion. He was not clothed with soft raiment, nor did he cater to king's courts. He frankly said to Herod, "It is not lawful for you to have her." He did not scrape or bow to either high or low. Soldiers were to do violence to no man, and be content with their wages. To tax gatherers he said, "Exact no more than that which is lawful, neither accuse any man falsely." To scribes and Pharisees he thundered, "O generation of vipers, who hath warned you to flee from the wrath to come?" John was an orator who swayed the multitudes as the wind sways the treetops. Jesus pronounced him the greatest of all prophets, but John could not qualify for the Christian ministry. "He that is least in the kingdom of heaven is greater than he."

Apollos was an Alexandrian Jew. A man of his type would hardly be likely to come from that city of ancient culture without the very best mental training possible. He evidently had native and acquired rhetorical ability. He was an eloquent man. In addition to this he was posted in scriptural knowledge, and used it. He was mighty in the Scriptures. He was not a stranger to spiritual things. He was "instructed in the way of the Lord." Mental training is not likely to increase one's fervency. But fire is never so hot, nor so illuminating as when it flames forth from a mind well trained and developed. This man Apollos was fervent in spirit. He was not a dilly-dallying socialite, he was a man with burning energy and intense activity; but he "knew only the baptism of John." Water is cooling and all right as a forerunner, but fire is the symbol of the baptism that Jesus administers. Tongues of fire were the insignia of Pentecost. Apollos could not qualify as a Christian minister.

We turn now to ask what was and what is the distinctive difference between Old Testament prophet and New Testament evangel. God's presence was with Israel during their history as a nation. And that divine Presence wrought deliverance in every great conquest or crisis in their national life. Christianity was proclaimed by Israel's prophets, as a great advance forward from Judaism. In view of this fact are we to sit helpless in the presence of crises, moral and spiritual, of far greater importance than any crisis that ever confronted Israel? Under the Old Covenant God's dwelling place was in tabernacle and temple. Under the New Covenant He dwells in the tabernacle of the heart and in the temple of the human body. The great objective of this indwelling presence is to produce men who shall in heart and life conform to the character and life of Jesus Christ. To accomplish this objective was the aim of the entire plan of salvation.

After the crucifixion, death, burial and resurrection of our Lord He appeared on different occasions for the space of forty days, and then ascended to be seated at the right hand of the throne of the majesty in the heavens. The coming of the Holy

Ghost awaited upon His thus being seated. On the day of Pentecost the Holy Ghost was poured out "and there appeared unto them cloven tongues, like as of fire, and it sat upon each of them." Jesus sat on the right hand of God. The word "sat" indicates a permanent abode. It sat upon each of them. The Holy Spirit had come as an abiding guest, henceforth the human body, and the Church the body of Christ were to be indwelt by God. Marvelous day! In all the history of the human race there had never been such a day. But remember, it was only the beginning of days for the Church of Christ. There is a sense in which the coming of the Spirit to our world is not new. He was here from the beginning, the Author and the Sustainer of all life. There is a sense in which His coming is unique. Never before this is He spoken of as inhabiting the human body. Never before was man indwelt by God in the sense in which he is indwelt under the New Covenant. There is a sense in which the coming of the Spirit is the equivalent to the coming of the triune God. Jesus promised that He would send the Comforter to His disciples, then said, "My Father and I will come unto him." This is triune.

From the presence of the Spirit himself is to radiate all spiritual grace, power and efficiency. But the great object of His abiding presence is the reproduction, or reincarnation of Jesus Christ in the human heart. Paul specifically declares this in his epistle to the Colossians, also in Ephesians.

"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1: 26-28).

"That he would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God" (Eph. 3: 16-20).

All this is distinctively Christian experience and life. What we say as ministers is important, but does not last long; people soon forget our words. What we are is not footprints on the sands, but is engraven in adamant. Living epistles known and read of all men. And yet this is not the fullest ministerial equipment. All that we may have by grace, Jesus had by nature, and yet he was not qualified for the sacred office of the ministry until He was anointed of the Spirit.

"And Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about. And

he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4: 14-21).

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10: 38).

Under the Old Covenant the anointing oil was symbolic of this anointing with the Spirit. In the thirtieth chapter of Exodus you will find the recipe for the compounding of this anointing oil. There was no substitute for it, none to be compounded like it under penalty; there were specific rules for its use. It was to be put upon sacred things, and upon kings, prophets and priests, setting them apart to their specified offices. Under the New Covenant barrenness is the penalty inflicted upon those who neglect to avail themselves of the privileges and power of this Spirit anointing.

In all history where was there such a generation of preachers as at the present time. Mentally trained, strong personalities, cultured, moral, refined gentlemen, but almost as ignorant of this Spirit anointing as were the Ephesians who had not heard that the Holy Ghost had been given. If this statement seems harsh it is spoken by one whose sun is westering and who yearns over the moral decline and spiritual desolation of our generation. If you regard it as unfounded, I ask where are the sinners that beat their breasts, and cry, "Men and brethren, what shall we do to be saved?"

"Preaching without the Holy Ghost is not a dead letter, it is deadly poison." Paul said, "The letter killeth." This is a fearful text. *Letter preaching—preaching that kills.* A number of years ago, on a bleak wintry day, a freight train pulled out of a North Dakota town. This train had one passenger coach, the occupants on this particular day were the usual train crew, a number of traveling men, a lone woman and her three small children on their way home to a claim on the prairies of that country of piercing winds and world famous blizzards. The train was heavily loaded with freight, but with much puffing of the engine and grinding of the wheels, it wound slowly toward its destination. One

by one the traveling men dropped off at the different stations, until the only passengers left were the woman and her three babies and one traveling man, a kindly, thoughtful gentleman. The storm increased as the day drew to its close. The babies fretted and cried as tired babies will do; the mother grew more restless and weary; the traveling man, a real gentleman, gave what assistance he was able, amused the children in various ways and in every way possible sought to make the very uncomfortable journey as pleasant as possible. The storm increased its howling to a blizzard, and finally, just about sunset, the railway guide showed that the next stop would be the woman's station. The train ground slowly on, pushing its way through the gathering storm but finally whistled and came to a full stop. There did not seem to be any trainmen about. The kindly gentleman helped the mother to wrap up the children, carried her baggage and helped her from the train, saying as he pointed to a little building a short way up the track, "Right there is the depot and doubtless your husband will be there to meet you." He bade her goodbye, and boarded the train just as it pulled out. The engine puffed and steamed; the train wound slowly on, finally the whistle blew and as the train slowed down a brakeman came through the coach and ejaculated, "Where is that woman and them kids?" The traveling man

replied, "I helped them off at the last stop." "What, you idiot, you mean to say that you put that woman off back at that watering tank?" There was no time to be lost and soon the train was backing to the tank. But the storm had increased and the train moved more slowly, finally reaching the tank, and then the search began. But the storm was fierce, and the darkness awful. After long searching they found under a heap of snow, the body of the mother stretched across the bodies of her babies, but all cold in death. Was not that traveling man a gentleman? Yes. Was he not kindly disposed? Yes. What was his crime, then? Simply he was acting without authority. And every minister without the Holy Ghost is guilty of a like crime. Cultured, decorous, ethical in deportment, but without the essential qualification of a minister. How shall we render our account on that day when God wakes up the dead and the books are opened?

Orthodoxy is a treasure; someone has said, "Orthodoxy is the trophies truth has won in its conflict with error." But a dead orthodoxy is a stumbling block to men and a stench in the nostrils of God. And only the abiding presence of the Holy Ghost in the heart of a minister can preserve a live orthodoxy, that at once maintains a defense of truth, makes him a safe guide of souls, and can be demonstrated in effective evangelization.

Casting the Net

Article Four

Methods Used Successfully

"Fishers of Men" in the Field, and What they Say About the Altar Call

I THINK the most successful appeals I make are the ones in which I ask the people to listen to the wooings of the Holy Spirit, as He calls them to pardon or purity. I usually vary the 'calls' with the different services, for I find persons ready to resist last night's appeal. Sometimes when every other 'try' has failed, I have asked for, and encouraged, a time of silence—all seated—then ask for that person to whom God was especially calling to come. Thus has broken the way for others; for almost invariably, someone whom pastor and workers least expected came."—MISS MILLIE LAWHEAD.

"I hardly ever pull my net just the same way. It depends upon the place, the time in the meeting, and what the spiritual tide is like. I am learning to depend more and more on the Holy Spirit to send peo-

These articles are taken from a handbook for preachers, "Casting the Net," by the late Rev. C. E. Cornell, one of the most successful soul winners of our church. The book has been out of print for some years, but these messages are so vital we are printing them for the benefit of our younger ministers and those who were not privileged to read the book.—MANAGING EDITOR.

ple to the altar, and to tell them when they have what they are seeking."—L. MILTON WILLIAMS.

"Sometimes the Lord leads me to sing a solo at the close of the sermon to clinch the truth, and melt the hearers to the yielding point. I have broken through several hard places in this way."—ARTHUR INGLER.

"I find to preach the truth faithfully, and simply put it on its merits, expecting the Holy Spirit to apply and look after results, has proved most successful with me. I sometimes vary the call; it depends on place, people, leading of the Spirit, etc., but in the main make a direct appeal, and when the Holy Spirit is on the preacher, the Word and the church, results follow. Have as little as possible of the human and as much as possible of the divine."—ISAAC F. HODGE.

"The altar call is the crucial test of every evangelistic meeting. It matters not how well a man has preached, if he cannot bring the people to an immediate decision to accept Christ, his preaching is vain so far as that service is concerned. I am free to confess that I find this one of the most difficult parts of my work. I often ask people to come to the altar as soon as I am through preaching, and then again I have the congregation stand and press home the invitation."—J. L. GLASSCOCK.

"After many years in both evangelistic and pastoral work, where I have seen many hundreds of seekers for justification and entire sanctification, God has been pleased to bless various methods in getting people forward to an altar of prayer.

"1. I have found a few times, that red-hot vocal praying by *all the saints* to bless the sermon has cleared the air, and made it easy to call people to the altar.

"2. Quiet prayer, and ask for hands of those who request prayer, then follow with a kind, loving invitation to the altar.

"3. Then again, when deep, pungent conviction was apparent, and all methods failed to get a 'break' among those who were under conviction, I have found it wise to dismiss the people, and have an after-meeting for Christians and all who felt their need of salvation. This brought us nearer of one accord, and broke the 'spell' of the devil, and God gave great victory.

"4. Many times the altar call has fallen flat because the preacher did not hold on long enough. Change your method, and try, try again.

"5. The preacher or evangelist is usually effective in going down into the audience, and doing wise personal work. Many fish are lost because the preacher stops with his 'general altar call.'

"6. The last and best method is, when the Holy Spirit falls on the preacher and people, and sweeps over the entire audience. The people rush to the altar of their own accord."—JOHN NORBERRY.

"Our most successful method has been, that while the people are seated, we ask all who desire to be converted or sanctified to arise; when we get all on their feet, we think will stand, we ask them to come to the altar; it hardly ever fails to bring the best results. This method requires more real conviction, and a longer time for the 'break' to come."—J. M. HARRIS.

"I have never been successful in getting people to the altar; if I know myself that is one of my weak points. I do not always follow the same rule. I have had the best results by preaching right up to the point, then making the call when the thing is at white heat. I sometimes ask the saints to get right down on their knees and pray while I ask for hands for prayer. Then follow this with a reasonable appeal, and those who raised their hands will usually come to the altar."—BUD ROBINSON.

"I know of nothing in my method of altar calls that is purely original with myself; and would hesitate to cite any as a pattern. Especially as monotony and stereotypes are to be avoided. Here as elsewhere imitation is to be shunned. And as in preaching, so in inviting, *personality* tells far more than rule."—JOSEPH H. SMITH.

"I have been in the evangelistic field for more than thirty years, and I find that getting people to the altar is a much easier job than getting them 'through' when they get there. I prefer preaching about two weeks before offering the altar. Just preach and pray until the people get anxious about their souls, and then when the call is made they will come,

and usually get through. I have found out that soul-saving is a great study, and that there are many ways to bait the hook to catch the fish."—JOHN T. HATFIELD.

"When conviction has sufficiently settled down on the congregation, I ask all who desire an interest in the prayers of the Christians to raise their hands; later on I ask them to take one more step by coming forward and giving me their hand, then kneel at the altar or return to their seats. I find that more than half who come forward will kneel; then I never let them stop until they pray through into the kingdom. One point I hold before them in each service—their free moral agency, and choice that can accept or reject God; this I make them feel."—E. A. FERGUSON.

"From experience I have found that to 'forecast' your audience is a good plan. An experienced fisherman can usually mark those in the congregation who have been somewhat awakened; if women, they will be fearful and afraid to come to an altar of prayer if far back in the church. Hence to get these near is an advantage. A little private and personal work will get them within reach of the gospel net. I have used the 'forecasting' method with good success. Sometimes a brief testimony meeting will encourage others to seek the Lord."—T. H. AGNEW.

"I make a direct call along the line of my preaching. I ask those who will seek the Lord to get up and come directly to the altar. When there is a general response, it puts conviction on others. I often dismiss the audience, and ask those who want to be prayed for, and those only who will pray to remain. I vary my method to suit the occasion and the local condition."—R. H. CRAIG.

"Let both minister and audience recognize and feel that this is the most important part of all services relative to immediate success and fruitage of the meeting. Hence, all the wisdom, power, and intensity available should be focused upon this feature of the revival. It is the supreme psychic moment upon whose issues hang the decisions of the hour.

"Where people and communities have been taught to disbelieve in the altar of prayer, and the necessity of earnest and public seeking; and scorn and ridicule such methods, it is well to give reasons for the use of the altar, at different times during the meeting. The following are some reasons, which if used in an argumentative way, may serve to help the opposers to see the benefit of the altar:

"(1) It is mentioned in the Bible about four hundred times. (2) There is an altar in heaven (Rev. 8:3), and we are taught to pray, 'Thy will be done in earth, as it is done in heaven.' We are copying after the heavenly world when we kneel at the altar. (3) Coming to the altar is a confession, and there is much virtue in honest confession. (4) It exerts a powerful influence on others. If one person goes to the altar, others are almost certain to follow. This is why the enemy of souls is so bitterly opposed to it. (5) It creates sympathy and inspires activity among Christians to see the manifestation of interest on behalf of those who encompass the altar. (6) It puts

the seeker not only in a place of convenience for prayer, but where he may receive helpful and proper instruction from those who have traveled the way before him. (7) It breaks down pride, subdues the will, humbles the heart, aids decision, and helps the faith."—ANDREW JOHNSON.

"I do not follow any order in the 'calls.' But I find that people will be caught with different kinds of bait. In the last meeting I held, everybody in the house, sinners and all, would come down and shake hands with the new converts, and congratulate them; in this way a number of the unsaved broke down and kneeled at the altar and were saved.

"I find it necessary to get the church to move first. I sometimes ask all who are burdened for loved ones to come and pray. Or, those who will make a prayer list. Or, to reach older men and women, those who were converted after fifty years, forty, etc. Sometimes I ask those who were converted in Illinois, Ohio, Iowa, and always the state in which I am holding the meeting, to come and pray. I urge new converts and those who have been recently sanctified to give public testimony; this helps to persuade others, and *liven*s the meeting."—R. N. MCKAIG.

"I often invite all of the congregation who will do so to come to the altar of prayer, and then ask for those who are conscious of their need of salvation to manifest it. In this way I locate a number of seekers. I seek to adapt my call to the spiritual condition of those before me, always relying upon the Holy Spirit for aid."—H. F. REYNOLDS.

"My greatest success in getting people to the altar and to God is through the *personal effort method*. Usually I find little difficulty in filling the altar, if I can get the church to work and speak to the unsaved personally. I sometimes invite the people to the altar for 'one' prayer. Many will thus come, and some will get under conviction and remain."—JOSEPH N. SPEAKES.

"I always avoid being too general in my altar calls, but insist upon *definite* seeking. I vary my call as time, occasion and leading of the Spirit may suggest. Sometimes I come to the altar with a red-hot exhortation; have the entire congregation stand, sing a familiar hymn, and then make my 'pull' for those who desire to be converted, reclaimed or sanctified wholly. I have gotten good results in this way."—WILL H. HUFF.

"I vary the call with the interest of the meeting. When the tide is on it is easier to get persons to an altar of prayer. I make my calls *explicit*; I work in the audience myself and bring many to the altar. I preach, and expect results, and God gives them."—C. W. RUTH.

"The 'net' should be knitted with a warp of truth and a woof of love, having meshes small enough to catch those of budding accountability, as well as those of flowering, fruiting, and well-matured conscience. It should be *gently* and *intelligently* lowered around them, and then *draw* them toward the mercy-seat. 'Knowing therefore the terror of the Lord, we *persuade* men.' And I, if I be lifted up from the earth, will *draw* all men unto me.'

"First, last, and all the time, the worker needs to have the 'leading of the Spirit.' This insures *variety* to suit the occasion. He will not find the 'right side of the ship' simply by rote; he must have the Master's directions.

"The 'call' is where the real substance, or import of the message is woven into a net that impels souls to move according to their convictions, toward the focusing point of the conflict—the altar. It is the connecting link between the sermon and actual victory; and if this is weak, the results will be thus limited. It may be weakened by *letting down* of faith and effort—when faith should spar in steady flight and effort be the strongest. Often it is weakened by a lack of wisdom: Trying to compel action by brusque declarations; or, inviting in such a blunt, cold manner that it seems more of a rebuke than a loving solicitation.

"Surely this is a time to be wise, not weak; to plead, not pound; to draw, not drive; to solicit, not scold; to lead, not lambast; to be patient, not petulant; to be keen, yet kind; to be true, yet tender; to be strong, yet sweet; to be cool-headed, yet warm-hearted; letting your own light shine out to the souls in darkness; exhibiting a *sample* of what God can do, and will do for the 'whosoever will.'

"Adherence to principles, rather than methods, I believe to be wise."—J. A. HARRIS.

The Last Half Hour

The very fact that prayer is so important a factor in our spiritual conflict makes it certain that the great adversary will try to hinder and defeat this weapon of attack. Therefore we need all perseverance as well as all sincerity and devoutness. It is not enough to find access to God in prayer and be conscious of the answering witness of the Holy Ghost. We must often follow this up with continued intercession. Frequently it is only through the spiritual force of persistent prayer that the answer comes. To stop halfway is very much like winning a battle and then failing to pursue the foe until the rout is complete.

When Elisha on his dying bed was giving to the king a great object lesson on prayer, he first taught him to pull the bowstring and shoot the arrow with the impetus of his powerful arm. But that was only the beginning of the victory. He must next take the arrows and smite upon the ground; and when he failed to follow this up to a finish, but smote only thrice and stayed, the prophet was grieved and angry because he himself had cut short the complete blessing which God had already intended to give him. Beloved, let us not leave out the last half hour, but pray "with all perseverance."—A. B. SIMPSON.

To live for today is in the noblest sense to live for eternity. To be my very best this very hour, to do the very best for those about me, and to spend this moment in a spirit of absolute consecration to God's glory, this is the duty that confronts me.—DAVID J. BURRELL.

"Why Did They Not Ask Me Before to Be a Christian?"

A. S. London

AN ELDERLY gentleman stood up in one of our conventions, after an address on personal evangelism, and said, "I lived in a city thirteen years, when a Sunday school teacher asked me to go to church with him. I was converted in that meeting on the third night of my attendance. My family was broken up, and I have not seen my son for seven years. Why did they not ask me before to be a Christian?" I could not answer his question. I cannot answer it now.

When a Japanese fleet met a Russian ship, Togo hung out the words: "The fate of the empire depends upon this engagement. Every man will be expected to do his duty." It spurred the last man to do his best. The Bible says, "Ye are my witnesses." But we have failed to testify to that which we know. And what a mess we are in as a nation!

That great editorial by our wonderful young editor, Dr. D. Shelby Corlett, where he quotes *The Brooklyn Eagle* relative to conditions in that city, is enough to make our blood run cold. Churches are fighting to keep their doors open in what was once known and advertised as "The City of Churches." Paganism is rampant, and Protestantism is struggling for its very existence. Why?

It is reported today that Congress is being asked for more funds to place three million more men on WPA jobs, while Dr. L. A. Reed, who writes the wonderful comments in our church organ, states that forty-five millions of dollars was spent for liquor by those who are on relief rolls. These are critical days. The interests of our Master's kingdom have been committed to our hands. Now is the telling time in the tug of war. After the baptism of the Holy Ghost it is recorded that the disciples preached from "house to house."

Henry Ward Beecher said, "The longer I live the more confidence I have in the sermons preached where one man is the congregation and one man is the minister." A great divine said that he had now come to the place where he should have started in the beginning, namely, one Christian working with one soul to save that individual.

Dwight L. Moody, who won more than a million people to Christ, said just a little while prior to his death, that after all, the most effective and fruitful work of grace can only be secured by the consecration of the great masses of our membership to reach the people one by one. A leading divine in a sister denomination said that if all the pastors of his denomination would reach just one soul a month, 460,000 would be won in a year. And if all the pastors of evangelical churches of the United States would win just one person to Christ every month, in one year, one million, six hundred and twenty thousand would become Christians.

One man in twenty years, with the added force of his converts, winning just one individual to Christ every twelve months, could save more than one-half million individuals. And it is figured out by

statisticians that with three thousand people winning one to Christ each year, with the converts doing the same thing, the world could be won to Christ in twenty years. After all, God's Spirit never works independently of an individual. Christ always sends an individual to do a special task. It is said that every person won to Christ has been touched by some other person.

Bishop McDowell in one of his addresses before a ministerial meeting in Chicago, said that it is a common thing to hear people praying that God would give them a hundred souls in a meeting. He goes on to state that if any person is to win a hundred souls, they will be found on the same street where you live, or their names are in the city directory. They are the husbands of women who already belong to your church, or children of parents who are already on our rolls.

A preacher caught this vision of personal evangelism and was lifted out of his discouraged condition. He went out and before the close of the year he had won seventy-eight people to Christ through individual effort. Another preacher caught the vision of personal-soul-winning, and in one week won fourteen people to Christ. A great soul-winner was asked how he did his work. He replied, "I stay in my study in the morning, then eat my lunch, and at one-thirty I begin my visiting. I visit until six in the evening." In one year this man won 364 people to Christ and the church.

Dr. Henry Clay Trumbull, the great Sunday school specialist, said that he early resolved in his ministry to not meet a man more than three times until he talked with him earnestly about religion.

A man worked hard to win a friend to Christ. He finally won him to the place where he attended his services, and one night he was wonderfully converted. When he came through the influence of the friend who had taken so much interest in him, twenty-one others came with him.

This matter of winning others should become a serious business. Dr. A. C. Dixon says that the Greek of Acts 8:29, in referring to the command given to Philip, should be translated, "Go, glue thyself to the chariot." This infers that we are to stay with the individual until we win him—glue ourselves to him. One never knows the influences that will be set in motion when an individual is won to Christ. Andrew brought Simon to Jesus. Peter preached on the day of Pentecost and opened three thousand pairs of eyes to Christ. What an influence was started that day when Andrew won that quick-spoken, wicked, uncouth, brother to Jesus! Peter discovered the lad with the five loaves and a few small fishes when the multitude was fed.

We may get only one, while this one's work may spread over a whole nation. Robert Moffat, a small lad was won to Christ. He influenced a whole continent for Christ. What will you do about personal evangelism?

Improving Our Preaching*

Stephen C. Johnson

PREACHING is a serious business. There is a threefold responsibility associated with it. First, to God; second, to the souls in our charge, and third, to our own immortal soul. Someone has said, "The largest room in the world is that of improvement." From observation study and a limited experience, I believe our preaching may be improved by: Preparation, Visitation, Association, Reconstruction, Illumination, and Continuation.

PREPARATION

We may improve our preaching by thorough preparation. We concede that this group of preachers have met the divine requirement necessary to entering upon the Christian ministry; namely, a genuine experience of justification from all sin, and the sanctification of the Spirit. But to preach, we must study; not as one brother said, "Study to show thyself"—our people see too much of self in the most of us. We are to study first "to show ourselves approved unto God" and second, "a workman that needeth not to be ashamed, rightly dividing the word of truth."

Think, think logically or orderly and prepare your messages the same way. This is beneficial not only in your delivery, but it enables your hearers to follow you more closely. Hence your effectiveness is greatly increased. There are four words which to me present a simple little plan in sermon preparation; they are—Explanation, Illustration, Application, and Exhortation. Try it.

Next, we should give great care to the choice of our words or diction. In the study, as in the pulpit, thoughts clamor for expression, but unless we have suitable words with which to clothe them we may become offensive and appear rude. We are to adorn our sermons in the best of words.

Attention should be given to mannerisms in the pulpit. We use the word mannerisms instead of gestures, for it has to do with an excessive use of a style or manner; such as running to and fro, stamping the feet, waving the arms, pounding the desk, or any other form of bodily exercise. Understand, we said to excess. Gesture is a bodily motion or posture intended to express or emphasize something. Let us learn to conduct ourselves in such a manner that our very being intensifies and enforces the truth presented.

VISITATION

Pastoral visitation contributes to improved preaching. We contact the people's difficulties, problems and sorrows, as well as the people themselves. Our hearts and minds will be brought to their level. Our thinking will be in the terms of men. We will speak with the tongues of men and not of angels. Preaching flavored with heart interest and genuine sympathy brings order out of chaos, gives strength in times of weariness and faith replaces doubt.

* Paper read at Indianapolis District Preachers' Convention, April, 1938, by pastor of church at Spencer, Ind.

RECONSTRUCTION

Our preaching may be improved by reconstruction. By reconstruction we mean to build better. Do not think because you had a wonderful time preaching that sermon that it is perfect, and there is nothing to be added or eliminated. Fifteen or twenty "amens" removed may make it more effective. The silly little story may have been out of place. Replace the superfluous with something of the Word of God, something tangible, vital and important, and do it every time you preach the sermon. Wesley's sermons were best when he preached them the fortieth time. The good carpenter sharpens his tools often. The good barber whets his razor before and after shaving.

The story is told of a farmer coming to town one day and deciding to get a shave. Looking about he saw a shop advertising wet shaves at twenty cents, and dry shaves at ten. The good man from the farm, desiring to economize informed the barber he would have a dry shave. After some time had elapsed a mule was heard braying down the street. The barber asked, "What was that noise?" The country gentleman replied, "It must be some other poor fool getting a dry shave." Brethren, let us moisten our message with tears.

To continue the thought. The architect does not leave the fundamentals of property building, such as a good foundation, side walls and roof; but he does endeavor to design a better foundation, a more secure and enduring wall and roof. He seeks to remove from the interior and the exterior of the building those things which would appear offensive and detract from the building. At the same time he adds arches, curves, ornaments, and light, which make it resplendent in grace and beauty. Let us build better sermons.

ASSOCIATION

Association will improve our preaching. We are much like the people with whom we associate. The Nazarene preacher who wilfully absents himself from our district and group gatherings is doing his people an injustice and himself as well. We might add also that his chance for advancement is far removed.

Associate with great preachers. Sit at their feet as a student. Watch them as they lay their foundation and build the superstructure. Watch them as they reach their sublime climax. Catch their pithy phrases. Watch their diction and their articulation. Watch them as they go into the treasure house bringing forth things, new and old. Watch them as they dip into the fountain of wisdom and truth; perchance they will slake a tantalizing thirst within you. Watch them, not to mimic, but to learn; not to be great, but to be a better preacher.

Some time ago a young man came to me announcing his intentions of identifying himself with an independent holiness work. He had gifts, talents and a wonderful spirit, and would have made good in the ministry of our church. I pleaded with him for two

hours, showing him he was hindering his future. I have some good friends in such movements, and some are good preachers, but personally, I have yet to find a deep, outstanding preacher among them.

Association with strong preachers is as sure to increase your ability and effectiveness as is an apprenticeship of a junior craftsman under a master mechanic to improve his mechanical skill.

Read books and writings of great preachers, past and present. Read books of a devotional nature, keep your heart warm. Read, study, and memorize your Bible. Your people want the lamp to their feet and the light to their path. Be a Bible preacher.

Associate your ministerial life with Calvary. Lessons of love, tenderness, forgiveness and sacrifice will be learned. Thunderings of Sinai may produce fear, awe and respect, but it may produce harshness of speech, and imbue one with the spirit of an exacting Pharisee. Love people, and let them know you love them. Good reception is as necessary to good preaching as it is to radio. Static usually accompanies thunderstorms.

Associate with God. "He who would speak for God to men, must be much with God."

ILLUMINATION

Spiritual illumination is quite essential to better preaching. Our minds need to be enlightened as well as enlivened. We should glow with a fire kindled within. Samuel Chadwick writes, "Fire is the chosen symbol of heaven for moral passion. It is emotion aflame. Spirit-filled souls are ablaze for God." We should love with a love that glows. We should serve with a devotion that consumes.

It is quite obvious that the place of ineffectiveness is at the point of self-confidence. Native ability, education, culture and refinement are wonderful assets, but he who would preach with passion and fire must be Spirit-filled. We quote Mr. Chadwick again, "The church at Ephesus had the advantage of a distinguished and brilliant preacher. He was a man of great scholarship, who had won distinction at a great university. No preacher can have too much learning. The Bible states Apollos was a 'learned man' and that 'he was mighty in the scriptures.' It seems hardly credible that such a minister should lack the very things essential for the work of the Christian ministry. He had neither gospel nor power. Peter the fisherman was worth a thousand of him. Eloquent, learned, scriptural, impassioned, fully trained, well instructed, a courageous learner and an effective teacher. Skilled in definition, powerful in debate, yet he had no power. The colleges had given him of their best, but they left him ignorant of the things vital and destitute of the Holy Ghost." If you would improve your preaching you will do it "with the Holy Ghost sent down from heaven."

CONTINUATION

Be at it continually if you would improve your preaching. You have begun, keep it up. Be a preaching preacher. Imitate the disciples of Christ, who "went everywhere preaching the word." Preach to one, preach to ten thousand; preach in churches, in

lanes and byways, streets and highways. Preach to Protestants, Catholics and the Jews; to every race and color. For, "We are debtors to every man to give him the gospel in the same measure as we have received it."

A young surgeon told the writer while he was taking his training that he stood for six months across the operating table from the master surgeon before he was allowed to use the knife. Then they exchanged positions for six months. Continual practice brought him success.

Preach by word and example, "Keep thyself pure." In conclusion, allow me to use the words of St. Paul to Timothy, "Meditate on these things and give thyself wholly to them, that thy profiting may appear to all. Take heed to thyself and to the doctrine; Continue in them; for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:15, 16).

What Wesley Said About Money

These digested excerpts from his sermons show that he was far in advance of his time

WHEN God put me into the world, it was not as proprietor, but as steward. He trusted me for a time with all sorts of goods, but the title to them still rests in Him.

I myself am not my own; but His, and so also is all that comes into my life. My soul and my body are not mine, but God's.

I am debtor to God for all I have. But there is this difference.

A debtor, while required to pay his debt, may not do what he pleases with what has been entrusted to him. Always it is his master's, not his own. He must handle it as his master may order him.

Not being the owner, but being only for a moment, so to speak, the representative of another, he has these possessions on condition that he shall use them under orders.

This is my position, as a Christian. I have no liberty to use that with which God has trusted me, except under His lordship. I am not in any sense a proprietor. None of these things is my own.

If I really wish to be a loyal and intelligent Christian steward, there are certain things I must do.

From the things which for the time being God has put into my hands, but which He has the right to take back whenever He chooses, I must first provide the necessities of life for myself and my family. Necessaries, only; not useless frivolities and extravagances.

If there is anything left over, I must use it for the good of those who are near to me in Christian fellowship. If there is yet a surplus, I must use that in every possible way for the good of humanity.

By this means I give to God His all. I obey His law, not only in what is usually called giving, but also in what I spend on essential provision for my own life and that of those dependent on me.

When uncertainty arises about any particular outlay, I can quickly settle the doubt by asking myself

whether in the proposed use of money I should be acting as owner, or only as steward. Is it in harmony with God's Word? Can I do it in the spirit of sacrifice? Has it any relation to the life record I must face hereafter?

Perhaps some hesitation may yet remain. Then I must see if I can pray about the matter. Can I say to my Lord that I propose to spend this sum in full harmony with His purpose in entrusting it to me? Can I ask Him to bless my spending?

If I am sincere in all this, and have no sense of condemnation, then I may freely use the money, sure that I shall never need to blush for having done so.

It is not sufficient, I must remember, to limit myself, as though I were a Jew of old, instead of a disciple of Christ. I may not set apart one proportion of what I have, neither a tenth nor even a half, I must offer to God all that is His, whether the amount be great or small.

How can I do this? Only by using all in such ways and for such purposes as shall best serve my own highest interests, those of my family, the church and the world.

For there will come a time when my stewardship must cease, and when I must make a report of the way I have used it.

That report will need to be in harmony with the law of God, not only as to the law's special demands, but also as to its general tendency and purpose.

Otherwise I cannot be truly a trustee of God's wealth. I must have not only the sanction of His Word, but of my own conscience.

Why, then, should I hesitate to follow all this which I know? Why should I conform to non-Christian notions of property, ownership and self-indulgence?

My whole duty and joy have nothing to do with the customs of business as such. I am in no way bound by the pagan traditions that other men follow. I must imitate any such man only as he is himself an imitator of Christ.

It is Christ's word and law and life I must emulate; His will is to be my will. I must live up to the honor of my profession as His servant.

I dare not use His money for the whims of the day, for notions of elegance or in gratifying unreasonable longings for self-indulgence.

My great business is to use my Lord's property in doing good. Not a little good, either, but all I can possibly get done, of every sort and at every time, to all sorts and conditions of men.

This is a large part of Christian wisdom and personal integrity. It comes near to fulfilling all the law and the prophets.

It is not for me a prudential action. It is my inescapable and joyful calling of God in Christ Jesus! —The Christian Advocate.

Prayer is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; not figures of speech, but earnestness of soul.—H. MOORE.

Open Letters to a Young Minister's Wife

By a Minister's Wife

NUMBER SEVEN

DEAR ANN:

It seemed so good to see you again last month at campmeeting. But as usual our opportunities for serious conversation were limited. You did say something, however, that gave me the impression that you had been finding certain members of your church rather difficult to deal with and a trifle hard to put up with. So I decided then and there that my next letter to you would be about the attitude of a minister's wife toward people.

We, as ministers' wives, come in contact with every stratum of society and with all varieties of human beings. We must continually associate with people, deal with people and work with people, and sometimes in spite of people. Our sweetest experiences as well as our bitterest experiences in life will come from the same source, our contacts and relationships with people. That is just where the trouble is, too, we are so apt to be more concerned about the effect people have upon us than we are about the effect we have upon them. We are so busy making up our minds whether the other person's personality pleases us that we forget to wonder whether our personality appeals to him. Yes, I know we hear a great deal about not caring what people think and it is true that when principle is at stake and right is involved we must be true to our convictions regardless of the opinions of people.

But as I have said before there is a sense, Ann, in which we should care a great deal about what other people think. For if we want to help people we must first win their confidence. If they do not like us we will have a hard time trying to do them any good. The children of this world do seem to be wiser than the children of light. Any salesman representing an earthly company will maintain the utmost poise and courtesy in order to sell his wares to some unwilling and unresponsive prospect but Christian workers seem to find it hard to remember that they should be willing to be "all things to all men" in order to "sell" the religion of Jesus Christ to lost humanity. I think this is what Paul meant when he said, "Even as I please all men in all things not seeking mine own profit but the profit of many that they may be saved" (1 Cor. 10:33). If we could always remember that every soul we meet is a prospect for the kingdom of God and that our personalities, our words and our actions are either going to repel or attract that soul and make it harder or easier for God to reach him, it would probably help us to be more concerned about how we affect people than we are over how they affect us.

For example, if the members of my Sunday school class are inattentive and talk to each other instead of listening to me, my reaction should not be one of

annoyance because they are not listening but should be one of concern because I am failing to capture their interest. There are many other practical ways in which to apply this principle and I believe every minister and minister's wife should strive to maintain this objective attitude toward people. There is a proper consideration of the effect of other people upon us and I may say something about that too before I finish but right now I am more concerned about the other side of the question.

Now I do not know any way to make people feel that we are interested in them and concerned about them unless we really have an interest in them and a heart-felt concern for them. It is easy enough to feel this way about some people but there are others whose personalities not only do not appeal to us but even repel us. Nothing but divine love in our hearts and the firm belief that Jesus saw something worth dying for in every human being will help us to ignore our natural antipathies and cause us to strive to please the unlovely and the unlovable for their good to edification (See Romans 15:2). I often find, to my surprise, that uninteresting looking people are not always so mediocre as they look when I take pains to cultivate their acquaintance. And I have seen the grace of God transform some unlikely looking people into positively attractive personalities. Then, too, sometimes the very people that I am inclined to believe are unapproachable, yield more readily to the appeal of the gospel than some who seem less aloof. The truth is, Ann, that I am learning not to judge people at face value and to take nothing for granted. We are commanded to sow beside all waters. It is ours to plant and water and God will surely give the increase. We may wish we could win more wise, more noble, more mighty men to our ranks but it seems that God has chosen the foolish, the base and the weak to demonstrate the possibilities of grace. So we cannot afford to be indifferent to any human soul that comes within the range of our power to influence him for God, or to give him a helping hand over life's hard places. If we are to be good ministers' wives we will have to have hearts full of sympathy, compassion and concern for every man and woman, boy and girl. If we do not actually feel for people we cannot help them much for our feeling or lack of feeling is more readily sensed by others than we think.

Then, too, Ann, as you are fast finding out, we must cultivate much patience and forbearance toward our fellowmen. And I really think it is much harder to exercise patience toward professed followers of Christ than it is toward avowed sinners. I recently heard about a book that an aged minister is supposed to have written after serving the same congregation for many years. It is entitled, "The Cussedness of the Saints." Well I would not like to use just that terminology myself in describing the actions and reactions of some professing Christians but I have seen and experienced some things among them that might answer to that description. I have found, however, that while a lot of inconsistencies in people's lives are due to carnality; many seemingly

inexcusable defects in character are due to lack of early training and to ignorance of ethical principles.

I am trying to learn to reserve judgment until all the evidence is in. I am afraid that most of us are too prone to jump at conclusions about people on very meager evidence but even when we think we positively know a person's background, training and character there is always the unknown element of heredity that only God knows. We dare not expect too much of even the sanctified. For only their hearts are made perfect. They will do many things that try our patience because they err in judgment. I have known people whose purity of motive I could not doubt but who could not be given any place of leadership because they were so utterly lacking in tact and other essential qualities. We have sometimes had to go around and try to repair actual damage that these good but tactless people have done. It is just a case of "what cannot be cured must be endured."

Now Ann, I am going to be real frank and tell you that there is one kind of person that I am afraid you are going to find it hard to be patient with and that is the "leaner." You have always been so self-reliant and so efficient and capable that I know it will be hard for you to understand these weak-kneed, feeble-minded people who are always in need of support and comfort. But it seems that there are people whose characters are so unstable and whose purposes are so wavering that they must continually have human aid as well as divine grace if they ever make the grade. Akin to these are the sensitive souls who must be constantly reassured of your interest and concern in their welfare. These people are to be pitied more than blamed. They are usually suffering from an inferiority complex. I believe that the term feeble-minded in 1 Thessalonians 5:14 refers not to a state of mental deficiency but to a discouraged, faint-hearted condition. And you know that there are times when the strongest souls are pressed and tried until their hearts grow faint within them. In fact we are exhorted to, "consider him who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds." So after all, perhaps none of us are immune to moments of weakness and it will behoove us to consider ourselves lest we also be tempted. I have seen people who had a great deal to say about how other folks ought to deport themselves under trial make a rather poor showing themselves under like circumstances.

I have not mentioned so far the class of people who are best described as having been born in the "objective case." Whoever their pastor is, they are opposed to him, whatever the church board proposes to do they are opposed to it; in fact nothing is ever right unless they initiate it. Sometimes they get very exercised because "everything is going to the dogs" and talk loud and long about how God has shown them that this or that is not being done right. There is only one thing to do with such people, Ann, and that is to turn them over to the Lord and let Him deal with them. Just pray for grace to be long-suffering and kind toward them and in due time though you may think it is long overdue, you will

see the Lord very efficiently, put the quietus on their activity. It is right here where it is really necessary for us to watch our own reactions and not allow ourselves to be affected by the wrongdoing of others. I once heard a preacher say that we should avoid a provoked spirit which he defined as being a wrong spirit toward a wrong thing. The only reference to this in the Bible is in Psalm 106:33, where we are told that the children of Israel provoked Moses' spirit so that he spake unadvisedly with his lips. Of course a minister's wife is not necessarily involved in dealing directly with people of this sort but if they are opposing the leadership of her husband she is apt to feel it more keenly than if the opposition were directed at her. So be careful, Ann, about letting yourself get too exercised over the wrong attitudes of other people. It is very easy to go too far. So here is another place where we must try to apply the principle of thinking how we affect others and not how they affect us and literally overcome evil with good.

I think that you understand by this time that I have been exhorting you to love everybody in general. But now I will have to say that one of the trials of a minister's wife is that she must love everybody in general and seem to prefer nobody in particular. In other words she must be without respect of persons. It is impossible not to find some people more congenial than others and I must be candid and admit, Ann, that you are bound to find one or more kindred spirits among any group of people you may have contact with. Yet you will find it expedient to suppress to a great extent your normal desire for intimate, congenial companionship among the women of your church. A congregation watches very closely for signs of partiality on the part of their pastor and his wife and they must avoid any obvious preference for the society of any particular people.

There is one woman in our church whose company I enjoy and whose fellowship I sincerely appreciate and the feeling is mutual between us. It would be very easy for us to indulge in an intimate friendship and if I were not the pastor's wife we could do so but we both realize the effect it would have on other women in the church. So we are like "ships that pass in the night" in public although we do once in a while have an opportunity for a heart to heart talk when we are unobserved. We have a good laugh once in a while because we so seldom even get a chance to speak to each other at church. Probably no one but she and I know how we feel toward each other.

There will be people, too, who will try to monopolize your attention; and in your desire to be helpful you may let them absorb more of your time and strength than they are entitled to. These people will want to sit next to you at church; they will tell you all about their lives. They will probably be individuals who have no Christian experience but have worn out every Christian worker whose attention they could get trying to "pray them through." I have dealt with a number of such cases and have almost invariably discovered that they are not willing to "pay the price," but are consciously or un-

consciously trying to get God to make a bargain with them and take them on their own terms. You will observe, too, that they want just certain people to pray with them, usually you. You will find, Ann, that you are only wasting your time on such people and the only thing to do is to let them understand that they are not fooling God or you or themselves. If they finally get ready to really submit to God they will evidence it by being willing to let anybody pray with them and for them.

But in all these varying experiences with all types of humanity we as minister's wives must keep a magnanimous spirit and a passionate concern for souls avoiding any tendency toward cynicism with regard to the weakness of humanity or callousness to human need.

I will not try to include in this letter instances of how preachers and their wives are sometimes called upon to "rush in where angels fear to tread" in order to help people out of their troubles, but I will try to do so in my next letter.

Yours for souls,
HOPE VINCENT.

LED BY THE NAIL-SCARRED HAND

"Search me, O God . . . and lead me" (Psa. 139: 23, 24).

"Search me, O God, and know my heart, and help me know as Thou dost know. Try me." Dig under that word "try." It is a fire word, and nothing tests and tries like fire and no fire tests and tries like the fire of the Holy Spirit's own presence. "And know my thoughts"—my meditations, my dominant purposes, undermost, innermost—help me know what Thou dost know about me, and lead me. I am "going it blind"; I will shut my eyes. I cannot see, but I will put out my hand and, I know Thy hands have touched mine by the nail scars. I will go in the dark as long as Thou art leading. Lead me out into the way everlasting.—S. D. GORDON, in *King's Business*, SELECTED BY B. H. POCKOCK.

But we're not going to get far with old and outworn tools. We cannot hire an evangelist, stick up a sign, "Revival Meeting Now Going On," and expect the crowds to come. They have too many reasons for going somewhere else; and the idea of going to the revival meeting does not even occur to them.

We have to begin far back of that, at the place where personal work has always begun: the place of personal contacts. No sinner is likely to believe that because we have just put up a sign, we church members have suddenly become anxious about him.

It is time that we tried to look at our home field as the missionary looks at his field across the sea. He and his little band of converted folks really believe that this is the place where a big piece of work for God is to be done—and that they are the people to do it!—From *Christian Advocate*, January 14, 1937.

GENERAL CHURCH PROGRAM

Stewardship

C. WARREN JONES

A Stewardship Challenge

HENRY B. WALLIN

ARTICLE TWO

A SYSTEM of church finance so universally recognized must not be ignored by the Church of Jesus Christ, at a time when the doors of the world swing wide and the cry of the hungry-hearted is like the sobbing of little children for bread.

If the kingdom of God in those far-off days of Jewish provincialism needed the tithe to support her altars, it carries without argument that nothing less than this can be adequate for the modern church which is embarrassed in nothing so much as her inability to answer the piteous and ever-increasing calls for help. In every land new doors are opening and hundreds of young people trained in our colleges are ready to give their lives in sacrifice; but the church is impoverished for lack of funds and cannot send them.

The paying of God's tithe carries a double function. It blesses the giver and the receiver. Neglect to honor God with one's substance brings God's displeasure. The last note of alarm before the silence of four centuries was sounded by Malachi, "Ye are cursed with a curse, for ye have robbed me in tithes and offerings, even this whole nation." Then he offers the remedy, "Bring ye all the tithes into the storehouse . . . and prove me, . . . if I will not open you the windows of heaven and pour you out a blessing. . . . I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground."

Observance of God's tithe will distribute the financial obligations of the church on a basis of equity as can no other system. It will place responsibility where it belongs and equalize the burdens. It will also prevent many questionable devices for raising money over which many good people have stumbled. It will properly house the minister's family, build commodious churches, give adequate support to pastors, maintain our Bible schools, fill the coffers of home and foreign missions and convince a skeptical world that the Church of God is the greatest institution among men.

"There is that scattereth and yet increaseth and there is that withholdeth more than is meet, but it tendeth to poverty." When will the church believe this? God is patiently waiting for that day to dawn. Then will the desert begin to blossom as the rose

and the nations of the earth will study war no more. Swords shall be beaten into plowshares and spears into pruning hooks, the lion and the lamb shall lie down together and the child shall play upon the hole of the serpent for the nations of this world have become the kingdom of our God. Horace Bushnell says, "There is need of one more revival and only one, namely, the tithe." In the language of Dr. Doty, "For the church to falter now and write defeat upon her banner; for her to palliate her tardy indifference will be a tragedy infinitely worse than that which befell Napoleon at Waterloo or Lee at Appomattox—a tragedy which explains the breaking heart of the Son of God upon the cross."

Arise, O Church of the living God, and lift the shame and dishonor that hang like a midnight pall over our beloved Zion by bringing all the tithes and offerings to her altars and God will verify His promise and vindicate His Word, bringing to us a revival of magnitude and blessing hitherto unknown.

Shall we accept the challenge?

N. Y. P. S.

S. T. Ludwig

Your N. Y. P. S. and Evangelism

IS your Young People's Society evangelistic? What are your young people doing to win souls? These are pertinent questions that challenge every pastor. Your General Council is also concerned with this vital issue. We are anxious that we shall not lose the world-wide vision of our task as an organization. To help maintain our evangelistic fervor we are urging two things among our young people's organization.

First, that every district sponsor a series of conventions which shall have for its specific purpose "the deepening of our devotional life." We need a greater realization of what Christ can and will do for us if we will let Him. Then we need to know how to make Christ more real to men through our life and testimony.

Second, we are asking the districts through their local societies to carry on a great personal workers' campaign in the community served by the church. To this end the General Council is sponsoring the "Personal Solicitation Campaign," and we are urging our people everywhere to plan for a great advancement along the line of contacting new young people for the society. Unless otherwise designated by your district leadership, we are setting aside the month of October this year and next year for a continuation of the plan inaugurated last October. We

believe much good has been accomplished and more enthusiasm will be projected this fall. Information and materials for the campaign may be secured free upon request to the office of the General N.Y.P.S. Secretary at Headquarters.

In order to make the plan more effective we are reprinting a series of six Bible lessons on "Personal Work." These were prepared some years ago by Dr. D. Shelby Corlett, then General N.Y.P.S. Secretary, and were very popular as elective materials for N. Y. P. S. study groups. They may be used very successfully as part of the program for your N.Y.P.S. prayer group. One to five packets will be furnished free to each pastor or N.Y.P.S. president, depending upon the size of your society, if you care to use them in connection with the Personal Solicitation Campaign.

Your co-operation in this evangelistic effort among our young people will be greatly appreciated.

CHURCH PUBLICITY

U. E. Harding

Newspapers—Continued

SOME dailies publish a church page on Monday giving extracts from the Sunday morning or Sunday evening sermons from the city pulpit. If your city has such a service you might find a young man or woman experienced in shorthand writing who could take notes of only the high points of the message. If you do the reporting yourself you could have these written out on Saturday and given to the paper. If you use someone from your church, take him down to the newspaper office, and they will give him some points on how to write up news.

If your city papers do not carry a church page on Monday, go to the newsstand that carries papers from your home city. Look through some old papers, and find a paper that has a Monday church page and show it to your editor. Morning papers will give you greater consideration as Sunday is a poor day for them to gather news and they are looking for it. Get the Ministerial Association with you.

I have got this page started in two city papers. The Indianapolis Star has been carrying a Monday morning church page for years. I suppose they do yet. When I went West I bought a Star from the newsstand. "papers from your home city," took it to the local paper and soon they started the same, and that paper is still carrying the page and that has been years ago. Then I moved to another pastorate and I took a Monday paper from the last place mentioned and this paper tried it too, with good results; and is still carrying it. Remember your newspaper men are human like yourself and like ideas and sometimes will accept one.

You must never feel the paper owes you or your church anything, or that they are making anything off of your display ad. Papers cannot even operate on subscriptions. It must make it on advertising, and the church page and society page are printed at

a loss to them; except for the interest it finds among readers and the good will it creates.

DISPLAY ADS

Sometimes it is a good thing to carry display ads, which is spending money with the papers, especially

Ramblings of the Roving Correspondent

Had I as pastor of a church, large or small, rural or town or city, the choice of a limited number of wishes which would be granted me, among the first would be an efficient chief usher. Oh, what infractions of courtesy and consideration and sometimes decency are committed by men who have been appointed or elected to this important position.

There may be arguments for and against young men, older men, men without other responsibilities—to me that matters little, but some men are out of place as ushers. We make a mistake in thinking that if a poorly qualified man does little good in that position, he can do little harm. My impression of a church and of the pastor has frequently been formed (unjustly so, I'll admit) by a blundering, stupid usher.

What are the desirable qualities in a good usher? Well, that's the very angle that has kept me, for six months, from attempting this article. To get started, let's mention his appearance. He should by all means be well groomed and above all things not overdressed. That item alone would disqualify thousands of poor fellows. No man with baggy trousers, dusty shoes, wrinkled necktie, soiled collar or cuffs and disheveled hair should be an usher.

And no usher should be allowed to chew gum while serving in his appointed capacity. Yes, indeed, I have seen them vigorously champing on their cud while blandly leading nicely dressed, cultured appearing people to their pews.

A good usher naturally should be a good mixer; a man who knows how to meet people, one who has a pleasing personality. He should be quick of perception, ready to notice a stranger who might be a visiting minister and brought to the attention of the pastor.

The oily, gushing, "oozing personality" type is fully as objectionable as the bashful, retiring, negative person. I like to picture the efficient usher as the man who would make a successful, pleasing salesman.

He should not seat visitors too near the front without obtaining their permission to do so. He should have his field surveyed at all times for available space in which to seat late-comers. It embarrasses visitors to be led down an aisle with the usher looking frantically about for a vacant place in which to seat them.

in smaller cities and smaller dailies, this would have little weight in a great metropolitan daily. However, see that your display ads are always on the church page for there is where your ad would be looked for and seen by people whom you are trying to reach. Ask the person at the advertising desk to assist you in arranging your display ad. He is always at your service, with helpful suggestions on the arrangements of the ad. A church can well afford to consider in her local budget an item for church publicity; if well spent it brings more people and this means more money into the church and it pays. If some of your people see it pays they will contribute to the fund. I used to have a man in my church that watched for results and he has handed me as much as fifty dollars at one time and said, "Spend this in advertising." We have the greatest cause and greatest message in the world. We have what millions need: Why not advertise?

Does the Ministerial Life Begin at Forty?

I. C. Mathis

WE, THE people, can send men under forty to the United States Senate—but we seldom do." This sentence was the leader in an advertisement in a recent issue of a popular magazine. It got my attention and started me to thinking. Upon further pursuance of the advertisement which was advocating a certain product that was supposed to promote good health, I read that "the 75th Congress, now in session, has only four Senators under forty—the average age is 58." Almost half the senators in the present Congress started their first term after they were fifty years old. And many of the most dynamic personalities in the Senate belong to its oldest members. When the Senate is in session, they are the leaders whose names make front-page news.

In view of these facts I am wondering if the church does not make a mistake when it permits doors of opportunity to be closed to men of mature age and experience. Psychologists say that you keep your mental power into old age. Add to this what life has taught you—your knowledge of people—your ability to judge values—and you grow bigger mentally as the years pass. You should do more important work after forty than before.

Of course I realize that there is another side to this question. Some men who ought to be filling places of responsibility and opportunity have closed these doors upon themselves. Their mental and spiritual nature has not kept pace with the passing years. They are living in a day that is past and gone, therefore they have no contact with today. Their mental machinery is still in the "horse and buggy" days. Their sermons and illustrations were made for a day that is gone. There is no appeal or attraction for this generation, therefore such a minister is not called by the churches. They are good men, clean men, but they are not wanted. What a

tragedy! And if possible, more tragical is the fact that these men cannot see who is to blame for this condition.

BOOK CHAT



P. H. Lunn

AN extremely worth while new book is *THE TEMPLE OF THE HEART* by James Reid (Cokesbury—\$2.00). It has fifty-three brief devotional sermons—pithy in style and strong in spiritual emphasis. The sermon titles themselves are attention compelling. Have you ever come across any more intriguing than the following: *A Whole Time Religion, How God Gets Through, Crowded Out, The Issues of Life, God and Our Pain, Carrying Our Own Pack, Refusing Exemption, The Things that Are Vital, The Management of Memory* and many more equally interesting.

There are seven sermons on the seven words from the cross, also nine on the Lord's Prayer. Because of their terseness and the "multum in parvo" quality of their content, these messages are models of what brief radio addresses should be. And to those who are looking for material which may be modified and adapted for use as radio sermons we know of nothing more suitable than these fifty-three addresses.

Archer Wallace, that prolific writer of distinctive and human interest material, much of it in the biographical field, has another volume to his credit, *STARS IN THE SKY* (Round Table Press—\$1.50). This is a volume of comfort and encouragement to those who are tempted to falter in the struggle of life. Preachers will find here a wealth of illustrative material of a work-a-day sort. Also this is another book of most excellent grist for the radio mill.

In one message succinctly entitled, "Imperfect Faith Rewarded," the case is cited of the woman who touched the hem of Jesus' garment and was made whole. Follows then the story of Nicodemus, uncertain of himself and of Jesus' teaching, perplexed but inquiring with honest heart and mind. Then, of course, is pointed out the sympathy, the understanding, the readiness with which the Master answered the deep needs of earnest souls—how He unflinchingly went directly to the heart of their troubles; how adequate He was for any physical or spiritual difficulty. Never was there a day when messages of this type were more sorely needed.

A symposium of sermons! Say that and preachers are interested. Here in *THE MAGNETIC MASTER* (Zondervan—\$1.50) are thirteen of them by as many Southern Baptist ministers. The names of Robert G. Lee and L. R. Scarborough are familiar to all members of the cloth. Besides these there are Dillard of Nashville, Dodd of Shreveport, Freeman of Macon, Ga., Fuller of Atlanta, Hunt of Louisville, Little of Charlotte, N. C., and others to the number of thirteen. These are evangelistic sermons. Dr. Lee's contribution, "One Plus God," is a masterpiece of homiletical construction and passionate, evangelistic appeal. Brethren, this is a good book!

A book for students of the Bible is *Samuel A. Cartledge's A CONSERVATIVE INTRODUCTION TO THE NEW TESTAMENT* (Zondervan—\$1.50). This is a clearly written aid to an intelligent study of the New Testament from the conservative point of view connoting belief in the deity of Jesus, the inspiration of the Scriptures and the supernatural.

ILLUSTRATIONS

Lost Opportunity

Rev. L. R. Scarborough, noted Baptist evangelist, gives the following: "I shall never forget a funeral I participated in. It was the funeral of a young man who had come into the employ of a business man with a large business. He had worked himself up to an important partnership in the business. This young man and the senior partner were very close during the eleven years of their business relationship. The young man suddenly died and hundreds of friends gathered to pay their last respects to him. The senior partner was a Christian and an officer in the church. The young man had never made any profession of faith and died, so far as anyone knew, without hope in Christ. When the sermon was over this big business man came and stood by the open coffin. A long line of friends and loved ones passed by; but this senior partner remained, weeping, sometimes standing, sometimes kneeling, by the coffin. Just before the benediction he arose with one hand on the coffin saying, 'I loved this boy. I brought him into our business and trained him and watched him and promoted him and helped him to partnership in the business. For eleven years we have talked intimately about business, politics, society and other matters. I am a Christian; but I never talked to him about his soul. Now he is gone and his ears cannot hear and his heart cannot respond; and I stand here convicted and condemned of the sin of neglecting the spiritual interests of this fine man.' And then with unspeakable groans of agony he put his arms around the coffin and asked God to forgive him and cried, 'Oh, that I had spoken to him about my Savior.'—Submitted by W. W. GLENN.

The Need of Refueling

I was standing beside a great and mighty locomotive, which had just pulled into the yards with more than a hundred cars loaded with coal. There it stood, with the steam popping; looked like it was so very anxious to get going again. I asked the engineer how far the engine could pull that string of cars? "To the terminal of the road if you give her plenty of coal and water, but it can't pull the length of this string of cars without refueling."

How true that is of Christian life. We need more than just to get fired up good and hot just once—we need to refuel, and that quite often.—Submitted by RENE OLSON.

"To Day If You Will Hear His Voice, Harden Not Your Heart"

I was conducting revival services in one of our churches when a man approached me one evening and asked me to deal with his wife concerning her salvation. The man said that the wife had at one time had a wonderful experience and walked with God, but had grown careless and indifferent until she had lost God out of her life and somehow had grown bitter and expressed no concern about her soul.

I approached the lady, but first I prayed that she would make a move, and I spoke to her about her condition as though I knew nothing about her case; she came to the altar, and night after night she came. We never had to coax and pull to get her to move forward, but she did not seem to get any help, we could not seem to get hold on God for her.

The last night of the meeting she was there, and God laid the message on my heart and my subject was "God's Wrath." As before she came forward for prayer but did not pray;

and as I told her goodbye that night she took my hand, and looking into my face said, "Brother Knight, I know that I was once saved; I enjoyed real salvation; and I know that I have lost God out of my life, and I can't be sorry for it." Friend of mine, it's an awful thing to become so hardened and calloused of heart that a God of tender love and mercy can no longer arouse your poor dead soul. Will you hear His voice? Then harden not your heart.—Submitted by GEORGE M. KNIGHT.

Neglect of Salvation

In Casper, Wyoming, just after the World War, an aviator and his partner, who was a veteran parachute jumper, were putting on an exhibition of stunts and parachute jumping. One day just before the jump, the aviator happened to notice the weakness of the jumper's chute belt. He admonished him to get it fixed at once.

"Oh," said the jumper, "it hasn't broken yet, I'll take one more chance."

But I saw him when he made what proved to be his fatal jump. When the parachute opened, the belt broke, and he plunged to his death.

Many people are neglecting to fix things up with God, and when they take that final leap into eternity they will plunge to their eternal doom.—Submitted by PAUL DODDS.

"Jesus Saves Me"

It was the writer's privilege to be associated with Rev. Dave Hill, commonly known as "The Sawmill Evangelist." I was with him the last year of his life in Tucson, Arizona, being pastor of our church there at that time. Following is an incident from his own life and ministry as related by him:

"I was holding a revival meeting in a big fine church in a certain city. One night during the service a drunken miner, wearing his dirty mining clothes, and with a dirty face, dropped into the meeting. The workers started to lead him out, but I stopped them, and told them not to do that, but to bring him up in front. I remarked, 'That is Dave Hill a few years ago.'

"The result was, at the close of the meeting he came forward for prayer. God gloriously saved him, and sobered him up. He stood with tears streaming down his dirty cheeks, leaving white streaks. The next night he appeared at church, all cleaned up; he had his family with him, and they were saved.

"His boss at the mine thought it was just excitement, and tried every way to get him to give it up. He offered him whisky; he tried to laugh him out of it, but he would just smile and say, 'Jesus saves me.'

"One day the boss found him lying on his side with pick in hand, working coal out from under a ledge. He picked up a bucket of water and threw it in his face, thinking to make him angry. He came crawling out smiling, and wiping the water out of his face, he said, 'Jesus saves me.' As a result the boss went to meeting that night and was saved."—Submitted by PAUL DODDS.

Procrastination

About seven years ago in the town of T—, Mich., a revival meeting was in progress. People were getting saved and sanctified and God was on the scene. One night at the conclusion of the sermon a man stood with the congregation as the invitation was given. He trembled and shook under old-time conviction. We went to him and pleaded with him to get right with God. "Not tonight," said he, "this is my first night at church; no, not tonight."

He went out, cranked his car and started for home. He got within sight of home, not far now, the light was shining from the window across the railroad tracks, and then home. He started across four double tracks, half way across a

screeching of a whistle from the fast train, and the man who had said, "Not tonight," was taken out to meet his doom.

Friend, how near he was to home; he never made it. How close he was to offered mercy, but he put it off; within sight of home, but lost. Lost to God, home and the church. "Behold now is the accepted time, behold now is the day of salvation."—Submitted by C. Z. MINER.

Too Big

During a revival in a little white church in Michigan, held by the pastor, a certain lady testified as follows:

"A few nights ago the Lord told me to go to the altar to be sanctified, but I did not do it. I went home and went to bed and had a dream. It seemed the Lord showed me a narrow road and told me to walk in it; this I tried to do, but found I was too big to walk in it. The Lord showed me myself; pride and worldliness stuck out all over me. Then I said, 'Lord, make me small enough to get into this road that goes to heaven,' and He did; then I awoke. Tonight the Lord has sanctified me and I feel I can walk in the narrow way."

This is the old story over again, we all must be taken down to the size God wants us before He can use us to His glory. Humbleness is a vital part of real religion.—Submitted by C. Z. MINER.

Even truth can be made offensive to those who need most to be told the truth. My father was walking along the street some time ago and came upon a little boy who was crying. Beside him stood a colored boy of the same age and size. Father said, "Son, why are you crying?" The little fellow answered, "This boy hit me." Turning to the colored boy, Father asked, "Why did you hit him?" "Well," answered the dark lad, "he called me a Negro." Father, amused, said, "Well, you are a Negro, aren't you?" "Yes, mister," came the answer, "I am. I guess it wasn't so much what he said, but the way he said it, that made me hit him." So remember, preacher, folks are being affected not only by what you say, but by the way you say it.—Submitted by W. DALE OLDHAM.

Do We Really Care?

Two young men were returning from a dance one evening near Crawford, Colorado, but as they crossed a bridge, the car locked in its steering knuckle, and plunged into the stream. One was thrown free of the car while the other was pinned beneath it. The one thrown free tried to free the second, but could not, but could hold his head above the water. He called for help until he lost his voice, but no aid came and finally worn out completely, he had to let his buddy go and he was drowned. Next morning someone found him walking the shore of the stream, with reason almost gone. They gleaned the story from him. Later reason toppled from its throne and he was taken to the state insane asylum, and in a short time he died, a raving maniac.

Just one soul at stake, and he had lost. We have teeming thousands about us. How can we sit idly by? Oh, that we would hide away in the secret place of prayer! What a great responsibility rests upon you and me!—Submitted by H. T. EASTMAN.

Sunset and Sunrise

When a young man I had the privilege of visiting Europe, especially Sweden. One midsummer night, some young men asked me to accompany them to the summit of a nearby hill to watch the sunset. This I did and what a sunset it was. It was one of those glorious, long-lingering sunsets that only the Far North knows anything about.

As the sun sank slowly into the western sea, filling the sky with its glories and brilliancy of every color, I just stood

there and gazed in wonderment and awe as it disappeared. Just then a young man tapped me on the shoulder and said, softly, "Now look over this way." I turned and there in the northeast was the most beautiful sunrise that I had ever seen. Here the sun was rising in new and greater splendor than I had seen it set only a moment before. In fact the western sky was yet brilliant with the sunset and the eastern sky brilliant with the sunrise.

So it is with the child of God, no sooner the sunset than we have our sunrise in God's great cloudless day.—Submitted by RENE OLSON.

Controlling Currents

We were on our way back from Europe when somewhere in mid-Atlantic a seaman called my attention to a very large iceberg. He handed me the glasses through which he had been looking and called my attention to an object floating near the iceberg. "Watch it for a while and you will see that it is drifting northward and the iceberg is coming south." I asked him how that could be. This was the answer, "You know that the iceberg extends down into the water for hundreds of feet and is controlled by the deeper currents in the ocean while the barrel is carried along by surface currents and by winds of every direction."

Keep deep in God and be moved by Him and then the condition on the surface will not carry you along with it.—Submitted by RENE OLSON.

Problems Peculiar to Preachers

Chas. A. Gibson

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

Q. Should we vary our type of evangelists? My church seems to want but one type and I have thought if we used others of a different type we might be able to reach more folks.

A. You are exactly right. The reason for calling an evangelist at all is proof of that fact. In many cases the pastor is as good a preacher as the evangelist, and in many cases a better one, so it is not for preaching alone that we call the evangelist. It is for the one sure aim, namely, that he may be able to win some that the pastor cannot win; that these two workers together will be able to have a harvest of souls the pastor cannot win by himself. For that same reason different types of evangelists should be used. It will bring results, and I think you will do well to keep insisting until your board calls some of the different types.

Q. How can I get my church to co-operate in the Nazarene Ministers' Retirement Fund?

A. Write Rev. E. J. Fleming, 2923 Troost Ave., Kansas City, Mo. Brother Fleming has all the information in hand and will gladly advise you.

Q. I have been thinking of putting up a titling chart in the church, but upon investigation find that even some who tithe object to same. Should I do it anyway?

A. I would think you would be wise to investigate further and have a free discussion in your board to find out if you have united support in this plan. It may be that those who have expressed opposition have no valid reason for same. However they may prove perfectly sincere and feel that such a procedure is a form of bragging about what they do. In any event, have a pretty united feeling on the

part of your board before you start this plan: I wish also you would write me at length what you really hope to gain by it, even if all of the board do approve it.

Q. Our song leader is efficient when it comes to leading the song service, but chooses for all occasions the same type of songs. In his case they are all the fast, light type. I know there is a place for these songs but would like to have on Sunday morning a different and deeper type of song. What can I do to correct this?

A. I think frankness is a virtue in this case. I would have a talk with him in private and pledge him to the fact that it was private; I would keep my part of it so that if there was anything said later it would come from him. In that talk I would tell him my feelings and ask him to co-operate with me in a variety of songs. I think in most cases this will work all right.

Q. Should an evangelist enter into the pastoral situation even on the request of the pastor?

A. I would not want to say that he should never do this. He is a friend to the pastor and the beautiful relationships we have in our church between pastor and evangelist is the envy of many another body of people. I would say the evangelist should be very careful. He stands in a good way to hurt the pastor rather than help him, and I think the cases where he enters into anything dealing with the pastoral relations should be exceedingly rare.

QUESTION—I have received a number of tracts from someone. These tracts seem to reflect on our work and workers. What attitude shall I take to them?

ANSWER—Ignore them! It is possible that the writer of the same needs pity.

Q. My church pays me a small salary and in consideration of that fact they agreed to let me off for a certain number of days each week. Lately there has been some complaint as to the time I am off. What shall I do?

A. I would have to have more of the details to advise you in a very specific way. Generally, I would suggest that you review the whole matter with the board. If they are able now to increase your support and are willing to recommend such, then it would seem that if the church agrees, you could afford to give up this other work and put in full time for the church. If they cannot see fit to recommend the increase then they will likely agree to the former contract. If it is agreed to, it will be wise to give the decision a public announcement and thus set all minds at rest as to what has been done. You will, I am sure, realize that you must find a satisfactory solution to this problem if you are to continue to work for the church you now serve.

Q. How can a young preacher get started in the work?

A. I take it by your question that you are both young in years and in preaching. If I knew whether that were true or not I would know better how to answer you. If you have been converted but a short time and your conversion occurred in your late twenties or in the thirties and if you have heavy obligations and a family to support, then your problem is a hard one. I do not mean for a moment to infer that there is nothing for you to do, but your approach to the work must be different from that of a young man who has been saved in his teens and then has prepared himself by long training in one of our schools for the task before him.

If you are among the first class mentioned I suggest that since you have to make a living anyway, you get in touch with your District Superintendent and learn of some field where there is an opportunity and where there is no Church of the Nazarene. With his permission and any help and advice he can give, move to such a field and secure a place

where a meeting can be held and services continued afterward. Put on a revival and start a Sunday school and preaching service. If the first revival results in enough for an organization, well and good; if not, then in a few months put on another revival, and before long you will have a church to pastor, and in a few years they will be paying you a living wage. Then if you want to move it will be easy for the Superintendent to move you elsewhere, for you have by the help of the Lord made a place for yourself. This is much the plan that everyone must follow. A young man, however, who has been in school and is now out and ready for work and has no heavy obligations is in a different situation. He may be in a position to accept a small church with a very small salary, and put his entire time to the job of building up the kingdom and adding to the church members until they will be supporting him in good fashion. In any case, the man called of God ought to thrust out the sickle and reap.

Q. We are unable to pay an evangelist what we feel he should have, and are considering cancelling one that we have engaged because of the financial conditions. Is this the best plan in view of our finances?

A. I do not think your suggested plan is the best or wisest plan. Every church is in a financial strain, and if all did as you propose to do we would kill our evangelists at once. Our evangelists are the fairest of folks and as sacrificing as any lot of workers we have, and they would rather be busy at less money than to be idle. They have a soul burden and will work with you in your financial strain. You of course should be careful to do all in your power to get them a good offering without killing every other interest of the church. No, I would not cancel on the grounds you suggest.

Q. What length of time should a revival meeting be planned for?

A. Local conditions, type of evangelists, and people to be dealt with, together with time of year as it relates to the work your expected congregation are engaged in would all have to be taken into consideration in determining the length of meeting to plan.

Q. One department in my church has proceeded to do a number of things in the line of improvement, without taking the matter up with the church board as a whole. All they have done has been helpful, but I am troubled over the fact that they assumed this to be their privilege, and I fear they may undertake something some day that will not be satisfactory and we will have friction. What can I do?

A. I suggest that in any department where matters that relate to the whole body of the church are being considered that you suggest to them that you think it would be wise to present the matter to the church board for their approval. I think your fear is well based, and that you will have a check on all activities in the church board if you present these plans from departments to the board for approval. It will be better to do this before you have friction than after.

Q. What is the best method of getting my General Budget in this time of financial crisis?

A. Carry a heart burden for a lost world in a heathen land where they have never so much as heard that Christ is born. Preach "Missions" with tears, talk "Missions" in your pastoral visitation. Push *The Other Sheep* and raise money in public gatherings for missions rather than a budget.

Q. My wife says I preach too long. I preach from forty-five minutes to an hour. Is that too long?

A. Women are usually right and especially when it is a preacher's wife talking to him about his preaching. I think that is all I should say.

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

What I Owe My Church

MEDITATIONS OF A MINISTER
I owe my church obedience to its standards, devotion to its doctrines and responsibility for its success.

I owe loyalty to its institutions and to its departments. This means that I shall lift my full share of the burdens that belong to its program.

I owe my church an upright life. God forbid that any sin or indiscretion on my part should bring shame to its good name.

I am determined, God being my helper, to make the church a little better because I have lived and have had a place in its ranks.

Knowing that even my church is carried on by human beings who like myself are subject to the frailties of humanity, I am determined to be kindly and charitable in my attitude toward all others with whom I am associated.

I owe my church a constant reviving of the high ideals of the Christian ministry. I am determined to be a student for life as well as a student of life, and daily to renew my diligence in the search for the best ways to win the lost and bring them to the Savior.

Since I am working for God with the church as my field of labor, I shall not cease my labor even though I should meet indifference and the spirit of self-seeking in the church. I am determined to keep aflame the spirit and courage of the pioneer.

I owe the church my best efforts for its future prosperity and success, which among many things means a sympathetic understanding of the problems of childhood and youth.

I owe my church the best type of preaching I can acquire by a constant and lifelong study of the Bible as God's Word and the methods by which the gospel can be best preached.—*The Wesleyan Methodist*.

Products of a Parsonage

One hundred years ago, in Endon, Staffordshire, England, lived a Wesleyan minister of the gospel and his wife, Rev. and Mrs. George B. Macdonald. It was not a home of wealth, except as its inmates were rich in the things of the mind and spirit. As such, it was very superior. Into this home were born four daughters, Georgia, Agnes, Alice and Louise Macdonald. Georgia married and became the mother of Sir Edward Coley

Burne-Jones, one of the greatest English painters of his time. Agnes married and became the mother of Sir Edward John Poynter, also a celebrated painter, president of the Royal Academy. Alice married and became the mother of Rudyard Kipling, eminent Englishman of letters, recently deceased. Louise married and became the mother of Stanley Baldwin, twice prime minister of England, the only one of the four cousins now surviving. It has been the belief of these men, in which others share, that their high achievement is retraceable for its origin in no small measure to the piety and mentality of the little parsonage back in Staffordshire.—*The Intelligence Leader*.

The Witness

John Wesley's father, when he lay dying, said to his son, kneeling by his bedside, "The inward witness, my son, that is the proof, the strongest proof of Christianity."—*Christian Advocate*.

Wait

If but one message I may leave behind, One simple word of courage for my kind, It would be this—O brother, sister, friend, Whatever life may bring—what God may send— Take heart and wait.

Despair may tangle darkly at your feet, Your faith be dimmed, and hope once cool and sweet

Be lost; but suddenly above a hill, A heavenly lamp, set on a heavenly sill Will shine for you and point the way to go.

How well I know!

For I have waited through the dark, and I

Have seen a star rise in the blackest sky Repeatedly—it has not failed me yet. And I have learned God never will forget

To light His lamp. If we but wait for it, It will be lit.

—GRACE NOLL CROWELL
in *Christian Union Herald*.

What Changed Chiang Kai-Shek

By far the greatest personality in China today is Chiang Kai-Shek, that nation's prime minister and virtual dictator. Barely ten years ago he was a Communist general, relentless, vindictive, cruel.

Swooping down upon a Chinese city he seized it with surprising ease; and allowed his undisciplined horde unbridled freedom as they looted the place. Many Christians were hunted down and butchered. The terror-stricken inhabitants were subjected to violence and villainy.

The hospital, erected by missionary effort, was rifled, then burned. The distressed doctor saw the work of thirty years reduced to ruins.

So Chiang Kai-Shek, glorying in his successful coup, began to plan other victories.

"A foreign devil wishes to see you, General," said an orderly.

"Foreign devil? And still alive? Bring him in."

It was the missionary doctor who now stood before the tyrant. "I have come to ask a favor, sir."

"And you will not get it, whatever you ask," was the curt reply.

"My hospital is in ruins and my work is taken from me. May I have the privilege of tending and healing your wounded men?"

Absolutely astonished at such a request, the general gave him permission. Chiang Kai-Shek told his wife of this truly amazing deed. She knew something of Christianity, and at once said, "Oh, there is nothing wonderful in that! He is only putting into practice the doctrines of his religion."

There was a brief silence. The Communist general was doing some rapid thinking. He was the first to break the silence. "If that is what the foreign devil's religion really is, I, too, will become a Christian."—*SELECTED, God's Revivalist*.

We Need the Supernatural

"Quarry the granite rock with razors, or move a vessel with a thread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passion and the pride of man."—CARDINAL NEWMAN.

Wesley's Definition of a Methodist

A Methodist is one who lives according to the method laid down in the Bible. He is one who loves the Lord with all his heart, who prays without ceasing and in everything gives thanks. His heart is full of love to all mankind, and is purified from envy, malice, wrath and every unkind affection.

He keeps all God's commandments from the least unto the greatest. He follows not the customs of the world. He cannot speak evil of his neighbor any more than he can lie. He does good unto all men, neighbors, friends and enemies.

These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone, do Methodists desire to be distinguished from other men.—JOHN WESLEY.

Shining

A Negro died not long ago in Ohio. He had a shoe-shining stand in a store, and there he had worked hard for twenty-six years, without ever taking a holiday.

Apparently he had a good education, and it is said that the famous Booker T. Washington once tried to persuade him to become his private secretary.

But he refused that and every other offer to leave his stand, and never did he explain why.

After his death the situation was revealed.

Beside him as he worked, there were always ten young Negroes. Every one of them was attending school. Some were in high school, some in college, a few in night school.

The stand could have been conducted with a smaller working force, but it was constantly maintained at that number.

Joe had figured it out that the earnings of the stand would pay the school bills of ten boys at a time. For more than a quarter of a century this unknown, unsung colored man did just that—kept ten boys in school.

His business had no other purpose.

Yet there are those who insist now and then that this world is a selfish and heartless place.—*Christian Union Herald*

Some Discoveries as a Minister

My sermons last less than one hour; my life preaches all during the week. My largest audience is not in the church auditorium.

We ministers are many times looking for better methods, while God is looking for better ministers. In a crisis, God usually looks for a man rather than a method.

The gospel has no self-propagating power. It moves as we who have been entrusted with it move. What responsibility!

No amount of scholarship can make up for a shortage of prayer; nor will diligence, study, or magnificent gifts supply its lack.

Prayer puts the sermon into the preacher's heart, enabling the preacher to put his heart into the sermon.

It is better not to choose sermon subjects, but let sermon subjects choose you.

The best and most logical place to end a sermon is in the air, but to do this the sermon must pass through every part of the one who delivers it. To illustrate: "Brain builds its skeleton of thought; passion covers it with warm flesh and blood; experience clothes it in everyday garments; imagination makes it live; the body keeps its feet on the ground; originality gives it its own gait; common sense removes its artificiality; revision straightens its tie. But in delivery it

leaves the organism which gave it birth and begins to live a life of its own, does better things than had been planned and astonishes its parent."

One other discovery, also made by many devout prophets of the past, is "Gather your materials together and then set fire to them in the pulpit."—H. HUTCHENS in *The Gospel Trumpet*.

Your Faults

Make sure that however good you may be, you have faults; that however dull you may be, you can find out what they are; and that however slight they may be, you would better make some patient effort to get rid of them.—ANONYMOUS.

Luther on Faith

"Faith, however, is a divine work in us. It changes us and makes us to be born anew of God (John 1). It kills the old Adam and makes altogether different men, in heart and spirit and mind and powers, and it brings with it the Holy Ghost. Oh, it is a living, busy, active, mighty thing, this faith; and so it is impossible for it not to do good works incessantly. It does not ask whether there are good works to do, but before the question arises, it has already done them, and is always at the doing of them. He who does not these good works is a faithless man. He gropes and looks about after faith and good works, and knows neither what faith is nor what good works are, though he talks and talks, with many words, about faith and good works."

"Faith is a living, daring confidence in God's grace, so sure and certain that a man would stake his life on it a thousand times. This confidence in God's grace and knowledge of it makes men glad and bold and happy in dealing with God and with all His creatures; and this is the work of the Holy Ghost in faith."

"Hence a man is ready and glad, without compulsion, to do good to everyone, to serve everyone, to suffer everything, in love and praise of God, who has shown him this grace; and thus it is impossible to shut heat and light from fire. Beware, therefore, of your false notions and of idle talkers, who would be wise enough to make decisions about faith and good works, and yet are the greatest fools. Pray God to work faith in you; else you will remain forever without faith, whatever you think or do."

Perilous Compromise

The Church must penitently confess that, while on mission fields there is a sharp differentiation between the ideals in her education and those of the community, in so-called Christian lands the Christian understanding of the way of life is often not distinctive from that generally accepted. The Church herself

has too readily compromised, and her witness loses its pungency.—Oxford Conference Report on "The Church and Education."

Directions for Killing a Church

1. Do not attend the various services regularly, and if you do plan to arrive late.

2. Be sure to leave the Sabbath school before it is dismissed, and do not stay for the morning worship.

3. Favor every project for the good of the church that is suggested, but never help do any of them.

4. Do not take part in any of the various programs attempted by your church.

5. Be sure to take a back seat so that you can "talk it over" with your friends during the service.

6. Get everything from the services that you can, but never give anything in return.

7. Never invite anyone to become affiliated with your church.

8. Talk about co-operation but never co-operate.

9. When you are asked to help do anything for the church, always say, "I do not have time."

10. Never accept any responsibilities—it is much easier to stand on the sidelines and criticize.

11. When you are appointed to serve on a committee never help the other members do anything.

12. When reminded of your subscription for the Lord's work, just ignore it.

13. Never read or subscribe for any of the publications of your church.

14. Always plan your visits and family dinners on the Sabbath.

If these directions are carefully followed and practiced, the results are guaranteed.—REV. L. E. MATHEWS in *Cumberland Presbyterian*.

FOR YOUR BULLETIN BOARD

If you believe that the world is all wrong, remember that it contains people like you.

Dreams come true when you wake up and hustle.

Pray more and worry less.

Sharpen your souls on the grind of life.

Those with the most horse sense do the least kicking.

The man who keeps his word takes no chances.

The measure of a man's real character is what he would do if he knew he would never be found out.—MACAULEY

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—BUNYAN.

The ability to start is worthless, without the stability to finish.

HOMILETICAL

A Preaching Program

Orval J. Nease

Morning Message—August 7 THE WONDERFUL LORD.

His name shall be called Wonderful (Isaiah 9:6).

INTRODUCTION

1. The fulfillment of divine promise. "A Child is born."
2. Immanuel, "God with us," "a son is given."

I. WONDERFUL IN HIS PERSON

1. He is truly God.
 - a. The scripture indicates it.
 - b. The attestation of the Father approves it. "This is my beloved Son."
 - c. His mission requires it. "Save his people from their sins."
 - d. His miracles attest it.
2. He is truly man.
 - a. Born of the virgin Mary.
 - b. Reared in a typical Jewish home.
 - c. Akin to all the weariness of toil.
 - d. Tempted in the wilderness.
 - e. Was subject to death.
3. The God-Man.
 - a. Being man He understands man's sorrows. Being God He is able to succor them.
 - b. Being man He is touched with man's temptations. Being God He is able to redeem them.

II. WONDERFUL IN HIS TEACHING

1. The true Fatherhood of God.
 - a. God's attitude demonstrated in Jesus (John 3:16).
 - b. "Love the Lord with all thy heart," etc.
2. Spirituality of divine worship.
 - a. Endless sacrifices were done away.
 - b. They must worship in Spirit and in truth.
3. The inwardness of divine law.
 - a. Not upon tablets of stone but fleshy tables of the heart.
 - b. Not the outward act but the inward purpose. (Sermon on the Mount.)
4. The promise of life after death.
 - a. "Because I live ye shall live also."
 - b. "I go to prepare a place for you."

III. WONDERFUL IN HIS POWER

1. His testimony concerning power. "All power is given unto me."

2. This is a power over nature.
 - a. Winds and waves obeyed His will.
 - b. Trees were withered at His command.
3. Power over sin and Satan.
 - a. He healed disease, the result of sin.
 - b. He commanded demons to depart and rebuked the devil.
 - c. He forgave sin.
 - d. His resurrection indicates power over death.
4. He has authority to impart power.
 - a. Empowered disciples for miracles.
 - b. Empowered ministry to preach.
 - c. Empowered the church at Pentecost to live holy and fulfill divine commission.

CONCLUSION:

He is wonderful in the hope of final and eternal triumph with the Church.

Evening Message—August 7 SELF-EXAMINATION

Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates? (2 Cor. 13:5).

INTRODUCTION

1. The dangers of self-examination.
 - a. May gender pride of self.
 - b. May develop self-condemnation.
2. The perils of self-ignorance.

I. EXAMINE YOURSELF

1. Our standards and professions often a hiding place for lurking sin.
 - a. What we believe no substitute for holy living.
 - b. What we profess often hides an empty heart.
 - c. What we have achieved blinds our vision to the breadth of untouched responsibility.
2. The Holy Spirit is the illumination for self-examination.
 - a. Without the Holy Spirit self-examination may result in broken confidence and despair.
 - b. Without the Holy Spirit self-examination will be superficial and self-deceiving.
 - c. The Holy Spirit illumines as the individual searches.

Note: The Parable of the Lost Coin, the Woman and the Lighted Candle.

3. The point of this testing.
 - a. Not, whether there be faith in you.
 - (1) This is implied and important.
 - (2) All men believe something.
 - b. "Whether ye be in the faith."
 - (1) This is a character test, "in."
 - Motives in service
 - Objects of affection
 - Choices of the will
 - (2) The standard is "the faith."
 - Body of truth presented by the gospel
 - Christ life as the embodiment and utterance of gospel

II. PROVE YOURSELVES

1. The personalness of this proving. "Your own selves."
 - a. Easier to prove others.
 - b. First responsibility is self.
2. The methods of this proving.
 - a. As a mathematician his answer.
 - b. As an attorney his evidence.
 - c. As a workman his implement. "I have bought five yoke of oxen, and I go to prove them."
3. The proof of the gospel is the pragmatic test of life. "By their fruits ye shall know."

III. KNOW YOURSELF

1. Know Jesus Christ in you.
 - a. Knowledge about Christ is common to all.
 - b. Knowledge of Christ must be individual. "I know whom [not in whom] I have believed."
 - c. Knowledge of Christ within is transforming.
2. Know for yourself.
 - a. Personal revelation.
 - b. A divine revelation. "Flesh and blood hath not revealed."
 - c. An assuring revelation. "The hope of glory."
3. The unknowing are reprobates.
 - a. The heart of the "gospel is 'Christ in you.'"
 - b. All other standards are counterfeits. "Truth seekers." "Creed accepters." "Church joiners."

CONCLUSION:

"We can do nothing against the truth."

Morning Message—August 14

THE HEAVENLY COUNSELLOR

His name shall be called Counsellor (Isa. 9:6).

INTRODUCTION

The names of our Lord are not given arbitrarily, but rather as indicating the qualities and functions of His nature.

- I. THE INVITATION TO DIVINE COUNSEL
 1. God's law and program not pure arbitrariness.
 - a. Blind law which ends in itself.
 2. Behind every edict of Deity there is reason.
 - a. God is infinite intelligence.
 - b. Consistent with His own nature
 - c. He is good, therefore His law must be consistent with the good of His creatures.
 3. God invites men to counsel.
 - a. "Come now, let us reason together."
 - b. "Which is your reasonable service."

II. THE APPROACH FOR DIVINE COUNSEL

1. We must come as a child.
 - a. The child has everything to learn.
 - b. The child is eager to learn.
 - c. The child trusts when he cannot understand.
2. The will of the Father is revealed in Christ.
 - a. Redemption—the mystery of the ages.
 - b. Christ is God's revelation of His love for men.
 - c. Christ is God's standard of holy living.
 - (1) Attitude toward other men.
 - (2) Attitude toward the goods of life.
 - (3) Attitude toward the Father.
3. The Holy Spirit reveals the things of Christ.
 - a. The Spirit of Truth given in answer to prayer of Christ (John 14:16).
 - b. The Spirit shall testify of Christ, John 15:26; 16:13.

III. THE NATURE OF DIVINE COUNSEL

- Matt. 5:45; 6:19, 20; Luke 12:15; John 5:44.
 1. Reveal God's will concerning sin.
 - a. "To him that knoweth to do good and doeth it not to him it is sin."
 - b. "He shall save his people from their sins."
 - c. "The wages of sin is death."
 2. Reveal God's will concerning holiness.
 - a. "This is the will of God, your sanctification."
 - b. "That they may know thee, the only true God, and Jesus Christ whom thou hast sent."
 - c. "Holiness, without which no man shall see the Lord."
 3. Reveal God's will concerning service.
 - a. "Might serve him without fear" (Luke 1:74).
 - b. "We are labourers together with God."
 - c. "Faith without works is dead" (James 2:20).

- d. "Well done, thou good and faithful servant."

CONCLUSION:

"Come now, let us reason together."

Evening Message—August 14 THE SON OF MAN COMETH

Blessed are those servants, whom the lord when he cometh shall find watching (Luke 12:37). (Read Luke 12:35-48).

INTRODUCTION

Christ had just delivered the parable of the rich fool, completing it by reminding the disciples that "Life is more than meat, and the body than raiment." His admonition, "Seek ye first the kingdom of God," leads logically to a discussion of His second coming.

I. THE CERTAINTY OF CHRIST'S SECOND COMING

- "The Son of man cometh" (v. 40).
 1. The hearts of believers declare it. "Even so come quickly."
 2. The Scriptures foretell it (Heb. 9:27, 28).
 - a. It is as certain as death and judgment.
 - b. "As it is appointed unto man once to die . . . so Christ shall appear a second time."
 - c. It is as certain as Christ's first coming.
 3. Christ Himself promises it (Luke 12:35-40; Acts 1:10, 11).

II. THE DELAY OF HIS COMING

1. The uncertainty as to time of His coming.
 - a. "At an hour when ye think not" (vs. 40, 46).
 - b. "If he shall come in the second watch" (v. 38).
 - c. "If the goodman of the house had known what hour the thief cometh" (v. 39).
 - d. Date-setters are unscriptural.
2. The value of this uncertainty.
 - a. Necessity for constant readiness.
 - b. Development of deepest faith.
 - c. Expression of sincerest loyalty.
3. The dangers involved in delay. "My lord delayeth his coming" (v. 45).
 - a. Some will grow careless.
 - b. Some will become unfaithful.
 - c. Some will join the scoffers. "Where is the promise of his coming?" (2 Peter 3:3, 4).

III. PREPARATION FOR HIS COMING

1. Must be servants of the Lord. "Blessed are those servants" (v. 37).
2. Must be active in His service.
 - a. "Loins gird about" (v. 35).
 - b. "Lights burning."
3. Must be eagerly watching.
 - a. "Like men that wait for their lord" (v. 36).
 - b. "The lord when he cometh shall find watching" (v. 37).
 - c. "They may open unto him immediately" (v. 36).

- IV. THE JUDGMENT OF THE UNFAITHFUL
 1. His stewardship shall be taken away. "Will cut him in sunder" (v. 46).
 2. Identified with unbelievers. "Will appoint his portion with unbelievers" (v. 46).
 3. Shall be punished according to knowledge.
 - a. "Beaten with many stripes" (v. 47).
 - b. "Beaten with few stripes" (v. 48).
- V. THE REWARD OF THE FAITHFUL
 1. The Lord will serve them. "He shall gird himself, and make them to sit down to meat, and will come forth and serve them" (v. 37).
 2. "Ruler over all that he hath" (vs. 42-44).

CONCLUSION:

"Be ye therefore ready."

Morning Message—August 21

THE MIGHTY GOD

His name shall be called the Mighty God, the Everlasting Father (Isa. 9:6).

INTRODUCTION

These prophetic indications of the attributes of Christ appear to belong together. They partake in a significant sense of infinity.

I. THE MIGHTY GOD

1. The mission of the Messiah was such that none but God could perform.
 - a. He must provide redemption.
 - (1) A pardon for sin.
 - (2) A cleansing from sin.
 - (3) A power over sin.
 - b. He must vanquish death.
 - (1) Death is the result of sin.
 - (2) Victory over sin must include triumph over death.
 - (3) "And death and hell were cast into the lake of fire" (Rev. 20:14).

2. This then is an announcement that Christ is God.
 - a. Angels declared it.
 - (1) To Joseph (Matt. 1:21). "He shall save his people from their sins."
 - (2) To shepherds (Luke 2:11). "A Savior, which is Christ the Lord."
 - b. Peter confessed it. "Thou art the Christ, the Son of the living God."
 - c. John proclaimed it. "Behold the Lamb of God."

II. THE EVERLASTING FATHER

1. Christ's life on earth a brief span. "A little while and ye shall see me no more."
 - a. His earthly life had a backward look.
 - (1) Through all human history.

Note: Hebrew, Greek, and Roman!

- (2) To the creation (see John 1:1-5).
- (3) "Yea," before Abraham was I am."

b. His earthly life had a forward look.

- (1) The cross was not all.
- (2) For eighteen centuries His influence has affected human history.
- (3) "He will judge the world."
- (4) He will be the eternal object of the believers' adoration.

2. Father of eternity.

- a. Father, means Creator. Originator of all life.
- b. Father means Protector. He is the eternal guaranty of our hope. "He ever liveth to make intercession."
- "I am the beginning and the end."

CONCLUSION

"The government shall be upon his shoulder."

Note: It was said of ancient monarchs that they carried the government.

Evening Message—August 21 WHAT KIND OF PLACE IS HELL? In hell (Luke 16:23).

INTRODUCTION

1. The significance of the parable.
2. Death is the great leveler (v. 22).
 - a. "The beggar died."
 - b. "The rich man also died."
3. Death does not end all (Heb. 9:27).

I. A PLACE OF TORMENT.

1. The flame which does not consume.
 - a. The discussion concerning literal fire is lost time and energy.
 - b. Many scriptural statements that describe hell as fire. "Where the worm dieth not and the fire is not quenched."
 - "Cast into the lake of fire."
2. As joy will be genuine in heaven so torment will be real in hell.
 - a. The comfort of Lazarus must be a comfort of soul and spirit.
 - b. The torment of Dives must be a torment of soul and spirit.
 - c. The flames of soul more terrible than the flames of body.

3. The tormenting flames.
 - a. "The hot breath of an accusing conscience."
 - b. The forked tongue of a flaming memory.
 - c. The scorching fingers of a sense of abandonment.

- II. A PLACE OF GENUINE AWAKENING
1. Revivals today depend upon the awakening of men.
 - a. Awakened conscience.
 - b. Revived memory.

t. It is the function of sin to dull the sensibilities.

2. Men will awaken in hell.
 - a. This will constitute one of the torments of hell.
 - b. But it is awakening that comes too late.

III. IT IS A PLACE OF UNANSWERED PRAYER

1. Men will pray in hell.

Note: When in Camp Travis awaiting discharge after the war I asked a survivor of the storm off the Irish Sea if any of the men prayed. In the pause and silence which followed my question a young corporal said, "No, those were men, and men don't pray." At this the survivor looked at the corporal and sharply said in tones never to be forgotten, "Don't say men do not pray. We were in the storm."

- a. Dives prayed.
 - (1) He prayed for mercy (v. 24).
 - (2) He prayed for his brothers (vs. 27, 28).
- b. Hell's altars are ever full.

2. Prayers prayed in hell are never answered.
 - a. "No water" (v. 25).
 - b. "No new gospel messenger" (v. 31).

IV. IT IS A PLACE OF NO ESCAPE

1. A great gulf fixed.
 - a. The gulf of separation between the holy and the unholy begins in this life.
 - (1) Little of fellowship.
 - (2) Little of understanding.
 - b. The gulf of separation between God and Satan.
 - c. These time-gulfs widened and deepened in eternity.

"He that is filthy let him be filthy still and he that is righteous let him be righteous still" (Rev. 22:11).

2. No mercy of God can reach the confines of outer darkness. "They which would pass from hence to you cannot" (v. 26).

3. No lost soul can ever reach the abode of the blessed. Note: Prisoners beating at the bars of eternal despair. "Neither can they pass to us, that would come from thence" (v. 26). Note: The treadmill of despair.

CONCLUSION

"Now Lazarus is comforted."

Morning Message—August 28

THE KING OF PEACE

His name shall be called... The Prince of Peace. (Isa. 9:6).

INTRODUCTION

1. The first result of the coming of Christ was discord (Matt. 10:34-36).
2. Superficial calm and accord do not indicate Christian peace.

3. The peace of Christ is the abiding spiritual rest in the depths of the human heart.

I. PEACE WITH GOD

1. The war between good and evil.
 - a. The difference in nature makes war inevitable.
 - b. Sin separates between God and man. Condemnation and alienation.
 - c. This is war to end war. God will finally conquer sin.
2. The cessation of hostilities.
 - a. The sinner must surrender.
 - b. Arms of rebellion lay down.
 - c. He must take the oath of allegiance.
3. The pardon of God. "Therefore being justified by faith we have peace with God" (Romans 5:1 and 8:1).
 - a. In Christ is God's authority to pardon.
 - b. In Christ is God's assurance of pardon.
 - c. Pardon restores right relation with God.

II. THE PEACE OF GOD

1. Peace with God indicates peace in outward relations.
2. Peace of God indicates an inward or heart calm.
 - a. Sin is the disturber of the heart. Conscience, memory, reason, etc.
 - b. Christ's peace is "rest of soul" (Matt. 11:28-30). "Oh, the peace that Jesus gives; Never dies, it always lives." "Sweet peace, the gift of God's love."

III. THE KINGDOM OF PEACE

1. Christ is the Prince of Peace.
 - a. His reign is characterized by peace.
 - b. His law is the law of peace.
 - c. Note: Melchizedek, king of Salem (Psalm 110:4; Heb. 5:7).
2. The heart of man is the throne of peace. "Kingdom of God is within you." "It is righteousness, joy and peace."
3. The kingdom of peace shall one day be established upon the earth.
 - a. Peace in nature will be declared. "The lion and the lamb shall lie down together."
 - b. Peace among nations will be established; sin exterminated. "the kingdoms of this world are become the kingdoms of our Lord and of his Christ" (Rev. 11:15).
 - c. This will be an everlasting kingdom. "And he shall reign forever and forever" (Rev. 11:15).

CONCLUSION

"And of the increase of his government and peace there shall be no end" (Isa. 9:7).

Evening Message—August 28 WHEN GOD WINKS AT SIN

And the times of this ignorance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). Read Acts 17:22-31.

INTRODUCTION

Paul's sermon from Mars' Hill.

I. GOD WINKS AT IGNORANCE

1. Times of ignorance in world's history.
 - a. Men are responsible for the light they have.
 - b. The world before Christ had little light.
 - c. The heathen world has inadequate light. (The church is accountable for the spread of light).
2. The individual not held responsible for sins of ignorance.
 - a. The atonement provides for sins of ignorance.
 - b. Man is accountable for the light he may have.
 - c. "Whatsoever maketh manifest is light."
3. Ignorance holds neither credit nor blame.
 - a. Ignorant worship is without credit. "Whom therefore ye ignorantly worship" (v. 23).
 - b. Ignorant disobedience is without condemnation. "The times of this ignorance, God winked at" (v. 30).

II. THE UNIVERSAL COMMAND TO REPENT

1. Responsibility brings condemnation.
 - a. The measure of light sinned against determines measure of guilt.
 - b. All men called to repent for all men have a measure of light.
 - (1) Indirect light of nature.
 - (2) Reflected light of conscience. (Note: These like the moon are reflected light from the sun).
 - (3) Direct light of the gospel in Christ.
2. Repentance is a change of mind.
 - a. Change of mind in respect to sin.
 - b. A change of mind in respect to God.
 - c. A change of mind in respect to self.
3. Godly sorrow worketh repentance.
 - a. Sorrow is not repentance.
 - b. Sorrow accompanies repentance.
 - c. Sorrow deep enough to forsake sin.

III. DETERMINING FACTORS IN REPENTANCE

1. Because of the clear light of the gospel.
 - a. Jesus Christ is the beacon light.
 - (1) Old Testament had the indirect light of types.

(2) This dispensation has the direct light of Christ.

b. Christ is the standard by which men shall be judged.

(1) Man's attitude toward Christ determines his attitude toward light.

2. Because of impending judgment.
 - a. Light and responsibility demand judgment.
 - b. As light is universal so the call to repentance is universal (v. 30).
 - c. The judgment is by divine appointment (Heb. 9:27; Acts 17:31).
3. Because Jesus Christ is the Judge.
 - a. He who gives light will judge obedience to light.
 - b. Jesus Christ is God's assurance.
 - (1) That men shall have light.
 - (2) That men shall be judged.
 - (3) That men are saved who accept Christ.

CONCLUSION

Man's attitude toward repentance. "We will hear thee again of this matter" (v. 32).

Sermon Suggestions and Outlines

Suggested Texts

Exodus 15:25.
Exodus 25:9.
Leviticus 19:2.
Numbers 11:1.
2 Sam. 23:1, 2.
1 Kings 8:46.
1 Kings 16:18, 19.
1 Kings 20:40.
1 Kings 21:25.
2 Kings 19:3.
1 Chronicles 4:10.
1 Chronicles 22:16.
2 Chronicles 6:18.
2 Chronicles 6:30.
2 Chronicles 6:36.
2 Chronicles 6:41.
Job 9:4.
Job 17:9.
Job 21:14.
Job 34:29.
Psalm 37:37.
Psalm 66:18.
Psalm 76:5.
Psalm 119:30-32.
Proverbs 16:33 (Stewardship).
Ecclesiastes 9:8.
Song of Solomon 2:10-13 (Second Coming).
Isaiah 3:10-11.
Isaiah 10:3, 4.
Isaiah 40:27-31.
Isaiah 45:22-23.
Isaiah 52:1-6.
Isaiah 63:1-6.
Jeremiah 9:1.

Jeremiah 4:2.

Jeremiah 14:7-9.

Theme—THE HEARTBREAK OF GOD.

Text—Lamentations 1:12a.

—Submitted by A. H. EGGLESTON.

"A Citizen of the Kingdom"

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God (Eph. 2:19).

For our citizenship is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ (Phil. 3:20).

INTRODUCTION

1. Paul the only writer who speaks of a Christian as a citizen.
2. These being the only two texts on the heavenly citizen.
3. The biblical term "citizen" readily brings to mind an association of thoughts relative to Roman citizenship.
4. Roman citizenship was acquired in various ways, such as:
 - a. By purchase.
 - b. By favor.
 - c. By military services.
 - d. By manumission.
5. The right once obtained descended to his children.
6. Certain privileges to enjoy as a Roman citizen, such as:
 - a. Could not be bound, scourged, or imprisoned without a formal trial.
 - b. Right to appeal to the emperor of Rome.
7. Can be an American citizen by birth or naturalization.

I. WHO IS A CITIZEN?

1. Definition by Webster: "An inhabitant of a place or state and one who enjoys its privileges; also one who owes allegiance to its government or to the supreme authorities in power."
2. Man's original state was purity and holiness (creation).
3. Man left his home country.
4. The price had to be paid to make possible our naturalization.
5. We can now live as a citizen in the kingdom of God.
6. Jesus Christ gave His life to perfect the plan of redemption.

II. HOW DO YOU BECOME A CITIZEN?

1. Paying the price of repentance and restitution (Luke 13:3).
2. Final seal of God by the baptism with the Holy Spirit (Eph. 1:13).
 - a. We become a member "of the household of God" (adoption).
 - b. We become a "fellow citizen with the saints."
 - c. We become subjects to the King of kings, Jesus Christ.
 - d. Our King is our Friend—not an iron-handed despot.
3. To remain in this kingdom, we choose to be obedient subjects.

4. To break His commandments severs our relationship and brings punishment.

III. WHAT ARE THE PRIVILEGES OF CITIZENSHIP?

1. Pure and clean heart—abiding presence of Holy Spirit.
2. Fellowship with the King and the saints.
3. Right of appeal to Jesus, our Advocate, in time of need.
4. Living in a realm of complete satisfaction and joy.
5. Blessed hope of His coming to take us home.
6. Eternal reward in the end.

CONCLUSION

This is all enough to make us shout forevermore. Let us not abuse our privileges or take advantage of any of our so-called "rights."

Rest to God's People

R. R. AKIN

TEXT—*There remaineth therefore a rest to the people of God* (Heb. 4:9).

LESSON—Heb. 4:1-11; Matt. 11:28-30.

INTRODUCTION

1. Great satisfaction received in physical and mental rest.
2. The Christian Sabbath, a day of rest.
3. Then a spiritual rest to be had even more blessed.

I. SOUL REST IN REGENERATION

1. All people and things belong to God by creation.
2. Man lost his relationship with God in the fall.
3. Jesus in the atonement makes possible the restoration.
4. Hear the invitation: "Come unto me all ye that labour and are heavy laden and I will give you rest."
5. Receive peace with God and become "people of God."

II. DEEPER AND COMPLETE SOUL REST IN SANCTIFICATION

1. Hear the second invitation and the rest referred to by text: "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls."
2. This peace of God or perfect love received by:
 - a. A complete consecration, objective and subjective.
 - b. Then Paul says we are "sanctified by faith."
3. The Holy Spirit cleanses and fills.
4. Takes up His abode in us as our Comforter.
5. The greatest need of the Church today.
6. Empowers us for service and fits us for the last rest.

III. THE FINAL, ETERNAL HAVEN OF REST

1. To be received at the final judgment when we hear Him say, "Come ye blessed of my Father, enter thou into the joys of thy Lord."
2. The reward is worth the price to pay and the fight to make.

The Sin of Backsliding

(Matt. 26:69-75)

H. C. HATHCOAT

INTRODUCTION

It means to apostatize or fall from grace.

Two schools of teaching on this line.

Substitute:

Getting cold, or getting on the back-ground.

I. THE POSSIBILITY OF BACKSLIDING

1. Taught in Christ's doctrine (Matt. 5:13; Matt. 10:21, 22).
2. Taught in parables (Luke 12:41-46; Matt. 25:1-12, with John 15:1-6).
3. Taught in warnings in epistles (1 Cor. 10:12; Rom. 11:22; 2 Pet. 2:20-22).
4. Taught by example (Judas, Peter—Gal. 5:4; Heb. 12:14, 15).

II. SOME REASONS WHY PEOPLE BACKSLIDE

Expository Outlines for August

Lewis T. Corlett

Sanctification—A Second Work of Grace

(1 Thess. 4:10-4:7)

I. THE BOOK OF 1 THESSALONIANS WAS WRITTEN TO A CONVERTED PEOPLE

1. They were people who had heard the Word of God and obeyed it.
2. They lived exemplary lives.
3. They lived in the expectancy of Christ's coming.

II. THESE PEOPLE HAD A DEFINITE NEED

1. Paul prayed that he might visit them again to perfect that which was lacking in their faith (v. 10).
 - a. They had an active faith.
 - b. Carnality kept assailing their faith with doubts.
 - c. Needed to have the heart purified in order to have a constant faith.
2. Needed to have more love to each other (v. 12).
 - a. Needed all envy, malice, covetousness removed from the heart.
 - b. Needed a more sympathetic consideration toward each other.
 - c. Perfect love in the heart was the remedy.
3. Needed to have their hearts established in holiness (v. 13).
 - a. They had made a splendid start.
 - b. Carnality caused some to waver.
 - c. The carnal mind made them unstable.

1. Their conversion is too shallow (Luke 8:13).
2. Some do not watch and pray (Heb. 2:1, 2).
3. Some get to drifting (Rev. 2:4, 5).
4. Some get low on grace and go to the world (Col. 4:14).
5. Some do not walk in the light (John 12:35, 36).

III. CONDITIONS OF THE BACKSLIDER

1. Worse off than the unsaved (2 Pet. 2:20-22).
2. Miserable and wretched.
3. Still an object of God's mercy.

IV. THE DESTINY OF THE BACKSLIDER

1. Turned into hell (Psa. 9:17).
2. Beaten with many stripes (Luke 12:47, 48).
3. Eternally lost—Judas.

CONCLUSION

God still offers mercy and pardon.

"That man must have been in the army, or in a military school," Mr. Moody said to a friend once. "Yes," he said, "how did you know?" "By the way he walks." In that way one can test character.

III. THESE PEOPLE NEEDED TO BE SANCTIFIED

1. The means of the abounding life (4:1).

- a. In order to please God.
- b. To walk acceptably before God.
2. It was the will of God that these believers be sanctified (4:3).
 - a. To cleanse the moral nature from corruption of carnality.
 - b. To perfect in love.
 - c. To establish in holiness.
3. God's call and plan are to have His people holy (4:7).
4. Sanctification as a second work of grace.
 - a. The people were believers—this perfected their faith.
 - b. They had love—now they were perfected in love.
 - c. They were living a holy life outwardly—now the heart was purified from inbred sin and they were established in heart holiness.

IV. EVERY BELIEVER SHOULD CO-OPERATE WITH GOD FOR HIS OWN WELFARE

Love

(1 John 4:7-21)

- I. THE SOURCE OF LOVE (vs. 7, 8).
 1. "Love is of God."
 2. "God is love."
- II. GOD'S LOVE WAS MANIFESTED THROUGH THE ATONEMENT (v. 9).

1. "God so loved that he gave..." (John 3:16).
2. The crucifixion of Christ shows how far love will go.
3. Christ is God loving a lost dying world.

III. GOD GIVES LOVE TO MAN

1. Man receives love through the new birth.
 - a. "Every one that loveth is born of God and knoweth God" (v. 7).
 - b. "The love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us" (Rom. 5:5).
2. A definite link between God and man.
3. God can make man perfect in love (v. 17).
 - a. By removing the hindrance to love.
 - b. By cleansing the moral nature from all corruption.
 - c. Conditioned upon the obedience and consecration of the believer.

IV. MANIFESTATION OF LOVE IN THE CHILDREN OF GOD

1. A reciprocal love toward God (vs. 6, 7).
2. A mutual love between the brethren (v. 11).
3. A testimony to the source of love (vs. 14, 15).
4. Confidence (vs. 17, 18).
 - a. Toward God. "Boldness in the day of judgment."
 - b. Absence of carnal fear.
 - c. Assurance in His love (v. 19).

Practical Holiness

(James 3:13-18)

I. HOLINESS TO BE EFFECTIVE MUST FIT INTO EVERYDAY, PRACTICAL LIVING

1. The Book of James deals with practical subjects.
2. Wisdom is used in the lesson as meaning:
 - a. The life of God in the soul of man or true religion.
 - b. The teaching of God in the human heart.

II. CHRISTIANITY IS HINDERED BY THE ABSENCE OF HOLINESS IN THE LIVES OF THE PROFESSORS

1. Manifests itself by envying, strife, bitterness and confusion (vs. 14, 16).
2. This is the manifestation of the sensual (v. 15).
 - a. The manifestation of the corrupted self-life.
 - b. The development of the baser characteristics of the individual.
3. The Church is hindered today by the manifestations of the selfish sensual life.

III. CHARACTERISTICS OF PRACTICAL HOLINESS IN EVERYDAY LIFE (v. 17).

1. Purity.
 - a. Moral purity.

- b. Absence of the sensuous, selfish spirit from the heart.
- c. The result of the cleansing power of the Holy Spirit.
- d. Sustained by the abiding presence of the Spirit.

2. Peaceable.

- a. Result of heart purity.
- b. Inward peaceful temper.
- c. "Follow peace with all men."
3. "Gentle and easy to be entreated."
 - a. Reasonable, not stubborn.
 - b. Complacent not censorious.
 - c. Tenderness and sweetness.
4. "Full of mercy and good fruits."
 - a. Compassionate.
 - b. Sustains kindness in the heart.
 - c. The fruit of the Spirit.
5. "Without partiality and hypocrisy."
 - a. No respect of persons.
 - b. No pretense.
 - c. Sincere true devotion.

IV. FRUIT OF PRACTICAL HOLINESS (v. 18).

1. Sown in peace.
 - a. A peaceful atmosphere.
 - b. A positive influence for God.
2. Reaction on the individual is great.
3. The Church is built up and the cause of God prospers.

The Message of God's Word

(Romans 10)

I. THE WORD IS PRESENTED THROUGH CHRIST (v. 4).

1. Superior to the righteousness of the Mosaic law.
2. Reveals a righteousness by faith (v. 6).

- a. Centers in Christ (v. 4).
- b. Is high to those who hear (v. 8).

II. THE CONTENTS OF THE MESSAGE

1. The Provision of God (vs. 3, 4).
 - a. To dispel ignorance (v. 3).
 - b. Centers in Christ's atonement (vs. 4, 9).
2. The Approach to God.
 - a. By confessions (v. 9).
 - b. By heart belief (v. 10).
 - c. A union of the will and the emotions.
3. A universal message.
 - a. The Lord is the same to both Jew and Greek (v. 12).
 - b. The Lord listens to anyone who will call (v. 13).
 - c. Whosoever believeth shall be saved (v. 11).
 - d. God is not restricted by racial or petty prejudices.

III. GOD'S METHOD OF SPREADING HIS WORD (vs. 14, 15).

1. Word of mouth.
2. By the preaching of His Word.
 - a. By proclamation.
 - b. By life.

IV. THE RECEPTION OF HIS WORD

1. Not all have listened.
2. Not all have obeyed (v. 16).
3. To those who believe it is the means of salvation (v. 17).
4. God has been patient with the people who have neglected His Word (v. 21).
5. Individuals and nations will be benefited and uplifted by the hearing and obeying of the Word.

Suggestions for Prayermeetings

H. O. Fanning

Finishing One's Course with Joy

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God (Acts 20:24).

After his sanctification Paul's business was that of discovering the course God designed him to run, and to finish it with joy. Here we have one of the secrets of his marvelous life, his glorious ministry and his vast usefulness. And this is your business and mine. Sanctification is not a goal, but a gateway; not an end but a means to an end. It is through such men that God has carried on His work and blessed the world of mankind. As sanctified persons, we are still self-determining beings.

J. There was much in the course of Paul that did not contribute natural joy. There was much in it that ministered to sorrow. Paul was not speaking of these things, but of the finishing of his course. He was a follower of the Christ, "Who

for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2). One who seeks an easy way will never accomplish much in life.

II. It is not so much what is in the course, but what is at the end of it that counts. It is not what the finishing of one's course costs, but what it means that is important.

III. The way to the worth while things of life is not an easy way. The more worth while the things sought, the more difficult the way. Whoever of us accomplishes anything worth while, must pay the price of its accomplishment.

IV. The men God has used to bless the world, have been followers of His Son; who is a man of sorrows, and acquainted with grief. Many of us think of our religious experience in terms of happiness. Only that which contributes to our happiness contributes to our religiousness. It takes the whole round of

the issues of life to round out our ultimate joy—our enduring blessedness.

V. The joy Paul was seeking is a compound of many ingredients. It embraces the all things that work together for good to them that love God; to them who are the called according to his purpose (Romans 8:28).

VI. What would it have meant if Paul had failed in his course? Who can compute the loss that would have come to the kingdom of God, the world of mankind, to you and to me, if we were deprived of that which was accomplished through the labors of Paul? What will it mean if we fail in finishing our course?

VII. What does it mean to all concerned that Paul has finished his course? Who among us can compute the immensity of what has been accomplished through the faithfulness of Paul? His not being disobedient to the heavenly vision? What would have failed without Paul, God made to succeed through him. Paul chose to have a part with Christ in His great work of redeeming mankind. To co-operate with Him in this great work. His joy is a part in Christ's joy at the accomplishment of it. No other joy can be compared with this, as to quality, endurance and satisfaction.

Hearing the Voice of God

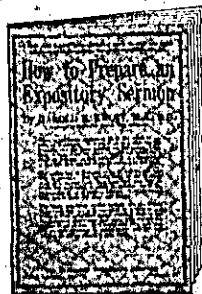
This is my beloved Son, in whom I am well pleased; hear ye him. (Matt. 17:5)

Hearing the voice of God is a wonderful privilege. The disciples heard Jesus with their natural ears. We hear His voice with spiritual ears; ears of faith. It would be more than passing strange if God would have us hear the voice of His Son, when such hearing is impossible. It is unthinkable that God should create a race of beings capable of hearing His voice, and understanding His words, and furnish no way for such hearing. We may be sure that God has given us capacities for hearing and understanding His voice. One thing is certain, God communicates with men, and in all ages they have heard His voice.

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I. Many may not have discovered or developed their capacities for hearing the voice of God. Others may have neglected them, until they have lost the use of them, and they no longer function. But they had them in the beginning. As we must discover and develop our natural powers, so we must discover and develop our spiritual powers. Their right functioning depends upon the character quality and degree of this training.

II. We may be sure that our spiritual hearing is as real and as reliable as our physical hearing. That we may hear the voice of God as certainly as we hear the voices of men. That our spiritual life is as real as is our physical life.

III. This truth has been abused; false prophets have claimed to hear it when God has not spoken. To give up what has been abused would be to give up all truth. After all has been said that may be on this matter, the fact remains that our most priceless knowledge has come to us in this way.

IV. Some who thought they heard the voice of God have been mistaken. Some have failed to understand. But these things are true concerning other voices. We must learn to recognize and understand the voice of God, just as we must learn to recognize other voices. Mistakes that have been made in this matter have been made in other matters. We are not to expect to encounter no difficulties here. What is required here, is required in other things.

V. Such difficulties are presented here as we should expect to meet in any other thing of equal importance. In most cases the more worth while a thing is the more difficult it is.

VI. That there are mysteries in the matter of hearing God's voice is certain. In view of the fact that there are mysteries in hearing and understanding the human voice, this is not strange. Because they are not able to use their powers in the beginning, does not discourage us in our efforts to help our children to discover and develop their powers. And difficulties should not discourage us in our efforts to discover and develop our spiritual powers. Our natural powers are subject to constant improvement, and so are our spiritual powers. Persistence in our efforts is necessary to their perfecting.

VII. The written Word of God must be our guide in determining the genuineness of our own hearing and understanding of His voice. Here we have set forth the general principles of life, and their application to the lives of others. We need to hear the voice of God as to their application to our own lives. God has a plan to be worked out in our lives; a service for us to perform. We need His voice in the special direction of the affairs of our lives. Constant communion with God is essential to our filling our places in His purposes for us.

Faith and Feeling

The just shall live by faith (Romans 1:17).

It has been said that there are two classes of Christians. One puts its emphasis on faith; the other on feeling. This may be carried to such an extreme that it may be well said that many of the one class seek to live by feeling, and many of the other class seek to live without it. The Word of God puts the emphasis where it belongs, and declares, "The just shall live by faith." Spiritual life is not indigenous to man in his fallen condition. It is heavenly in its origin, its source and its supply. No amount of feeling can bring us this life. It comes to us on condition of faith. Feeling as a result of faith is legitimate and desirable. Faith as a result of feeling, is another matter.

I. That feeling has its place in Christian experience is certain. It is clearly so declared in the Word of God. It is evident in human experience. It is getting it out of its place, and seeking to make it a cause, instead of recognizing it as an effect, that gets us into difficulty and confusion of mind.

II. Satisfactory feeling must be based upon the sure foundation of the Word of God, apprehended by faith. Feeling that is no more than the effect of the swaying of our emotions, and the play of circumstances, fills a place in human life. But it should not be allowed, or recognized as, being fundamental, or necessary as a part of our Christian experiences or lives. We are in danger of having—or seeming to have—too much of this sort of feeling.

III. Feeling that is the result of faith, has in it the element of stability that is inherent in faith. It is not the mere product of our emotions, but is from the same source as our spiritual life. It has its place in that life.

IV. Normal Christian experience should be characterized by well balanced relationships between faith and feeling of the right and proper sort. Feeling that has its origin in us as we are by nature, we will have. But we must learn to distinguish between this sort of feeling and that which is of a higher origin. There is feeling that is beyond the realm of unassisted nature, and that feeling is to be desired, cultivated and sought.

V. There are feelings that are worthy and feelings that are unworthy. Feelings that are legitimate, and feelings that are illegitimate. Feelings that are ennobling, and feelings that are degrading. Feelings that appeal to the best there is in us, and feelings that appeal to the worst there is in us. Feelings that enrich life, and feelings that impoverish it. In few things are wider ranges found than in feeling. Self-control must be exercised here. We should avoid all that ministers to the lower orders in feeling, and put ourselves in the way of ever increasing

enjoyment of all that ministers to life in its higher ranges.

VI. We cannot live by a faith that is drawing us heavenward and Godward on the one hand, and by feelings that are drawing us earthward and hellward on the other. The world's literature, its amusements, its spirit is an appeal to the feelings. Its objective is the control of human feelings. Feelings from this source are likely to be deadly in their character, and death dealing in their effects. To put ourselves in the power of the world as the source of our feelings is to put ourselves in the way of its destructive forces.

VII. There must be harmony between our faith and our feelings. They should be from the same source; have the same objectives; produce the same effects. Faith in God does not flourish in an atmosphere of world-begotten feeling. It flourishes in an atmosphere of God-begotten feeling. God must be in our feelings as certainly as He is in our faith.

A Good Work

She hath wrought a good work on me. She hath done what she could; she is come aforehand to anoint my body to the burying. (Mark 14:6-9)

Mary's anointing of our Lord with her alabaster box of spikenard—very precious—was symbolical of her pouring out of her heart of love. She gave it all. Jesus pronounced her act as being a good work on me. And here we have the divine idea of a good work. It is work done to Christ, for His sake, out of love for Him. Manifestly there are degrees in such good works. Mary's work was in the superlative degree. She did what she could. Not as little as she could, but as much as she could.

I. It was a good work because of the good motive that was back of it. That of love and devotion to Christ. It was not done to win the approval of men. It was done in spite of their disapproval. It won the heart of Christ. In these things it stood the supreme test. Men saw the act, and called it wasted. Jesus saw the love that prompted it, and gave it His highest commendation.

II. It was a good work because there may have been some measure of understanding of its significance in the heart of Mary. Love tends to bring us into harmony with its object. In this we have one of the supreme benefits of love to Christ. Love makes us quick to understand, and to catch foregleams of coming events.

III. It was a good work because of its special fitness for the occasion. It was an anointing of our Lord's body for the burying. Mary may have glimpsed this but dimly, or possibly not at all. Love in its refinements tends to the development of fitness in its actions.

IV. It was a good work because it was an index of the character of the

one who performed it. What we do is an index of what we are. Mary's offering was an index of the fineness and beauty of her character; of the singleness of her heart, and of the enduring quality of her affection.

V. It was a good work because of its connection with one of the greatest events in all history; the death of Christ for the redemption of mankind. Wherever this great event is mentioned the name of Mary is mentioned in connection with it. Mary was immortalized by this good work.

VI. It was a good work because of its significance. Mary's offering of this precious ointment is significant of the Christ's offering of Himself to bridge the chasm between God and fallen humanity. As the odor of the ointment filled the house at Bethany, so the odor of Christ's death fills earth and heaven and will forever fill them.

VII. It was a good work because it was the outburst of irrepressible love. Mary could do no more. She could do no less. And so was Christ's offering of Himself for man's redemption the outburst of irrepressible love. He could do no more. He could do no less. The occasion pointed forward to the resurrection of the dead, the reuniting of loved ones, the marriage supper of the Lamb. Lazarus was there.

Being Prepared for Temptations

Watch ye and pray, lest ye enter into temptation (Mark 14:38).

Of one thing we may be certain. Temptations are coming to us. Even our Lord was tempted in all points, yet without sin. As in other things; there are mysteries in the realm of temptation. But temptations have their places and their uses in the building of our characters, and the determination of our destinies. In the wisdom of our God this is seen to be true. We may not understand the wisdom of this provision now, but some day we will see more clearly, and thank God for His goodness in making the provision. We are in the beginnings of our acquisition of knowledge, and are encompassed by things that to us are mysteries. What a blessing it is that we have a God to whom all things are known. Let us thank Him for the progress we have made and press forward in this glorious work. Temptations are coming. There is but one time to prepare for them, and that is before they come.

I. It is one thing to have temptations come to us. It is another thing to enter into them, to be overcome by them. Resisting them means strength. Yielding to them; means weakness. The one adds to us; the other takes from us.

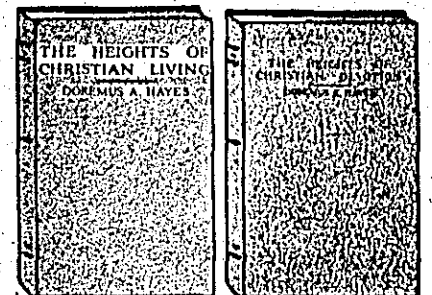
II. Temptations are coming. We should be on the watch against them. They should not catch us napping. Fore-

warned is forearmed. Jesus forewarned His disciples. They failed to heed His warnings. And here is one of our dangers. We too may fail to heed His warnings.

III. One of the important factors in being prepared to meet temptations, is prayer. Jesus watched and prayed that night and was ready for the supreme test of His life when it came. He met the issue successfully and registered a victory that redounds to the glory of God and the redemption of men. The disciples slept and failed to watch and pray, and were unprepared when their time of testing came. Their failures are a warning to us not to fail as they failed, and fall as they fell.

IV. Temptations have their surprises for us. The disciples were confident that they were prepared for whatever might come to them. But the temptation showed them to be unprepared. Prayer to God who alone knows what is coming to us is the one thing absolutely essential to our preparation to meet our temptations. To depend upon our own wisdom and foresight is to invite defeat.

V. The text carries with it an assurance of victory in temptations. As certainly as we are in the way of defeat when we encounter temptations unprepared; so surely may we put ourselves in the way of victory when we are prepared. The way of victory is here set before us. In this way it is our wisdom to walk.



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